

This curious ceremonial *usage of making a wry face and sticking out the tongue on one side*, is of similar great antiquity to that of dropping the bright offering into the root-hole. It is frequent on Iroquoian masks. It appears on a British Columbian West Coast mask in my possession. And I have observed it even in a Swiss mask in the National Museum at Zurich, apparently derived from some remnant of the Lake Dwellers remaining in the hills. Europe, a few thousand years ago, was racially merely an extension of Asia. The nomadic Mongoloid tribes found no difficulty in passing the low Ural hills, and ranging far into the West, as we know from the incursions of the Huns, the Golden Horde, the Bulgars and other movements, and the customs of the Lapps and Finns, Ugric peoples, with their wigwams and sweat-baths, and other signs of far cousinship with the Kamtskatckan Tchuktchis or "Indians of Siberia" and the American Indians. Masks were used very widely in sacred dances, and were in fact regarded as endowed with mystic life, on the same principle as idols. That principle was that *if you made a shape, a corresponding spirit enters it*. But if the general connection of Iroquoian masks with Asiatic mask usages be obviously of vast antiquity, are we not ready to find a relatively long and more specialized and traceable age, in this distinctive wry-face-and-tongue form of them which unites in one history the Iroquois, the Maori, and that early Swiss folk? If the Maori having it had still scarcely moved five hundred years ago, and had been in Samoa say a thousand years previously, and the Iroquois had moved but little two thousand years ago, and that Swiss element had probably not migrated at all within say five thousand years, (I am merely using rough illustrative periods) how many thousand years beyond that again must we go back to find the common sacred dance at which their common forefathers were present and saw this rite for the first time? Will less than twenty thousand years compass this little link in anthropologic time?

Again, some light on those great datemarks, the migrations to America, ought to be derivable from studies of the indispensable conditions for crossing the Pacific, and particularly the stages of development of navigation. Savages in canoes came first the easiest way—by the Aleutians or Behring Straits. The first of them were the northernmost canoemen, the Eskimo, or some pre-Eskimo Neolithics. On the other hand, advents by the Japan current presuppose large vessels, of sufficient size to survive a long voyage. The study of shipbuilding in Egypt and along the coasts of Southern Asia, with the connected civilizations, apparently contain the clues to the Central American civilizations.