

diffusion of their language. They hold in a state of semi-vassalage most of the tribes around them, exacting from them annual tribute in the shape of shell-money; and they compel all their tributaries to speak Hupâ in communication with them. Although most of these tributaries had their own tongues originally, so vigorously were they put to school in the language of their masters, that most of their vocabularies were sapped and reduced to bald categories of names.\*\*

The Northern Dénés, who are eminently gentle in disposition, have generally shown a remarkable receptiveness. And this explains how it is that, with few exceptions, they are all to-day practical Christians, and conform to the customs of the whites as much as their social status will permit. In opposition to this, we find that the Navajos and the Apaches still hold to their superstitious beliefs and ceremonies, and keep themselves aloof of any civilizing influence. This is so true that when, some years ago, an effort was made by the U. S. Commissioner of Indian Affairs to secure a tract of land close by the Cherokees' territory for the location of the Navajos, the former who, as is well known, have made great strides towards civilization, refused to entertain the proposition, "asserting that the Navajos were not civilized Indians."† I have never noticed any mention of real improvement in their midst since that time.

As for the Hupas, their agent stated ten years ago that they "are not to-day any more enlightened, advanced, progressive, industrious or better off in any way than they were when the Reservation was established, about twenty years ago."‡ That time has brought no change in their dispositions is made clear by the following words of their agent in his latest Report (1891): "They all cling to their own customs and laws as being far better than any others, and seem to look upon many of them as sacred. . . . Many of the Indians seem to look upon the attendance of their children [at school] as a favour to the teacher or the agent, and expect some reward for it."§ In strong contrast to the indifference for intellectual attainments manifested by the Hupas, let me refer the reader to what I said in a former essay|| of the craving for knowledge evidenced by our Carriers, and the remarkable results it has produced even under the most untoward circumstances.

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\* Contributions to North American Ethnology, vol. iii., p. 72.

† The Cherokee Nation of Indians, by Ch. C. Royce, Fifth Annual Report, Bureau of Ethnology, Washington, 1883-84.

‡ Indian Affairs Report, 1881, 6; and O. E. Mason's The Ray Collection, p. 207.

§ Sixtieth Annual Report Commissioner Indian Affairs, 1891, vol. 1, p. 220.

|| The Western Dénés; Proc. Can. Inst., vol. vii., p. 165.