

sented in areas around them. Yet in spite of such extreme hospitality to the institutions of others, their culture gives an impression of extreme poverty. Nothing is carried far enough to give body to the culture. Their social organization is little elaborated, their ceremonial is poorer than that in almost any other region of the world, their basketry and beading techniques give only a limited scope for activity in plastic arts. Like certain individuals who have been indiscriminately influenced in many different directions, their tribal patterns of behaviour are unco-ordinated and casual.

In these tribes of British Columbia the lack of integration appears to be more than a mere simultaneous presence of traits collected from different surrounding peoples. It seems to go deeper than that. Each facet of life has its own organization, but it does not spread to any other. At puberty great attention is paid to the magical education of children for the various professions and the acquisition of guardian spirits. On the western plains this vision practice saturates the whole complex of adult life, and the professions of hunting and warfare are dominated by correlated beliefs. But in British Columbia the vision quest is one organized activity and warfare is quite another. Similarly feasts and dances in British Columbia are strictly social. They are festive occasions at which the performers mimic animals for the amusement of the spectators. But it is strictly tabu to imitate animals who are counted as possible guardian spirits. The feasts do not have religious significance nor do they serve as opportunities for economic exchange. Every activity is segregated, as it were. It forms a complex of its own, and its motivations and goals are proper to its own limited field and are not extended to the whole life of the people. Nor does any characteristic psychological response appear to have arisen to dominate the culture as a whole.

It is not always possible to separate lack of cultural in-