

bors, the Dènè Dindjié, whilst imitating the mimetic and rhythmic steps of the Tahitians and Tongos described by travellers. In place of turning round like the Redskins, the troop of musicians and singers make a circle about the dancers, who are few in number, and who leap, gesticulate and attitudinize, affecting a deportment sometimes martial and terrible, sometimes graceful, or comic, or even burlesque.

During summer, as well as in their subterranean houses, they go naked or nearly so, and have no more feeling of shame in this condition than the Japanese or Chinese. Generally among the other Redskins, nudity is a sign of mourning and affliction, as among the ancient Egyptians. Our Esquimaux salute and kiss each other by rubbing noses—nose to nose. This usage which has been discovered also in Greenland and among the Islands of the Polar Sea also belongs to the Hares and the Loucheux. Everyone is aware that it is customary in New Zealand, in the Philippine Islands, and was also usual in Egypt.*

Our Tchiglit mark approval by wrinkling the nose, or by wagging the head up and down. Their hoes (*tchiklark*) and small axes (*tukinayork*) are identical in shape with the hoes and axes of the ancient Egyptians, found in the museum of the Louvre, and of which a description may be found by consulting the English work, "The Ancient Egyptians." The heads of their arrows and harpoons of flint, bone, ivory and jade, present the same shape as those bequeathed to us by antiquity. Their long oars are composed of a pole, at the end of which is fixed a wooden blade. The same model is found among the boatmen of the Ganges and the Nile.

They file their teeth to the level of the gums, like certain Malay tribes mentioned by Sir Edward Beechey in

his work, entitled, "Voyage to Samarang." Like the Bornese or Idians, they make use of harpoons to the handles of which are attached blown bladders. They are in the habit of ornamenting the sails of their boats; they sew on them bands of many colored stuffs in stripes placed alongside of each other, decorate them with fringes, etc. This usage is found to exist on the Nile. Their sails, instead of being hung on yards, are stretched between two oblique masts. The fishing nets of our Innoït are always mounted and fixed on two small poles, which serve to stretch them: a Hindoo and Egyptian usage.

Our Esquimaux pierce the division of the nose and wear ornaments in it, like these same nations. In America the same usage exists among the Dindjié or Loucheux, the Hares, the Sauteux or Chippewas, the Patagians.

Instead of piercing the lobe of the ear, they split the cartilage for earrings. They have, like the Tchukatches or Apkwamméut, the custom of piercing the cheeks toward the wicks of the mouth, to introduce into them circular ornaments, like double buttons. These jewels or labrets are of white stone (*tchimirk*), or of ivory, and ornamented with half of a large blue glass bead (*tutark*).

They are as skilful thieves as the Egyptians, the Malays, the Chinese, and other Westerns, especially the women and children. They consider it no shame to be convicted of pilfering or robbery, but they blush for their awkwardness if they are taken in *flagrante delicto* of theft, and before having accomplished it. On this point their code is Lacedemonian.

Several articles of their clothing resemble those discovered in the ruins of Assyria by Botta and Layard, especially a sort of short coat, round in front, but which descends to the heels behind in a sort of caudal ap-

* Chroniques Franciscaines du R. P. Gaspard de Saint Augustin.