This was spoken of the Johns Hopkins. Since then no university has voluntarily avowed an ideal not equally noble and exalted. Science, penetrating ever deeper, makes clear the conditions of progress, of true education, of finest teaching.

Only those who have produced can adequately fulfill its present motto: "I serve, I help."

GEORGE BRUCE HALSTED.
UNIVERSITY OF TEXAS.

THE ARCHÆOLOGY OF SOUTHERN FLORIDA

THROUGH the investigations of Professor Jeffries Wyman, Mr. A. E. Douglass and lately of Mr. Clarence B. Moore, a large amount of accurate information about the mounds of central and southern Florida has been laid before the public. Especially noteworthy are Mr. Moore's explorations, which have been published with every desirable addition of maps, measurements and illustrations. They were conducted with a fidelity to the correct principles of mound excavation, which renders them models of their kind. The results were rich, instructive, often surprising, such as copper breastplates and ornaments, curiously decorated pottery, specimens of Catlinite, and little earthern images, very life-like, of the bear, squirrel, wildcat, and even the tapir, which latter had become extinct in Florida when the whites first explored it.

Nothing, however, which has been found in the mounds of Florida justify us in separating them as a class from other mounds in the Southern States; there is nothing in them 'extra-Indian,' as Mr. H. C. Mercer remarks in his review of the subject in the *American Naturalist* for January. He might have gone further and have said there is nothing extra-North American Indian. The pottery decoration does not reveal those arabesque designs which Mr. Holmes has pointed out in some of the more modern pottery of the Gulf coast, as indicating Caribbean or Antillean influence. If that arrived, its arrival was later than the construction of the older Floridian mounds.

But an obscurity certainly hangs over the ethnography of Florida at the period of the discovery.

A large part of the peninsula was peopled by a tribe whose language stood alone on the continent, the Timucuas, and which became extinct generations ago, though fortunately reserved in the works of a Spanish missionary, Father Pareja. They are described by the Spanish and French explorers of the sixteenth century as quite a cultured people, and at that time building mounds and erecting their houses upon them.

It is not certain that they extended to the extreme south, and therefore this portion of the peninsula is left blank on the languistic map of the region. That some tribe of advanced culture occupied the territory about the Carlosahatchie bay is revealed by a curious discovery due to the distinguished antiquary and explorer M. Alphonse Pinart, which he communicated to the former publisher of SCIENCE. In examining a rare work by Father Francisco Romero, published at Milan in 1693, entitled *Llanto Sagrado de la America Meridional que busca alivio en los reales ojos de Nuestro Señor Don Carlos III.*, he found the statement that a chieftain called Carlos, who lived on the bay of that name on the southwest coast of Florida, came across to Havana in a small canoe to be instructed in the Christian faith and baptized. On returning, the authorities promised to send a missionary to his people, but neglected to fulfill their agreement.

"Some time afterward," says the writer, "they recieved a letter written with characters entirely different from ours, and with a strange ink. This letter was brought across by a fisherman, who translated it. He stated that the Floridian chief, Carlos, sent by it his respectful homage to the authorities, and complained bitterly that the missionary had not been sent to him."

The original, says the author, was subsequently taken to Spain and deposited in the library of the Duchess of Aveyro. M. Pinart adds that, from correspondence with the representatives of that family, he has reason to believe this original is still in existence.

Whether the 'writing' was the familiar pictography of the North American Indian, or allied to that higher form which prevailed in Mexico and Yucatan, may be decided by a sight of the document itself. At any rate, it is worth mentioning that this unknown people had a recognized system of recording ideas; and possibly investigations in the mounds of that locality may bring other specimens to light.

D. G. BRINTON.

UNIVERSITY OF PENNSYLVANIA.

THE EARLIEST GENERIC NAME OF AN AMERICAN DEER.

IN September, 1817, Rafinesque published descriptions of two species of deer from Paraguay, which he named *Mazama bira* and *M. pita*.* The first was based on the *Gouazoubira*, the second on the *Gouazoupita*, of Azara. Both had been previously described by Illiger†; consequently the specific names fall. *Mazama bira* Raf. = *Cervus rufus* Ill.; *M. pita* Raf. = *C. simplicicornis* Ill. But the generic name *Mazama* antedates by many years the names *Subulo* ‡, *Passalites* §, *Coassus* ||, and even *Cariacus* ¶, and hence is the earliest generic name for any American deer, so far as known. Fortunately, the rules of nomenclature demand that the type be chosen from the species originally covered by the genus; it cannot be taken from those subsequently added by Rafinesque himself (in Am. Monthly Mag., Vol. I., p. 437, Oct. 1817; and Vol. II., p. 44, Nov. 1817). The type therefore must be one or the other of the two well known South American deer, *rufus* or *simplicicornis*, and may be restricted to the formr, which will stand as *Mazama rufa* (Illiger).

C. HART MERRIAM.

*Am. Monthly Mag., Vol. I., No. 5, Sept. 1817, p. 363.

†Abhandl. K. Preuss. Akad. Wiss., Berlin (for 1811), 1815, p. 117.

‡ *Subulo* H. Smith, Griffith's Cuvier, Vol. V., 1827, p. 318.

§ *Passalites* Gloger, Hand- u. Hilfsbuch Naturgeschichte, 1, 1841, p. 140.

|| *Coassus* J. E. Gray, List. Mamm. British. Mus., 1843, pp. xxvii and 174.

¶ *Cariacus* Lesson, Nouv. Tableau Regne Animal, Mammif., 1842, p. 173.

JAMES OWEN DORSEY.

REV. J. OWEN DORSEY, Indian linguist, died in Washington, February 4, of typhoid fever. For over twenty years Mr. Dorsey was an enthusiastic student of aboriginal languages, chiefly those of the Siouan family. His acquaintance with these languages was so extended and his grasp of principles so strong as to render him one of the foremost authorities on Indian linguistics. Although numerous publications have been made under his name, the greater part of the material collected and created during his active career remains unpublished. Fortunately, this rich store of manuscripts is preserved, under the systematic arrangement of their author, in the Bureau of American Ethnology, with which Mr. Dorsey has been connected from its organization.

James Owen Dorsey was born in Baltimore, Maryland, October 31, 1848, and received his earlier education in local schools. He was remarkably precocious, reading Hebrew at the age of ten, and his vocal range and power of discriminating and imitating vocal sounds were exceptional. He entered the Theological Seminary of Virginia in 1867, was ordained a deacon of the Protestant Episcopal Church in 1871, and during the same year became missionary among the Ponha Indians, in what was then Dakota Territory. There he began systematic study of Indian language, myth and custom.