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doubt its practicability to a greater or less degree. The question of how much may be reasonably anticipated must be delayed until the problems that have been indicated are more or less satisfactorily solved.

FRANCIS GALTON.

America : Ethnography.

Hill-Tout, &c.

(1.) *The Ethnographic Survey of Canada*. Abstract of the report of the Committee of the British Association for the Advancement of Science, presented at Glasgow, September 17th, 1901 ; to be printed in full in *Proc. Brit. Assoc.* (Glasgow), 1901. 133

(2.) *Ethnological Studies of the Mainland Halkōmēlēm, a Division of the Salish of British Columbia*. Abstract of a paper by Chas. Hill-Tout, appended to the above Report.

(1.) The Committee records with regret the very sudden decease of its secretary, Dr. G. M. Dawson, which occurred at Ottawa on March 2, 1901. Dr. Dawson had been identified with the work of this Committee from the time of its organisation, at first as its chairman and later as its secretary. His well-known ethnological studies in connection with the Indians of the Pacific coast, and the keen practical interest which he constantly manifested in the prosecution of such work gave special weight to his connection with this Committee, the object of which commanded his warmest sympathy and his deepest interest. The Committee is keenly sensible of the great loss it has sustained in the removal of one whose broad interest in the progress of scientific research, and whose intelligent appreciation of the many difficult problems connected with the prosecution of ethnological work in a country where the conditions are changing so rapidly, gave him exceptional qualifications for the guidance of the work, and imparted to those especially engaged in collecting data a never-failing stimulus and enthusiasm.

The Committee desires to be reappointed, and recommends Mr. C. Hill-Tout, of Abbotsford, British Columbia, to be appointed secretary, and the Rev. John Campbell, of Montreal, to be a member of the Committee.

Renewed negotiations with certain of the provincial governments have been opened during the year with a view to having the work of this Committee placed upon a more permanent basis, and it is hoped that favourable results may appear before our next annual report is made. Dr. Ganong has undertaken the organisation of systematic work in New Brunswick, with special reference to the remnants of Indian tribes. The anthropometric work of the Committee continues. Mr. Léon Gérin has continued his studies with reference to the Iroquois of Caughnawaga (Caniengahaka, cf. MAN, 1901. 134). Mr. A. F. Hunter has published in the *Archæological Report of Ontario* for 1900 his third contribution to the bibliography of Ontario archæology ; and in Vol. III. of the Ontario Historical Society, an article on *The Ethnographical Elements of Ontario*, which has been reprinted separately and may be obtained through the Committee.

(2.) Mr. Hill-Tout has continued his studies of the Salish tribes of British Columbia. His report for this year, which deals chiefly with the Halkōmēlēm tribes of the Lower Fraser, is given in abstract below, and will be published more fully next year.

This report deals chiefly with the Teil'qōuk and Kwáutlən tribes in the lower Fraser district. The former are not true members of the Halkōmēlēm division, though they now speak its tongue. They are more communistic in their mode of life than other tribes. The office of principal chief generally descended from father to son. Their potlatch and other feasts have been reluctantly given up. The tribe eat together as one family. Their permanent habitation was the communal long house ; each family was entitled to a space 8 talz square, a talz being the length of the space between the

outstretched arms of a man measured across the chest from finger to finger. Their baskets and other utensils were necessarily large. The author describes the functions of the shaman, and discusses the origin of the *súlia*, which he believes to be a connecting link between fetichism and totemism. The mortuary customs differ in detail from those of other tribes. He did not gather much information as to the puberty customs. The tribe formerly possessed a large stone statue to which they attached a supernatural origin. He records the myth of the "blanket beating" and other tales. He criticises Dr. Boas' observations on the language of these tribes, but suggests the general use of the phonetic system adopted in his reports. He has given particular study to the pronouns and demonstratives. He obtained linguistic information from three of the Indians, which he discusses at length. He adds a glossary of the *Teil'qëuk* language.

The *Pilátlq* are a small tribe on the lower Chilliwack river, numbering now only 25. They were formerly divided into five villages or camps and had three classes of shamans. The author records several of their myths. They have given up their ancient mortuary customs under missionary influence, and now adhere to those of their white neighbours.

The *Kwáutlën* were formerly one of the most powerful and extensive of the River *Halkómëlëm* tribes, their chief claiming to be the supreme chief of the whole. They had a subject tribe called the *Kwikwitlëm*. Of their origin they give various mythical accounts. They lived in the communal long house, but do not appear to have taken their meals in common. The choice of a wife or husband was always made by the parents. The author was unable to discover anything like a developed totemic system among them. Their social organisation had not reached to the secret society stage. The *Sü'm* was the tribal high priest. He addressed the "sky chief" as *Cwai'ëbsën* or "father." One of their prayers is thus translated, "O supreme Father, have pity on me. Wherefore hast thou brought me here on this earth? I desire to live here on this earth which thou hast made for me." They have eight different kinds of dances. The shamans practised fire-handling and other kinds of magic. All dancing was accompanied by singing. They believed it was *Qäls* the Transformer who taught them to pray. Their naming ceremonies were occasions of general festivity and presents of blankets. Their phonology does not differ from that of the *Teil'qëuk*. The author adds much linguistic information.

He appends free translations of the following stories:—1. The Magic Water and Salmon. 2. *Smeló* and *Skelút'ëmes*.

To the notes on the archæology of the district already published by him in the *Transactions of the Royal Society of Canada* and in the *Mining Record* of Victoria, British Columbia, he adds some further particulars of researches among the ancient middens. Every variety of arrowhead was found, and stone swords of several patterns, but objects of bone predominated. The skulls found are dolichocephalic and appear to belong to predecessors of the present races, possibly the ancestors of the subject tribe referred to. There are other more recently formed middens. Many interesting specimens from these have been secured by the New York Museum of Natural History. There are many burial mounds or tumuli. Few or no relics are recovered from them. The greater number are within a rectangular boundary of stones. Different kinds of sand are found in them spread in distinct layers or strata of varying thickness. In only one instance was he able to discover a few bones and a portion of a skull, which had not only been deformed in lifetime but had suffered from pressure in the ground. He sums up as the result of his investigations of the archæological remains that the Lower Fraser was in possession of a primitive people, probably not less than 2,000 years ago, which differed from existing tribes both physically and in respect of its mortuary customs. The race to which these ancient midden and mound builders belonged cannot yet be determined.