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THE NATIVE TRIBES OF ALASKA.

AN

ADDRESS

BEFORE THE

SECTION OF ANTHROPOLOGY

OF THE

AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

AT

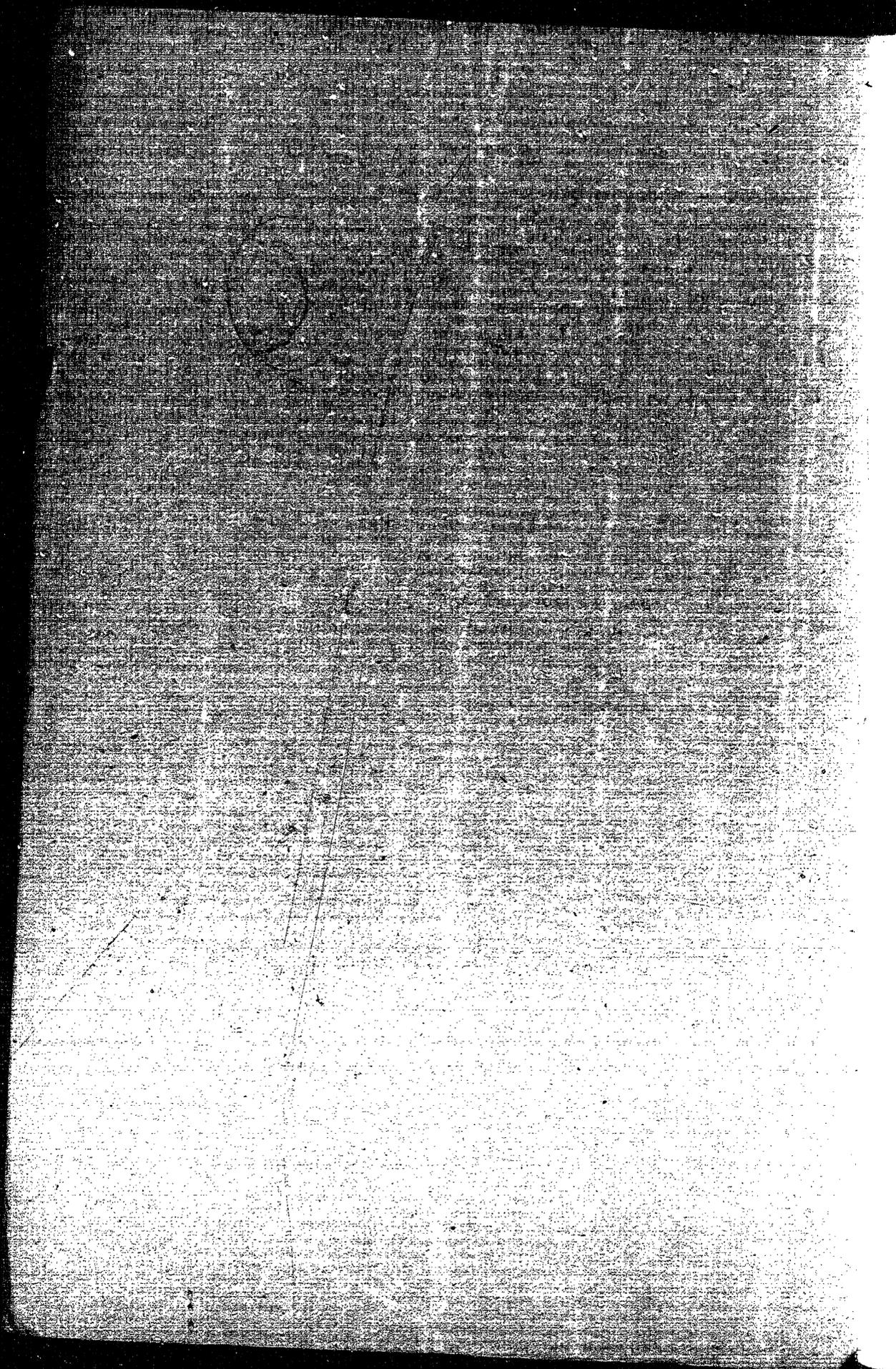
ANN ARBOR, AUGUST, 1885.

BY

WILLIAM H. DALL.
VICE PRESIDENT.

[From the PROCEEDINGS OF THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE, Vol. XXXIV, Ann Arbor Meeting, August, 1885.]

PRINTED AT THE SALEM PRESS.
SALEM, MASS.
1885.



With respects of
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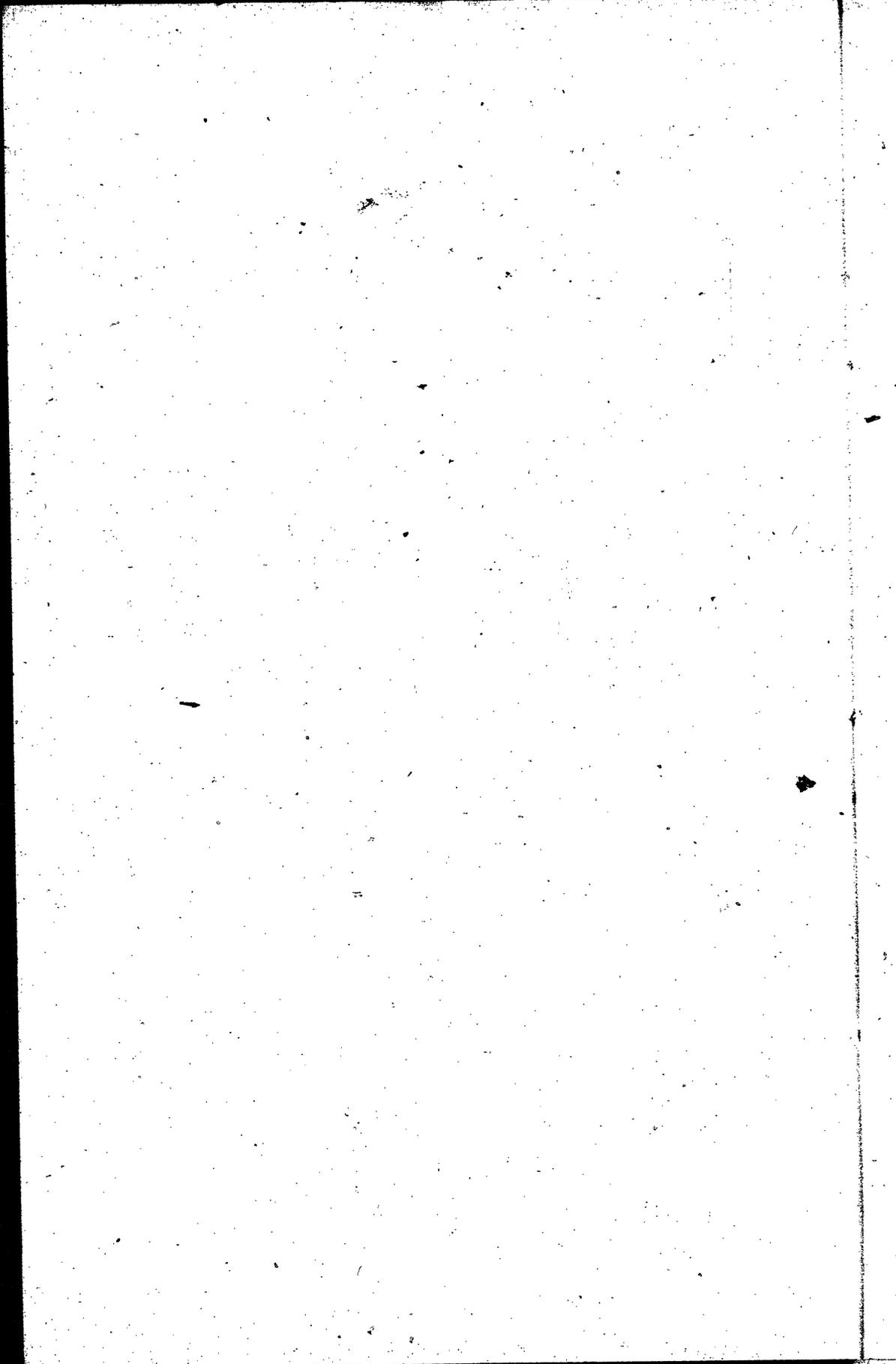
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BY

WILLIAM H. DALL.

VICE PRESIDENT, SECTION H, ANTHROPOLOGY.

THE NATIVE TRIBES OF ALASKA.

LADIES AND GENTLEMEN:—It is now sixteen years since I read my first ethnological paper before this association, at the Salem meeting in 1869. That paper sketched the distribution of the native tribes of Alaska and adjacent territory, together with some of their most salient characteristics, and formed a summary of what advances had been made in the knowledge of such matters in that region since 1855, when Holmberg published his ethnographic sketch of the people of Russian America.

On this occasion I propose to return to the same subject, to indicate the principal investigations which have added to our knowledge since 1869 and to briefly sum up its present state, adding a few remarks on the directions in which future study may be most profitably employed. That the present is a particularly suitable time to call attention to the subject I am led to believe for several reasons.

At the time when my paper of 1869 was read, anthropological study in Alaska had passed through several phases and was entering upon another. The first period in which material for such study had been collected began with the expedition of Bering and Chirikoff and lasted during the remainder of the eighteenth century. It was characterized by maritime discovery and the preliminary mapping of the coast by the early navigators, often men of keen observation, whose accounts of the inhabitants of the coasts they explored are still of great value, and for the most part quite reliable within obvious limits. To this period belong the names of Cook, Vancouver, Bodega, Maurelle, Gray, Meares, Dixon, Portlock, Vasilieff, Krenitzin and Levasheff, and a host of lesser

(3)

Russian navigators whose records have been preserved for us by the laudable efforts of Coxe.

The second period may be said to have begun with the establishment, as a legalized monopoly, of the Russian American Company and the consequent circumnavigations of the globe by Russian naval vessels, which brought mails and accessories of civilization to the rude and hardy fur-hunters of the northwest coast. These began with the voyage of Krusenstern in the *Nadezhda* and the work begun by him was admirably carried on by his successors; Lisianski, Kotzebue, Golofnin, Vasilieff, Wrangell, Lütke, Tebienkoff and others. Many of these expeditions were accompanied by men of science, either as surgeons or as special investigators, whose names to the biologist and anthropologist are as household words. Such were Langsdorff, Chamisso, Merck, Eschscholtz, Choris, Kittlitz, Postells and Mertens.

Other nations though naturally behind the Russians were not absent from the field. The voyage of Beechey and later of Sir Edward Belcher; Dease and Simpson, and other officers and servants of the Hudson Bay company, combining exploration and commerce or barter; the United States exploring expedition under Wilkes, and the North Pacific exploring expedition under Ringgold and Rodgers; all added materially to our knowledge. A single group of expeditions sent by Great Britain, in addition to the above mentioned, were also not fruitless, though, considering the opportunities offered, the results were extremely meagre. I refer to the Franklin relief expeditions on the ships *Herald* and *Plover*, *Enterprise* and *Investigator*.

The names of Collinson, McClure, Kellett, Moore and Maguire, are familiar to all interested in arctic geography and Hooper, J. Simpson and Seemann who accompanied one or the other of these parties, have left their imprint on the history of anthropological research. During this period also the noble and devoted Veniaminoff began his missionary labors in Alaska simultaneously with which he accumulated data for memoirs on the natural history of man which will always remain standards of reference.

With the return to Europe of officers who had served their time in the colonies and whose scientific tastes had led them into studies of the people over whom they had ruled, material accumulated, until in 1855, the work of the anthropologist in Alaska and adjacent regions was summed up by Holmberg in the paper I have al-

ready alluded to. Much that is to be found in it is fundamental and must form a part of any systematic arrangement of the people of Northwest America. It was practically copied by Wehrman in Tikhmenieff's History of the Russian American Company. But a Russian officer by the name of Zagoskin had been ordered to the Yukon region in 1843. According to the reports of those who were with him, this man was extremely lazy and inefficient. He relied in great part on the ill-interpreted information, often partly fabulous, obtained from the natives. From these he cooked up accounts of journeys never made and maps of rivers never visited, with lists of tribes who never existed as such but were perhaps the inhabitants of some hamlet of three huts in the distant interior. He did not intentionally misrepresent the people or the country and there is much that is true and useful in his report. However he desired to magnify his own labors and researches and in the way indicated succeeded in incorporating much that was erroneous which affected the work of Holmberg and others who took the report, as it stood, as a foundation for their studies.

In 1839 Elia Wossnessenski reached the northwest coast, as an agent of the Imperial Academy of Sciences at St. Petersburg, to make collections in Alaska. Aided by the Russian American Company, a magnificent ethnological collection was made in duplicate, of which one series went to Russia; the other was retained in the Colonial Museum at Sitka; the remnants of this have fortunately found a resting place in the Peabody Museum at Cambridge, after some curious vicissitudes. This was the first systematic attempt to represent the arts and industries of the Alaskan peoples in any collection. It was, of course, defective in regard to the interior tribes and those of the Arctic coast, but, for the tribes accessible to the Russians, it was originally very complete and, except for destructible objects made of skin and other animal products, still remains so. The progress of investigation in the direction of anthropology received a check by the breaking out of the Anglo-Russian war of 1854-57, and came to a standstill with the failure of the Russian American Company to secure a renewal of their charter in 1862. After that expenses were curtailed, scientific explorations by the Russians ceased, and the civilized population of Alaska carried on their fur-trading and other business in a mood of expectancy.

In 1861, Robert Kennicott, of Chicago, had been carried by the

fervor of his inborn love of science far into the inhospitable north. Aided by the Hudson Bay Company, under the auspices of the Smithsonian Institution, he penetrated the territory, then known as that of the Hudson Bay Company, to its extremest trading post, and in that year descended the Yukon from Fort Yukon nearly to the limits of Russian exploration, coming from the opposite direction.

After his return the projectors of the international telegraph, believing from repeated failures that no long ocean cable would be of permanent use, called upon him for information in regard to the possibility of a line, with a very short cable across Bering Strait, via Arctic America and Siberia. After some negotiations it was determined to explore for such a line, and Kennicott, in consideration of the opportunities for the scientific exploration of an almost unknown interior region, agreed in 1864 to direct the work in what was then Russian America. With him went a small band of young men actuated by the same spirit, or kindled by the inspiration of their leader, of whom Rothrock, Bannister, Elliott and the speaker still survive.

This expedition marked the dawn of a third era for the investigation of that region. The expedition, considered in its commercial aspect, was a failure, but the explorations it set on foot bore permanent fruit. The parties were withdrawn, in 1867, after three years of labor. The final success of the Atlantic cable rendered the project of a land-line through an arctic territory no longer advisable. The speaker continued his work there for another year on his own responsibility and at his own expense, feeling that unless this was done the previous work would be only too fragmentary to cover the plan of investigation he had laid out. Kennicott, overcome by his labors, had passed over to the majority. The maps, notes, records and papers of the expedition, in the haste to reduce expenses and close an unprofitable account, were scattered without publication and little profit was reaped by the public, from most of its operations. The work of the scientific corps, however, was more fortunate, but instead of appearing as it should in a general report devoted to all branches of the subject, which would always have remained a standard of reference, circumstances compelled its publication in single papers in a variety of journals, or in works intended rather for the public than for the student.

The close of our work was soon followed by the purchase of the territory from Russia by the United States. For nearly sixteen years the immense region, thus acquired, hung in the political firmament, like Mahommed's coffin, neither a foreign country nor yet on the solid ground of a legally organized territory of the Union.

During this period, recently brought to a close by the establishment of a legal government, exploration continued more or less active. The agents of the general government visited many parts of the territory. The emissaries of the Smithsonian Institution, inspired by Baird and Henry, spared no endeavors to gather and record facts bearing on all branches of science.

The signal service established meteorological stations. The Army sent officers to determine the northeastern boundary on the Yukon. The Navy visited numerous ports and brought back precious documents and collections. The Revenue Marine contributed, through the researches of its officers, an immense mass of material and observation. The Coast Survey utilized to the utmost its opportunities and with satisfactory success.

Other agents of the United States, either as revenue or census officers, contributed their quota. Something was gained through the Arctic expedition of the unfortunate De Long and the others sent to rescue or discover the fate of his party.

The International Polar Station at Point Barrow, though planted upon the most inhospitable soil, has borne excellent fruit, some of which is yet to be made publicly accessible.

Even foreign lands have contributed to the work. The wonderful voyage of the Vega, with her wintering on the adjacent coast of Siberia, and subsequent visit to American shores, is known to every one. Pinart's philological tours, the admirable work done by the brothers Krause, and the indefatigable journeys of Capt. Jacobsen, cannot be overlooked.

In all this activity there was of course much inferior work done by persons unqualified either by training or habits of accurate observation. Numerous petty agents of the Treasury have reported from time to time, in documents of fortunately limited circulation, some of which reveal to the student official Bunsbyism of the purest breed.

The same observation has been repeatedly made, each time announced, in good faith, as new. Explorations over routes

trodden by hundreds of predecessors have formed the subject of long disquisitions, and rivers to be found on every respectable map of the last thirty years have been reported as new discoveries and furnished with a whole set of new names. These, however, are the faults of youthful inexperience and enthusiasm, and few, even of these publications, but have contained some new and welcome facts. They would hardly be worth the notice of the speaker were it not for the fact that they form pitfalls for the inexperienced student who should not, because it is new to him, suppose that the anthropology of Alaska is still a virgin field. Its literature in fact is enormous and rapidly increasing.

The era which, with the just organized government of the region, is now fairly begun, differs in several particulars from the one just described. Tourists have found that the magnificent scenery, and cool even summer weather of the southeast Alaskan region, may be reached and enjoyed with little trouble and expense.

The lavish purchases of foreign collectors have exhausted, in many localities, the whole supply of genuine old carvings and stone implements. It was announced, not long since, that a dealer at Juneau was intending to import a good stone-cutter for the winter, to supply his shop with stone implements for the summer trade of 1885. Wooden carvings and similar "curios" are now regularly made for sale to tourists, and often show singular modifications from the aboriginal types.

The first "inscribed tablet" was forged at Sitka in 1868. It was a Phœnician one. We may look for a large crop of them in the future should the market prove satisfactory.

Nearly every traveller, in little known parts of the world, brings home some one story with which, half in jest, he gratifies the natural demand for the marvellous, on the part of his acquaintances. These stories may be found in the usual proportion in most accounts of Alaskan travel, and have occasionally been transplanted to scientific works of great respectability.

To the young anthropologist we would say therefore, that when a particularly astonishing "fact" is presented for his consideration, it is an excellent occasion to fall back on the reserve of scepticism which every scientific man is supposed to carry in a small bag somewhere near his heart.

The missionary who has begun his benevolent, and we hope, ul-

timately fruitful work among the wild tribes of Alaska, frequently has not the remotest notion of the wonderfully complicated and exact system of ethical philosophy which has been elaborated by his brown brother, and the rendering thereof in his letters to the missionary paper is apt to be more graphic than accurate. I have seen a story in a work of the highest reputation to the effect that a favorite dish of the inhabitants of Kadiak is composed of a mixture of bears' dung. When we consider that the nearest approach to an oath in the native dialect is to tell an adversary to "eat dung," the value of such a statement is evident. It has probably arisen from the habit of the Eskimo of making a sort of salad of the willow bud croppings which, at certain seasons, are found in the anterior pouch or crop of the reindeer, where they are as clean and nearly as dry, as if in a basket. They are eaten for medicinal reasons by the Innuvit. In the story a deer has become a bear, and the willow buds dung, but how, it is difficult to imagine. But enough on this topic; the Indian is a man like ourselves with much the same tendencies, and, except where his peculiar ethics bind him, a parallel to his love, hate, appetites and aspirations may be seen not fundamentally modified, in those of our own children.

My classification of 1869¹, somewhat enlarged, was republished in "Alaska and its resources"² and in 1877, an expanded and improved revision, with a good deal of added information and synonymy, appeared in the first volume of Contributions to North American Ethnology.³ It is to the latter that I refer as a standard of comparisons in the ensuing summary of progress.

INNUIT.

Western Eskimo. It was well understood by me in 1870, and has since been fully confirmed, that most of the Arctic Innuvit are not separated into tribes in the same sense that the Indians of the United States, east of the Mississippi, were at the time of their discovery, nor even to the same extent as those Innuvit, south

¹ On the distribution of the native tribes of Alaska and the adjacent territory, Proc. Am. Assoc. Adv. Sci., eighteenth (Salem) meeting, pp. 262-273, 8°. Cambridge. J. Lovering, 1870.

² Alaska and its resources, by W. H. Dall, xii, 628 pp. 8°. Boston, Lee & Shepard, 1870.

³ On the distribution and nomenclature of the native tribes of Alaska and the adjacent territory. Contr. to Am. Ethn. Vol. 1, pp. 7-40, 4°. Washington, Government printing office, 1877. The manuscript was actually prepared for the printer in 1875.

from Kotzebue Sound on the northwest coast. Terms were used to indicate the groups of Innuít geographically separated from each other by a stretch of unoccupied coast and, for convenience, these terms were referred to as tribes. This is practically their own fashion. The people are all known as Innuít, those from a certain quarter have a special name, and those from each village in that district or each river, have a still more special name. But there are no chiefs, no tribal relations in the strict sense, and the only distinction used among the people referred to is based on their locality of origin; they freely migrate from village to village or district and are not regarded as foreigners, though the obligation of free hospitality is not felt to be binding in regard to strangers from a distance, long domiciled in another than their native village. We have no new information from the Kopagmüt (*l. c.*, p.10) nor from the people of the Colville river, except a few notes derived from the Point Barrow people by Prof. John Murdoch during his sojourn at Cape Smythe, as a member of Lieut. Ray's party, on duty at the International Polar Station known as Uglā-āmi. In the course of his admirable ethnological investigations he found that the Point Barrow people have the habit of using the plural rather than the collective form of the designation for a particular people, and call those of the Mackenzie river district by the term Kūpūng'-mi-ūn (Kopagmüt) and those of the Colville Kūng-mūd'-ling (Kūng-māligmüt). The Point Barrow people call themselves and are called by the other Innuít, Nū-wūng-mi-ūn (Nū-wūk-mūt, people of the point). They call the people of the Nunatok river Nūn-ā-tān'-mi-ūn (Nūnātāgmüt) and call the Indians of the interior (Kūt-chin) It-kūd'-ling, which is probably (like In-kā-lit of the more southern Innuít) a term of reproach or contempt.

For the people of Point Barrow, Mr. Murdoch and the other members of Lieut. Ray's party obtained rich ethnological data which are in process of publication.

Some interesting facts have also been gathered by Capt. Hooper of the U. S. Revenue cutter Corwin during several visits to Point Barrow. As a whole, we shall soon be in possession of very full information in regard to this isolated band.

Of the Nūnātākmüt we have nothing since 1877, and of the Kū-āgmüt (Kowāgmüt, *op. cit.* p. 12) only a few facts collected by Lieut. J. C. Cantwell of the U. S. Revenue Marine, during his

exploration of the river in 1884. He reports that the local name of the river is Kū-āk not Kowak, as generally adopted on the charts. From Lieutenant Stoney who followed him, and who has since returned to the region to carry on a more extensive exploration, a large addition to our knowledge of these Innuits may be expected in the near future.

Of the Innuits from Kotzebue Sound around to Norton Sound little bearing on their classification or language has been gathered since 1877. The observations of Nordenskiöld and the Vega party at Port Clarence in 1879, and of the speaker in charge of the U. S. Coast Survey party in 1880, at Port Clarence and the Diomedes, as well as Kotzebue Sound and the Asiatic coast near by; of Hooper in the Corwin, 1878-80; of the Jeannette expedition in 1879, have added numerous facts, but little bearing on their distribution or classification, which was not already known.

Yūit; Asiatic Eskimo. The most interesting people of the region adjacent to Bering strait are the Asiatic dwellers on the coast, part of whom belong to the Korāk race and part to the Orarian group of people. In no other ethnic group of the region has research been better rewarded since 1877. We have the admirable observations of the Vega party, the arduous explorations of Arthur and Aurel Krause, and some observations of my own, all of which taken together have done much to clear up one of the most knotty ethnological puzzles of the northern regions. I give the results in brief as my time is not sufficient to go into details. The Asiatic coast presents us with the Tsau-yū (plural Tsau-yūat) or Tsau-chū, a people of Korak extraction, commonly known as sedentary Chukchi, who have lost their reindeer and settled upon the coast, adopting from their Innuits neighbors much of their peculiar culture, but not their language. These people bear about the same relation to the wandering or reindeer Chukchi that the fishing or farming Lapps do to the Mountain Lapps of Lapland. Among them, with their little villages sometimes side by side, are to be found the Asiatic Innuits, who call themselves Yūit (by local corruption of the race name) and who present essentially the features of the Western Innuits of America, with some local differences. They migrate with the seasons from Cape Oliutorsk to East Cape; their most northern permanent village as far as known is at the latter point.⁴ The

⁴The Census Map is erroneous in regard to their distribution southwestward.

Tsau-chū extend along the northern coast of Siberia much farther north and west. The two races are friendly, there is some intermingling of blood by marriage and a jargon containing words of both dialects is used in communications between them. In my opinion, however, it is very necessary to keep in view, that the culture of the Tsau-chū, so far as it differs from that of the wandering Chukchi, is distinctly a derivative from that older culture of the Innuït race, though the arctic people of both hemispheres and all races have much in common, due to their environment. The word Chukchi has been so misused that it is almost meaningless, but, in the strict and accurate meaning of the word, there are no Chukchi on the American coast, as has been asserted. That error arose from the confusion between the Innuït and Yuit on the one hand and the Tsau-chū on the other.

Southwestern Innuït. Of the Innuït people on the American coast at Norton Sound and southward to the Peninsula of Aliaska, not much additional information has been made public since 1877 bearing on their classification. That in the Report on Aliaska comprised in the publications of the U. S. Census of 1880 is retrograde in many particulars rather than an advance, being the work of a person unqualified for the task. Magnificent collections bearing on the culture of these people have been made by Turner, E. W. Nelson, W. J. Fisher, C. H. Mackay and others, and have been received by the U. S. National Museum. But the unfortunate ill health of Mr. Nelson and other circumstances have delayed the publication of his rich and valuable observations. A good deal has also been done in the way of collections on the island of St. Lawrence by Hooper and Nelson and in the Aleutian Islands by Turner, Dall and others.

With regard to the tribal limits of the Western Innuït, geographically considered, they are very mutable and especially in recent years are constantly changing in small details. This arises from the fact that the geographical group which we have called a tribe among the Innuït, and for which in some cases they have a special designation, is not a political organization headed by a chief or chiefs, but simply a geographical aggregation of people who have by possession obtained certain *de facto* rights of hunting, fishing etc., over a certain area. The jealousy of adjacent groups keeps the imaginary boundary line pretty well defined through fear of reprisals should it be violated. When the whites come in with

trade and established posts all over the region, they also use their power to put down any conflicts, which are always injurious to trade. The boundaries now violable with impunity fall into oblivion and the more energetic hunters and trappers go where they choose. In this manner the geographical group names I have described are ceasing to have any serious significance and every new ethnographical visitor will find himself unable to make the ancient boundaries correspond to the distribution of the moment. Nevertheless, in a general way the old maps such as that of 1877 still indicate the focus of the former group or tribe and doubtless will long continue to do so. The Innuït tribes on the Kuskokwim have been found by Nelson to extend farther up the river than was supposed in 1877, reaching nearly or quite to Kolmakoff trading post. The advance up the Yukon shown on the census map is recent, if authentic. The St. Lawrence Island people are more nearly related to the Innuït of the American coast than to those of Asia, though their commerce is with the latter and with their Korak neighbors. As regards the Innuït of the region between the Koyukuk River and the Selawik River, the miscegenation indicated by the census map has no foundation in fact. The error doubtless arose from the permission accorded by the Innuït to special parties of Tinneh to come into and through the territory of the former, for purposes of trade.⁵ The north shore of the peninsula east of Port Möller is represented by the census map as occupied by the Aleuts or Unüngün. The region is really not inhabited, except for a few temporary hunting stations, except by typical Innuït. Notwithstanding these and many other errors in this compilation, it is probably correct in extending the area of Tinneh about Selawik Lake, which is a useful addition to our knowledge. In 1880 while visiting Cook's Inlet I was enabled to determine the essential identity of the native Innuït of Kenai with those of Prince William Sound though among them were many Koniag'müt brought there for purposes of trade in hunting the sea-otter.

With regard to the Aleuts, the degree of civilization to which they have attained is very promising. The people are not scattered over the archipelago except in their hunting parties. In the western Aleutian Islands the only permanent villages are at At-tu and Atka Islands. The division into groups is rather a matter

⁵ The first white men to visit this region were J. S. Dyer and Richard Cotter in 1866. Zagoskin's alleged journey was fabulous and concocted by him in the Nulato trading post. Jacobsen and Woolfe have since made the trip and perhaps others.

of tradition than of actuality; practically they are as much one people as those of two adjacent English counties.

The easternmost of the Innuït people are the Chûgâchîgmût of Prince William Sound. At their eastern limit there has long been a confusion, which I supposed I had cleared up in 1874 but which has only been finally regulated by information received from the brothers Krause and obtained by myself in 1880. The census agent who visited them in 1881 was frightened by some boisterous demonstrations and departed in the night in a small canoe; abandoning his equipage, after a stay of some forty-eight hours. Consequently very little information was obtained by him and that of an uncertain character.

Three stocks approximate to each other at this point, the Chûgâchîgmût Innuït, the Tinneh of Copper River, and the Chilkat tribe of Tlinkit. The latter have a precarious traffic, coastwise; a few canoes annually reaching the Chilkat village (sometimes called Chilkhaak) at Controller Bay by the dangerous voyage from Yakutat. But another path lies open to them, at least at times. One of Dr. Krause's Indian guides informed him that he had descended the Altsekh river (a branch of the Atna or Copper river) which heads near the Chilkat River at the head of Lynn Canal, to a village of his own tribe at its mouth on the seacoast. Of the visits of the Ah-tenâ tribe of the Tinneh I have had personal observation and that the Chûgâchîgmût pass by them to the Kayak Island in summer all authorities are agreed. This information explains the confusion of previous evidence and shows why the vocabularies have sometimes afforded testimony in favor of one view and sometimes of another. A jargon is probably in use in communications between the Tlinkit and the Innuït. That any ethnic intermingling of blood has taken place I regard as too improbable to be worth consideration, having had personal evidence of the fear and hate existing between the two peoples. There is some distrust between the Tinneh and the Innuït, as elsewhere, but the bold and aggressive Tlinkit have committed so many outrages upon the timid and peaceable Chûgâchîgmût, that the feeling there is of a much more bitter character.

I have elsewhere stated my reasons for believing that the Innuït formerly extended much farther to the south and east. Nothing has since been discovered which materially affects the grounds of this belief of mine, and the subject is an interesting one for future investigation.

TLINKIT OR KALOSHIANS, AND HAIDA.

The investigations for the census in 1880, in southeastern Alaska, were committed to Mr. Miletich of Sitka, who deputized the Rev. S. Hall Young and some of the other missionaries to obtain the number and distribution of the native inhabitants.⁶

This work done by men of education and intelligence, whose interests would all be in the direction of accuracy, has given us a valuable and the first reliable indication of the geographical distribution of the smaller groups of the Tlinkit within our territory. Whether these groups are entitled to rank as tribes, or whether they do not rather correspond to clans or to purely geographical divisions, subordinate to those indicated in 1877 I am as yet unable to determine. Doubtless the work which Dr. Krause is understood to have in hand will give us praiseworthy and final data upon the subject. The most interesting result of the census work was the extension of the range of the Haida to the northern end of Prince of Wales Island. In this we have a new fact properly authenticated, and for which we are grateful.

Several books have been published by the missionaries on their life in Alaska, most of which do not contain much of value to the ethnologist; with greater knowledge and experience we may hope for something more satisfying.

The most important contributions to our knowledge of the people and culture of this part of Alaska since 1875, is due to the labors of Drs. Arthur and Aurel Krause which are too well known for me to need to specify them in detail.

Mr. J. G. Swan, of Washington Territory, has made extensive and valuable collections for the National Museum both from southeastern Alaska and the region south and east of it in British Columbia.

Dr. Friedrich Müller has devoted much study to the Tlinkit language and has published observations on their verb. Dr. A. Pfizmaier has pursued investigations in the same direction; both of these rest their work chiefly on the classical study of the Kaloshians by Veniaminoff. But it is impracticable in an address of this sort to attempt too close an investigation or record of details.

⁶ This has not been stated by the compiler of the final census report, who, nevertheless, if I am correctly informed, was entirely dependent upon these sources for all that is new and valuable in regard to southeastern Alaska, embodied in the said report.

TINNEH OR ATHABASKANS.

To the knowledge of these people in Alaska little or nothing has been added of late.

The Kün-ün-ah' or Stick Indians, who inhabit the Lewis branch of the Yukon heading near the Lynn Canal, have been visited by numerous parties of whites, and lately by Lieutenant Schwatka, who has given some interesting details as to the life and condition of these Indians, and especially of those lands on the Iyon (Hai-an, Ayan, etc., whence Hai-ankutchin or Han-kutchin, the latter probably a corruption of the former) river and the upper part of the Yukon, about which so little has been known.

I was able to definitely determine, during my visit to Cook's Inlet in 1880, the proper name of the Tinneh tribe which live on its shores; the K'nai-äkhótana (Knaitse or Kenaitze of the Russian, Tinnats by corruption; Tehaninkutchin of the Yukon tribes north of them) whose range was determined by Petroff to include and surround the great Iliamna Lake.

There has been for two seasons a military party endeavoring to ascend the Atna or Copper river from the sea. Doubtless the report on the country and people which we may expect from them on their return will be replete with greatly needed ethnological as well as geographical information.

ADJACENT TRIBES.

In closing my sketch of progress in anthropological knowledge in the far northwest, I cannot omit (though somewhat beyond our boundaries) calling your attention to the valuable work of Dr. Geo. M. Dawson of the Canadian Geological Survey. He has published an admirable monograph on the Haida of Queen Charlotte Islands, and in connection with the veteran Dr. W. F. Tolmie, a series of comparative vocabularies of the British Columbian tribes, illustrated by a map of their distribution. This fills a gap in ethnographic maps which has long reproachfully appealed to the eye of the student, and for the first time renders possible a general discussion of Northwest American tribes.

We should not forget, however, that our knowledge is still for the most part approximate, especially in regard to what are called tribes, and that a really comprehensive treatment of this branch of the subject must be reserved for more precise data still to be collected.

Well knowing the defects of much that has been done by myself and others, and that numerous corrections are to be anticipated from impartial criticism in the future, I have in the preceding sketch avoided, as much as might be, destructive criticism, however tempting the opportunity. To this rule I have been forced to make an exception in regard to an imposing official document included in Vol. VIII of the recent monographs of the census of 1880. I felt this to be due to students, who might well be excused for supposing such a work to contain the last word on the subject of which it treats, especially as it does contain a large amount of compiled material from respectable sources.

An outline of the tribes as at present recognized is appended; when the limits of 1877 still hold good, only that date follows the name. Synonymy is only attempted when necessary to clear up some misunderstanding. The term tribe, as will be understood from the foregoing, is used only in a tentative manner.

ORABIANS.

Innuït stock.

(Northwestern Innuït.)

Kopäg'-müt, 1877. ⁷	Estimated population.	—
Käng-mâlig'müt, 1877. ⁸		} 3100?
Nûwûk-müt, 1877. ⁹		
Nûnâtôg'müt, 1877. ¹⁰		
Kû-äg'müt, 1877. ¹¹		

(Asiatic Innuït.)

Yuit.¹²

(Island Innuït.)

Imâh-kli-müt.¹³Ing-ûh-kli-müt.¹⁴Shi-wo-küg-müt.¹⁵

40?

150?

⁷ Erroneously located on census map. Population for Alaska only.

⁸ Erroneously omitted from census map.

⁹ This term applies only to the Point Barrow people, but they are not differentiated from others as far southeast as Point Hope. See *op. cit.* 1877, p. 11.

¹⁰ Range very erroneously extended without data, on the census map. It would appear from the reports of Cantwell and Stoney that on the Kû-âk or Kowak river is the most numerous band of the area embraced under the name on that map.

¹¹ Kowâg'müt, 1877. These practically include Selâwigmüt.

¹² Chûklük-müt, 1877. Southern range incorrectly indicated on census map. Nôgwûh-müt at East Cape.

¹³ Big Diomedé Island people.

¹⁴ Little Diomedé Island people.

¹⁵ St. Lawrence Island people, Kikh-tôg-a-müt of 1877.

(Western Innuit.)

Kāviāg'-mūt, 1877. ¹⁶	}	14,500?
Māh'-le-mūt, 1877. ¹⁷		
Un-ālig'-mūt, 1877.		
Ikōg'-mūt, 1877. ¹⁸		
Māg'emūt. ¹⁹		
Kai-ā-lig-mūt.		
Kūskwōg'mūt. ²⁰		
Nūshāgag'-mūt, ²¹ 1877.		
Oglemūt. ²²		
Kāniāg'mūt. ²³	}	2,200?
Chū-gach'igmūt. ²⁴		

(Aleutians)

Unūngūn, 1877. 2,200?

INDIANS.

Tinneh or Athabaskan stock.

(Western Tinneh.)²⁵

Kai'-yūh-kho-tā'nā, 1877.	}	2,000?
Ko-yū'-kūkh-o-tā'nā, 1877.		
Un'-ā-kho-tā'nā, 1877.		

(Kutchin tribes).

Ten'an'-kūt-chin', 1877.	700?
Tennūth'-kūt-chin', 1877.	Extinct.
Tāt-sāh'-kūt-chin' 1877.	Extinct.

¹⁶ King-i'-gā-mūt of the census map refers only to the people of the village at Cape Prince of Wales. See *op. cit.* p. 16.

¹⁷ Range erroneously extended north of Selawik Lake on the census map.

¹⁸ E kōg'-mūt of 1877, but the present spelling is preferable.

¹⁹ The Nunivak people, at least on the north coast, call themselves Māgemūt. The Kaiāligmūt, according to Nelson, are interposed on the mainland between the northern Māgemūt and the Kūskwōgmūt.

²⁰ The Kūskwōgmūt, according to Nelson, extend inland to Kōlmakoff redoubt on the Kuskokwim river.

²¹ This name covers the Ching-ig'-mūt and Togiāg'-mūt of the census map. There seems to be little differentiation between these bands.

²² The Agle-mūt of some authorities (*op. cit.* 1877, p. 18). According to Petroff, the Tinneh are interposed between them and the south shore of Iliamna Lake. They extend southeastward to the mountains of the peninsula and range westward at times to Port Möller.

²³ With the boundaries of 1877, except the end of Kenai peninsula.

²⁴ From the western extreme of Kenai peninsula to the mouth of the Copper or Atna river and Kaye or Kayak Island.

²⁵ In so far as the classification of the Western Tinneh of the Census Report differs from that of 1877, it is a falling back on the earlier state of confusion which prevailed before the collection of data on which the work of 1877 was based. The word Kal-chana used in that report is not an Indian word at all but a colonial Russian expression used of any interior Tinneh with whom they were little familiar.

Küt-chā'-küt-chin', 1877.		
Natsit'-küt-chin, 1877.		
Vüntā'-küt-chin', 1877.		
Hai-ān'-küt-chin'. ²⁶		
Tüt-chohn' küt-chin (?) 1877.		
	(Eastern Tinneh.)	614
K'naī'-ā-kho-tana. ²⁷		250?
Ah-tenā', 1877.		—
	(Nehaunees.) ²⁸	—
Abbā-to-tenāh, 1877.		—
Acheto-tinneh, 1877.		—
Khūn-ūn-āh'. ²⁹		—
	(Carriers.) ³⁰	—
"Takūlli."		—
T'silkotinneh.		—
	Tlinkit or Kaloshian stock.	
Chilkaht-kwan. ³¹		1314
Yāk-ū-tāt', 1877.		500?
Sit-ka-kwan, 1877.		
Stakhin-kwan, 1877. ³²		} 4949
Sküt-kwan (?) Dawson, 1884.		
	Haida stock.	788
Haida. ³³		
	Tsimpsi-an' stock.	
Tsimp-si-an'.		—

This terminates the list of tribes in or immediately adjacent to Alaskan territory. For further material those interested are referred to Tolmie and Dawson.

²⁶Hān'-kūtkhin of 1877. Their range should be extended to Fort Selkirk on the Yukon and the lower part of the Lyon (or Ai-an) river (see Coast survey map of Alaska, 1884) though their settled villages are on the lower part of this range as indicated in 1877. The Tüt-chohn' küt-chin of 1877 move in a similar manner, up stream for the hunting and down stream for the fishing season. It is probable some of the little known tribes grouped in 1877, under the name of Nehaunees, will require to be consolidated as perhaps different names for the same tribe.

²⁷Verified personally in 1880. Tehānin' kütchin of 1877.

²⁸The tribes under this head are only provisionally classified as in 1877.

²⁹Stick Indians of the traders. Inhabit the basin of the Lewis River and trade with the Chilkahtkwan. They are Nehaunees E. and F. of 1877.

³⁰The tribes of British Columbia are quoted from Dawson and Tolmie (*op. cit.* 1884.)

³¹To their distribution in 1877 must be added their colony at the mouth of the At-na River. See preceding pages of this address. Chilkaak and Chilkaat of Census Map.

³²The local septs or subdivisions are named in the report of 1877 (p. 38) and probably more fully indicated as to boundaries on the Census Map.

³³The corrected area in Alaska occupied by these people has been referred to and is indicated on the Census map. These people evidently form a separate family, allied to the Tlinkit; Kai-gah-ni of 1877 is the name of a local sept. For others see Dawson.