

is pointed out in my remarks introductory to the Sixth Report (1890), on the authority of missionary records and official documents, is fully confirmed by Dr. Chamberlain's observations. The contrast between the very complex social system of the coast tribes and the simple organisation of the Kootenays is particularly striking. The whole social life and frame of government of the coast stocks are wrapped up in their totem or clan systems and their secret societies. Among the Kootenays, according to Dr. Chamberlain, 'totems and secret societies do not exist, and probably have not existed.'

It is satisfactory to be able to add that both Dr. Brinton and Major Powell, in their recent publications, have referred to the reports presented to the Association by our committee as records of the best authority. I may venture to affirm that they will retain this authority with a constantly increasing reputation, not merely from my knowledge of the talents and experience of the authors of these reports, but from the fact that they have based their researches and classifications on the only scientific foundation, that of language—or, more strictly speaking, of comparative philology—a basis which in modern anthropology is too often disregarded.

Two points of minor importance, but still of much interest, in Dr. Chamberlain's report seem to merit notice. His statement that, 'as compared with white men, the Indians, with rare exceptions, must be considered inferior physically,' may be misunderstood. As regards those Indians to whom it was intended to apply, namely, the Kootenays and their neighbours, it is undoubtedly correct; but the author had certainly no purpose of including in his statement all the aborigines of America. He is well aware that these, like the communities of the eastern continent, vary physically as well as intellectually, not only from stock to stock, but from branch to branch. Of the Iroquois Dr. Brinton, in his 'American Race' (p. 82), states:—'Physically the stock is most superior, unsurpassed by any other on the continent, and, I may even say, by any other people in the world; for it stands on record that the five companies (500 men) recruited from the Iroquois of New York and Canada during our civil war stood first on the list among all the recruits of our army for height, vigour, and corporeal symmetry.' The other recruits, it should be remembered, comprised great numbers of emigrants from almost all the nations of Europe.

In the First and Third Reports of the Committee (1885 and 1887) are given the reasons for believing that the Kootenays formerly lived east of the Rocky Mountains, and were driven thence by the Blackfoot tribes in comparatively recent times. Dr. Chamberlain's account of the Kootenay traditions confirms this opinion, and adds a curious and significant circumstance. 'The Kootenays,' he states, 'believe that they came from the east, and their myths ascribe to them an origin from a hole in the ground east of the Rocky Mountains.' My early studies of the myths of the Pacific islanders disclosed the true origin and meaning of the legendary stories which have been common among many peoples in ancient and modern times, from the early Athenians to the Marquesans and Iroquois, who have ascribed to their ancestors an autochthonous origin, bringing them literally from underground. These legends originate in the double, or we might rather perhaps say the threefold, meaning given in most languages to each of the words 'above' and 'below.' This point is fully explained in an article contributed to the 'Journal of