

restrictions on marriage exist; what is the division into families, clans, and tribes; and how far do totems or animal names answer this purpose; what are the regulations as to position of first or chief wife, household life, separation or divorce; how relationship is traced in the female and male lines; rules of succession to chiefship and inheritance of property. It is desirable to draw up tables of terms of relationship and affinity in the native language according to the usual schedules, or by setting down the relationships which a man and a woman may have for three generations, upward and downward. In doing this it is desirable to avoid the ambiguous use of English terms, such as cousin, uncle, and aunt, under which a number of different kinds of relationship are confused, even brother and sister being used in exactly to express whole brother and paternal or maternal half-brother, &c. In fact, the published schedules of kinship are imperfect in this respect. It is desirable to interpret each term into its strict meaning, expressed by father and mother, son and daughter, husband and wife; for instance, father's father's daughter, mother's son's wife, &c. This scheme of relationship will often be found to constitute a classificatory system, as mentioned above, and in respect of which it will be necessary to observe the use of the term of relationship rather than the personal name as a form of address, and the distinction between elder and younger brothers, sisters, and other kinsfolk. Customs of avoiding certain relatives, as where the husband affects not to recognise his wife's parents, are of interest as social regulations.

*Government and Law.*—When it is noticed how the system of chiefship, councils, &c., among the Iroquois, on being carefully examined by visitors who understood their language, proved to be most systematic and elaborate, it becomes likely that the scanty details available as to groups of West Canadian tribes might be vastly increased. Such old accounts as Hearne has left us of the Tinneh or Athapascans (whom he calls Northern Indians), and Carver of the Sioux, are admirable so far as they go; but in reading them it is disappointing to think how much more the writers might have learnt had they thought it worth the trouble or that any readers would care to know it. Even now, though old custom has so much broken down, present and past details of savage political life may be gained among the western tribes on both sides of the Rocky Mountains.

The prominent points are the distinction between the temporary war-chief and the more permanent peace-chief; the mode of succession or election to these and lower offices; the nature of the councils of old men and warriors; personal rights of men and women of different classes; the rules of war and peace; the treatment of captives and slaves; the family jurisdiction, with especial reference to the power possessed by the father or head of the household and others; the law of vengeance and its restrictions; the tribal jurisdiction in matters, especially criminal, concerning the community; the holding of land and other property by the tribe or family; personal property, and the rules of its distribution and inheritance; the law of hospitality. The observer will in such inquiries frequently come into contact with forms of primitive communism, not only as to food, but as to articles of use or wealth, such as guns and blankets, which are of great interest, as is the custom of obtaining social rank by a man's distributing his accumulated property in presents. All these matters, and far more, are, as a matter of course, known with legal