

Lorette of the present day (*Transactions of the Ottawa Literary and Scientific Society*, 1900, p. 89), says that massive build and high stature are not common at Lorette.

There is, thus, evidence from stature of some mixture of physical types among the Hurons, but the prevailing one is the medium or Algonquin-Eskimo.

The question of headform is commonly received as an important one in shedding light upon the grouping of tribes into classes, and has a substantial basis upon solid facts, although the use of the cradle board introduced an artificial element into cranial measurements that is more important than it is usually supposed to be, and weakens their value. And it was probably the same distorting influence, viz., over-pressure upon the cradle board in infancy, that has caused wormian bones to occur in about one-fourth of the Huron skulls.

As to the headform of the Hurons, long skulls were the prevailing kind in their mortuary deposits. The long-skull people of the Huron bonepits had crania resembling those of Algonquins in the same localities, many Algonquins having evidently been incorporated into the Huron tribes in the course of many generations of contiguous habitation. In Sir Daniel Wilson's earlier measurements, from which he estimated that, as a rule, Huron skulls belong to the long class (*Huron Race and Its Headform*, Canadian Journal, 2nd series, vol. 13), we find a result that has been generally confirmed by later investigators. The cranial index of Hurons varied between 74 and 76, although in a few cases it rises above, and falls below, these figures. Among northern tribes of Indians of the Algonquin class generally, the long headform preponderates. Some southwestern tribes of North American aborigines have the short type of head, while among the Eskimo the opposite extreme of long narrow skulls is reached. And between the two extremes we find a chain of gradations, just as we found for the stature of the aborigines, the Hurons occupying a medium position.

SOME AFFINITIES OF THE HURONS AND THE SIOUX TRIBES.

On the other hand, it would appear that in some respects the Hurons were even more closely related to the Sioux than they were to the Algonquins, the points of resemblance to the Sioux all depending on language for their propagation. The resemblance was ethnical rather than physical.

In the matter of food supply, the Hurons resorted to both hunting and agriculture, but were not so much hunters as tillers of the soil, having a similarity with the Sioux in this respect, and differing from the Algonquins. As canoemen, Hurons were better than Iroquois, yet they did not have the efficiency in this direction possessed by the amphibious Ojibways, who got their name itself from their deft handling of the birch canoe in the rapids. The Sioux were mostly land "animals," but the Hurons, as in other respects, held an intermediate position between the two extremes.

Again, the Huron practice of scaffold-burial and subsequent making of a communal pit for the bones was similar to the funeral practices of the Sioux. This mortuary custom has extended also to some Algonquin tribes, and has survived down to modern times. It was perhaps in some degree made necessary for winter when it was impossible for Indians to dig the ground with the tools at their command.

In games and dances there was considerable in common between Sioux and Hurons. Phalangeal, or toe, bones of deer, with markings, were in common use in Huron games, as their remains show, and also among the tribes of the plains for the same purposes.