

immemorial, the presumption would seem to be that this tribe was the source from which the others borrowed it. Careful inquiry among the natives will frequently elicit information on such points. Thus the Iroquois have many dances which they affirm to be peculiar to their own people. They have also a war-dance which differs in its movements entirely from the former. This dance they declare that they borrowed from the Dakotas, and the statement is confirmed by the name which they give it—the Wasásé, or Osage dance.

Apart from the mythological legends, the genuine historical traditions of the different tribes should be gathered with care. In obtaining these it must be borne in mind that, commonly, only a few Indians in each tribe are well informed on this subject. These Indians are usually chiefs or councillors or 'medicine men,' who are known for their intelligence, and who are regarded by their tribesmen as the record-keepers of the community. They are well known in this capacity, and should always be consulted. Ordinary Indians are frequently found to know as little about their tribal history as an untaught English farm labourer or French peasant commonly knows of the history of his own country. This fact will account for the mistake made by some travellers who have reported that the Indians have no historical traditions of any value. More careful inquiry has shown that the Iroquois, the Delawares, the Creeks, and other tribes had distinct traditions, going back for several centuries. These are often preserved in chants, of which the successive portions or staves are sometimes recalled to mind by mnemonic aids, as among the Delawares (or Lenâpé) by painted sticks, and among the Iroquois by strings of wampum. The Creeks and the Dakotas kept their records by means of rude pictographs painted on buffalo skins. Such records should be sought with care, and the chants should be taken down, if possible, in the original, with literal translations and all the explanations which the natives can give. Colonel Mallery's memoir on 'Pictographs of the North American Indians,' in the Fourth Annual Report of the United States Bureau of Ethnology, and Dr. Brinton's volume on 'The Lenâpé and their Legends,' might be referred to as aids in this inquiry. It would be very desirable that the music of these chants should be taken down by a competent musician.

*Conclusion.*—In this brief series of suggestions some published works relating to the Canadian Indians have happened to be mentioned, but many more have been left unnamed. These, however, are not left unnoticed, but every available publication is now consulted for anthropological purposes, and those who collect information in reply to the present circular may feel assured that all evidence contributed by them will be duly recognised in the study of savage and barbaric culture, which furnishes data so important for the understanding of the higher civilised life.

The Rev. E. F. Wilson has furnished the Committee with the following report of his proceedings:—

*Report on the Blackfoot Tribes. Drawn up by the Rev. Edward F. Wilson, and supplementary to that furnished in 1885 by Mr. Horatio Hale.*

Before proceeding with my report I would like just to say, by way of explanation, that I have been working nineteen years among the Ojibway Indians of Ontario as a missionary, have two institutions for Indian