

Colorado, of the lower Mississippi, of the West Indies, and the Peruvians deformed the heads of their children.

Outside of America the custom is found in several islands of the Pacific Ocean and, what seems hardly credible, in southern France. The last-named occurrence seems to be the only survival of a custom which in antiquity was practiced from the Caucasus through Hungary to southern France. It has often been asked what the meaning of this practice may have been. We must undoubtedly consider it simply as a fashion which grew up as other fashions do and as having no more nor less meaning than the deformation of the feet by the Chinese, of the teeth by the Africans, or of the waist by our own ladies.

If in regard to their physique these Indians are by no means uniform, they are still less so in regard to their languages. Seven radically distinct languages are spoken by them in this small area, and some of them are split up in subdivisions to a marvellous extent. When saying radically distinct languages, I mean that they differ as much in structure and in vocabulary as English and Turkish, which as we know are not related at all; while the subdivisions may differ as much as English and Greek, both of which belong to the Aryan stock. There is only one thing which these languages have in common, namely, their extreme harshness, superabundance of consonants and scarcity of vowels, combined with an extreme energy of pronunciation. The languages are in structure similar to other American languages. In this respect no affinity to Asiatic peoples is found. They fall naturally into a number of groups which show very interesting geographical relations. The languages of southern British Columbia resemble in structure somewhat those spoken on a belt which stretches along the Northern States and Southern Canada right across the continent. The languages of the north are, on the other hand, somewhat analogous to the languages spoken in the whole extreme northwestern portion of America; but each of these two groups is wholly unlike the other.

I will not enter into these somewhat difficult relations any further, but will describe that portion of my travels which seems to touch upon some of the most interesting problems of Indian history.

On several of my trips I had visited a tribe who bore the proud name of the Kwakiutl, the "smoke of the world." This name, I might say, almost characterizes the Indian. The "smoke of the world," that means that their hospitality is such that the smoke of their fire at which the food is being roasted fills the whole world, and that the fire is being kept burning all the time. When I first