

in any essential particular from the typical ones at Hatzic. But some of those on Vancouver Island might be more aptly termed cairns than tumuli, as they are constructed without clay or sand or soil of any kind, the pieces of rock or boulders being piled up in conical form over the body, much as we find them in the Scotch cairns.

I have already alluded to the different kinds of sand found in some of these structures. I regard this as a remarkable feature. What its presence signified, I am unable to say; but that it had some special significance there can be no doubt. It is found in all the larger of the Hatzic mounds, sometimes in large quantities, and also in those near Sumas Lake and at Point Roberts; and it is also quite frequently seen in those on Vancouver Island. This sand is sometimes spread over the structure in distinct layers or strata of varying thickness. Sometimes in the same mound we have layers of dark reddish or brown sand alternating with layers of clay and dark grey sand. In no instance is this sand the natural soil of the place where the mounds are erected, but has been laboriously brought from some other spot. I may here state that the Indians who live in the vicinity of these tumuli know nothing about them or their builders. Burial by inhumation was never practised in the Delta district by the present tribes as far as they themselves know, or as far as their traditions reveal. Burial in or under trees; in roughly constructed wooden tombs, erected on poles; in large family box-like receptacles; in blankets or in separate coffins or boxes, which were placed under sheds in the burial grounds, or suspended from the branches of trees, was the prevailing custom among these tribes when we first came into contact with them, and as far back as they have any record of. I have already pointed out my reasons for thinking they could not have occupied their present territory beyond a few centuries at most, and the presence among them of these old tombs, disclosing this strange mode of sepulture, of which they know nothing, seems to confirm this view. The conservation and perpetuation of well-established customs are a very strong trait in the character of primitive man the world over, and though changes and modifications may and do, by lapse of time or alteration of circumstances, take place, yet we rarely met with cases of such radical change as that which must have taken place here if the present tribes are the descendants of the mound builders. Unfortunately we have thus far been able to secure so little somatological material from these tombs that it is impossible to institute comparisons between the physical characteristics of the mound builders and those of the modern tribes, and so determine the question, if possible, by this means. In only one instance did I succeed in recovering a few bones and a portion of a skull the examination of which has only made the question more perplexing. This skull had been subjected to considerable pressure in the ground, and had in consequence suffered very much from deformation *post mortem*. To make the matter worse, it had also been deformed in the lifetime of the individual to whom it belonged; and although Dr. Boas inclines to the belief that such of the face as is left presents features in common with the heads of the present Indians, the evidence in support of this is of so scanty and inconclusive a nature that it can scarcely be taken into account. This fragmentary skull, then, does not afford us much help. There is, however, one point of interest about it. It appears to be the skull of a woman. If it be so, then the honours paid to deceased wives or women among the mound builders were very much greater than those paid to deceased wives or