

members of the Blackfoot nation, of choosing their own husbands would be entirely in accordance with Indian sentiments and habits. That these women should despise and reject Napi, the peculiar and rather ridiculous divinity of the Algonkins, and should introduce the worship of their own glorious sun-god, is intelligible enough. Thus we can see how a tradition as improbable on its face as the coming of horses out of the salt water may represent an actual event which has deeply affected the language, religion, and character of the Blackfoot nation. A similar occurrence, described in Müller's 'Grundriss der Sprachwissenschaft,' had a still more remarkable consequence. The Caribs (Galibis) of the South American mainland, having conquered the Arowaks, who inhabited the neighbouring islands, put the men to death and took the women for wives. The women, with true Indian independence, retained their own language among themselves, and taught it, as well as the language of their husbands, to their children. The result was that two languages were subsequently spoken in the tribe—the Galibi among the men, and the Arowak (mixed, however, with some Carib elements) among the women. If the conquest had taken place a few generations earlier the two languages would doubtless have been by this time fused into one—a Carib speech, with many Arowak elements—and the origin of the mixed race would have become a story of the Carib mythology.

I may venture to add that Mr. Wilson's carefulness in preserving these native stories—however trivial they might at first seem—precisely as they were received by him deserves particular acknowledgment.

The Committee ask for reappointment, with a renewal of the grant.

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