

Remarkable among the words in the table upon page 49 is that for "chief," *h'w'mes* of the Wik'c'nok', which we find as *h'w'wus* in the Pe'nlatc dialect, while the Bilqula have the word *stalto'mh*, which is of doubtful origin.

I believe I have shown by these examples that philological researches will prove a very powerful means of solving the questions regarding the history of the Northwest American tribes. Particular attention ought to be paid to the extensive borrowing of words, which I have shown to exist among the southern tribes, and which may also be observed among the Tlingit, Haida, and Tsimshian.

In the study of the evolution of the culture of these tribes, the question, what originally belongs to each tribe, and what has been borrowed from foreign sources, must constantly be born in mind. Philological researches will largely help us in solving the problem. But one of the fundamental questions to be answered before any definite results can be obtained is: What tribes and peoples have been influenced or have exerted an influence upon Northwest American culture? The answer to this question will define the area of our studies. The coast tribes must first be compared with their neighbors, the Eskimo, Tinné, Sahaptin, Chinook, Kutonaqa.

As regards the Eskimo of Alaska, the following points are worth mentioning. We observe an extensive use of masks, the peculiar wooden hat of the southern tribes, the use of the *labret*, the festivals in which property is given away, the houses built on the same plan as Indian houses, the sweat-bath, the existence of slavery, and the high development of the art of carving. The existence of so many similar or identical phenomena in two neighboring peoples cannot be fortuitous. Besides this, the folklore of the tribes of British Columbia refers to the Eskimo country and to the Eskimo as plainly as possible. Here is an abstract from a legend which it would be unreasonable to doubt refers to the Eskimo. I heard the tradition at Rivers Inlet from a Wik'c'nok'.

There was a man whose name was Apotl. One day he was invited to a feast, and after dinner he requested a boy to take a dish with food to his wife. The boy obeyed. And when Apotl's sons saw the large dish full of meat and berries, they rose from their beds where they were sleeping, and wanted to participate in the meal. Their mother, however, said, "This is not for you, Apotl sent the food for me. If you want to have any thing, go to K'chtsumskyana and find something there." K'chtsumskyana, however, was a cannibal who lived in a country far, far away. Then the boys were sorry, they lay down sullenly, and remained in bed for four days without taking food or drink. On the fourth day the inhabitants of the village saw a swan swimming near the houses. The children tried to catch it, but they were unable to get hold of it. When Apotl's sons heard this, they arose, took their bows and arrows, and launched their boat. They approached the bird and shot an arrow at it. The arrow hit the bird, but did not kill it. It swam away, and the boys pursued it. Whenever they came near it, they shot it, but although they hit it again and again, they were unable to kill it. Thus they continued to pursue it farther and farther, and eventually caught it. Then they intended to return home, but, lo! there were no village and no mountain, nothing but water and sky. The boys did not know where to go. After they had drifted to and fro, for a number of days, an icy wind began to blow, and now they knew that they had killed the master of the wind. The sea began to freeze, and with the greatest difficulty they succeeded in pushing their boat through heavy masses of ice. When they had drifted for many days without know-