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[Circular of Inquiry.]

British Association for the Advancement of Science.

Committee on North-Western Tribes of the Dominion of Canada.

At the meeting of the British Association at Montreal in 1884 the subject of Canadian anthropology came frequently under public and private discussion. The opinion was strongly expressed that an effort should be made to record as perfectly as possible the characteristics and condition of the native tribes of the Dominion before their racial peculiarities become less distinguishable through intermarriage and dispersion, and before contact with civilised men has further obliterated the remains of their original arts, customs, and beliefs.

Two considerations especially forced themselves on the attention of anthropologists at Montreal: first, that the construction of the Canadian Pacific Railroad, traversing an enormous stretch of little known country on both sides of the Rocky Mountains, has given ready access to a number of native tribes whose languages and mode of life offer a field of inquiry as yet but imperfectly worked; secondly, that in the United States, where the anthropology of the indigenous tribes has for years past been treated as a subject of national importance, not only have the scientific societies been actively engaged in research into the past and present condition of the native populations, but the Bureau of Ethnology, presided over by the Hon. J. W. Powell (present at the Montreal meeting), is constituted as a Government department, sending out qualified agents to reside among the western tribes for purposes of philological and anthropological study. Through these public and private explorations a complete body of information is being collected and published, while most extensive series of specimens illustrative of native arts and habits are preserved in the museums of the United States, especially in the National Museum at Washington. If these large undertakings be compared with what has hitherto been done in Canada, it has to be admitted that the Dominion Government, while they have taken some encouraging steps, as by the installation of an anthropological collection in the museum at Ottawa, have shown no disposition to make the study of the native populations a branch of the public service. Anthropologists have thus two courses before them in Canada, namely, to press this task upon the Government and to carry it forward themselves. Now it is obvious that agitation for public endowment will not of itself suffice, as involving delay during which the material to be collected would be disappearing more rapidly than ever. If, however, a determined attempt were at once made by anthropologists, resulting in some measure of success, public opinion might probably move in

the same direction, and a larger scheme might, before long, receive not only the support of Canadians interested in the science of man, but the material help of the Dominion Government.

On these and other considerations the General Committee of the British Association appointed Dr. E. B. Tylor, Dr. G. M. Dawson, General Sir J. H. Lefroy, Dr. Daniel Wilson, Mr. Horatio Hale, Mr. R. G. Haliburton, and Mr. George W. Bloxam (Secretary) to be a committee for the purpose of investigating and publishing reports on the physical characters, languages, industrial and social condition of the north-western tribes of the Dominion of Canada, with a grant of \$501. This committee the next year sent in a 'Preliminary Report on the Blackfoot Tribes,' drawn up by Mr. Hale. Their action in other districts was however much delayed by the difficulty of making plans by correspondence, and the committee were reappointed at Birmingham in 1886, in the hope that during the ensuing year Mr. Hale might be able to personally visit some of the tribes.

It has now been arranged to collect information, as far as possible, over the vast region between Lake Huron and the Pacific, the materials thus obtained being edited and presented in successive reports, as they shall be from time to time received, by Mr. Hale, whose experience and skill in such research are certified to by his volume embodying the ethnography of the Exploring Expedition under Captain Wilkes and by his subsequent publications relating to Canada. As a means of obtaining data, the present memorandum has been drawn up for circulation among Government officers in contact with the native tribes, medical practitioners, missionaries, colonists, and travellers likely to possess or obtain trustworthy information. The results gained from the answers will be incorporated with those of a personal survey to be made in some of the most promising districts by the Rev. E. F. Wilson, who has been named on the recommendation of Mr. Hale, and will act under his directions.

SUGGESTIONS FOR INVESTIGATION.

Physical Characters.—Tables of anthropological measurements, &c., from Canada being extremely deficient, schedules drawn up by medical men and other qualified anatomists and naturalists will be highly acceptable. The following headings comprise the chief points on which information is needed in this department: stature, girth, proportions of trunk and limbs, cranial indices, facial angle, &c., brain capacity, peculiar bodily forms and features, special attitudes and movements, muscular force, &c., colour of skin; eyes, and hair according to Broca's colour-tables, form and growth of hair, skin odour. Statistics are required as to age of maturity and decline, periods of reproduction and lactation, longevity. Especial importance attaches to the examination of mixed races, especially crosses of North American Indian with European and African, the resemblances and differences between the offspring and the parent stocks, the number of generations during which inherited race-characteristics are distinguishable, and the tendency to revert to one or other of the ancestral types. Both as to native tribes and cross-breeds pathological observations are of value, as to power of bearing climate, liability to or freedom from particular diseases, tendency to abnormalities, such as albinism, &c., and the hereditary nature of abnormal peculiarities. Medical men have also better

opportunities than others of observing artificial deformations practised by native tribes, especially by compression of the skull in infancy. Pacific North America has been one of the regions of the world most remarkable for this practice among the Flatheads (thence so named) and various other peoples; so that it may still be possible to gain further information on two points not yet cleared up, viz., first, whether brain-power in after life is really unaffected by such monstrous flattening or tapering of the infant skull; and second, whether the motive of such distortion has been to exaggerate the natural forms of particular admired tribes, or, if not, what other causes have led to such ideas of beauty.

To those concerned in these inquiries it may be mentioned that the 'Notes and Queries on Anthropology' issued by the British Association contains a series of Broca's colour-tables, together with descriptions of the approved modes of bodily measurement, &c.¹

Senses and Mental Characters.—With the bodily characters of the Canadian tribes may advantageously be combined observations as to their powers of perception and ratiocination. The acuteness of sight, hearing, and smell, for which the wilder races of man are justly famed, may be easily tested, these being capabilities which rude hunters display readily and with pride, so that they may even serve as an easy introduction to other measurements and inquiries which savages cannot see the reason of, and reluctantly submit to. The observer's attention may be especially directed to settling the still open question, how far these sense-differences are racial at all, and how far due to the training of a hunter's life from infancy. As to mental capacity, among the means of convenient trial are to ascertain facility in counting, in drawing and recognising pictures and maps, and in acquiring foreign languages. Evidence is much needed to confirm or disprove the view commonly held that children of coloured races (Indian, negro, &c.), while intelligent and apt to learn up to adolescence, are then arrested in mental development, and fall behind the whites. Few points in anthropology are more practically important than this, which bears on the whole question of education and government of the indigenes of America, living as they do side by side with a larger and more powerful population of European origin. No amount of pains would be wasted in ascertaining how far mental differences between races may be due to physical differences in brain-structure, how far the less advanced races are lower in mind-power by reason of lower education and circumstances, and how far the falling-off at maturity in their offspring brought up with whites (if it actually takes place) may be due to social causes, especially the disheartening sense of inferiority.

Language.—Introductory to the investigation of language proper are certain inquiries into natural direct means of expressing emotions and thoughts. Preliminary to these are conditions of face and body which are symptoms of emotion, such as blushing, trembling, sneering, pouting, frowning, laughter, and smiles; there being still doubtful points as to how far all races agree in these symptoms, it is desirable to notice them carefully. They lead on to intentional gestures made to express ideas, as when an Indian will smile or tremble in order to convey the idea of pleasure or fear either in himself or someone else, and such imitations again lead on to the pretences of all kinds of actions, as fighting, eating, &c., to indicate such real actions, or the objects connected with them, as

¹ This work is now out of print, and a new edition is being prepared by a Committee of the British Association, appointed in 1886.

when the imitation of the movement of riding signifies a horse, or the pretence of smoking signifies a pipe. The best collections of gesture-language have been made among the wild hunters of the American prairies (see accounts in Tylor's 'Early History of Mankind,' and the special treatise of Mallery, 'Sign-language among the North American Indians'). There is still a considerable use of gesture-language within the Dominion of Canada as a means of intercourse between native tribes ignorant of one another's language, and any observer who will learn to master this interesting mode of communication and record, as used in the wild districts of the Rocky Mountains, and will record the precise signs and their order, may contribute important evidence to the study of thought and language. The observer must take care that he fully understands the signs he sees, which through familiar use are often reduced to the slightest indication; for instance, a Sioux will indicate old age by holding out his closed right hand, knuckles upward; a gesture which a European would not understand till it was more fully shown to him that the sign refers to the attitude of an old man leaning on a staff. The sequence of the gesture-signs is as important as the signs themselves, and there is no better way of contributing to this subject than to get a skilled sign-interpreter to tell in gestures one of his stories of travelling, hunting, or fighting, and carefully to write down the description of these signs in order with their interpretations.

Coming now to the philological record of native languages, it must be noticed that small vocabularies, &c., drawn up by travellers, are useful as materials in more thorough work, but that the treatment of a language is not complete till it has been reduced to a regular grammar and dictionary. As to several Canadian languages this has been done, especially by the learned missionaries Fathers Barraga, Lacombe, Cuoq, and Petitot, who have published excellent works on the Ojibway, Cree, Iroquois, and Athapascan (Denedinjie) languages respectively; while Howse's Grammar is a standard Algonkin authority, and it is hoped that the knowledge of Mr. McLean and others of the Blackfoot language may be embodied in a special work. On the other hand, the study of languages west of the Rocky Mountains is in a most imperfect state. Nothing proves this better than the volume of 'Comparative Vocabularies of the Indian Tribes of British Columbia,' by W. Fraser Tolmie and George M. Dawson, published by the Geological and Natural History Survey of Canada. These vocabularies of the Thlinkit, Tshimsian, Haida, Kwakwiool, Kawitshin, Aht, Tshinook, and other languages are important contributions to philology, well worth the pains and cost of collecting and printing; but the mere fact that it was desirable to publish these vocabularies of a few pages shows the absence of the full grammars and dictionaries which ought to be found. This want is felt even in districts where there are white missionaries using the native languages, and native teachers acquainted with English, so that the necessary philological material actually exists, and only the labour of writing it down is required to preserve it from destruction. A general effort, if now made, would save the record of several dialects on the point of disappearance. It is suggested by the Committee that inquiry should be made for lists of words, &c., hitherto unpublished; that the terms and phrases possessed by interpreters should be taken down; that sentences and narratives should be copied with the utmost care as to pronunciation and accent, and translated word by word.

Particular attention is asked to two points in the examination of these languages. Care is required to separate from the general mass of words such as have a direct natural origin, such as interjections expressing emotion, and words imitating natural sounds, as, for instance, the names of birds and beasts, derived from their notes or cries. It is desirable in such words to notice how close the spoken word comes to the sound imitated, for resemblances which are obvious from the lips of the native speaker are apt to be less recognisable when reduced to writing. It is also of interest to notice the significance of names of places and persons, which often contain interesting traces of the past history of families and tribes.

An ethnographic map, based on language, and showing as nearly as possible the precise areas occupied by the various tribes speaking distinct idioms, is a desideratum, and, if properly completed, will be an acquisition of the greatest value. Several partial maps have been published, mostly of the region west of the Rocky Mountains. Among these may be specially mentioned two maps by Mr. W. H. Dall, given in the first volume of the 'Contributions to North American Ethnology,' published by the United States Government—one of which relates to the tribes of Alaska and the adjoining region, and the other to the tribes of Washington territory and the country immediately north of it. These are connected through British Columbia by the excellent map which accompanies the Comparative Vocabularies of Drs. Tolmie and Dawson. A small map, by Dr. Franz Boas, in 'Science' for March 25, 1887, with the accompanying report, adds some useful particulars concerning the coast tribes of that province. With the additions which different observers can supply for the various portions of the country, a complete tribal and language map of the whole Dominion might soon be constructed. In forming such a map, it is desirable that the various linguistic 'stocks,' or families of languages, completely distinct in grammar and vocabulary, should be distinguished by different colours. East of the mountains the number of these stocks is small, but west of them it is remarkably large. Besides showing the distinct stocks, the map should also show the several allied languages which compose each stock. Thus, of the widespread Algonkin family, there are in the territories west of Lake Superior at least three languages, the Ojibway, the Cree, and the Blackfoot, all materially differing from one another. If in the proposed map, the Algonkin portion should be coloured yellow, the subdivisions in which these separate languages are spoken might be marked off by boundary lines (perhaps *dotted lines*) of another colour, say, blue or red. It would be proper to give the areas occupied by the different tribes as they stood before the displacements caused by the whites. Following the example set by Gallatin in his Synopsis, it will be well to select different dates for different portions of the map. The middle of the last century might be taken for Ontario, Quebec, and the Eastern Provinces, and the middle of the present century for the rest of the Dominion. If each observer is careful to give the tribal and linguistic boundaries in his own district, as he can learn them from the best informed natives and from other sources, the separate contributions can be combined into a general map by the editor of the report.

Arts and Knowledge.—The published information as to the weapons and implements, clothing, houses, and boats, and the rest of the numerous appliances of native life on both sides of the Rocky Mountains is not so

deficient as the knowledge respecting other matters already mentioned; and their intellectual state, as shown in such arts as the reckoning of time, the treatment of wounds, &c., is also to some extent known from books of travel. Still every observant traveller finds something in savage arts which has escaped former visitors, and there are a number of points on which further inquiry is particularly invited. Though the practical use of stone implements has almost or altogether ceased, there are still old people who can show their ways of making them, and inquiry may probably show that stone arrow-heads, hatchets, &c., are still treasured as sacred objects, as is the case among tribes in California, who carry in their ceremonial dances knives chipped out of flint and mounted in handles—relics of the Stone Age among their fathers. Notwithstanding the general introduction of iron and steel tools by the whites, it is possible that something may still be learnt as to the former use of native copper and of meteoric iron (or iron supposed to be meteoric). With regard to native weapons, the spliced Tatar bow being usual in this part of America (having probably come over from Asia), it is desirable to examine further the modes of making and using it, the forms of arrows, &c. Any game-traps on the bow principle, if apparently of native origin, are worth describing, as possibly bearing on the early history of the bow. The art of cooking by water heated by dropping in red-hot stones having been characteristic of the western region, any traces of this should be noticed, while the native vessels carved out of wood or closely woven of fir root, &c., are still interesting. The native mode of twisting or spinning thread or yarn, and the manufacture of a kind of cloth, not woven but tied across like that of New Zealand, require fuller description. Especial attention is required to the ornamental patterns of the region, which are of notable peculiarity and cleverness. To a considerable extent a study of them on hats and blankets, coats and pipes, &c., shows, in the first place, actual representation of such natural objects as men or birds, or parts of them, which have gradually lost their strictness and passed into mere ornamental designs; but the whole of this subject, so interesting to students of art, requires far closer examination than it has yet received, and especially needs the comparison of large series of native ornamented work.

Music and Amusements.—The ceremonial dances, especially those in which the performers wear masks and represent particular animals or characters, deserve careful description from the information to be gained from them as to the mythology and religion embodied in them. The chants accompanying the dances should be written down with musical accuracy—a task requiring considerable skill, though the accompaniments of rattle and hollowed wooden drum are of the simplest. Several of the games played among the Indians before the coming of the Europeans are of interest from their apparent connection with those of the Old World. This is the case with the ball-play, now known by the French name 'la crosse,' which belonged to the European game familiar to the French colonists. It is worth while to ascertain in any district where it is played what form of bat was used, what were the rules, and whether villages or clans were usually matched against each other. The bowl-game, in which lots such as buttons or peach-stones blackened on one side are thrown up, has its analogues in Asia; the rules of counting and scoring belonging to any district should be carefully set down. It is in fact more difficult than at first sight appears to describe the rules of a game so as to enable a novice to play it. Among other noticeable games are that of

guessing in which hand or heap a small object is hidden, and the spear-and-ring game of throwing at a rolling object.

Constitution of Society.—Highly valuable information as to systems of marriage and descent, with the accompanying schemes of kinship, and rules for succession of offices and property, has in time past been obtained in Canada. Thus in 1724 Lafitau ('*Mœurs des Sauvages Américains*,' vol. i. p. 552) described among the Iroquois the remarkable system of relationship in which mothers' sisters are considered as mothers, and fathers' brothers as fathers, while the children of all these consider themselves as brothers and sisters. This is the plan of kinship since shown by Mr. L. H. Morgan to exist over a large part of the globe, and named by him the 'classificatory system.' J. Long also in 1791 gave from Canada the first European mention of the Algonkin *totem* (more properly *otem*), which has become the accepted term for the animal or plant name of a clan of real or assumed kindred who may not intermarry; for example, the Wolf, Bear, and Turtle clans of the Mohawks. These historical details are mentioned in order to point out that the lines of inquiry thus opened in Canada are far from being worked out. The great Algonkin family affords a remarkable example of a group of tribes related together in language and race and divided by totems, but with this difference, that among the Delawares the totem passed on the mother's side, while among the Ojibways it is inherited on the father's side. Some Blackfeet, again, though by language allied to the same family, are not known to have totems at all. To ascertain whether this state of things has come about by some tribes having retained till now an ancient system of maternal totems, which among other tribes passed into paternal and among others disappeared, or whether there is some other explanation, is an inquiry which might throw much light on the early history of society, as bearing on the ancient periods when female descent prevailed among the nations of the Old World. It is likely that much more careful investigation of the laws and customs past and present of these tribes would add to the scanty information now available. On the Pacific side of the Rocky Mountains, where the totem system and female descent are strongly represented, such information is even scantier; yet careful inquiry made before the passing away of the present generation, who are the last depositories of such traditional knowledge, would be sure to disclose valuable evidence. How large a field for anthropological work here lies open may be shown by a single fact. Among the characteristics of tribes, such as the Haidas of Queen Charlotte's Island, has been the habit of setting up the so-called 'totem posts,' which in fact show conspicuously among their carved and painted figures the totems of families concerned, such as the bear, whale, frog, &c. Such posts, which are remarkable as works of barbaric art, are often photographed, and Judge James G. Swan, of Port Townsend, has published in vol. xxi. of the '*Smithsonian Contributions*' an interesting study of them, as relating to episodes of native mythology, in which the animal-ancestors represented are principal figures. More investigation is required to work out this instructive subject, and with the help of the older natives will doubtless well repay the not inconsiderable trouble it will cost.

Among the special points to be looked to in the condition of the Canadian tribes both at present and previously to civilised influence may be noticed the modes of marriage recognised—whether the husband enters the wife's family or clan, or *vice versa*; what prohibited degrees and other

restrictions on marriage exist; what is the division into families, clans, and tribes; and how far do totems or animal names answer this purpose; what are the regulations as to position of first or chief wife, household life, separation or divorce; how relationship is traced in the female and male lines; rules of succession to chiefship and inheritance of property. It is desirable to draw up tables of terms of relationship and affinity in the native language according to the usual schedules, or by setting down the relationships which a man and a woman may have for three generations, upward and downward. In doing this it is desirable to avoid the ambiguous use of English terms, such as cousin, uncle, and aunt, under which a number of different kinds of relationship are confused, even brother and sister being used in exactly to express whole brother and paternal or maternal half-brother, &c. In fact, the published schedules of kinship are imperfect in this respect. It is desirable to interpret each term into its strict meaning, expressed by father and mother, son and daughter, husband and wife; for instance, father's father's daughter, mother's son's wife, &c. This scheme of relationship will often be found to constitute a classificatory system, as mentioned above, and in respect of which it will be necessary to observe the use of the term of relationship rather than the personal name as a form of address, and the distinction between elder and younger brothers, sisters, and other kinsfolk. Customs of avoiding certain relatives, as where the husband affects not to recognise his wife's parents, are of interest as social regulations.

Government and Law.—When it is noticed how the system of chiefship, councils, &c., among the Iroquois, on being carefully examined by visitors who understood their language, proved to be most systematic and elaborate, it becomes likely that the scanty details available as to groups of West Canadian tribes might be vastly increased. Such old accounts as Hearne has left us of the Tinneh or Athapascans (whom he calls Northern Indians), and Carver of the Sioux, are admirable so far as they go; but in reading them it is disappointing to think how much more the writers might have learnt had they thought it worth the trouble or that any readers would care to know it. Even now, though old custom has so much broken down, present and past details of savage political life may be gained among the western tribes on both sides of the Rocky Mountains.

The prominent points are the distinction between the temporary war-chief and the more permanent peace-chief; the mode of succession or election to these and lower offices; the nature of the councils of old men and warriors; personal rights of men and women of different classes; the rules of war and peace; the treatment of captives and slaves; the family jurisdiction, with especial reference to the power possessed by the father or head of the household and others; the law of vengeance and its restrictions; the tribal jurisdiction in matters, especially criminal, concerning the community; the holding of land and other property by the tribe or family; personal property, and the rules of its distribution and inheritance; the law of hospitality. The observer will in such inquiries frequently come into contact with forms of primitive communism, not only as to food, but as to articles of use or wealth, such as guns and blankets, which are of great interest, as is the custom of obtaining social rank by a man's distributing his accumulated property in presents. All these matters, and far more, are, as a matter of course, known with legal

accuracy to every grown-up Indian in any tribe which is living by native rule and custom. In the rapid breaking-up of native society it remains for the anthropologist at least to note the details down before they are forgotten.

Religion and Magic.—The difficulty of getting at native ideas on these matters is far greater than in the rules of public life just spoken of. On the one hand the Indians are ashamed to avow belief in notions despised by the white man, while on the other this belief is still so real that they fear the vengeance of the spirits and the arts of their sorcerers. It is found a successful manner of reaching the theological stratum in the savage mind not to ask uncalled-for questions, but to see religious rites actually performed, and then to ascertain what they mean. The funeral ceremonies afford such opportunities; for instance, the burning of the dead man with his property among Rocky Mountain tribes, and the practice of cutting off a finger-joint as a mourning rite, as compared with the actual sacrifice of slaves for the deceased, as well as the destruction of his goods among the Pacific tribes. Here a whole series of questions is opened up—whether the dead man is considered as still existing as a ghost and coming to the living in dreams, of what use it can be to him to kill slaves or to cut off finger-joints, why his goods should be burnt, and so on. In various parts of America it has long been known that funeral rites were connected with the belief that not only men, but animals and inanimate objects, such as axes and kettles, had surviving shadows or spirits, the latter belief being worked out most logically, and applied to funeral sacrifices, by the Algonkians of the Great Lakes. It is probable that some similar train of reasoning underlies the funeral ceremonies of the Rocky Mountain and Columbian tribes, but the necessary inquiries have not been made to ascertain this. More is known of the native ideas as to the abode of the spirits of the departed, which is closely connected with the theory of souls. There is also fairly good information as to the prevalence in this region of the doctrine, only just dying out in the civilised world, of diseases being caused by possession by devils, that is, by the intrusion of spirits into the patient's body, who convulse his limbs, speak wildly by his voice, and otherwise produce his morbid symptoms. Books of travel often describe the proceedings of the sorcerer in exorcising these disease-demons; and what is wanted here is only more explicit information as to the nature of such spirits as conceived in the Indian mind. Even more deficient is information as to how far the ghosts of deceased relatives are regarded as powerful spirits and propitiated in a kind of ancestor-worship, and the world at large is regarded as pervaded by spirits whose favour is to be secured by ceremonies, such as sacred dances, and by sacrifices. The images so common on the Pacific side are well known as to their material forms, but anthropologists have not the information required as to whether they are receptacles for spirits or deities, or merely symbolical representations. The veneration for certain animals, and prohibition to kill and eat them, partly has to do with direct animal-worship, but is mixed up in a most perplexing way with respect for the totem or tribe-animal. In fact, many travellers, as, for instance, Long the interpreter, already mentioned, have confused the totem-animal with the medicine-animal, which latter is revealed to the hunter in a dream, and the skin or other part of which is afterwards carried about by him as a means of gaining luck and escaping misfortune. Above these lesser spiritual beings greater deities are recognised by most tribes, whether

they are visible nature-deities, such as Sun and Moon, Heaven and Earth, or more ideal beings, such as the First Ancestor, or Great Spirit. There is still great scope for improving and adding to the information already on record as to the religious systems of the tribes of the Dominion, and hardly any better mode is available than the collection of legends.

Mythology.—As is well known, most Indian tribes have a set of traditional stories in which are related the creation of the world, the origin of mankind, the discovery of fire, some great catastrophe, especially a great flood, and an infinity of other episodes. Such, for instance, are the legends of Quawteaht, taken down by Sproat among the Ahts, and the Haida stories of the Raven published by Dawson. These stories, written down in the native languages and translated by a skilled interpreter, form valuable anthropological material. It is true that they are tiresome and, to the civilised mind, silly; but they are specimens of native language and thought, containing incidentally the best of information as to native religion, law, and custom, and the very collecting of them gives opportunities of asking questions which draw from the Indian storyteller, in the most natural way, ideas and beliefs which no inquisitorial cross-questioning would induce him to disclose.

In studying the religion and mythology of the various tribes, and also their social constitution, their arts, their amusements, and their mental and moral traits, it is important to observe not only how far these characteristics differ in different tribes, but whether they vary decidedly from one linguistic stock to another. Some observers have been led to form the opinion that the people of each linguistic family had originally their own mythology, differing from all others. Thus the deities of the Algonkins are said to be in general strikingly different from those of the Dakotas. Yet this original unlikeness, it is found, has been in part disguised by the habit of borrowing tenets, legends, and ceremonies from one another. This is a question of much interest. It is desirable to ascertain any facts which will show whether this original difference did or did not exist, and how far the custom of borrowing religious rites, civil institutions, useful arts, fashions of dress, ornaments, and pastimes extends. Thus the noted religious ceremony called the 'sun-dance' prevails among the western Ojibways, Crees, and Dakotas, but is unknown among the eastern tribes of the Algonkin and Dakota stocks. It would seem, therefore, to be probably a rite borrowed by them from some other tribe in the vicinity of those western tribes. The Kootanies of British Columbia, immediately west of these tribes, are said, on good authority, to have practised this rite before their recent conversion by the Roman Catholic missionaries. If it is found, on inquiry, to have prevailed universally among the Kootanies from time 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 Wasâsê, 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.