

These differences are in part due to artificial deformation. It seems, however, that this explanation is not sufficient. These tribes belong to the Salish stock.

As soon as an opportunity offered to start northward, I left Victoria and stayed the greater part of June in Port Essington, where I studied the customs and language of the Tsimshian, and obtained notes on the Haida. When returning to Victoria a few Heiltsuk from Bella Bella were on board the vessel, and I obtained notes on this tribe, which supplement to some extent my former observations. After my return to Victoria I took up the Tlingit and Haida languages, and when several canoes from the west coast of Vancouver Island arrived, that of the Nutka. In the beginning of July, Father J. Nicolai, who is thoroughly conversant with the Nutka language, arrived there from Kayokwaht, and in a number of conversations gave me valuable information regarding the grammar of that language. I obtained information respecting their legends and customs from a few natives, and on July 11 went to the mainland. After staying two days in Lytton I proceeded to Golden and up the Columbia river, in order to devote the rest of the available time to the Kootenay. On July 26 I returned east.

The results of my reconnoissance are necessarily fragmentary, as I was not able to devote more than a few days to each tribe. I obtained, however, sufficient material to determine the number of linguistic stocks, and the number of important dialects of those stocks which I visited. The vocabularies which I collected during my former and on the present trip contain from 500 to 1,000 words, and embrace the following languages: Tlingit, Haida, Tsimshian, Kwakiutl (Heiltsuk and Lekwiltok dialects), Nutka, Salish (Bilqula, Pentlatsh, Comox, Nanaimo, Lkungen, Sishiatl, Skqomish, Ntlakápmuq dialects), and Kootenay. I obtained, also, grammatical notes on all these languages, and texts in some of them.

I may be allowed to add a few remarks on future researches on the ethnology of British Columbia. Only among the tribes from Bentinck Arm to Johnson Strait the customs of the natives may be studied uninfluenced by the whites. But here, also, their extinction is only a question of a few years. Catholic missionaries are working successfully among the Nutka; the fishing and lumbering industries bring the natives of the whole coast into closer contact with the whites. In all other parts of the country, except on the upper Skeena, the student is, to a great extent, compelled to collect reports from old people who have witnessed the customs of their fathers, who heard the old myths told over and over again. In the interior of the province even these are few, and it is only with great difficulty that individuals well versed in the history of olden times can be met with. After ten years it will be impossible in this region to obtain any reliable information regarding the customs of the natives in pre-Christian times. Even the languages are decaying since the advent of the whites and on account of the extensive use of Chinook. Young people neither understand the elaborate speeches of old chiefs nor the old songs and legends when properly told. Even the elaborate grammatical rules of these languages are being forgotten. For instance, old Nutka will never form the plural of the verb without reduplication, while young men almost always omit it. Instead of the numerous modi, phrases are used—in short, the languages are decaying rapidly. The study of the anthropological features of these races is also becoming more and more difficult on account of their frequent intermarriages with whites; and the