

In the case of the Haidah, as will easily be seen, we meet with a more complex problem than in the case of most of the other primitive peoples of the American continent, because here the ethnical peculiarity, under less simple conditions, has wrought itself out to a typical form amid a multitude of co-operating factors, as if in transition to a historical development.

That which is just now essential for Ethnology is the type as such, whether higher or lower in the scale which includes all races; the type as original in itself; and next, this originality itself for the practical ends of investigation, in its proper relation to the peculiar historical development. When we pursue any purpose scientifically, we must above all things avoid the tendency to be led off from the relative to the absolute, with the descent to original creations and other mere forms of mist which, like the Bathybius, soon melt and vanish.

An original ethnic type may, under given circumstances, crystallize now as well as a hundred, a thousand, or a hundred thousand years ago; and again, under given circumstances, it will have fully the same value, if treated according to the genetic method, and resolved into its primary elements, if composed of aggregates in complex groups. What must be kept in sight is, as said before, the practical point of view, to seize differences—differences in the realization of the peculiar type, which, being originally subjective, requires objective presentation in order to secure for the historical treatment the help, hitherto wanting, of the comparative method. For this reason the ethnological question of the day becomes eminently a *question brûlante*, because, by the aid of steam and electricity, the diffusion of the influences of our culture—from historical reasons the strongest and most potent upon the earth—will soon have swept away all the materials for comparison, never more to be recovered while the world endures, unless at the last moment they shall be secured for preservation in museums, for the study of succeeding generations engaged in founding the science of Man.

REMARKS.

¹ E. Stella says of the Prussians: "In ancient times they knew neither laws nor rulers" (Danckelmann); and so the Germans, according to Tacitus. Every father of a family in Chili was the master in his own house. Their whole idea of governing was to command in war and to administer justice (Frezier).

² So the Belooches, and others. The rank of chief or Kishka (Tojon) among the Kenaians was obtained by riches. In Troy, the wealthy Dares officiated as priest of Hephaistos. Purasp-Ashadak obtained the rule over his people, under the dominion of Nebruth, not so much by his valor as by his wealth and adroitness (Mos. Chor). Among the Ethiopians the kingly power is given to the handsomest, dominion and beauty being both looked on as the gifts of fortune; or to him who tends his herds most carefully. Among other tribes the richest man is chosen, because he alone has the means in abundance to support the people (Wurm); as also the man most distinguished by his courage (Diodorus). Among the Esthonians, the choice of a king was determined by a race (Wulfstan), and so in Polish tradition. Natural right is also called divine right, because God has given right to all creatures (Sachsenspiegel). The Brazilian Indians, instead of chiefs, honor and consult the old men, "because age gives experience, and by their counsels they strengthen the arms of the young warriors" (Coreal), who are called "Tupinam barus" or "companions." Among the Lacedaemonians, the highest public officers were called the Ancients, because they were really the old men (Catō); and so with the Roman Senate (Cicero).

³ At the winter-feasts in Kashim, among the Kuskowims, gifts are distributed; and so in the Potlach of the Chinooks, or the Kie-his-nil of the Haidah. Among the Songih those of the same cognizance (or totem) do not share in the Potlach (gift-feast) of the Tenass Tyhees and the chiefs.

⁴ With the Tschinkit, the chief usually trades for the whole tribe (Dixon); and among the Haidah dignities descend by inheritance to brother, nephew, sister, or niece (Dawson).

⁵ In Nootka, the Tahí alone, when he invokes and talks with the sun, can approach the grave of his ancestors (Roquefeuil); and here he probably prays them for help of a Shamanic character, as among the Bantu and others. The common people were content with the Penates of the Pexus, as gods of food (Aa-whai-Kai in Tonga). The Prussians received Curcho from the Masures: "This god was a god of food, and of whatever was fit to eat and drink" (Grunau). "When the caciques void their excrements," says Coreal, "the bystanders hold their hands to receive the ordure." In Thibet it was treasured as a relic.

⁶ The chiefs in Nootka often abdicate in favor of their sons, who take their places. "The collateral descendants of the Tahí, who form a body of patricians, lose this privilege at the third generation, and sink into the commonalty" (Roquefeuil); as is the rule also in Siam and elsewhere.

⁷ The Shimanyet-Lakkah (Lakkah, "upper," Shimanyet, "chief") is revered as a deity in British Columbia, and glorified heroes easily ascend to the rank of divinities, as Chao and others. "And in the night came a fearful storm with thunder and lightning, and all the people thought their god Perkune was riding into the Kirwaide" (Grunau). "When the king Brudeno had assembled the Cimbri of Ulmiganea, now called Prussia, there was a mighty cry" (Nadrowien). Among the Aedui, in Caesar's time, the Vergobret was chosen by the priests for one year.

⁸ "In Nootka, the Tahí or chief sings in chorus with his family, hymns in praise of the Protector (Kouautz), burns whale-oil, and, in giving thanks, scatters feathers to the wind" (Roquefeuil).

⁹ The Tahí cannot approach his wives except at full moon; and even then he abstains from conjugal intercourse if public misfortunes, such as delay in the run of the migrating fishes, or stoppage of the fishery by bad weather, make it incumbent on him to give himself to fasting and prayer. On these occasions he repairs to the consecrated place and remains for three or four days, taking no nourishment but some herbs and a little water once a day. With arms crossed upon his breast and eyes lifted to heaven, he implores fervently and with loud cries the divine clemency, invoking the Tahis of his ancestors, and promising ever to show himself their worthy descendant (Roquefeuil). In like manner the Emperor of China descends from the throne to do penance for his people when these seem to have incurred the vengeance of Heaven.

¹⁰ In Nootka, beside the Tahis-Kalati, or "brothers of the chief," are the slaves or Mistchimis, among whom the prisoners of war are classed. To this class also belong "all those who are not brothers of the chief or within the third degree of kinship" (Roquefeuil). These are more free to indulge in the pleasures of sense, being exempt from the duties of abstinence and religious exercises which are vigorously enjoined upon the chiefs. Among the Chibcha the princes impose upon themselves severe mortifications; and a particularly rigorous course of austerities precedes their elevation to the throne.

¹¹ Among the Hailtza at Millbank Sound, the Tzetzziak retires, during the salmon-fishing, into the woods to eat grass; and on his return he bites not only those who offer themselves for the purpose, but also those who flee from him. The chief of the Bellabellah, on returning from the wilderness, bites those whom he meets. The magicians of the Nez Percés, when preparing to predict the future, after a long fast, go into the forest to have an interview with Waiakto or Wolf (Wilkes).

¹² Cleomenes, on returning from the Arcadian wilderness, which extended from the Styx near Nonacris to Sparta, struck those whom he met in the face with his sceptre, and then tore his own body in a fit of madness which seized him because he had burned the holy grove of Argos.

¹³ In British Columbia, the chief, when he wishes to commune with the sun-spirit, or creator, retires into the forest, but comes out at night to bite flesh (Dunn). The medicine-man (Oostuck) of the Clayogusts has to eat a live dog, after which he comes out of the wilderness and bites all whom he meets (Bogg). When the chief of the Clallum grows old, his son goes off into the mountains to fast, and reappearing at a festival, he tears a dog to pieces, and then bites the naked arms that are held out to him amid singing and dancing (Kane). The Paje spends a year of preparation and fasting in the mountains or by a waterfall, and is visited at night by brethren of his order to decide, by help of mighty apparitions or converse with spirits, on matters of war or peace, to detect wizards who inflict disease, settle about the hunting, etc. (Martius). The Ariki of Polynesia have a similar custom.

¹⁴ The Tschinkanitans, according to Dixon, say that the sun, as the mother of nature, gave life and soul to all creatures of the world (Hinrichs). According to Cleanthes, the fire of the sun was the same as the animal heat in a living body (Cicero). Among the Tacullis, the deity dwelling in the sun was represented with wings, in various forms, with the evil spirit of fire as his servant (Dunn); and so with wing-symbols of various kinds.

¹⁵ The Aleuts assembled at dawn on the strand of the sea to swallow light (Erman). Prometheus brought fire from heaven, taken from the disk of the sun, to vivify bodies (Alcuin); while Athene rendered this service to a creature made of clay.

¹⁶ The creative deity, Agugukh, of the Aleuts, committed the care of the earth to the good and the evil spirit, Kugakh and Aglikajach. He who blasphemed the sun was struck blind by stones hurled upon him from the moon.

¹⁷ The Mackah adore the sun (Kle-sea-Karktl) as a manifestation of Chabatta Hatartse or Ha-tartoll Chabatta (the great chief who dwells above). The chief of the Natchez acknowledged no superior but the sun, from whom he derived his power (Charlevoix). Dunn tells us that among the masks used on