

these Indians is by no means a recent development. Similarly, the occurrence in both Salish and Tsimshian of numeral classifiers defining canoes necessitates the conclusion that both groups of tribes have not only been acquainted with the canoe from time immemorial, but have long been dependent on it in the pursuit of their livelihood; this comes out even more strongly in the case of Tsimshian, which employs entirely distinct stems for "one" and "two" when these numbers refer to canoes. Further, the fact that Nootka has numeral classifiers specifically referring to such units of measurement as fathoms, spans, finger-widths, and board-lengths, is the best kind of evidence for the antiquity among these Indians of the use of units of measurement, a cultural trait, furthermore, that presupposes a well-developed property sense of long standing. It is, indeed, more than probable that the glimpses into the past afforded by the numeral classifiers of Yurok, Tsimshian, Salish, and Nootka reach back farther than the origin of many, if not most, of the social and ceremonial features of these tribes. Another interesting example of a group of affixes of cultural reference is afforded by several Nootka suffixes that refer to ceremonial procedure, *e.g.*, *-o'il* "to ask for something as a gift in a girl's puberty potlatch," *-lo'la* "to give a potlatch for someone," *-inl* "to give a feast of some kind of food (in a potlatch)." Such elements clearly indicate that at least certain cultural concepts connected with the potlatch are of great age among the Nootka.

Negative evidence of the sort that we are considering can hardly be looked upon as significant in view of the fact that it is only exceptionally that grammatical affixes of cultural reference are found altogether. The weakness of such negative evidence would be at its greatest when used to compare the ages of the same culture element among different tribes, unless possibly the languages of these tribes were strictly comparable in structure. Thus, the complete structural dissimilarity of Hupa and Yurok robs of all its significance the fact that in the former the emphasis on woodpecker-scalps and obsidian blades finds no reflex in grammatical structure, though this emphasis is equally strong in the culture of both tribes.