

**BRINTON  
DANIEL  
GARRISON**

THE AMERICAN RACE

**Daniel Brinton**  
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The American Race / A Linguistic Classification and Ethnographic  
Description of the Native Tribes of North and South America:*

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**Daniel Garrison Brinton**  
**The American Race / A**  
**Linguistic Classification and**  
**Ethnographic Description**  
**of the Native Tribes of**  
**North and South America**

**TO THE**

**CONGRÈS INTERNATIONAL  
DES AMÉRICANISTES,**

**AN ASSOCIATION**

**WHOSE BROAD SYMPATHIES  
AND ENLIGHTENED SPIRIT**

**ILLUSTRATE THE NOBLEST  
ASPECTS OF SCIENCE,**

**AND WHOSE EXCELLENT WORK IN**

**AMERICAN ETHNOGRAPHY,  
ARCHÆOLOGY, AND EARLY HISTORY**

# PREFACE

So far as I know, this is the first attempt at a systematic classification of the whole American race on the basis of language. I do not overlook Dr. Latham's meritorious effort nearly forty years ago; but the deficiency of material at that time obliged him to depart from the linguistic scheme and accept other guides.

While not depreciating the value of physical data, of culture and traditional history, I have constantly placed these subordinate to relationship as indicated by grammar and lexicography. There are well-known examples in the ethnography of other races, where reliance on language alone would lead the investigator astray; but all serious students of the native American tribes are united in the opinion that with them no other clue can compare to it in general results. Consequently the Bureau of Ethnology of the United States and the similar departments in the governments of Canada and Mexico have agreed in adopting officially the linguistic classification for the aboriginal population within their several territories.

Wherever the material permitted it, I have ranked the grammatic structure of a language superior to its lexical elements in deciding upon relationship. In this I follow the precepts and examples of students of the Aryan and Semitic stocks; although their methods have been rejected by some who have written on

American tongues. As for myself, I am abidingly convinced that the morphology of any language whatever is its most permanent and characteristic feature.

It has been my effort to pay especial attention to those portions of the continent whose ethnography remains obscure. The publications of official bodies, as well as those of numerous societies and individuals, have cleared up most of the difficulties in that portion of the continent north of Mexico; hence it is to the remainder that I have given greater space. The subject, however, is so vast, and the material so abundant, that I fear the reader may be disappointed by the brevity of the descriptions I have allowed to the several stocks.

The outlines of the classification and the general arrangement of the material are those which for several years I have adopted in my lecture courses before the Academy of Natural Sciences, Philadelphia. In fact, this volume may properly be regarded as an expansion of the ninth lecture—that on “The American Race,”—in my lectures on general ethnography, published last year under the title “Races and Peoples.”

In defining the locations of the various tribes, I have encountered many difficulties from their frequent removals. As a rule I have assigned a tribe the location where it was first encountered and identified by the white explorers; though sometimes I have preferred some later location where its activity was longest known.

The great variety of the orthography of tribal names has

led me to follow the rule of selecting that which is locally the most usual. This variety has been not a little increased by what seems to me the pedantry of many learned writers, who insist on spelling every native name they mention according to some phonetic system of their own devising—thus adding to the already lamentable orthographic confusion.

I have not thought it advisable to adopt terminations to designate stocks as distinguished from tribes. The Bureau of Ethnology has adopted for stocks the termination *an*, as “Algonkian,” “Siouian.” This frequently gives terms of strange appearance, and is open to some other objections. It would be desirable to have this question of terminology decided by the International Congress of Americanists, on some plan applicable to French, German and Spanish, as well as English, rather than to have it left to a local body or a single authority.

My thanks are due Mr. H. W. Henshaw, editor of the *American Anthropologist*, for revising the list of North Pacific Coast Stocks, and various suggestions.

I regret that I have not been able to avail myself of the unpublished material in the Bureau of Ethnology at Washington; but access to this was denied me except under the condition that I should not use in any published work the information thus obtained; a proviso scarcely so liberal as I had expected.

*Philadelphia, February, 1891.*

# INTRODUCTORY

## RACIAL HISTORY AND CHARACTERISTICS

The differentiation of the species Man into various races, with permanent traits and inhabiting definite areas, took place early in the present geologic epoch. Of these races there are four which are well-marked, each developed in one of the continental areas as they existed at the time referred to. They are the Eurafrian or white, the Austafrian or black, the Asian or yellow, and the American or red race. The color-names given them are merely approximations, and are retained for the sake of convenience, and as expressing a general and obvious characteristic.<sup>1</sup>

The American race was that which was found occupying the whole of the New World when it first became revealed to Europeans. Its members are popularly known as “Indians,” or “American Indians,” because Columbus thought that the western islands which he discovered were part of India; and his error has been perpetuated in the usually received appellation of its

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<sup>1</sup> For the full development of these principles, I would refer the reader to my work entitled *Races and Peoples; Lectures on the Science of Ethnography* (David McKay, Philadelphia.)

inhabitants. To the ethnographer, however, they are the only “Americans,” and their race is the “American Race.”

When investigation proved that the continent was not a part of Asia, but a vast independent land-area surrounded by wide oceans, the learned began to puzzle themselves with the problem of the origin of its inhabitants. The Hebrew myths of the creation of man and of a universal deluge in which the whole species perished except a few in Western Asia, for a long time controlled the direction of such speculations. The wildest as well as the most diverse hypotheses were brought forward and defended with great display of erudition. One of the most curious was that which advanced the notion that the Americans were the descendants of the ten “lost tribes of Israel.” No one, at present, would acknowledge himself a believer in this theory; but it has not proved useless, as we owe to it the publication of several most valuable works.<sup>2</sup>

Another equally vain dream was that of “the lost Atlantis,” a great island or land-connection which was imagined to have existed within recent times between Northern Africa and South America. A reminiscence of it was supposed to have survived in a story of the Egyptian priests preserved by Plato, that beyond the Pillars of Hercules was a great island which had since sunk in the sea. The account may have referred to the Canary Islands, but certainly not to any land-bridge across the Atlantic to the

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<sup>2</sup> Notably, Adair’s *History of the North American Indians*, and Lord Kingsborough’s magnificent *Mexican Antiquities*.

American Continent. Such did exist, indeed, but far back in the Eocene period of the Tertiary, long before man appeared on the scene. The wide difference between the existing flora and fauna of Africa and South America proves that there has been no connection in the lifetime of the present species.<sup>3</sup>

Scarcely less incredible are the theories which still have some distinguished advocates, that the continent was peopled from Polynesia, or directly from Japan or China. Several laborious works have been compiled with reference to "Fu Sang," a land referred to as east of China, and identified by these writers with Mexico. A distinguished ethnologist has recently published a map showing the courses by which he supposes the Japanese arrived in America.<sup>4</sup>

It is not impossible that in recent centuries some junks may have drifted on the Northwest coast. But their crews would undoubtedly have been promptly slaughtered; and it is only in later ages that the Chinese or Japanese constructed such junks. The theory, therefore, offers no solution to the problem. Still less does that in reference to the Polynesians. They had no such craft as junks, and though bold navigators, were wholly unprepared to survive so long a voyage as from the nearest of the islands of Oceanica to the coast of America. Moreover, we

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<sup>3</sup> For a complete refutation of this venerable hypothesis see an article "L'Atlantide," by Charles Ploix, in the *Revue d'Anthropologie*, 1887, p. 291; and de Mortillet, *Le Préhistorique Antiquité de l'Homme*, p. 124.

<sup>4</sup> De Quatrefages, *Histoire Générale des Races Humaines*, p. 558. He adds the wholly incorrect statement that many Japanese words are found in American languages.

have satisfactory proof that the eastern islands of Polynesia were peopled from the western islands at a recent date, that is, within two thousand years.

Probably the favorite theory at the present day is that the first inhabitants of the New World came from northeastern Asia, either by the Aleutian islands or across Behring Strait. Concerning the Aleutian islands we know by the evidence of language and archæology that they were first peopled from America, and not from Asia. Moreover, they are separated one from the other in places by hundreds of miles of a peculiarly stormy and dangerous sea.<sup>5</sup>

It is otherwise with Behring Straits. From East Cape in Siberia one can see the American shore, and when first explored the tribes on each side were in frequent communication. No doubt this had been going on for a long time, and thus they had influenced each other in blood and culture. But so long as we have any knowledge of the movings at this point, they have been *from* America into Asia, the Eskimos pushing their settlements along the Asian coast. It will be replied that we should look to a period anterior to the Eskimos. Any migration at that remote epoch is refuted by other considerations. We know that Siberia was not peopled till late in the Neolithic times, and what is more, that the vicinity of the strait and the whole coast of Alaska were,

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<sup>5</sup> The nearest of the Aleutian islands to Kamschatka is 253 miles distant. The explorer Behring found the western Aleutians, those nearest the Asian shore, uninhabited. See W. H. Dall, "Origin of the Innuït," pp. 96, 97, in *Contributions to North American Ethnology*, Vol. I. (Washington, 1877).

till a very modern geologic period, covered by enormous glaciers which would have prevented any communication between the two continents.<sup>6</sup> These considerations reduce any possible migrations at this point to such as may have taken place long after America, both North and South, possessed a widespread population.

The question which should be posed as preliminary to all such speculations is, *When* did man first appear on this isolated continent?

To answer this we must study its later geological history, the events which have occurred since the close of the Tertiary, that is, during the Quaternary age.

In North and also in South America that age was characterized by one notable event, which impressed its presence by lasting memorials on the surface of the continent. This was the formation of a series of enormous glaciers, covering the soil of nearly half the temperate zones with a mass of ice thousands of feet in thickness. The period of its presence is called the Great Ice Age or the Glacial Epoch. Beyond the immediate limits of the ice it may not have been a season of extreme cold, for glaciers form more rapidly when the temperature is not much below the freezing point. Nor was it continuous. The ice sheet receded once, if not twice, causing an "interglacial" epoch,

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<sup>6</sup> The evidences of a vast ice-sheet once covering the whole of East Cape are plainly visible. See Dr. I. C. Rosse, *Medical and Anthropological Notes on Alaska*, p. 29. (Washington, 1883.)

when the climate was comparatively mild. After this interim it seems to have advanced again with renewed might, and to have extended its crystalline walls down to about the fortieth parallel of latitude, touching the Atlantic near Boston and New York harbors, and stretching nearly across the continent in an irregular line, generally a little north of the Ohio and a little south of the Missouri rivers. Enormous ice masses covered the Pacific Slope as far south as the mouth of the Columbia river, and extended over 1200 miles along the coast, submerging the whole of Queen Charlotte and Vancouver islands and the neighboring coast of British Columbia, which at that time were depressed about two hundred feet below the present level. The ice also covered for four hundred miles or more the plateau or Great Basin between the Rocky Mountains and the Coast Range, rising in some places in a solid mass five or six thousand feet above the soil.<sup>7</sup>

The melting of the second glacial inroad began at the east, and on the Pacific coast has not yet ceased. Its margin across the continent is still distinctly defined by a long line of débris piled up in “moraines,” and by a fringe of gravel and sand called the “overwash,” carried from these by the mighty floods which accompanied the great thaw. This period of melting is the “Post-glacial Era.” It was accompanied by extensive changes in the land-levels and in temperature.

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<sup>7</sup> Joseph Prestwich, *Geology*, Vol. II, p. 465, (Oxford, 1888). J. D. Dana, *Text Book of Geology*, pp. 355-359 (New York, 1883). Geo. M. Dawson, in *The American Geologist*, 1890, p. 153. The last mentioned gives an excellent epitome of the history of the great Pacific glacier.

In the glacial and early post-glacial periods, the northern regions of the continent and the bottom of the Northern Atlantic were considerably above their present levels; but in the late post-glacial or “Champlain” period the land had sunk so much that at Lake Champlain it was five hundred feet lower than now, and at New York Harbor ten feet lower. The St. Lawrence river was then an arm of the sea, Lake Champlain was a deep bay, and the mouth of the Delaware river was where the city of Trenton now stands, the river itself being a wide inlet.<sup>8</sup>

The climate, which in the early post-glacial period had been so cold that the reindeer enjoyed an agreeable home as far south as Kentucky, changed to such mildness that two species of elephants, the giant sloth and the peccary, found congenial pasturage in the Upper Ohio and Delaware Valleys.<sup>9</sup>

The interest which this piece of geologic history has for us in this connection is the presence of man in America during all the time that these tremendous events were taking place. We know he was there, from the evidence he has left behind him in the various strata and deposits attributable to the different agencies I have described. How far back his most ancient relics carry us, is not quite clear. By some, the stone implements from Table Mountain, California, and a skull found in the auriferous gravel in Calaveras county, California, are claimed to antedate any relics

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<sup>8</sup> James D. Dana, loc. cit., p. 359.

<sup>9</sup> James D. Dana, “Reindeers in Southern New England,” in *American Journal of Science*, 1875, p. 353.

east of the mountains. These stone utensils are, however, too perfect, they speak for a too specialized condition of the arts, to be attributable to a primitive condition of man; and as for the Calaveras skull, the record of its discovery is too unsatisfactory. Furthermore, in a volcanic country such as the Pacific coast, phenomena of elevation and subsidence occur with rapidity, and do not offer the same evidence of antiquity as in more stable lands.

This is an important point, and applies to a series of archaeological discoveries which have been announced from time to time from the Pacific coast. Thus, in Nicaragua, human foot-prints have been found in compact tufa at a depth of twenty-one feet beneath the surface soil, and overlaid by repeated later volcanic deposits. But a careful examination of all their surroundings, especially of the organic remains at a yet greater depth, leads inevitably to the conclusion that these foot-prints cannot be ascribed to any very remote antiquity.<sup>10</sup> The singular changes in the Pacific seaboard are again illustrated along the coast of Ecuador and Peru. For some sixty miles north and south near the mouth of the Esmeraldas river there is a deposit of marine clay six or eight feet thick underlying the surface soil in a continuous stratum. Under this again is a horizon of sand and loam containing rude stone implements, and what is significant,

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<sup>10</sup> See "On an Ancient Human Footprint from Nicaragua," by D. G. Brinton, in *Proceedings of the American Philosophical Society* 1887, p. 437.

fragments of rough pottery and gold ornaments.<sup>11</sup> This shows conclusively that an extensive and prolonged subsidence took place in that locality not only after man reached there, but after he had developed the important art of the manufacture of clay vessels. This was certainly not at the beginning of his appearance on the scene; and the theory of any vast antiquity for such relics is not tenable.

The lowest, that is, the oldest, deposit on the eastern coast in which any relics of human industry are claimed to have been found, is that known as the "Columbian gravel." This is considered by geologists to have been formed in the height of the first glacial period. From its undisturbed layers have been exhumed stones bearing the marks of rough shaping, so as to serve the purpose of rude primitive weapons.<sup>12</sup>

During the first or main Inter-glacial Period was deposited the "modified drift." In a terrace of this material on the Mississippi, near Little Falls, Minnesota, Miss Babbitt found numerous quartz chips regarded by competent archæologists as artificial products.<sup>13</sup> They represent the refuse of an early workshop near the quartz veins in that vicinity, and were cast aside by the pristine implement-maker when the Minnesota glacier was

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<sup>11</sup> J. S. Wilson, in *Memoirs of the Anthropological Society of London*, Vol. III., p. 163.

<sup>12</sup> The finders have been Messrs. H. P. Cresson and W. H. Holmes. From my own examination of them, I think there is room for doubt as to the artificial origin of some of them. Others are clearly due to design.

<sup>13</sup> Her account is in the *American Naturalist*, 1884, p. 594, and a later synopsis in *Proceedings of the American Association for the Advancement of Science*, 1889, p. 333.

receding for the last time, but still lifted its icy walls five or ten miles above the present site of Little Falls.

The extensive beds of loess which cover many thousand square miles in the Central United States are referred to the second Glacial Epoch. Professor Aughey reports the finding of rudely chipped arrowhead in this loess as it occurs in the Missouri Valley. They lay immediately beneath the vertebra of an elephant, an animal, I need scarcely add, long since extinct. Another proof of man's presence about that date is a primitive hearth discovered in digging a well along the old beach of Lake Ontario. According to that competent geologist, Professor Gilbert, this dated from a period when the northern shore of that body of water was the sheer wall of a mighty glacier, and the channel of the Niagara river had not yet begun to be furrowed out of the rock by the receding waters.<sup>14</sup> Other finds which must be referred to about this epoch are those by McGee of a chipped obsidian implement in the lacustrine marls of western Nevada; and that of a fragment of a human skull in the westernmost extension of the loess in Colorado.<sup>15</sup>

More conclusive than these are the repeated discoveries of implements, chipped from hard stones, in deposits of loess and gravels in Ohio and Indiana, which deposits, without doubt, represent a closing episode of the last Glacial Epoch. There may

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<sup>14</sup> G. K. Gilbert, in *The American Anthropologist*, 1889, p. 173.

<sup>15</sup> W. J. McGee, "Palæolithic Man in America," in *Popular Science Monthly*, November 1888.

be some question about the geologic age of the former finds, but about these there is none. They prove beyond cavil that during the closing scenes of the Quaternary in North America, man, tool-making, fire-using man, was present and active.<sup>16</sup> This decision is not only confirmed, but greatly extended, by the researches of Dr. C. C. Abbott and others in the gravels about Trenton, on the Delaware. These were laid down contemporaneously with the terminal moraine in Ohio and Indiana, from which the palæoliths were exhumed. Abbott's discoveries include several hundred stone implements of the true palæolithic or "Chelléen" type, and some fragments of human skeletons.<sup>17</sup> They reveal to us not only the presence of man, but a well defined stage of culture strictly comparable to that of the "river drift" men of the Thames and the Somme in western Europe, which has been so ably described by De Mortillet.<sup>18</sup>

Such discoveries have not been confined to the northern portion of the continent. Barcena reported the relics of man in a quaternary rock in the valley of Mexico.<sup>19</sup> The geologists of the Argentine Republic describe others which must be referred to a very remote age. The writers who have given the most information about them are Ameghino and Burmeister. They

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<sup>16</sup> See G. Frederick Wright, *The Ice Age in North America*.

<sup>17</sup> Dr. Abbott has reported his discoveries in numerous articles, and especially in his work entitled *Primitive Industry*, chapters 32, 33.

<sup>18</sup> De Mortillet, *Le Préhistorique Antiquité de l'Homme*, p. 132, sq.

<sup>19</sup> Mariano de la Barcena, "Fossil Man in Mexico," in the *American Naturalist*, Aug., 1885.

found bone and stone implements of rude form and the remains of hearths associated with bones of the extinct horse, the glyptodon, and other animals now unknown. The stratigraphic relations of the finds connected them with the deposits of the receding Austral glacier.<sup>20</sup>

Such facts as these place it beyond doubt that man lived in both North and South America at the close of the Glacial Age. It is not certain that this close was synchronous in both the northern and southern hemispheres, nor that the American glacier was contemporary with the Ice Age of Europe. The able geologist, Mr. Croll, is of opinion that if there was a difference in time, the Ice Age of America was posterior to that of Europe. In any case, the extreme antiquity of man in America is placed beyond cavil. He was here long before either northern Asia or the Polynesian islands were inhabited, as it is well known they were first populated in Neolithic times.

The question naturally arises, did he not originate upon this continent? The answer to this is given by Charles Darwin in his magistral statement—"Our progenitors diverged from the catarrhine stock of the anthropoids; and the fact that they belonged to this stock clearly shows that they inhabited the Old World."<sup>21</sup> In fact, all the American monkeys, whether living

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<sup>20</sup> Florentino Ameghino, *La Antigüedad del Hombre en el Plata*, passim. (2 vols, Buenos Aires, 1880.)

<sup>21</sup> *The Descent of Man*, p. 155. Dr. Rudolph Hoernes, however, has recently argued that the discovery of such simian forms in the American tertiary as the *Anaptomorphus homunculus*, Cope, renders it probable that the anthropoid ancestor of man lived in

or fossil, are platyrhine, have thirty-four teeth, and have tails, characteristics which show that none of the higher anthropoids lived in the New World.

We are obliged, therefore, to look for the original home of the American glacial man elsewhere than in America. Some interesting geological facts throw an unexpected light upon our investigations. I have already remarked that in the various recent oscillations of the earth's crust, there occurred about the middle and later Glacial Epoch an uplift of the northern part of the continent and also of the northern Atlantic basin. In the opinion of Professor James Geikie this amounted to a vertical elevation of three thousand feet above the present level, and resulted in establishing a continuous land connection between the higher latitudes of the two continents, *which remained until the Post-glacial period.*<sup>22</sup> Dr. Habernicht also recognizes this condition of affairs and places it during the "old stone" age in Europe,<sup>23</sup> which corresponds to the position assigned it by McGee.

Very recently, Professor Spencer has summed up the evidence in favor of the elevation of the northern portions of America and the north Atlantic, about the early Pliocene times, and considers

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North America. *Mittheil der Anthropol. Gesell. in Wien*, 1890, § 71. The Anaptomorphus was a lemur rather than a monkey, and had a dentition very human in character.

<sup>22</sup> Quoted by G. F. Wright in *The Ice Age in America*, p. 583.

<sup>23</sup> H. Habernicht, *Die Recenten Veränderungen der Erdoberfläche*, s. 27 (Gotha, 1882). He further shows that at that time both northern Russia and northern Siberia were under water, which would effectually dispose of any assumed migration by way of the latter.

that it proves beyond a doubt that it must have reached from 2000 to 3000 feet above the present level.<sup>24</sup>

Further testimony to the existence of this land bridge is offered by the glacial striæ on the rocks of Shetland, the Faroe Islands, Iceland and south Greenland. These are in such directions and of such a character that Mr. James Croll, a high authority, maintains that they must have been produced by *land ice*, and that the theory of a land connection between these localities “can alone explain all the facts.”<sup>25</sup> A comparison of the flora and fauna in the higher latitudes of the two continents reveals marked identities which require some such theory to explain them. Thus, certain species of land snails occur both in Labrador and Europe, and the flora of Greenland, although American in the north, is distinctly European in the south.<sup>26</sup>

Again, in certain very late Pliocene formations in England, known as the Norwich crag and the red crag of Suffolk, “no less than eighteen species of American mollusca occur, only seven of which still live on the Scandinavian coast, the remainder being confined to North America.” In consequence of such facts the most careful English geologists of to-day hold that the land communication, which certainly existed between Europe

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<sup>24</sup> J. W. Spencer, in the London *Geological Magazine*, 1890, p. 208, sqq.

<sup>25</sup> James Scroll, *Climate and Time*, p. 451.

<sup>26</sup> G. F. Wright, *The Ice Age in North America*, pp. 582-3 (New York, 1890). De Mortillet, *Le Préhistorique*, etc., pp. 186-7. H. Rink, in *Proc. of the Amer. Philos. Society*, 1885, p. 293.

and North America in Eocene times by way of Iceland and Greenland, which was then a part of the American continent, continued to exist through the Miocene and Pliocene Epochs. This land bridge formed a barrier of separation between the Arctic and Atlantic oceans, so that the temperature of the higher latitudes was much milder than at present.<sup>27</sup>

The evidence, therefore, is cumulative that at the close of the last Glacial Epoch, and for an indeterminate time previous, the comparatively shallow bed of the North Atlantic was above water; and this was about the time that we find men in the same stage of culture dwelling on both its shores.

The attempt has often been made by geologists to calculate the remoteness in time of the close of the Ice Age, and of these vestiges of human occupation. The chronometers appealed to are the erosion of river valleys, especially of the gorge of Niagara, the filling of lake beds, the accumulation of modern detritus, etc. Professor Frederick Wright, who has studied the problem of the Niagara gorge with especial care, considers that a minimum period of twelve thousand years must have elapsed since its erosion began.<sup>28</sup> But as Professor Gilbert justly remarks, whatever the age of the great cataract may be, the antiquity of man in America is far greater, and reaches into a past for which

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<sup>27</sup> In his excellent work, *The Building of the British Isles*, (London, 1888), Mr. A. J. Jukes-Browne presents in detail the proofs of these statements, and gives two plates (Nos. XII. and XIII.), showing the outlines of this land connection at the period referred to (pp. 252, 257, etc.).

<sup>28</sup> Wright, *The Ice Age*, p. 504.

we have found no time-measure.<sup>29</sup>

The same may be said for Europe. De Quatrefages and many other students of the subject consider that the evidence is sufficient to establish the presence of man near the Atlantic coast in the Pliocene Epoch; and excellent English geologists have claimed that the caves in the valley of the River Clwyd, in north Wales, whose floors contain flint implements, had their entrance blocked by true glacial deposits, so that man was there present before the Great Ice Age began.

From this brief presentation of the geologic evidence, the conclusion seems forced upon us that the ancestors of the American race could have come from no other quarter than western Europe, or that portion of Eurafica which in my lectures on general ethnography I have described as the most probable location of the birth-place of the species.<sup>30</sup>

Scheme of the Age of Man in America.

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<sup>29</sup> Gilbert, *Sixth An. Rep. of the Com. of the N. Y. State Reservation*, p. 84 (Albany, 1890).

<sup>30</sup> *Races and Peoples*, chapter III. (David McKay, Philadelphia.)

AGE.	PERIOD.	GEOLOGICAL CHARACTERS.	HUMAN RELICS.	
Quaternary or Pleistocene.	1. Pre-glacial.	Auriferous gravels of California (?).	Calaveras skull (?).	
		Lower lake beds in Great Basin.		
	2. First glacial.	Attenuated drift.		Paleoliths from Claymont, Del.
		Columbia formation.		
		Sinking of Atlantic Coast.		
		Old glacial drift in Mississippi Valley.		
	3. Inter-glacial.	Brick clays.		
		Modified drift of Minnesota.		Flint chips and rude implements.
		Medial Gravels in Great Basin.		
	4. Second glacial.	Pampas formation.		Bone and stone implements.
		New glacial drift and till. fiords.		
		Moraines of Ohio Valley.		Paleolithic implements from the moraines.
		Loess of central United States.		
	5. Post-glacial.	British America and N. Atlantic elevated.		
		Trenton gravels.		Paleolithic implements from Trenton.
Completion of Great Lakes.			Brachycephalic skulls from Trenton.	
Elevation of North Atlantic subsiding.			Hearth on former shore of L. Ontario.	
Reindeer in Ohio Valley.			Skulls of Pontimelo and Rio Negro, S. A.	
Recent.	1. Champlain or Fluvial.	Climate cold.		
		Lacustrine deposits.	Argillite implements.	
		Seaboard deposits.	Earliest kitchen-middens.	
	1. Champlain or Fluvial.	Land below present level.		Limonite bones in Florida.
		Climate mild.		Lagoa Santa bones in Brazil.
		Elephant, mastodon obioticus, megatherium, giant bison, horse (all now extinct).		
	2. Present or Alluvial.	River deposits.		Quartz and jasper implements.
		Formation of forest loam.		Pottery. Later shell heaps.
				Ohio mounds.
			Relics of existing or known tribes.	

Many difficulties present themselves in bringing these periods into correspondence with the seasons of the Quaternary in Europe; but after a careful study of both continents, Mr. W. J. McGee suggests the following synchronisms:<sup>31</sup>

<sup>31</sup> "Palæolithic Man in America" in *Popular Science Monthly*, Nov., 1888.

*North America.*

Inter-glacial period  
 Early second glacial period  
 Middle (mild) second glacial period  
 Close of second glacial period and post-glacial  
 Champlain period

*Western Europe.*

Époque chelléenne.  
 Époque mousterienne.  
 Époque solutréenne.  
 Époque magdalénienne.  
 Kitchen-middens and époque Robenhausienne.

Of course it would not be correct to suppose that the earliest inhabitants of the continent presented the physical traits which mark the race to-day. Racial peculiarities are slowly developed in certain “areas of characterization,” but once fixed are indelible. Can we discover the whereabouts of the area which impressed upon primitive American man—an immigrant, as we have learned, from another hemisphere—those corporeal changes which set him over against his fellows as an independent race?

I believe that it was in the north temperate zone. It is there we find the oldest signs of man’s residence on the continent; it is and was geographically the nearest to the land-areas of the Old World; and so far as we can trace the lines of the most ancient migrations, they diverged from that region. But there are reasons stronger than these. The American Indians cannot bear the heat of the tropics even as well as the European, not to speak of the African race. They perspire little, their skin becomes hot, and they are easily prostrated by exertion in an elevated temperature. They are peculiarly subject to diseases of hot climates, as hepatic disorders, showing none of the immunity

of the African.<sup>32</sup> Furthermore, the finest physical specimens of the race are found in the colder regions of the temperate zones, the Pampas and Patagonian Indians in the south, the Iroquois and Algonkins in the north; whereas, in the tropics they are generally undersized, short-lived, of inferior muscular force and with slight tolerance of disease.<sup>33</sup>

These facts, taken in connection with the geologic events I have already described, would lead us to place the “area of characterization” of the native American east of the Rocky Mountains, and between the receding wall of the continental ice sheet and the Gulf of Mexico. There it was that the primitive glacial man underwent those changes which resulted in the formation of an independent race.

We have evidence that this change took place at a very remote epoch. The Swiss anatomist, Dr. J. Kollmann, has published a critical investigation of the most ancient skulls discovered in America, as the one I have already referred to from Calaveras county, California, one from Rock Bluff, Illinois, one from Pontimelo, Buenos Ayres, and others from the caverns of Lagoa Santa, Brazil, and from the loess of the Pampas. All these are credited with an antiquity going back nearly to the close of the

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<sup>32</sup> “No one could live among the Indians of the Upper Amazon without being struck with their constitutional dislike to heat.” “The impression forced itself upon my mind that the Indian lives as a stranger or immigrant in these hot regions.” H. W. Bates, *The Naturalist on the Amazon*, Vol. II., pp. 200, 201.

<sup>33</sup> See E. F. im Thurn, *Among the Indians of Guiana*, pp. 189, 190, who speaks strongly of the debility of the tropical Indians.

last glacial period, and are the oldest yet found on the continent. They prove to be strictly analogous to those of the Indians of the present day. They reveal the same discrepancy in form which we now encounter in the crania of all American tribes. The Calaveras skull and that from Pontimelo are brachycephalic, those from Lagoa Santa dolichocephalic; but both possess the wide malar arches, the low orbital indices, the medium nasal apertures and the general broad faces of the present population. Dr. Kollmann, therefore, reaches the conclusion that “the variety of man in America at the close of the glacial period had the same facial form as the Indian of to-day, and the racial traits which distinguish him now, did also at that time.”

The marked diversity in cranial forms here indicated is recognizable in all parts of the continent. It has frustrated every attempt to classify the existing tribes, or to trace former lines of migration, by grouping together similar head-measurements. This was fully acknowledged by the late Dr. James Aitken Meigs, of Philadelphia, who, taking the same collection of skulls, showed how erroneous were the previous statements of Dr. Morton in his *Crania Americana*. The recent studies of Virchow on American crania have attained the same conclusion.<sup>34</sup> We

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<sup>34</sup> See J. Kollmann, *Zeitschrift für Ethnologie*, 1884, s. 181 sq. The conclusion of Virchow is “que les caracteres physionomiques des têtes Américaines montrent une divergence si manifeste qu’on doit renoncer définitivement à la construction d’un type universel et commun des Indigènes Américains.” *Congrès des Américanistes*, 1888, p. 260. This is substantially the conclusion at which Dr. James Aitken Meigs arrived, in his “Observations on the Cranial Forms of the American Aborigines,” in *Proc. of the*

must dismiss as wholly untenable the contrary arguments of the French and other craniologists, and still more peremptorily those attempted identifications of American skulls with “Mongolian” or “Mongoloid” types. Such comparisons are based on local peculiarities which have no racial value.

Yet it must not be supposed from this that carefully conducted cranial comparisons between tribes and families are valueless; on the contrary, the shape and size of the skull, the proportion of the face, and many other measurements, are in the average highly distinctive family traits, and I shall frequently call attention to them.

The lowest cephalic index which I have seen reported from an American skull is 56, which is that of a perforated skull from Devil river, Michigan, now in the medical museum at Ann Arbor university;<sup>35</sup> the highest is 97, from a Peruvian skull, though probably this was the result of an artificial deformity.

It is not necessary to conclude from these or other diversities in skull forms that the American race is a conglomerate of other and varied stocks. As I have pointed out elsewhere, the shape of the skull is not a fixed element in human anatomy, and children of the same mother may differ in this respect.<sup>36</sup>

A special feature in American skulls is the presence of the

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*Acad. Nat. Sci. of Phila.*, 1866.

<sup>35</sup> Henry Gilman, *Report of the Smithsonian Institution for 1885*, p. 239. Other perforated skulls from similar graves in the same locality showed indices of, 82, 83, 85.

<sup>36</sup> D. G. Brinton, *Races and Peoples; Lectures on the Science of Ethnography*, p. 20. (David McKay, Philadelphia.)

epactal bone, or *os Incaë*, in the occiput. It is found in a complete or incomplete condition in 3.86 per cent. of the skulls throughout the continent, and in particular localities much more frequently; among the ancient Peruvians for example in 6.08 per cent., and among the former inhabitants of the Gila valley in 6.81 per cent. This is far more frequently than in other races, the highest being the negro, which offers 2.65 per cent., while the Europeans yield but 1.19.<sup>37</sup> The presence of the bone is due to a persistence of the transverse occipital suture, which is usually closed in fetal life. Hence it is a sign of arrested development, and indicative of an inferior race.

The majority of the Americans have a tendency to meso- or brachycephaly, but in certain families, as the Eskimos in the extreme north and the Tapuyas in Brazil, the skulls are usually decidedly long. In other instances there is a remarkable difference in members of the same tribe and even of the same household. Thus among the Yumas there are some with as low an index as 68, while the majority are above 80, and among the dolichocephalic Eskimos we occasionally find an almost globular skull. So far as can be learned, these variations appear in persons of pure blood. Often the crania differ in no wise from those of the European. Dr. Hensell, for instance, says that the skulls of pure-blood Coroados of Brazil, which he examined, corresponded in all points to those of the average German.<sup>38</sup>

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<sup>37</sup> Dr. Washington Matthews, in the *American Anthropologist*, 1889, p. 337.

<sup>38</sup> *Zeitschrift für Ethnologie*, Bd. II., s. 195.

The average cubical capacity of the American skull falls below that of the white, and rises above that of the black race. Taking both sexes, the Parisians of to-day have a cranial capacity of 1448 cubic centimetres; the Negroes 1344 c. c.; the American Indians 1376.<sup>39</sup> But single examples of Indian skulls have yielded the extraordinary capacity of 1747, 1825, and even 1920 cub. cent. which are not exceeded in any other race.<sup>40</sup>

The hue of the skin is generally said to be reddish, or coppery, or cinnamon color, or burnt coffee color. It is brown of various shades, with an undertone of red. Individuals or tribes vary from the prevailing hue, but not with reference to climate. The Kolosch of the northwest coast are very light colored; but not more so than the Yurucares of the Bolivian Andes. The darkest are far from black, and the lightest by no means white.

The hair is rarely wholly black, as when examined by reflected light it will also show a faint undercolor of red. This reddish tinge is very perceptible in some tribes, and especially in children. Generally straight and coarse, instances are not wanting where it is fine and silky, and even slightly wavy or curly. Although often compared to that of the Chinese, the resemblances are superficial, as when critically examined, "the hair of the American Indian differs in nearly every particular

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<sup>39</sup> Cf. Lucien Carr, in the *Eleventh Annual Report of the Peabody Museum*, p. 367.

<sup>40</sup> Lucien Carr, "Notes on the Crania of New England Indians," in the *Anniversary Memoirs of the Boston Society of Natural History*, 1880; and compare Topinard, *Elements d'Anthropologie Générale*, p. 628. (Paris, 1885.)

from that of the Mongolians of eastern Asia.”<sup>41</sup> The growth is thick and strong on the head, scanty on the body and on the face; but beards of respectable length are not wholly unknown.<sup>42</sup>

The stature and muscular force vary. The Patagonians have long been celebrated as giants, although in fact there are not many of them over six feet tall. The average throughout the continent would probably be less than that of the European. But there are no instances of dwarfish size to compare with the Lapps, the Bushmen, or the Andaman Islanders. The hands and feet are uniformly smaller than those of Europeans of the same height. The arms are longer in proportion to the other members than in the European, but not so much as in the African race. This is held to be one of the anatomical evidences of inferiority.

On the whole, the race is singularly uniform in its physical traits, and individuals taken from any part of the continent could easily be mistaken for inhabitants of numerous other parts.

This uniformity finds one of its explanations in the geographical features of the continent, which are such as to favor migrations in longitude, and thus prevent the diversity which special conditions in latitude tend to produce. The trend of the mountain chains and the flow of the great rivers in both South

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<sup>41</sup> H. Fritsch, in *Compte-Rendu du Congrès des Américanistes*, 1888, p. 276.

<sup>42</sup> For instance, some of the Mixes of Mexico have full beards (Herrera, *Decadas de las Indias*, Dec. IV., Lib. IX., cap. VII.); the Guarayos of Bolivia wear long straight beards, covering both lips and cheeks (D’Orbigny, *L’Homme Américain*, Vol. I., p. 126); and the Cashibos of the upper Ucayali are bearded (Herndon, *Exploration of the Valley of the Amazon*, p. 209).

and North America generally follow the course of the great circles, and the migrations of native nations were directed by these geographic features. Nor has the face of the land undergone any serious alteration since man first occupied it. Doubtless in his early days the Laramie sea still covered the extensive depression in that part of our country, and it is possible that a subsidence of several hundred feet altered the present Isthmus of Panama into a chain of islands; but in other respects the continent between the fortieth parallels north and south has remained substantially the same since the close of the Tertiary Epoch.

Beyond all other criteria of a race must rank its mental endowments. These are what decide irrevocably its place in history and its destiny in time. Some who have personally studied the American race are inclined to assign its psychical potentialities a high rank. For instance, Mr. Horatio Hale hesitates not to say: "Impartial investigation and comparison will probably show that while some of the aboriginal communities of the American continent are low in the scale of intellect, others are equal in natural capacity, and possibly superior, to the highest of the Indo-European race."<sup>43</sup> This may be regarded as an extremely favorable estimate. Few will assent to it, and probably not many would even go so far as Dr. Amedée Moure in his appreciation of the South American Indians, which he expresses in these words: "With reference to his mental powers, the Indian of South America should be classed immediately after the white race,

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<sup>43</sup> "Report on the Blackfeet," in *Trans. Brit. Assoc. Adv. of Science*, 1885.

decidedly ahead of the yellow race, and especially beyond the African.”<sup>44</sup>

Such general opinions are interesting because both of them are the results of personal observations of many tribes. But the final decision as to the abilities of a race or of an individual must be based on actual accomplished results, not on supposed endowments. Thus appraised, the American race certainly stands higher than the Australian, the Polynesian or the African, but does not equal the Asian.

A review of the evidence bears out this opinion. Take the central social fact of government. In ancient America there are examples of firm and stable states, extending their sway widely and directed by definite policy. The league of the Iroquois was a thoroughly statesman-like creation, and the realm of Peru had a long and successful existence. That this mental quality is real is shown by the recent history of some of the Spanish-American republics. Two of them, Guatemala and Mexico, count among their ablest presidents in the present generation pure-blood American Indians.<sup>45</sup> Or we may take up the arts. In architecture nothing ever accomplished by the Africans or Polynesians approaches the pre-Columbian edifices of the American continent. In the development of artistic forms,

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<sup>44</sup> “Les Indiens de la Province de Mato Grosso,” in the *Nouvelles Annales des Voyages*, 1862.

<sup>45</sup> The Mexican president Benito Juarez was a full-blood Zapotec; Barrios of Guatemala, a full-blood Cakchiquel.

whether in stone, clay or wood, the American stands next to the white race. I know no product of Japanese, Chinese or Dravidian sculpture, for example, which exhibits the human face in greater dignity than the head in basalt figured by Humboldt as an Aztec priestess.<sup>46</sup> The invention of a phonetic system for recording ideas was reached in Mexico, and is striking testimony to the ability of the natives. In religious philosophy there is ample evidence that the notion of a single incorporeal Ruler of the universe had become familiar both to Tezcucans and Kechuas previous to the conquest.

While these facts bear testimony to a good natural capacity, it is also true that the receptivity of the race for a foreign civilization is not great. Even individual instances of highly educated Indians are rare; and I do not recall any who have achieved distinction in art or science, or large wealth in the business world.

The culture of the native Americans strongly attests the ethnic unity of the race. This applies equally to the ruins and relics of its vanished nations, as to the institutions of existing tribes. Nowhere do we find any trace of foreign influence or instruction, nowhere any arts or social systems to explain which we must evoke the aid of teachers from the eastern hemisphere. The culture of the American race, in whatever degree they possessed it, was an indigenous growth, wholly self-developed, owing none of its

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<sup>46</sup> *Vues des Cordillères, et Monumens des Peuples Indigènes de l'Amérique*, Tome I. p. 51.

germs to any other race, ear-marked with the psychology of the stock.

Furthermore, this culture was not, as is usually supposed, monopolized by a few nations of the race. The distinction that has been set up by so many ethnographers between "wild tribes" and "civilized tribes," *Jägervölker* and *Culturvölker*, is an artificial one, and conveys a false idea of the facts. There was no such sharp line. Different bands of the same linguistic stock were found, some on the highest, others on the lowest stages of development, as is strikingly exemplified in the Uto-Aztecan family. Wherever there was a center of civilization, that is, wherever the surroundings favored the development of culture, tribes of different stocks enjoyed it to nearly an equal degree, as in central Mexico and Peru. By them it was distributed, and thus shaded off in all directions.

When closely analyzed, the difference between the highest and the average culture of the race is much less than has been usually taught. The Aztecs of Mexico and the Algonkins of the eastern United States were not far apart, if we overlook the objective art of architecture and one or two inventions. To contrast the one as a wild or savage with the other as a civilized people, is to assume a false point of view and to overlook their substantial psychical equality.

For these reasons American culture, wherever examined, presents a family likeness which the more careful observers of late years have taken pains to put in a strong light. This

was accomplished for governmental institutions and domestic architecture by Lewis H. Morgan, for property rights and the laws of war by A. F. Bandelier, for the social condition of Mexico and Peru by Dr. Gustav Brühl, and I may add for the myths and other expressions of the religious sentiment by myself.<sup>47</sup>

In certain directions doubtless the tendency has been to push this uniformity too far, especially with reference to governmental institutions. Mr. Morgan's assertions upon this subject were too sweeping. Nevertheless he was the first to point out clearly that ancient American society was founded, not upon the family, but upon the gens, totem or clan, as the social unit.<sup>48</sup> The gens is "an organized body of consanguineal kindred" (Powell), either such in reality, or, when strangers have been adopted, so considered by the tribal conscience. Its members dwell together in one house or quarter, and are obliged to assist each other. An indeterminate number of these gentes, make up the tribe, and smaller groups of several of them may form "phratries," or brotherhoods, usually for some religious purpose. Each gens is to a large extent autonomic, electing its own chieftain, and deciding on all questions of property and especially of blood-

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<sup>47</sup> *Ancient Society*, by Lewis H. Morgan (New York, 1878); *Houses and House-Life of the American Aborigines*, by the same (Washington, 1881); Bandelier, in the *Reports of the Peabody Museum*; Dr. Gustav Brühl, *Die Culturvölker Alt Amerikas* (Cincinnati, 1887); D. G. Brinton, *The Myths of the New World*, 3d Ed. revised, David McKay (Philadelphia, 1896); *American-Hero Myths*, by the same (Philadelphia, 1882).

<sup>48</sup> The word totem is derived from the Algonkin root *od* or *ot* and means that which belongs to a person or "his belongings," in the widest sense, his village, his people, etc.

revenge, within its own limits. The tribe is governed by a council, the members of which belong to and represent the various gentes. The tribal chief is elected by this council, and can be deposed at its will. His power is strictly limited by the vote of the council, and is confined to affairs of peace. For war, a “war chief” is elected also by the council, who takes sole command. Marriage within the gens is strictly prohibited, and descent is traced and property descends in the female line only.

This is the ideal theory of the American tribal organization, and we may recognize its outlines almost anywhere on the continent; but scarcely anywhere shall we find it perfectly carried out. The gentile system is by no means universal, as I shall have occasion to point out; where it exists, it is often traced in the male line; both property and dignities may be inherited directly from the father; consanguine marriage, even that of brother and sister or father and daughter, though rare, is far from unexampled.<sup>49</sup> In fact, no one element of the system was uniformly respected, and it is an error of theorists to try to make it appear so. It varied widely in the same stock and in all its expressions.<sup>50</sup> This is markedly true, for instance, in domestic architecture. The Lenâpé, who were next neighbors to the Five

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<sup>49</sup> Among the Brazilian hordes, for instance, Martius, *Beiträge zur Ethnographie und Sprachenkunde Amerikas*, Bd. I. s. 116 (Leipzig, 1867).

<sup>50</sup> Thus the Heiltsuk and Kwakiutl of the northwest coast, though speaking close dialects of the same stock, differ fundamentally in their social organization. That of the former is matriarchal, of the latter patriarchal. Boas, *Fifth Report to the Brit. Assoc. Adv. Science*, p. 38.

Nations, had nothing resembling their “long house,” on which Morgan founded his scheme of communal tenements; and the efforts which some later writers have made to identify the large architectural works of Mexico and Yucatan with the communal pueblos of the Gila valley will not bear the test of criticism.

The foundation of the gentile, as of any other family life, is, as I have shown elsewhere,<sup>51</sup> the mutual affection between kindred. In the primitive period this is especially between the children of the same mother, not so much because of the doubt of paternity as because physiologically and obviously it is the mother in whom is formed and from whom alone proceeds the living being. Why this affection does not lead to the marriage of uterine brothers and sisters—why, on the contrary, there is almost everywhere a horror of such unions—it is not easy to explain. Darwin suggests that the chief stimulus to the sexual feelings is novelty, and that the familiarity of the same household breeds indifference; and we may accept this in default of a completer explanation. Certainly, as Moritz Wagner has forcibly shown,<sup>52</sup> this repugnance to incest is widespread in the species, and has exerted a powerful influence on its physical history.

In America marriage was usually by purchase, and was polygamous. In a number of tribes the purchase of the eldest daughter gave the man a right to buy all the younger daughters,

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<sup>51</sup> *Races and Peoples; Lectures on the Science of Ethnography*, p. 55 (David McKay, Philadelphia.)

<sup>52</sup> *Die Entstehung der Arten durch Räumliche Sonderung* (Basel, 1889).

as they reached nubile age. The selection of a wife was often regarded as the concern of the gens rather than of the individual. Among the Hurons, for instance, the old women of the gens selected the wives for the young men, "and united them with painful uniformity to women several years their senior."<sup>53</sup> Some control in this direction was very usual, and was necessary to prevent consanguine unions.

The position of women in the social scheme of the American tribes has often been portrayed in darker colors than the truth admits. As in one sense a chattel, she had few rights against her husband; but some she had, and as they were those of her gens, these he was forced to respect. Where maternal descent prevailed, it was she who owned the property of the pair, and could control it as she listed. It passed at her death to her blood relatives and not to his. Her children looked upon her as their parent, but esteemed their father as no relation whatever. An unusually kind and intelligent Kolosch Indian was chided by a missionary for allowing his father to suffer for food. "Let him go to his own people," replied the Kolosch, "they should look after him." He did not regard a man as in any way related or bound to his paternal parent.

The women thus made good for themselves the power of property, and this could not but compel respect. Their lives were

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<sup>53</sup> J. W. Sanborn, *Legends, Customs and Social Life of the Seneca Indians*, p. 36 (Gowanda, N. Y., 1878).

rated at equal or greater value than a man's;<sup>54</sup> instances are frequent where their voice was important in the council of the tribe; nor was it very rare to see them attaining the dignity of head chief. That their life was toilsome is true; but its dangers were less, and its fatigues scarce greater, than that of their husbands. Nor was it more onerous than that of the peasant women of Europe to-day.

Such domestic arrangements seem strange to us, but they did not exclude either conjugal or parental affection. On the contrary, the presence of such sentiments has impressed travelers among even the rudest tribes, as the Eskimos, the Yumas and the hordes of the Chaco;<sup>55</sup> and Miss Alice Fletcher tells me she has constantly noted such traits in her studies of life in the wigwam. The husband and father will often undergo severe privations for his wife and children.

The error to which I have referred of classifying the natives into wild and civilized tribes has led to regarding the one as agricultural, and the other as depending exclusively on hunting and fishing. Such was not the case. The Americans were inclined to agriculture in nearly all regions where it was profitable. Maize was cultivated both north and south to the geographical extent of its productive culture; beans, squashes, pumpkins,

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<sup>54</sup> Father Ragueneau tells us that among the Hurons, when a man was killed, thirty gifts were required to condone the offence, but when a woman was the victim, forty were demanded. *Relation des Jesuits*, 1635.

<sup>55</sup> Dr. W. H. Corbusier, in *American Antiquarian*, Sept., 1886; Dr. Amedée Moure, *Les Indiens de Mato Grosso*, p. 9 (Paris, 1862).

and potatoes were assiduously planted in suitable latitudes; the banana was rapidly accepted after its introduction, even by tribes who had never seen a white man; cotton for clothing and tobacco as a luxury were staple crops among very diverse stocks. The Iroquois, Algonkins and Muskokis of the Atlantic coast tilled large fields, and depended upon their harvests for the winter supplies. The difference between them and the sedentary Mexicans or Mayas in this respect was not so wide as has been represented.

It was a serious misfortune for the Americans that the fauna of the continent did not offer any animal which could be domesticated for a beast of draft or burden. There is no doubt but that the horse existed on the continent contemporaneously with post-glacial man; and some palæontologists are of opinion that the European and Asian horses were descendants of the American species;<sup>56</sup> but for some mysterious reason the genus became extinct in the New World many generations before its discovery. The dog, domesticated from various species of the wolf, was a poor substitute. He aided somewhat in hunting, and in the north as an animal of draft; but was of little general utility. The lama in the Cordilleras in South America was prized principally for his hair, and was also utilized for burdens, but not for draft.<sup>57</sup> Nor were there any animals which could be

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<sup>56</sup> This opinion is defended by Max Schlosser in the *Archiv für Anthropologie*, 1889, s. 132.

<sup>57</sup> The lama was never ridden, nor attached for draft, though the opposite has been

domesticated for food or milk. The buffalo is hopelessly wild, and the peccary, or American hog, is irreclaimable in its love of freedom.

We may say that America everywhere at the time of the discovery was in the polished stone age. It had progressed beyond the rough stone stage, but had not reached that of metals. True that copper, bronze and the precious ores were widely employed for a variety of purposes; but flaked and polished stone remained in all parts the principal material selected to produce a cutting edge. Probably three-fourths of the tribes were acquainted with the art of tempering and moulding clay into utensils or figures; but the potter's wheel and the process of glazing had not been invented. Towns and buildings were laid out with a correct eye, and stone structures of symmetry were erected; but the square, the compass, the plumb line, and the scales and weight had not been devised.<sup>58</sup> Commodious boats of hollowed logs or of bark, or of skins stretched on frames, were in use on most of the waters; but the inventive faculties of their makers had not reached to either oars or sails to propel them,<sup>59</sup> the paddle alone being relied upon, and the rudder to guide them was unknown. The love of music is strong in the race, and wind instruments and those sounded by percussion had been devised in considerable variety;

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stated. See J. J. von Tschudi, "Das Lama," in *Zeitschrift für Ethnologie*, 1885, s. 108.

<sup>58</sup> See "The Lineal Measures of the Semi-Civilized Nations of Mexico and Central America," in my *Essays of an Americanist*, p. 433 (Philadelphia, 1890).

<sup>59</sup> The Caribs and some of the Peruvian coast tribes sometimes lifted a large square cloth when running with the wind; but this is not what is meant by a sail.

but the highest type, the string instruments, were beyond their capacity of invention.

The religious sentiment was awake in all the tribes of the continent, and even the lowest had myths and propitiatory rites by which to explain to themselves and cajole to their own interests the unknown powers which order the destiny of human life. There is a singular similarity in these myths. The leading cycle of them usually describes the exploits of a divine man, the national hero-god, who was the first instructor, often the ancestor of the tribe, and the creator of the visible universe. His later history is related with singular parallelism by tribes in Canada and Mexico, in Yucatan and Uruguay. After teaching his people the arts of life and the sacred rites, the forms of their social organizations and the medicinal powers of plants, he left in some mysterious way, not by the event of death, but for a journey, or by rising to the sky; leaving with them, however, his promise to return at some future day, when they should need him, and he should again become their guide and protector.

The interpretation of this fundamental American myth, which I have shown to be the typical religious legend of the race,<sup>60</sup> offers an interesting problem. Comparing it with others of similar form in Egyptian and Aryac antiquity, I have explained it as based on the natural phenomenon of the returning and departing day, as, if not a solar, at least a light myth, developed through personification and etymologic processes. Often the hero-god is

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<sup>60</sup> *American Hero-Myths* (Philadelphia, 1882).

identified with some animal, as the raven, the rabbit, the wolf or coyote, the jaguar, the toucan, etc. Possibly in these we may recognize the "totemic animal" after which the gens was named; but in most cases the identification cannot be made.

The hero-god is usually connected with tales of a creation and a flood, or other destruction of the world. These cosmogonical and cataclysmal myths belong together, and arise from the same impulse to explain cosmic phenomena by the analogy with ordinary changes of the seasons and the day. In constant connection with them, and also with the rites of religion and medicine, with the social institutions and the calendar, with the plans of edifices and the arrangement of gens and phratries, in fact, with all the apparatus of life, was a respect for the *sacred number*. It is strange how constantly this presents itself throughout American life, and is, in fact, the key to many of its forms. The sacred number is Four, and its origin is from the four cardinal points. These were the guides to the native in his wanderings, and, as identified with the winds, were the deities who brought about the change of the seasons and the phenomena of the weather. They were represented by the symbols of the cross, whose four arms we see portrayed on the altar tablet of Palenque, on the robes of the Mexican priests, in the hieroglyphs of the Algonkins, and in countless other connections.

A rich symbolism rapidly developed in all the sedentary tribes, and very much along the same lines. The bird, the serpent, the sacred stone, the tree of life, water as a purifier, the perpetual

fire, all these are members of a religious symbolism, clear signs of which recur in all segments of the continent. The chants and dances, the ritual of the medicine men, the functions of esoteric orders and secret societies, present a resemblance greater than that which can be explained by a mere similarity in the stage of culture. I explain it by the ethnic and psychical unity of the race, and its perpetual freedom from any foreign influence.

The mortuary rites indicated a belief in the continued existence of the individual after apparent death. These were by incineration, by inhumation, by exposure, or by mummification. Articles were placed with the deceased for use in his future state, and the ceremonies of mourning were frequently severe and protracted. A sacredness was generally attached to the bones and therefore these were carefully preserved. In accordance with a superstition widely felt in the Old World, they were supposed to harbor some share of the departed spirit. The conception of the after life is wholly material. The Zapotec, for instance, believes that he will return to his familiar haunts after a few hundred years, and buries all the money he makes that he may then live at his ease. Von Gagern estimates the amount of silver thus secreted and lost within the last century at a hundred million dollars.<sup>61</sup>

The ceremonies of religion, which included that of the treatment of disease, inasmuch as a demonic cause was always assigned to illness, were in the hands of a particular class, known

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<sup>61</sup> Carlos de Gagern, *Charakteristik der Indianischen Bevölkerung Mexikos*, s. 23 (Wien, 1873.)

to the whites as “medicine men,” or shamans, or sorcerers. Sometimes the right of belonging to this order was hereditary in a gens, but generally peculiar aptitude for the business was the only requirement. Many of them were skilled in legerdemain, and even to-day some of their tricks puzzle the acutest white observers. As doctors, augurs, rain-makers, spell-binders, leaders of secret societies, and depositaries of the tribal traditions and wisdom, their influence was generally powerful. Of course it was adverse to the Europeans, especially the missionaries, and also of course it was generally directed to their own interest or that of their class; but this is equally true of priestly power wherever it gains the ascendancy, and the injurious effect of the Indian shamans on their nations was not greater than has been in many instances that of the Christian priesthood on European communities.

The psychic identity of the Americans is well illustrated in their languages. There are indeed indefinite discrepancies in their lexicography and in their surface morphology; but in their logical substructure, in what Wilhelm von Humboldt called the “inner form,” they are strikingly alike. The points in which this is especially apparent are in the development of pronominal forms, in the abundance of generic particles, in the overweening preference for concepts of action (verbs), rather than concepts of existence (nouns), and in the consequent subordination of the latter to the former in the proposition. This last mentioned trait is the source of that characteristic which is called *incorporation*.

The American languages as a rule are essentially incorporative languages, that is, they formally include both subject and object in the transitive concept, and its oral expression. It has been denied by some able linguists that this is a characteristic trait of American languages; but I have yet to find one, of which we possess ample means of analysis, in which it does not appear in one or another of its forms, thus revealing the same linguistic impulse. Those who reject it as a feature have been led astray either by insufficient means of information about certain languages, or by not clearly comprehending the characteristics of the incorporative process itself.<sup>62</sup>

As intimated, however, in spite of this underlying sameness, there is wide diversity in the tongues themselves. Where we cannot find sufficient coincidences of words and grammar in two languages to admit of supposing that under the laws of linguistic science they are related, they are classed as independent stocks or families. Of such there are about eighty in North and as many in South America. These stocks offer us, without doubt, our best basis for the ethnic classification of the American tribes; the only basis, indeed, which is of any value. The efforts which have been heretofore made to erect a geographic classification, with reference to certain areas, political or physical; or a craniological one, with reference to skull forms; or a cultural

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<sup>62</sup> I have treated this subject at considerable length in opposition to the opinion of Lucien Adam and Friedrich Müller in my *Essays of an Americanist*, pp. 349-389 (Philadelphia, 1890).

one, with reference to stages of savagery and civilization, have all proved worthless. The linguistic is the only basis on which the subdivision of the race should proceed. Similarity of idioms proves to some extent similarity of descent and similarity of psychic endowments. Of course, there has been large imposition of one language on another in the world's history; but never without a corresponding infiltration of blood; so that the changes in language remain as evidence of national and race comminglings. I select, therefore, the linguistic classification of the American race as the only one of any scientific value, and, therefore, that which alone merits consideration.

The precise number of linguistic stocks in use in America at the discovery has not been made out. In that portion of the continent north of Mexico the researches of the Bureau of Ethnology of the United States have defined fifty-nine stocks, no less than forty of which were confined to the narrow strip of land between the Rocky mountains and the Pacific ocean.

For convenience of study I shall classify all the stocks into five groups, as follows:—

- I. The North Atlantic Group.
- II. The North Pacific Group.
- III. The Central Group.
- IV. The South Pacific Group.
- V. The South Atlantic Group.

This arrangement is not one of convenience only; I attach a certain ethnographic importance to this classification. There is

a distinct resemblance between the two Atlantic groups, and an equally distinct contrast between them and the Pacific groups, extending to temperament, culture and physical traits. Each of the groups has mingled extensively within its own limits, and but slightly outside of them. Each is subject to conditions of temperature, altitude and humidity, which are peculiar to itself, and which have exerted definite influences on the constitution and the history of its inhabitants. Such a subdivision of the race is therefore justified by anthropologic considerations.

# NORTH AMERICAN TRIBES

## I. THE NORTH ATLANTIC GROUP

### 1. THE ESKIMOS

The word Eskimo, properly *Eski-mwhan*, means in the Abnaki dialect of Algonquin, “he eats raw flesh,” and was applied to the tribe from its custom of consuming fish and game without cooking. They call themselves *Innuït*, “people,” a term the equivalent of which is the usual expression applied by American natives to their own particular stock.

The Innuït are at present essentially a maritime and arctic nation, occupying the coast and adjacent islands from the Straits of Belle Isle on the Atlantic to Icy Bay, at the foot of Mount St. Elias on the Pacific, and extending their wanderings and settlements as far up Smith’s Sound as N. Lat. 80°, where they are by far the northernmost inhabitants of the earth. They have occupied Greenland for certainly more than a thousand years, and were the earliest settlers in some of the Aleutian islands. Portions of them at some remote period crossed Behring Strait and settled on Asiatic soil, while others established themselves along the shores of Newfoundland. Indeed, from the reports of

the early Norse explorers and from the character of relics found on the Atlantic coast, it is probable that they once extended as far south as the mouth of the Delaware river.<sup>63</sup> Their ancestors quite possibly dwelt on the moors of New England when the reindeer browsed there, and accompanied that quadruped in his final migration to the north. They belong in history and character to the Atlantic peoples.

This question, as to where their common progenitors resided, has been much discussed. A favorite theory of some writers has been that they migrated out of Asia by way of Behring Strait; but those who have studied their culture on the spot do not advocate this opinion. These observers have, without exception, reached the conclusion that the Innuits were originally an inland people, that their migrations were toward the north and west, and that they have been gradually forced to the inhospitable climes they occupy by the pressure of foes. Dr. Rink, who passed many years among them, would look for their early home somewhere in Alaska; but Mr. John Murdoch and Dr. Franz Boas, two of our best authorities on this tribe, incline to the view that their primal home was to the south of Hudson Bay, whence they separated into three principal hordes, the one passing into Labrador and reaching Greenland, the second moving to the coast of the Arctic sea, and the third to Alaska. These form respectively the Greenland, the Chiglit and the Kadjak dialects

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<sup>63</sup> Packard, "Notes on the Labrador Eskimo and their former range southward," in *American Naturalist*, 1885, p. 471.

of the common tongue.<sup>64</sup>

The closest observers report the physical traits of the Eskimos as thoroughly American and not Asian, as has sometimes been alleged.<sup>65</sup> In appearance the Innuits of pure blood are of medium or slightly undersize, color dark, nose prominent and sometimes aquiline, hair dark brown or black, moderately strong on the face, the pubes and in the axilla; the eyes are dark brown and occasionally blue. The skull is generally long (dolichocephalic), but is subject to extensive variations ranging from almost globular to exceptionally long and narrow specimens.<sup>66</sup>

In spite of the hardships of their life, the Innuits are of a singularly placid and cheerful temperament, good-natured among themselves and much given to mirth and laughter.<sup>67</sup> The ingenuity with which they have learned to overcome the difficulties of their situation is quite surprising. In a country

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<sup>64</sup> John Murdoch, in *The American Anthropologist*, 1888, p. 129; also Dr. Henry Rink, *The Eskimo Tribes* (London, 1887); Dr. Franz Boas, *The Central Eskimo*, in the *Sixth Annual Report* of the Bureau of Ethnology; W. H. Dall, *Tribes of the Extreme Northwest* (Washington, 1887); Ivan Petroff, in *The American Naturalist*, 1882, p. 567.

<sup>65</sup> Dall is positive that there is no racial distinction between the Inuit and the other American Indians, loc. cit., p. 95. He adds: "The Tartar, Japanese or Chinese origin of these people finds no corroboration in their manners, dress or language."

<sup>66</sup> Commander G. Holm found the East Greenlanders, a pure stock, well marked mesocephalic, with a maximum of 84.2 (*Les Grönlandais Orientaux*, p. 365, Copenhagen, 1889). Dall gives the range to his measurements of Inuit skulls from 87 to 70 (*Contributions to American Ethnology*, Vol. I, p. 71).

<sup>67</sup> "Unlike the Indian," writes Mr. F. F. Payne, "the Eskimo is nearly always laughing, and even in times of great distress it is not hard to make them smile." "The Eskimo at Hudson Strait," in *Proc. Canad. Institute*, 1889, p. 128.

without wood or water, frightfully cold, and yielding no manner of edible fruit or vegetable, they manage to live and thrive. Their principal nutriment is the product of the sea. They build boats called *kayaks* or *bidarkas* from the bones of walrus covered with the skins of seals; their winter houses are of blocks of snow laid up on the principle of the circular arch to form a dome, with windows of sheets of ice. These they warm by means of stone lamps fed with blubber oil. Their clothing is of bird skins and furs, and they are skilled in the preparation of a sort of leather. As faithful companions they have their dogs, intelligent animals, used both in hunting and for drawing small sledges built of wood or bone.

With their tools of bone or stone they fashion many curious and useful articles, displaying a marked inventive faculty and an artistic eye. The picture-writing which they devised for the assistance of their memory is greatly superior to any found north of Mexico in the faithful delineation of objects, especially of animal forms.<sup>68</sup>

The long winter nights are enlivened by music and songs, of which they are passionately fond, and by the recital of imaginative tales, the stock of which is inexhaustible. A skillful bard enjoys a wide reputation, and some of their poems contain fine and delicate sentiments.<sup>69</sup> Others are from ancient date, and

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<sup>68</sup> W. J. Hoffman, "On Indian and Eskimo Pictography," in *Trans. Anthropol. Soc. of Washington*, Vol. II, p. 146.

<sup>69</sup> See some examples in my *Essays of an Americanist*, pp. 288-290 (Philadelphia,

are passed down from generation to generation with scrupulous fidelity, every tone, every gesture, being imitated. The meter and rendition of their songs seem to the European monotonous, but the Eskimo has his own notion of the music of verse, and it is a very advanced one; he would have it akin to the sweet sounds of nature, and for that reason their poets sleep by the sound of running water that they may catch its mysterious notes, and model on them their own productions.<sup>70</sup> These songs also serve as a peaceful means to allay feuds. When two persons quarrel, they will appoint an evening and sing “nith songs” at each other, and the audience will decide which comes out best. This verdict will put an end to the ill-feeling.

The imaginative character of the people is also reflected in their religions. They believe in one or several overruling powers, and in a multitude of inferior spirits and uncanny monsters. These require propitiation rather than worship. The general belief is that a person has two souls, one of which is inseparably connected with his name and passes with it to any infant named for him; while the second either descends to a warm and pleasant abode under the earth or passes to a less agreeable one in the sky; the streaming lights of the aurora borealis were sometimes thought to be these latter spirits in their celestial home.

The rites of their religion were performed chiefly by the priests, called *angedkoks*, who, however, were little better than

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1890).

<sup>70</sup> G. Holm, *Les Grönlandais Orientaux*, p. 382 (Copenhagen, 1889).

conjurers. In some parts this office was hereditary.

The language of the Innuits is very much the same throughout the whole of their extended domain. Bishop de Schweinitz once told me that a few years ago a convert from the Moravian mission in Labrador went to Alaska, and it required but a few weeks for him to understand and be understood by the natives there. In character the tongue is highly agglutinative, the affixes being joined to the end of the word. The verb is very complex, having thirty-one hundred modified forms, all different and all invariable.<sup>71</sup> It is rich in expressions for all the objects of Eskimo life, and is harmonious to the ear. Like the Greek, it has three numbers, singular, dual and plural.

Those Eskimos who live in Asia call themselves *Yuit*, a dialect form of Inuit. They dwell around East Cape and the shore south of it, in immediate contact with the Namollos or Sedentary Chukchis, a Sibiric people, totally different in language, appearance and culture. The Yuits have not at all assimilated to the reindeer-keeping, pastoral habits of the Chukchis, and by their own well-preserved traditions, moved across the straits from the American side, with which they continue commercial intercourse. Their villages are sometimes close to those of the Namollos, or Sedentary Chukchis, they intermarry, and have a jargon sufficient for their mutual purposes; but it is an error, though a prevailing one, to suppose that they are the same people. The Chukchis never entered

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<sup>71</sup> Dr. A. Pfizmaier, *Darlegungen Grönländischer Verbalformen* (Wien, 1885).

America, and the Innuits, as a people, never crossed from Asia, or originated there.<sup>72</sup> The jade implements of northeastern Siberia have proved to be of the Alaskan variety of that stone, and not the Chinese jade, as some supposed.<sup>73</sup>

From all points whence we have definite information, this interesting people are steadily diminishing in numbers, even where they are not in contact with the whites. The immediate causes appear to be increasing sterility and infant mortality. Two surviving children to a marriage is about the average productiveness, and statistics show that it requires double this number for a population to maintain itself even stationary.

The *Aleutian* branch occupies the long chain of islands which stretch westward from the southwestern corner of Alaska. The climate is mild, the sea abounds in fish, and innumerable birds nest in the rocks. We may therefore believe the navigators of the last century, who placed the population of the islands at 25,000 or 30,000 souls, although at present they have sunk to about 2,000. They have the same cheerful temperament as the Eskimos, and their grade of culture was, when first discovered, about the same. In their own language they call themselves *Unangan*, people, the

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<sup>72</sup> On the relative position of the Chukchis, Namollos and Yuit, consult Dall in *American Naturalist*, 1881, p. 862; J. W. Kelly, in *Circular of the U. S. Bureau of Education*, No. 2, 1890, p. 8; A. Pfizmaier, *Die Sprachen der Aleuten*, p. 1 (Vienna, 1884). The Yuits are also known as *Tuski*. The proper location of the Namollos is on the Arctic Sea, from East Cape to Cape Shelagskoi (Dall).

<sup>73</sup> *Proceedings of the U. S. National Museum*, 1883, p. 427. All of Clement G. Markham's arguments for the Asiatic origin of the Eskimos have been refuted.

name Aleutes having been given them by the Russians.<sup>74</sup>

It may be considered settled that their ancestors populated the islands from the American and not the Asiatic side. Not only do their own traditions assert this,<sup>75</sup> but it is confirmed by the oldest relics of their culture, which is Eskimo in character, and by their language, which is generally acknowledged to be a derivative of the Alaskan Eskimo.<sup>76</sup> It is divided into two dialects, the Unalashkan and Atkan, not very dissimilar, and is remarkable for the richness of its verbal forms.<sup>77</sup>

In physical traits they are allied to the Eskimos, though with rounder heads, the average of twenty-five skulls giving an index of 80.<sup>78</sup> Early in this century they were brought under the control of Russian missionaries, and became partially civilized and attached to the Greek Church. In their ancient myths their earliest ancestor was said to have been the dog, which animal was therefore regarded with due respect.<sup>79</sup>

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<sup>74</sup> Either from the river Olutora and some islands near its mouth (Petroff); or from Eleutes, a tribe in Siberia, whom the Russians thought they resembled (Pinart).

<sup>75</sup> Ivan Petroff, in *Trans. Amer. Anthropol. Soc.*, Vol. II, p. 90.

<sup>76</sup> Comp. H. Winkler, *Ural-Altäische Völker und Sprachen*, s. 119, and Dall, *Contributions to N. Amer. Ethnology*, Vol. I, p. 49, who states that their tongue is distinctly connected with the Innuit of Alaska.

<sup>77</sup> Dr. A. Pfizmaier, *Die Sprache der Aleuten und Fuchsinselfn*, s. 4 (Vienna, 1884).

<sup>78</sup> Dall, loc. cit., p. 47.

<sup>79</sup> Ivan Petroff, loc. cit., p. 91.

## 2. THE BEOTHUKS

Adjacent to the Labrador Eskimos and the northern Algonkins, upon the Island of Newfoundland, dwelt the Beothuks, or "Red Indians," now extinct, who in custom and language differed much from their neighbors of the mainland. Although called "red," they are also said to have been unusually light in complexion, and the term was applied to them from their habit of smearing their bodies with a mixture of grease and red ochre. They are further described as of medium stature, with regular features and aquiline noses, the hair black and the beard scanty or absent.

In several elements of culture they had marked differences from the tribes of the adjacent mainland. Their canoes were of bark or of skins stretched on frames, and were in the shape of a crescent, so that they required ballast to prevent them from upsetting. The winter houses they constructed were large conical lodges thirty or forty feet in diameter, having a frame of light poles upon which was laid bark or skins, generally the latter. Hunting and fishing provided them with food, and they have left the reputation of irreclaimable savages. They had no dogs, and the art of pottery was unknown; yet they were not unskilled as artisans, carving images of wood, dressing stone for implements, and tanning deerskins for clothing. An examination of their language discloses some words borrowed from the

Algonkin, and slight coincidences with the Eskimo dialects, but the main body of the idiom stands alone, without affinities. Derivation was principally if not exclusively by suffixes, and the general morphology seems somewhat more akin to Eskimo than Algonkin examples.<sup>80</sup>

### 3. THE ATHABASCANS (TINNÉ)

Few linguistic families on the continent can compare in geographical distribution with that known as the Athabaskan, Chepewyan or Tinné. Of these synonyms, I retain the first, as that adopted by Buschmann, who proved, by his laborious researches, the kinship of its various branches.<sup>81</sup> These extend interruptedly from the Arctic Sea to the borders of Durango, in Mexico, and from Hudson Bay to the Pacific.

In British America this stock lies immediately north of the Algonkins, the dividing line running approximately from the mouth of the Churchill river on Hudson Bay to the mouth of the Fraser, on the Pacific. To the north they are in contact with the Eskimos and to the west with the tribes of the Pacific coast. In this wide but cold and barren area they are divided into a number of bands, without coherence, and speaking dialects

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<sup>80</sup> Mr. A. S. Gatschet has compiled the accessible information about the Beothuk language in two articles in the *Proceedings of the American Philosophical Society*, 1885 and 1886.

<sup>81</sup> J. C. E. Buschmann, *Der Athapaskische Sprachstamm*, 4to., Berlin, 1856, and *Die Verwandtschafts-Verhältnisse der Athapaskischen Sprachen*, Berlin, 1863.

often quite unlike. The Loucheux have reached the mouth of the Mackenzie river, the Kuchin are along the Yukon, the Kenai on the ocean about the peninsula that bears their name, while the Nahaunies, Secaunies and Takullies are among the mountains to the south. The Sarcees lived about the southern head-waters of the Saskatchewan, while other bands had crossed the mountains and wandered quite to the Pacific coast, where they appear as Umpquas near Salem, Oregon; as Tututenas on Rogue river; and in California as Hupas, on and about Trinity river. These are but a small fraction of the great southern migration of this stock. The Navajos belong to it, and the redoubted Apaches, who extended their war parties far into Mexico, and who were the main agents in destroying the civilization which ages ago began to reveal fair promise in the valleys of the Gila and its affluents, and who up to very recent years defied alike the armies of both Mexico and the United States. Their southern migrations beyond the valley of the Gila probably do not date far back, that is, much beyond the conquest. Although the Mexican census of 1880 puts the Mexican Apaches at ten thousand, no such number can be located. Orozco y Berra mentions one of their tribes in Chihuahua, which he calls Tobosos; but Spanish authors refer to these as living in New Mexico in 1583. The only Apache band now known to be in Mexico are the Janos or Janeros in Chihuahua, made up of Lipans and Mescaleros. (Henshaw.)

Wherever found, the members of this group present a certain family resemblance. In appearance they are tall and strong, the

forehead low with prominent superciliary ridges, the eyes slightly oblique, the nose prominent but wide toward the base, the mouth large, the hands and feet small. Their strength and endurance are often phenomenal, but in the North at least their longevity is slight, few living beyond fifty. Intellectually they rank below most of their neighbors, and nowhere do they appear as fosterers of the germs of civilization. Where, as among the Navajos, we find them having some repute for the mechanical arts, it turns out that this is owing to having captured and adopted the members of more gifted tribes. Their temperament is inclined to be gloomy and morose; yet in spite of their apparent stolidity they are liable to panic terrors, to epidemic neuroses, temporary hallucinations and manias—a condition not at all rare among peoples of inferior culture.<sup>82</sup>

Nowhere do we find among them any form of government. Their chiefs are chosen without formality, either on account of their daring in war or for their generosity in distributing presents. The office is not hereditary, there is rarely even any war chief, their campaigns being merely hurried raids. A singular difference exists as to their gentile systems, and their laws of consanguinity. Usually it is counted in the female line only. Thus among the Takullies of the north a son does not consider his father any relation, but only his mother and her people. When a man dies, all his property passes to his wife's family. The totems are named

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<sup>82</sup> See Mgr. Henry Faraud, *Dix-huit Ans chez les Sauvages*, pp. 345, etc. (Paris, 1866.) Petitot, *Les Déné Dindjé*, p. 32.

from animals, and as usual a wife must be selected from another totem. This does not stand in the way of a son being united to his father's sister, and such a marriage is often effected for property reasons. Among the Sarcees the respect for a mother-in-law is so great that her son-in-law dares not sit at a meal with her, or even touch her, without paying a fine. Among the Navajo and Apache tribes the son also follows the gens of the mother, while in the Umpqua and Tutu branches in Oregon he belongs to that of his father. In all the southern tribes the gens is named from a place, not an animal.<sup>83</sup> Marriage is polygamous at will, wives are obtained by purchase, and among the Slave Indians the tie is so lax that friends will occasionally exchange wives as a sign of amity. Usually the position of the woman is abject, and marital affection is practically unknown; although it is said that the Nahaunies, a tribe of eastern Alaska, at one time obeyed a female chief.

The arts were in a primitive condition. Utensils were of wood, horn or stone, though the Takully women manufactured a coarse pottery, and also spun and wove yarn from the hair of the mountain goat. Agriculture was not practised either in the north or south, the only exception being the Navajos and with them the inspiration came from other stocks.<sup>84</sup> The Kuchin of the Yukon

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<sup>83</sup> See George M. Dawson, in *An. Rep. of the Geol. Survey of Canada*, 1887, p. 191, sq.; Washington Matthews and J. G. Bourke, in *Jour. of Amer. Folk-Lore*, 1890, p. 89, sq.

<sup>84</sup> The best blanket-makers, smiths and other artisans among the Navajos are descendants of captives from the Zuñi and other pueblos. John G. Bourke, *Journal of*

make excellent bark canoes, and both they and their neighbors live in skin tents of neatly dressed hides. Many of the tribes of the far north are improvident in both clothing and food, and cannibalism was not at all uncommon among them.

The most cultured of their bands were the Navajos, whose name is said to signify “large cornfields,” from their extensive agriculture. When the Spaniards first met them in 1541 they were tillers of the soil, erected large granaries for their crops, irrigated their fields by artificial water courses or *acequias*, and lived in substantial dwellings, partly underground; but they had not then learned the art of weaving the celebrated “Navajo blankets,” that being a later acquisition of their artisans.<sup>85</sup>

In their religions there was the belief in deified natural forces and in magic that we find usually at their stage of culture. The priests or shamans were regarded with fear, and often controlled the counsels of the tribe. One of their prevalent myths was that of the great thunder-bird often identified with the raven. On the Churchill river it was called *Idi*, and the myth related that from its brooding on the primeval waters the land was brought forth. The myth is found too widespread to be other than genuine. The Sarcees seem to have had some form of solar worship, as they called the sun Our Father and the earth Our Mother.

The Navajos, who have no reminiscence of their ancestral

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*American Folk-Lore*, 1890, p. 115.

<sup>85</sup> A. F. Bandelier, *Indians of the Southwestern United States*, pp. 175-6 (Boston, 1890).

home in the north, locate the scene of their creation in the San Juan mountains, and its date about seven centuries ago. Their story is that the first human pair were formed of the meal of maize brought by the gods from the cliff houses in the cañons.<sup>86</sup>

The Athabascan dialects are usually harsh and difficult of enunciation. In reducing them to writing, sixty-three characters have to be called on to render the correct sounds.<sup>87</sup> There is an oral literature of songs and chants, many of which have been preserved by the missionaries. The Hupas of California had extended their language and forced its adoption among the half-dozen neighboring tribes whom they had reduced to the condition of tributaries.<sup>88</sup>

## ATHABASCAN LINGUISTIC STOCK

*Apaches*, in Arizona, Chihuahua, Durango, etc.

*Ariquipas*, in southern Arizona.

*Atnahs*, on Copper river, Alaska.

*Beaver Indians*, see *Sarcees*.

*Chepewyans*, north of the Chipeways.

*Chiricahuas*, in southern Arizona.

*Coyoteros*, in southern Arizona.

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<sup>86</sup> Dr. Washington Matthews, in *Journal of American Folk-Lore*, 1890, p. 90.

<sup>87</sup> The student of this language finds excellent material in the *Dictionnaire de la Langue Déné-Dindjié*, par E. Petitot (folio, Paris, 1876), in which three dialects are presented.

<sup>88</sup> Stephen Powers, *Tribes of California*, p. 72, 76 (Washington, 1877).

*Hupas*, in California, on Trinity river.

*Janos*, in Chihuahua, near Rio Grande.

*Jicarillas*, in northern New Mexico.

*Kenais*, on and near Kenai peninsula, Alaska.

*Kuchins*, on Yukon and Copper rivers, Alaska.

*Lipans*, near mouth of Rio Grande (properly, *Ipa-ndé*).

*Loucheux*, on lower Mackenzie river; most northern tribe.

*Mescaleros*, in New Mexico, W. of Rio Grande.

*Montagnais*, north of Chipeways.

*Nahaunies*, on Stickine and Talton rivers, Alaska.

*Navajos*, northern New Mexico and Arizona.

*Sarcees*, on upper Saskatchewan and at Alberta.

*Sicaunies*, on upper Peach river.

*Slaves*, on upper Mackenzie river.

*Tacullies*, head waters of the Fraser river, Brit. Col.

*Tinné*, synonym of Athabascan.

*Tututenas*, on Rogue river, Oregon.

*Umpquas*, Pacific coast near Salem, Oregon.

## 4. THE ALGONKINS

The whole of the north Atlantic coast, between Cape Fear and Cape Hatteras, was occupied at the discovery by the Algonkin stock. Their northern limit reached far into Labrador, where they were in immediate contact with the Eskimos, and along the southern shores of Hudson Bay, and its western littoral as

far north as Churchill river. In this vicinity lived the Crees, one of the most important tribes, who retained the language of the stock in its purest form. West of them were the Ottawas and Chipeways, closely allied in dialect, and owners of most of the shores of lakes Michigan and Superior. Beyond these again, and separated from them by tribes of Dakota stock, were the Blackfeet, whose lands extended to the very summit of the Rockies. South of the St. Lawrence were the Abnakis or Eastlanders, under which general name were included the Micmacs, Echemins and others. The whole of the area of New England was occupied by Algonkins, whose near relatives were the Mohegans of the lower Hudson. These were in place and dialect near to the Lenâpés of the Delaware valley, and to the vagrant Shawnees; while the Nanticokes of Maryland, the Powhatans of Virginia and the Pampticokes of the Carolinas diverged more and more from the purity of the original language.

These and many other tribes scattered over this vast area were related, all speaking dialects manifestly from the same source. Where their ancient home was situated has been the subject of careful investigations, the result of which may be said to be that traditions, archæology and linguistic analysis combine to point to the north and the east, in other words, to some spot north of the St. Lawrence and east of Lake Ontario, as the original home of the stock.

The Algonkins may be taken as typical specimens of the American race. They are fully up to the average stature of the

best developed European nations, muscular and symmetrical. The distinguished anthropologist Quetelet measured with great care six members of the Chipeway tribe, and pronounced them as equaling in all physical points the best specimens of the Belgians.<sup>89</sup> Their skulls are generally dolichocephalic, but not uniformly so. We have in the collection of the Academy seventy-seven Algonkin crania, of which fifty-three are dolichocephalic, fourteen mesocephalic, and ten brachycephalic.<sup>90</sup> The eyes are horizontal, the nose thin and prominent, the malar bones well marked, the lips thin. The color is a coppery brown, the hair black and straight, though I have seen a slight waviness in some who claim purity of blood. The hands and feet are small, the voice rich and strong. Physical endurance is very great, and under favorable circumstances the longevity is fully up to that of any other race.

The totemic system prevailed among the Algonkin tribes, with descent in the female line; but we do not find among them the same communal life as among the Iroquois. Only rarely do we encounter the “long house,” occupied by a number of kindred families. Among the Lenâpés, for example, this was entirely

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<sup>89</sup> “On voit que leur conformation est à peu près exactement le nôtre.” Quetelet, “Sur les Indiens O-jib-be-was,” in *Bull. Acad. Royale de Belgique*, Tome XIII.

<sup>90</sup> I refer to the Academy of Natural Sciences, Philadelphia. The numerous measurements of skulls of New England Algonkins by Lucien Carr, show them to be mesocephalic tending to dolichocephaly, orthognathic, mesorhine and megaseme. See his article, “Notes on the Crania of New England Indians,” in the *Anniversary Memoirs of the Boston Society of Natural History*, 1880.

unknown, each married couple having its own residence. The gens was governed by a chief, who was in some cases selected by the heads of the other gentes. The tribe had as permanent ruler a “peace chief,” selected from a particular gens, also by the heads of the other gentes. His authority was not absolute, and, as usual, did not extend to any matter concerning the particular interests of any one gens. When war broke out, the peace chief had no concern in it, the campaign being placed in charge of a “war chief,” who had acquired a right to the position by his prominent prowess and skill.

While the Mohegans built large communal houses, the Lenâpés and most of the eastern Algonkins constructed small wattled huts with rounded tops, thatched with the leaves of the Indian corn or with sweet flags. These were built in groups and surrounded with palisades of stakes driven into the ground. In summer, light brush tents took the place of these. Agriculture was by no means neglected. The early explorers frequently refer to large fields of maize, squash and tobacco under cultivation by the natives. The manufacture of pottery was widespread, although it was heavy and coarse. Mats woven of bark and rushes, deer skins dressed with skill, feather garments, and utensils of wood and stone, are mentioned by the early voyagers. Copper was dug from veins in New Jersey and elsewhere and hammered into ornaments, arrowheads, knives and chisels. It was, however, treated as a stone, and the process of smelting it was unknown. The arrow and spear heads were preferably of quartz, jasper

and chert, while the stone axes were of diorite, hard sandstone, and similar tough and close-grained material.<sup>91</sup> An extensive commerce in these and similar articles was carried on with very distant points. The red pipe-stone was brought to the Atlantic coast from the Coteau des Prairies, and even the black slate highly ornamented pipes of the Haidah on Vancouver Island have been exhumed from graves of Lenâpé Indians.

Nowhere else north of Mexico was the system of picture writing developed so far as among the Algonkins, especially by the Lenâpés and the Chipeways. It had passed from the representative to the symbolic stage, and was extensively employed to preserve the national history and the rites of the secret societies. The figures were scratched or painted on pieces of bark or slabs of wood, and as the color of the paint was red, these were sometimes called "red sticks." One such, the curious *Walum Olum*, or "Red Score," of the Lenâpés, containing the traditional history of the tribe, I was fortunate enough to rescue from oblivion, and have published it with a translation.<sup>92</sup> The contents of others relating to the history of the Chipeways (Ojibways) have also been partly preserved.

The religion of all the Algonkin tribes presented a distinct similarity. It was based on the worship of Light, especially in its

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<sup>91</sup> The best work on this subject is Dr. C. C. Abbott's *Primitive Industry* (Salem, 1881).

<sup>92</sup> *The Lenâpé and their Legends; with the Complete Text and Symbols of the Walum Olum, and an Inquiry into its Authenticity.* By Daniel G. Brinton, Philadelphia, 1885 (Vol. V. of Brinton's *Library of Aboriginal American Literature*).

concrete manifestations, as the sun and fire; of the Four Winds, as typical of the cardinal points, and as the rain bringers; and of the Totemic Animal. Their myths were numerous, the central figure being the national hero-god Manibozho or Michabo, often identified with the rabbit, apparently from a similarity in the words. He was the beneficent sage who taught them laws and arts, who gave them the maize and tobacco, and who on his departure promised to return and inaugurate the Golden Age. In other myths he is spoken of as the creator of the visible world and the first father of the race. Along with the rites in his worship were others directed to the Spirits of the Winds, who bring about the change of seasons, and to local divinities.

The dead as a rule were buried, each gens having its own cemetery. Some tribes preserved the bones with scrupulous care, while in Virginia the bodies of persons of importance were dried and deposited in houses set apart for the purpose.

The tribe that wandered the furthest from the primitive home of the stock were the Blackfeet, or Sisika, which word has this signification. It is derived from their earlier habitat in the valley of the Red river of the north, where the soil was dark and blackened their moccasins. Their bands include the Blood or Kenai and the Piegan Indians. Half a century ago they were at the head of a confederacy which embraced these and also the Sarcee (Tinné) and the Atsina (Caddo) nations, and numbered about thirty thousand souls. They have an interesting mythology

and an unusual knowledge of the constellations.<sup>93</sup>

The Lenâpés were an interesting tribe who occupied the valley of the Delaware river and the area of the present State of New Jersey. For some not very clear reason they were looked upon by the other members of the stock as of the most direct lineage, and were referred to as “grandfather.” Their dialect, which has been preserved by the Moravian Missionaries, is harmonious in sound, but has varied markedly from the purity of the Cree.<sup>94</sup> It has lost, for instance, the peculiar vowel change which throws the verb from the definite to the indefinite form. The mythology of the Lenâpés, which has been preserved in fragments, presents the outlines common to the stock.

## ALGONKIN LINGUISTIC STOCK

*Abnakis*, Nova Scotia and S. bank of St. Lawrence.

*Arapahoes*, head waters of Kansas river.

*Blackfeet*, head waters of Missouri river.

*Cheyennes*, upper waters of Arkansas river.

*Chipeways*, shores of Lake Superior.

*Crees*, southern shores of Hudson Bay.

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<sup>93</sup> See Horatio Hale, “Report on the Blackfeet,” in *Proc. of the Brit. Assoc. for the Adv. of Science*, 1885.

<sup>94</sup> See *Lenâpé-English Dictionary: From an anonymous MS. in the Archives of the Moravian Church at Bethlehem, Pa.* Edited with additions by Daniel G. Brinton, M. D., and Rev. Albert Seqaqkind Anthony. Published by the Historical Society of Pennsylvania. Philadelphia, 1888. Quarto, pp. 236.

*Delawares*, see *Lenâpés*.  
*Illinois*, on the Illinois river.  
*Kaskaskias*, on Mississippi, below Illinois river.  
*Kikapoos*, on upper Illinois river.  
*Lenâpés*, on the Delaware river.  
*Meliseets*, in Nova Scotia and New Brunswick.  
*Miamis*, between Miami and Wabash rivers.  
*Micmacs*, in Nova Scotia.  
*Menomonees*, near Green Bay.  
*Mohegans*, on lower Hudson river.  
*Manhattans*, about New York Bay.  
*Nanticokes*, on Chesapeake Bay.  
*Ottawas*, on the Ottawa river and S. of L. Huron.  
*Pampticokes*, near Cape Hatteras.  
*Passamaquoddies*, on Schoodic river.  
*Piankishaws*, on middle Ohio river.  
*Piegans*, see *Blackfeet*.  
*Pottawattomies*, S. of Lake Michigan.  
*Sauteux*, see *Crees*.  
*Sacs and Foxes*, on Sac river.  
*Secoffies*, in Labrador. *S*  
*hawnees*, on Tennessee river.  
*Weas*, near the Piankishaws.

## 5. THE IROQUOIS

When the French first explored the St. Lawrence River, they found both its banks, in the vicinity where the cities of Montreal and Quebec now stand, peopled by the *Iroquois*. This tribe also occupied all the area of New York state (except the valley of the lower Hudson), where it was known as the Five Nations. West of these were the Hurons and Neutral Nation in Canada, and the Eries south of Lake Erie, while to the south of the Five Nations, in the valley of the Susquehanna and pushing their outposts along the western shore of Chesapeake Bay to the Potomac, were the Andastes and Conestogas, called also Susquehannocks. Still further south, about the head-waters of the Roanoke River, dwelt the Tuscaroras, who afterwards returned north and formed the sixth nation in the league. West of the Apalachians, on the upper waters of the Tennessee River, lived the Cherokees who, by their tradition, had moved down from the upper Ohio, and who, if they were not a branch of the same family, were affiliated to it by many ancient ties of blood and language. The latest investigations of the Bureau of Ethnology result in favor of considering them a branch, though a distant one, of the Iroquois line.

The stock was wholly an inland one, at no point reaching the ocean. According to its most ancient traditions we are justified in locating its priscan home in the district between the lower St. Lawrence and Hudson Bay. If we may judge from its cranial forms, its purest representatives were toward the east. The skulls of the Five Nations, as well as those of the Tuscaroras and Cherokees, are distinctly dolichocephalic, and much alike in

other respects, while those of the Hurons are brachycephalic.<sup>95</sup> Physically the stock is most superior, unsurpassed by any other on the continent, and I may even say by any other people in the world; for it stands on record that the five companies (500 men) recruited from the Iroquois of New York and Canada during our civil war stood first on the list among all the recruits of our army for height, vigor and corporeal symmetry.

In intelligence also their position must be placed among the highest. It was manifested less in their culture than in their system of government. About the middle of the fifteenth century the Onondaga chief, Hiawatha, succeeded in completing the famous league which bound together his nation with the Mohawks, Oneidas, Senecas, and Cayugas into one federation of offence and defence. "The system he devised was to be not a loose and transitory league, but a permanent government. While each nation was to retain its own council and management of local affairs, the general control was to be lodged in a federal senate, composed of representatives to be elected by each nation, holding office during good behavior and acknowledged as ruling chiefs throughout the whole confederacy. Still further, and more remarkably, the federation was not to be a limited one. It was to be indefinitely expansible. The avowed design of its proposer was *to abolish war altogether*."<sup>96</sup>

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<sup>95</sup> J. Aitken Meigs, "Cranial Forms of the American Aborigines," in *Proceedings of the Acad. of Nat. Sciences of Philadelphia*, May, 1866.

<sup>96</sup> Horatio Hale, *The Iroquois Book of Rites*, pp. 21, 22. (Philadelphia, 1883. Vol. II.

Certainly this scheme was one of the most far-sighted, and in its aim beneficent, which any statesman has ever designed for man. With the Iroquois it worked well. They included in the league portions of the Neutral Nation and the Tuscaroras, and for centuries it gave them the supremacy among all their neighbors. The league was primarily based upon or at least drew much of its strength from the system of gentes; this prevailed both among the Iroquois and Cherokees, descent being traced in the female line. Indeed, it was from a study of the Iroquois system that the late Mr. Morgan formed his theory that ancient society everywhere passed through a similar stage in attaining civilization.

It is consonant with their advanced sentiments that among the Iroquois women had more than ordinary respect. They were represented by a special speaker in the councils of the tribe, and were authorized to conduct negotiations looking towards making peace with an enemy. Among the Conestogas we have the instance of a woman being the recognized “Queen” of the tribe. With the Wyandots, the council of each gens was composed exclusively of women. They alone elected the chief of the gens, who represented its interests in the council of the tribe.<sup>97</sup>

In sundry other respects they displayed an intelligent activity. In many localities they were agricultural, cultivating maize, beans and tobacco, building large communal houses of logs, fortifying their villages with palisades, and making excellent large canoes

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of Brinton's *Library of Aboriginal American Literature*.)

<sup>97</sup> J. W. Powell, *First Report of the Bureau of Ethnology*, p. 61. (Washington, 1881.)

of birch bark. According to traditions, which are supported by recent archæological researches, the Cherokees when they were upon the Kanawha and Ohio had large fields under cultivation, and erected mounds as sites for their houses and for burial purposes. When first encountered in East Tennessee they constructed long communal houses like the Five Nations, had large fields of corn, built excellent canoes and manufactured pottery of superior style and finish. Although no method of recording thought had acquired any development among the Iroquois, they had many legends, myths and formal harangues which they handed down with great minuteness from generation to generation. In remembering them they were aided by the wampum belts and strings, which served by the arrangement and design of the beads to fix certain facts and expressions in their minds. One of the most remarkable of these ancient chants has been edited with a translation and copious notes by Horatio Hale.<sup>98</sup> The Cherokees had a similar national song which was repeated solemnly each year at the period of the green corn dance. Fragments of it have been obtained quite recently.

The Iroquois myths refer to the struggle of the first two brothers, the dark twin and the white, a familiar symbolism in which we see the personification of the light and darkness, and the struggle of day and night.

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<sup>98</sup> *The Iroquois Book of Rites*, referred to above.

# IROQUOIS LINGUISTIC STOCK

*Andastes*, see *Conestogas*.

*Cayugas*, south of Lake Ontario.

*Cherokees*, on upper Tennessee river.

*Conestogas*, on lower Susquehanna.

*Eries*, south of Lake Erie.

*Hurons*, see *Wyandots*.

*Mohawks*, on Lakes George and Champlain.

*Neutral Nation*, west of the Niagara river.

*Oneidas*, south of Lake Ontario.

*Onondagas*, south of Lake Ontario.

*Senecas*, south of Lake Ontario.

*Susquehannocks*, on lower Susquehanna.

*Tuscaroras*, in Virginia.

*Wyandots*, between Lakes Ontario and Huron.

## 6. THE CHAHTA-MUSKOKIS

The various nations who are classed under the Muskoki stock occupied the broad and pleasant lowlands stretching from the terminal hills of the Apalachian Mountains to the Gulf of Mexico, and from the Atlantic to the Mississippi, and even beyond that mighty barrier. The remains of a few other stocks in the eastern portion of this area indicate that the Muskokis were

not its original occupants, and this was also their own opinion. Their legends referred to the west and the northwest as the direction whence their ancestors had wandered; and the Choctaw legend which speaks of *Nani Waya*, the Bending Mount, a large artificial mound in Winston county, Mississippi, as the locality where their first parents saw the light, is explained by another which describes it as the scene of their separation from the Chickasaws.

Of the main division of the stock, the Choctaws lived furthest west, bordering upon the Mississippi, the Chickasaws in the centre, and the Creeks on the Atlantic slope. The Seminoles were a branch of the latter, who, in the last century, moved into Florida; but it is probable that the whole of the west coast of that peninsula was under the control of the Creeks from the earliest period of which we have any knowledge of it.

The various members of this stock presented much diversity in appearance. The Creeks were tall and slender, the Chickasaws short and heavy; the skulls of both have a tendency to dolichocephaly, but with marked exceptions, and the custom among many of them to deform the head artificially in various ways adds to the difficulties of the craniologist.<sup>99</sup> The color of all is called a dark cinnamon.

The gentile system with descent in the female line prevailed everywhere. The Creeks counted more than twenty gentes, the

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<sup>99</sup> There are twenty-one skulls alleged to be of Muskoki origin in the Academy of Natural Sciences, Philadelphia, of which fifteen have a cephalic index below 80.

Choctaws and Chickasaws about twelve, united in phratries of four. In the towns each gens lived in a quarter by itself, and marriage within the gens was strictly prohibited. Each had its own burying place and sepulchral mound where the bones of the deceased were deposited after they had been cleaned. The chief of each town was elected for life from a certain gens, but the office was virtually hereditary, as it passed to his nephew on his wife's side unless there were cogent reasons against it. The chief, or *miko*, as he was called, ruled with the aid of a council, and together they appointed the "war chief," who obtained the post solely on the ground of merit. Instances of a woman occupying the position of head chief were not unknown, and seem to have been recalled with pleasure by the tribe.<sup>100</sup>

The early culture of these tribes is faithfully depicted in the records of the campaign of Hernando De Soto, who journeyed through their country in 1540. He found them cultivating extensive fields of maize, beans, squashes and tobacco; dwelling in permanent towns with well-constructed wooden edifices, many of which were situated on high mounds of artificial construction, and using for weapons and utensils stone implements of great beauty of workmanship. The descriptions of later travellers and the antiquities still existing prove that these accounts were not exaggerated. The early Muskokis were in the highest culture of the stone age; nor were they deficient wholly

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<sup>100</sup> Examples given by William Bartram in his MSS. in the Pennsylvania Historical Society.

in metals. They obtained gold from the uriferous sands of the Nacoochee and other streams and many beautiful specimens of their ornaments in it are still to be seen.

Their artistic development was strikingly similar to that of the “mound-builders” who have left such interesting remains in the Ohio valley; and there is, to say the least, a strong probability that they are the descendants of the constructors of those ancient works, driven to the south by the irruptions of the wild tribes of the north.<sup>101</sup> Even in the last century they built solid structures of beams fastened to upright supports, plastered on the outside, and in the interior divided into a number of rooms. The art of picture-writing was not unknown to them, and some years ago I published their remarkable “national legend,” read off from its hieroglyphics painted on a skin by their chief Chekilli in 1731.<sup>102</sup>

The religious rites of the Creeks were so elaborate that they attracted early attention, and we have quite full accounts of them. They were connected with the worship of the principle of fertility, the chief celebration, called the *busk* (*puskita*, fast), being solemnized when the young corn became edible. In connection with this was the use of the “black drink,” a decoction of the *Iris versicolor*, and the maintenance of the perpetual fire. Their chief divinity was referred to as the “master of breath”

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<sup>101</sup> See on this subject an essay on “The Probable Nationality of the Mound-Builders,” in my *Essays of an Americanist*, p. 67. (Philadelphia, 1890.)

<sup>102</sup> D. G. Brinton, “The National legend of the Chahta-Muskoki Tribes,” in *The Historical Magazine*, February, 1870. (Republished in Vol. IV. of Brinton’s *Library of Aboriginal American Literature*.)

or of life, and there was a developed symbolism of colors, white representing peaceful and pleasant ideas; red, those of war and danger. The few Seminoles who still survive in the southern extremity of the peninsula of Florida continue the ceremonies of the green corn dance and black drink, though their mythology in general has become deeply tinged with half-understood Christian teachings.<sup>103</sup>

## THE MUSKOKI LINGUISTIC STOCK

*Apalaches*, on Apalache Bay.

*Chickasaws*, head waters of Mobile river.

*Choctaws*, between the Mobile and Mississippi rivers.

*Coshattas*, on the Red river.

*Creeks*, see *Muskokis*.

*Hitchitees*, sub-tribe of Creeks.

*Muskokis*, between Mobile and Savannah rivers.

*Seminoles*, in Florida.

*Yamassees*, around Port Royal Bay, South Carolina.

## 7. THE CATAWBAS, YUCHIS, TIMUCUAS, NATCHEZ, CHETIMACHAS, TONICAS, ADAIZE, ATAKAPAS, ETC

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<sup>103</sup> "The Seminole Indians of Florida," by Clay MacCauley, in *Annual Report of the Bureau of Ethnology*, 1883-4.

Within the horizon of the Muskoki stock were a number of small tribes speaking languages totally different. We may reasonably suppose them to have been the débris of the ancient population who held the land before the Muskokis had descended upon it from the north and west. The *Catawbas* in the area of North and South Carolinas were one of these, and in former times are said to have had a wide extension. South of them was the interesting tribe of the *Yuchis*. When first heard of they were on both banks of the Savannah river, but later moved to the Chatahuche. They call themselves “Children of the Sun,” which orb they regard as a female and their mother. Their gentes are the same as those of the Creeks, and are evidently borrowed from them. Descent is counted in the female line. Women are held in honor, and when De Soto first met them they were governed by a queen.<sup>104</sup>

Some of both these tribes still survive; but this is not the case with the *Timucuas*, who occupied the valley of the St. John river, Florida, and its tributaries, and the Atlantic coast as far north as the St. Mary river. They have been extinct for a century, but we have preserved some doctrinal works written in their tongue by Spanish missionaries in the seventeenth century, so we gain an insight into their language.<sup>105</sup> It is an independent stock.

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<sup>104</sup> See for the Yuchis, their myths and language, Gatschet in *Science*, 1885, p. 253.

<sup>105</sup> *Arte de la Lengua Timuquana* compuesto en 1614 per el Pe Francisco Pereja. Reprint by Lucien Adam and Julien Vinson, Paris, 1886. An analytical study of the language has been published by Raoul de la Grasserie in the *Compte Rendu du Congrès International des Américanistes*, 1888.

Near the Choctaws were the *Natchez*, not far from the present city of that name. An account of them has been preserved by the early French settlers of Louisiana. They were devoted sun-worshippers and their chief was called "The Sun," and regarded as the earthly representative of the orb. They constructed artificial mounds, upon which they erected temples and houses, and were celebrated for their skill in weaving fabrics from the inner bark of the mulberry tree and for their fine pottery. In their religious rites they maintained a perpetual fire, and were accustomed to sacrifice captives to their gods, and the wives of their chieftain at his death.

The *Taensas* were a branch of the Natchez on the other bank of the Mississippi. Attention has been drawn to them of late years by the attempt of a young seminarist in France to foist upon scholars a language of his own manufacture which he had christened *Taensa*, and claimed to have derived from these people.<sup>106</sup> The Natchez language contains many words from the Muskoki dialects, but is radically dissimilar from it.<sup>107</sup> A few of the nation still preserve it in Indian Territory.

The *Chetimachas* lived on the banks of Grand Lake and Grand River, and were but a small tribe. They are said to have been strictly monogamous, and to have had female chieftains. Their

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<sup>106</sup> See "The Curious Hoax of the Taensa Language" in my *Essays of an Americanist*, p. 452.

<sup>107</sup> D. G. Brinton, "The Language of the Natchez," in *Proceedings of the American Philosophical Society*, 1873.

chief deity was Kut-Kähänsh, the Noon-day Sun, in whose honor they held sacred dances at each new moon.

The *Tonicas* are frequently mentioned in the early French accounts of the colony of Louisiana. They lived in what is now Avoyelles parish, and were staunch friends of the European immigrants. Their language is an independent stock, and has some unusual features in American tongues, such as a masculine and a feminine gender of nouns and a dual in three pronouns.

The *Adaize* or Atai were a small tribe who once lived between Saline river and Natchitoché, La. They spoke a vocalic language, differing from any other, though including a number of Caddo words, which was owing to their having been a member of the Caddo confederacy.

The *Atakapas* had their hunting grounds about Vermilion river and the adjacent Gulf coast. Their name in Choctaw means "man-eaters," both they and their neighbors along the Texan coast having an ugly reputation as cannibals, differing in this from the Muskokis and their neighbors east of the Mississippi, among whom we have no record of anthropophagy, even of a ritual character. The later generations of Atakapas have been peaceful and industrious. Their language, though in the main quite alone, presents a limited number of words evidently from the same roots as their correspondents in the Uto-Aztecan family.

The coast of Texas, between the mouths of the Colorado and Nueces rivers, was the home of the *Carankaways*. The Spaniards gave them a very black character as merciless cannibals,

impossible to reduce or convert; but the French and English settlers speak of them in better terms. In appearance they were tall and strong, with low foreheads, hooked noses, prominent cheek bones, tattooed skins, and wore their black hair long and tangled. The older writers affirm that they spoke Atakapa, and were a branch of that tribe; but the scanty material of their idiom which we possess seems to place them in a stock by themselves.

The *Tonkaways* are a small tribe who lived in northwest Texas, speaking a tongue without known relationship. A curious feature of their mythology is the deification of the wolf. They speak of this animal as their common ancestor, and at certain seasons hold wolf dances in his honor, at which they dress themselves in wolf skins and howl and run in imitation of their mythical ancestor and patron. A branch of them, the *Arrenamuses*, is said to have dwelt considerably to the south of the main body, near the mouth of the San Antonio river.

The lower Rio Grande del Norte was peopled on both its banks by a stock which was christened by Orozco y Berra the *Coahuiltecan*, but which Pimentel preferred to call the Texan. The latter is too wide a word, so I retain the former. There is not much material for the study of its dialects, so we are left in the dark as to the relationship of many tribes resident in that region. They were small in size and rich in names. Adolph Uhde gives the appellations and locations of seventy-four, based on previous works and personal observations.<sup>108</sup> The missionary

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<sup>108</sup> *Die Länder am untern Rio Bravo del Norte*. S. 120, sqq. (Heidelberg, 1861.) I

Garcia, in his *Manual of the Sacraments*, published in the last century, names seventeen tribes speaking dialects of the tongue he employs, which appears to be a branch of the Coahuiltecan.<sup>109</sup>

It is useless to repeat the long list, the more so as the bands were unimportant and have long since become extinct, with a few exceptions. They were in a savage condition, roving, and depending on hunting and fishing. The following appear to have been the principal members of the

## COAHUILTECAN LINGUISTIC STOCK

*Alazapas*, near Monclova.

*Cacalotes*, on the left bank of the Rio Grande.

*Catajanos* or *Cartujanos*, near Monclova.

*Carrizos*, near Monclova.

*Coaquilenes*, near Monclova.

*Cotonames*, left bank of Rio Grande.

*Comecrudos*, near Reynosa.

*Orejones*, near San Antonio de Bejar.

*Pacaos* or *Pakawas*, near San Antonio.

Among the extinct dialects of Tamaulipas was the *Maratin*,

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give the following words from his vocabulary of the Carrizos: The numbers three, four and five are plainly the Nahuatl *yey*, *nahui*, *macuilli*, borrowed from their Uto-Aztec neighbors.

<sup>109</sup> Bartolomé Garcia, *Manuel para administrar los Santos Sacramentos*. (Mexico, 1760.) It was written especially for the tribes about the mission of San Antonio in Texas.

which at one time had considerable extension. The only monument which has been preserved of it is a wild song, in which the natives celebrated all too early their victories over the Spaniards. The text contains several Nahuatl words, but the body of the roots appear to have been drawn from some other source.<sup>110</sup> Uhde locates the Maratins near Soto la Marina and along the Gulf between the Rio Panuco and the Rio Grande.<sup>111</sup>

## 8. THE PAWNEES (CADDOES)

The Pani<sup>112</sup> stock was scattered irregularly from the Middle Missouri River to the Gulf of Mexico. The Pawnees proper occupied the territory from the Niobrara River south to the Arkansas. The Arikari branch had separated and migrated to the north at a comparatively recent period, while the Wichitas, Caddoes and Huecos roamed over Eastern Louisiana and Western Texas. The earliest traditions of all these peoples assign their priscan home toward the south, and the Pawnees

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<sup>110</sup> As *chiquat*, woman, Nah. *cihuatl*; *baah-ka*, to drink, Nah. *paitia*. The song is given, with several obvious errors, in Pimentel, *Lenguas Indigenas de Mexico*, Tom. III., p. 564; Orozco y Berra's lists mentions only the Aratines, *Geografia de las Lenguas de Mexico*, p. 295.

<sup>111</sup> Adolph Uhde, *Die Lander am unteru Rio Bravo del Norte*, p. 120.

<sup>112</sup> The name Pani is not a word of contempt from the Algonkin language, as has often been stated, but is from the tongue of the people itself. *Pariki* means a horn, in the Arikari dialect *uriki*, and refers to their peculiar scalp-lock, dressed to stand erect and curve slightly backward, like a horn. From these two words came the English forms Pawnee and Arikaree. (Dunbar.)

remembered having driven the Dakota tribes from the hunting grounds of the Platte Basin.

The stock as a rule had an excellent physique, being tall and robust, with well-proportioned features, the lips thin and the eyes small. Longevity however was rare, and few of either sex reached the age of sixty. The division of the tribes was into bands and these into totems, but the gentile system did not prevail with much strength among them. The chieftainship of the bands was hereditary in the male line, and the power of the chief was almost absolute. He was surrounded by a body of retainers whom he supported, and who carried out his orders. When he wished a council these messengers carried the summons. Property as well as power passed to the family of the male, and widows were often deprived of everything and left in destitution. Marriage was a strictly commercial transaction, the woman being bought from her parents. The purchase effected, the bridegroom had a right to espouse all the younger sisters of his wife as they grew to maturity, if he felt so inclined. The laxity of the marriage rules of the stock was carried to its limit by the Arikaris, among whom it is said fathers united with their daughters and brothers with their sisters, without offending the moral sense of the community. This may have arisen after corruption by the whites.

Agriculture among them was more in favor than generally on the plains. Maize, pumpkins and squashes were cultivated, each family having its own field two or three acres in extent. For about four months of the year they were sedentary, dwelling in houses

built of poles and bark covered with sods, while the remainder of the time they wandered over their hunting grounds, carrying with them tents of skins which were stretched on poles. The women manufactured a rude pottery and the men implements and weapons of wood and stone. The Arikaris were skilled in the construction of boats of skin stretched over wooden frames, an art they may have learned from the Mandans.

The information about their religion is vague, but it seems in some respects to have resembled that of the Mexican nations. One of their chief divinities was the morning star, *Opirikut*, which was supposed to represent the deity of fertility and agriculture. At the time of corn-planting a young girl, usually a captive, was sacrificed to this divinity. The victim was bound to a stake and partly burned alive; but before life had ceased, her breast was cut open, her heart torn out and flung in the flames. Her flesh was then cut into small pieces and buried in the cornfield. This was believed to secure an abundant crop. The similarity of the rite to that in vogue among the Mexicans, who also worshipped the morning star as the goddess of fertility, is interesting.

The dead were buried with their possessions, and the customs of mourning continued sometimes for years.<sup>113</sup>

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<sup>113</sup> The authorities on the Panis are John B. Dunbar, in the *Magazine of American History*, 1888; Hayden, *Indian Tribes of the Missouri Valley* (Philadelphia, 1862), and various government reports.

## PANI LINGUISTIC STOCK

*Anaddakkas*, on left bank of Sabine river.

*Arikaris*, on the middle Missouri.

*Assinaiis*, in central Texas.

*Caddoes*, near Clear Lake, La.

*Cenis*, see *Assinaiis*.

*Huecos*, on the upper Brazos river.

*Innies*, see *Texas*.

*Nachitoches*, on upper Red river.

*Natacos*, see *Anaddakkas*.

*Pawnees*, between Niobrara and Arkansas rivers.

*Tawakonies*, on upper Leon river.

*Texas*, on upper Sabine river and branches.

*Towachies*, see *Pawnees*.

*Wichitas*, on north bank of Red river.

*Yatasses*, on Stony creek, an affluent of Red river.

## 9. THE DAKOTAS (SIOUX)

The western water-shed of the Mississippi river was largely in the possession of the Dakota or Sioux stock. Its various tribes extended in an unbroken line from the Arkansas river on the south to the Saskatchewan on the north, populating the whole of the Missouri valley as far up as the Yellowstone. Their principal

tribes in the south were the Quapaws, Kansas and Osages; in the central region the Poncas, Omahas and Mandans; to the north were the Sioux, Assiniboins and Crows; while about Green Bay on Lake Michigan lived the Winnebagoes.

The opinion was formerly entertained that this great family moved to the locations where they were first met from some western home; but the researches of modern students have refuted this. Mr. Dorsey has shown by an analysis of their most ancient traditions that they unanimously point to an eastern origin, and that the central and southern bands did not probably cross the Mississippi much before the fourteenth century.<sup>114</sup> This is singularly supported by the discovery of Mr. Horatio Hale that the Tuteloes of Virginia were a branch of the Dakotas; and further, the investigations of Catlin among the Mandans resulted in showing that this nation reached the Missouri valley by travelling down the Ohio. They therefore formed a part of the great easterly migration of the North Atlantic tribes which seem to have been going on for many centuries before the discovery. In the extreme south, almost on the gulf coast of Louisiana, lived some small bands of Dakotas, known as Biloxis, Opelousas, Pascagoulas, etc. They were long supposed to speak an independent tongue, and only of late years has their proper position been defined.

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<sup>114</sup> J. Owen Dorsey, "Migrations of Siouan Tribes," in the *American Naturalist*, 1886, p. 111. The numerous and profound studies of this stock by Mr. Dorsey must form the basis of all future investigation of its history and sociology.

Their frames are powerful, and the warriors of the Sioux have long enjoyed a celebrity for their hardihood and daring. The massacre of General Custer's command, which they executed in 1876, was the severest blow the army of the United States ever experienced at the hands of the red man. With reference to cranial form they are dolichocephalic, sixteen out of twenty-three skulls in the collection of the Academy<sup>115</sup> offering a cephalic index under 80.

The northern Dakotas do not seem to have had the same system of gentes which prevailed in most of the eastern tribes. Mr. Morgan was of the opinion that it had existed, but had been lost; this, however, requires further proof. There are many societies among them, but not of the nature of clans. Their chiefs hold their position by hereditary descent in the male line, though among the Winnebagoes the early traveller, Carver found the anomaly of a woman presiding over the tribe. The central bands, the Mandans and Minnetarees, recognized gentes with descent in the female line; while among the Poncas and Omahas there were also gentes, but with descent in the male line. The condition in this respect, of the members of this family, as also of that of the Athabaskan, seems to prove that the gentile system is by no means a fixed stadium of even American ancient society, but is variable, and present or absent as circumstances may dictate.

A few members of this family, notably the Mandans, attained a respectable degree of culture, becoming partly agricultural,

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<sup>115</sup> The Academy of Natural Sciences, Philadelphia.

and dwelling most of the year in permanent abodes; but the majority of them preferred depending on the bounties of nature, pursuing the herds of buffaloes over the boundless pastures of the plains, or snaring the abundant fish in the myriad streams which traversed their country.

The mythology of the Dakotas is concerned with the doings of giants in whom we recognize personifications of the winds and storms. One of these is Haokah, to whom the warrior sends up an invocation when about to undertake some perilous exploit. The thunder is caused by huge birds who flap their wings angrily and thus produce the portentous reverberations. The waters are the home of Unktahe, a mighty spirit who lurks in their depths. Indeed, to the Dakotas, and not to them alone, but to man in their stage of thought, "All nature is alive with gods. Every mountain, every tree is worshipped, and the commonest animals are the objects of adoration."<sup>116</sup>

## DAKOTA LINGUISTIC STOCK

*Arkansas*, on lower Arkansas river.

*Assiniboins*, on Saskatchewan and Assiniboin rivers.

*Biloxis*, in Rapides Parish, Louisiana.

*Crows*, on Yellowstone river.

*Iowas*, on the Iowa river.

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<sup>116</sup> Mrs. Mary Eastman, *Dahcotah; or Life and Legends of the Sioux*, p. 211. (New York, 1849.)

*Kansas*, on the Kansas river.

*Mandans*, on the middle Missouri river.

*Minetarees*, on the Yellowstone river.

*Ogallalas*, sub-tribe of Sioux.

*Omahas*, on the Elkhorn river.

*Osages*, on Arkansas and Osage rivers.

*Ottoes*, on the Platte river.

*Poncas*, on the middle Missouri river.

*Quapaws*, on lower Arkansas river.

*Sioux*, on upper Mississippi and affluents.

*Tetons*, sub-tribe of Sioux.

*Tuteloes*, on upper Roanoke river, Va.

*Winnebagoes*, western shore of Lake Michigan.

*Yanktons*, on upper Iowa river.

## 10. THE KIOWAYS

The upper basin of the Canadian branch of the Arkansas River was the home of the *Kioways*. At the middle of this century they were estimated to be over three thousand, all given to a wild hunting life over the great plains on which they lived. In close proximity to the Comanches and other tribes of Shoshonian lineage, their language presents many affinities to the Shoshonian stock, but not sufficient in the opinion of those who have examined both to justify classing them together as from a common source.

The Kioways are light in color, broad shouldered and strong armed, and for generations were the Arabs of the Great American Desert, depending on hunting and robbery for a subsistence. Their homes were light skin lodges, which they spread on poles about twelve feet long. With plenty of ponies and without fixed habitations, it was easy for them to move rapidly over the Plains. According to their traditions they came originally from the North, from some cold country, where they had to walk on snow shoes, definitely located near the Black Hills, Dakota, where they were associated with the Apaches. They were idol worshippers, their priesthood consisting of ten medicine-men. The dead were buried in deep graves. At present they have been reduced to about one thousand souls.<sup>117</sup>

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<sup>117</sup> W. P. Clark, *Indian Sign Language*, p. 229 (Philadelphia, 1885); Whipple, Ewbank and Turner, *Report on Indian Tribes*, pp. 28, 80. (Washington, 1855.)

## II. THE NORTH PACIFIC GROUP

### 1. THE NORTHWEST COAST AND CALIFORNIAN TRIBES

The lofty chains of the Rocky Mountains extend from north to south, leaving a narrow coast line seamed with deep and fertile valleys along the Pacific from Mt. St. Elias to the Gulf of California. In spite of its great extent in latitude—from the 30th to the 60th degree—there is less difference in climate than one would suppose from analogy in any other part of the world. The warm ocean current which bathes the northern coast mitigates the cold of the winter to such an extent that the isothermal lines on the Pacific are fifteen degrees of latitude more northerly than on the Atlantic border of the continent.

A few of the eastern stocks, the Athabaskan and the Shoshonian, have sent out colonies who have settled on the banks of the Pacific; but as a rule the tribes of the western coast are not connected with any east of the mountains. What is more singular, although they differ surprisingly among themselves in language, they have marked anthropologic similarities, physical and psychical. Virchow<sup>118</sup> has emphasized the fact that the

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<sup>118</sup> R. Virchow, *Verhand. der Berliner Gesell. für Anthropologie*, 1889, s. 400.

skulls from the northern point of Vancouver's Island reveal an unmistakable analogy to those from the southern coast of California; and this is to a degree true of many intermediate points. Not that the crania have the same indices. On the contrary, they present great and constant differences within the same tribe;<sup>119</sup> but these differences are analogous one to the other, and on fixed lines.

There are many other physical similarities which mark the Pacific Indians and contrast them with those east of the mountains. The eyes are less oblique, the nose flatter, the lips fuller, the chin more pointed, the face wider. There is more hair on the face and in the axilla, and the difference between the sexes is much more obvious.<sup>120</sup>

The mental character is also in contrast. The Pacific tribes are more quiet, submissive and docile; they have less courage, and less of that untamable independence which is so constant a feature in the history of the Algonkins and Iroquois.

Beginning at the sixtieth degree of north latitude and extending to the fifty-fifth, are the *Tlinkit* or *Kolosch*. They dwell on the coast of Alaska and the adjacent islands. Physically they are a strong and often tall people, light in color, with black or slightly reddish hair, eyes horizontal, nose aquiline. The Russians

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<sup>119</sup> Dr. Franz Boas, "Fourth Report on the Tribes of the North West Coast," in *Proceed. Brit. Assoc. Adv. Science*, 1887.

<sup>120</sup> Dr. J. L. Le Conte, "On the Distinctive Characteristics of the Indians of California," in *Trans. of the Amer. Assoc. for the Adv. of Science*, 1852, p. 379.

spoke of them as the most intelligent tribe they encountered on the coast. They certainly seem to have developed an uncommon appreciation of property, which is supposed to be a sign of a high order of intellect. Thus they have a gentile system with descent in the female line, but their aristocracy and the selection of their chiefs are entirely on a property basis. The richest obtain the highest places.

The Tlinkit villages are permanent, the houses solidly constructed of wood, sometimes with the additional protection of a palisade. The carving and painting upon them are elaborate, the subjects being caricatures of faces, men, and animal forms. The chiefs erect at one side of their doors carved and painted "totem posts," some of which are nearly fifty feet high. These are also found among the Haidahs and Tshimshians to the south. The arts are correspondingly developed. Seaworthy canoes are hewn from the trunks of the red cedar, hides are dressed and the leather worked into a variety of articles; lamps, mortars and utensils were chipped or ground out of stone, and they are handy in beating out ornaments of silver and copper. The Tlinkits have always been active merchants, and when the first navigators visited their villages in 1741, they were surprised to find them in possession of iron knives and other articles obtained by trade over East Cape or from the south. The usual currency were the dentalium shells found along the coast. One of the staple articles of trade were slaves, a custom not in existence on the Atlantic. They were bought from the neighboring tribes, and treated with great

cruelty.

Tlinkit mythology is rich, having a coherent creation and deluge myth, the principal figure in which is *Jelchs*, the raven. He is the Promethean fire-bringer, and sets free the sun, moon and stars from their prisons. The religious rites are in the hands of priests (shamans), who as usual exert a great and injurious influence.<sup>121</sup>

The *Haidahs*, who dwell on Queen Charlotte Islands and Prince of Wales Archipelago, are probably a distant branch of the Tlinkit, though the affinity has not been clearly established, so they are officially classed as the *Skittagetan* stock, from the Skidegate dialect of the coast. In culture and appearance they resemble the Tlinkits, having similar mechanical skill. Their canoes and their intricate carvings, especially totem-posts and pipes of black slate, are celebrated products of the northwest coast.

The above and other tribes of British Columbia and Washington, the Tshimshian, the Kwakiutl, the Nootka, Salish, Chinook, etc., are so much alike physically that Dr. Boas, who has carried out the most recent and thorough examination of them, observes that no physical distinctions can be drawn between them.<sup>122</sup>

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<sup>121</sup> Dr. Aurel Krause, *Die Tlinkit Indianer*. (Jena, 1885.)

<sup>122</sup> See the various reports of Dr. Boas to the British Association for the Advancement of Science, and the papers of Messrs. Tolmie and Dawson, published by the Canadian government.

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