

tribes of New England and the Maritime Provinces (Penobscot, Abenaki, Micmac), a feature found also among the Algonkin tribes of the Ottawa valley (Ojibwa, Algonquin) but not, as far as can be ascertained, among the intervening Iroquoian peoples, go back to a time preceding the irruption of the latter into what must formerly have been Algonkin territory.

More difficult of treatment are cases of interrupted distribution not due to movements of population. In only a small minority of these will the culture element in question turn out to have totally disappeared without trace in the intervening region. It is, indeed, almost inconceivable that the formerly existing cultural feature should have been so thoroughly wiped out or should have been so completely replaced by another element of equivalent function as to leave no trace. Generally we shall find that it either lingers on in modified form or that other cultural features (say mythological references) presuppose it. The more profoundly the element has become modified in the intervening region or the less evident traces it has left of its former existence, the older must we infer its formerly continuous distribution and its origin to be.<sup>1</sup> According to whether one emphasizes differences or similarities in analysing culture elements and complexes, the same problem may often be labelled one of either interrupted or continuous distribution. One application of the chronological thesis based on interrupted distribution will suffice here. The conical bark lodge with pole foundation is found distributed among many Algonkin tribes in Maine and Canada, also farther west among Athabaskan tribes. Among the Paiutes of the southern plateaus we find it again, except that instead of regular layers of birch bark we have cedar bark more

<sup>1</sup> There is nothing to prevent our inferring its original centre of distribution to have been in the intervening territory itself in which the element is no longer found in characteristic form, if at all. Thus, Buddhism in Ceylon and in Tibet point, aside from such overwhelmingly corroborative documentary evidence as we possess, to its formerly continuous distribution via India, where, despite its lingering existence among Jain sectaries, it may be said to have disappeared as such. Now, we know that Buddhism arose neither in Ceylon nor in Tibet, but in India, whence it was diffused north, south, and east. Quite aside again from older documentary evidence, we could have inferred that Buddhism was diffused from India because several features connected with it point to Indian culture (e.g., Buddhist terms current in Tibet and elsewhere which are evidently of Sanskrit origin; certain philosophic ideas, such as continuous reincarnation and delivery from earthly existence attained by those of extraordinary religious merit, that are characteristic of Indian religion in general).