

are never seen by scientists and have never been produced by the story tellers. Another story that seems to crop up everywhere is of the finding of an immense human jaw so large that it could be placed over the lower jaw of a large man. Practically any v-shaped object can be placed over another v-shaped object, so that any medium-sized human jaw can be placed over the face of any man, but the huge human jaw of the story is never in evidence.

Fine teeth are often attributed to the Indians, and it is stated that savages never suffered from toothache, but in every large collection of Indian bones we are able to observe that they not only sometimes had abnormal teeth, but that they suffered much from toothache and even from large and painful ulcers in the jaws. The teeth of Algonkians are found to have been affected by decay much less than the teeth of Iroquoians who, being agricultural, ate much soft cooked corn food.

Diseased bones are found in large numbers in Indian burial places, many of them among the bones of fairly young people. These show that the Indians were not all healthy. Many diseases do not affect the bones, so that there was evidently a still greater percentage of disease. In a series of only twenty-four skeletons found near Prescott, Ontario, at least three had diseased growths on the spinal column, one so severe that two of the vertebrae were grown together. In the same collection were other diseased bones. When one has a sufficiently large series, say one hundred skeletons, he is usually able to tell what proportion of the people had severe diseases that affected the bones, the various parts of the body that were affected, and the frequency in each part, also whether the bones of an individual were thus affected only in one part or in many. Sores also sometimes leave their traces on the bones to a certain extent. Where the number of skeletons collected is sufficient, statistical studies of all these diseased bones may be made.

Wounds in some cases are indicated by the bones. In a large series from an aboriginal burial place one frequently finds bones that were broken when the individual was alive, which afterward grew together, sometimes as strong and useful as before. Occasionally arrow points are found in bones. Sometimes such a point has been broken off in the bone and healthy bone has grown partly over it, showing that the individual recovered. Frequently these are only found when washing the bones in the laboratory, not having been seen by the excavator because of the soil on the bones. In such cases the facts would never have been known had some particular bone or piece of bone been discarded and reburied.

The uses to which human bones were put and the things done with the body or the skeleton may also be learned from the bones. Disks cut from human skulls and perforated for use as ornaments or charms are found in Ontario. Several lower arm bones have been found in an Iroquoian site at Roebuck in eastern Ontario, which show that one end has been used as a handle while the other has been sharpened for use as an awl or a dagger. Perhaps they were considered to have special virtue because made from human bones or possibly they were for use in practising witchcraft.

Cannibalism may at least be surmised when cracked or burned human bones are found, and cremation where burned bones are found. Scalping is frequently indicated as having been practised in a certain place and at a particular time, by knife-marks found on the bones of the head.

Painting of the bones or body is often indicated by the paint found on the bones. Copper ornaments or implements placed with the dead, even where the metal has completely decayed, often leave a green stain and chemical evidence on bones.

Skulls perforated with conical drilled holes after death or so as to cause death are found in Ontario and suggest that the skulls were suspended as trophies or charms, or had something fastened to them as a death dressing.

The skeleton of a man differs from that of a woman in many respects. If in each of these respects the difference is extreme, it is easy to determine whether the skeleton is that of a man or woman, but if the difference is very slight, or if in one respect the skeleton resembles that of a man and in another that of a woman, it is more difficult to make the determination. For instance, the skeleton of an athletic, outdoor woman in some respects might resemble the skeleton of a man, while the skeleton of a delicate man might resemble the skeleton of a woman. Nevertheless, by careful examination and allowing for error, it is possible to determine approximately the distribution of sex in a series of skeletons and to use this information in many other studies, as for instance to determine whether certain bone diseases were more prevalent among men than among women; and it is possible to compare certain physical features of the skeletons of primitive women with those of our own women who have long been subject to the conditions peculiar to "civilization".

Sutures in the skulls of some old people which have been found had grown almost if not entirely together, so that there was no further opportunity for the brain to increase in size.

The value of large collections of human bones is illustrated by the fact that a dentist living in