

ing where to go, the paddle of the youngest of the boys broke. He was tired, fell asleep, and at last perished of cold and hunger. After a short while, the paddle of the next broke and he also perished. Then the two surviving brothers wrapped their blankets around themselves, and after a while the third one died also. Now only the eldest remained. He fell asleep, but after a short while he felt that the canoe had struck the shore, etc.

Evidently the masses of ice referred to here, and the boat of sea-lion skin, which the boy later on receives as a present from the inhabitants of that land, refer to the Eskimo country. In several other legends, which I collected in the northern part of Vancouver Island, similar passages occur. In one of these, two brothers go adrift, and after a while reach a land where skin boats are used, and where the nights are very long.

Considering the great uniformity of Eskimo life all over Arctic America, I cannot but conclude that in Alaska, the Northwest Americans exercised immediate influence upon the Eskimo, and that west of the Mackenzie we do not find the latter in their primitive state of culture. It is not impossible, that, in consequence of this influence, inventions and customs which were originally Eskimo became more neglected than they were in other regions where foreign influences are not so strong.

But we have to consider several other points. The use of masks representing mythical beings, which is peculiar to Northwest American tribes, is not entirely wanting among the Eastern Eskimo. The giving away of property at certain festivals, and the use of the singing-house, with a central fire and places for the people all around the wall, may be traced as far as Davis Strait. It may even be that the plan of the snow or stone house of the Eskimo, with elevated platforms on three sides of a central floor, must be traced back to a square house similar to that of the western tribes.

I shall not enter into a discussion of the similarity between Eskimo and Indian folklore, as our knowledge of Alaska legends is too deficient. The few traces that are common to both are so widespread that they cannot be considered proof of an early connection between these peoples. The story of the dog who was the ancestor of certain tribes, the transformation of chips of wood into salmon, the idea that animals are men clothed in the skins of animals, stories of children who were deserted by their relatives and became rich and powerful by the help of spirits, and of a log that was the husband and provider of a number of women, are common to the folklore of Northwest America and to that of the Eskimo.

So far we have referred only to the influence of the Northwest Americans upon the Eskimo. Was there no influence in the opposite direction? We find this influence to exist, first, in the traditions which were mentioned above, further, in the use of certain implements. The peculiar Eskimo throwing-board is used by the Tlingit of Sitka, although fashioned according to their style of art. The Eskimo harpoon and the Northwest American harpoon must undoubtedly be referred to the same origin. The peculiar style of carving of the Northwest Americans has been developed by the Eskimo in such a manner, that whole figures are attached to masks and implements, the figures themselves being not conventional. Thus we may see a *kayak* on one wing of a mask, and seals that the hunter in the kayak pursues on another. This style has influenced the carvings of the Tlingit, and particularly those of the Yakutat.

If we try to compare the ethnological phenomena of the other neighbors of the Northwest Americans with the customs and habits of the latter, we must unfortunately confess