

indoors; the fireplace is in the middle of the building, the place of honor is opposite the door, near which women or people of little account huddle together, and, even to-day, travelers through the Déné territory who come upon any bear skull are most likely to find it planted on a forked stick.

The distinction relatively to the places in the house is so jealously observed, at least on ceremonial occasions, that I know of Babines who indignantly left the lodge where people had gathered because they thought they had been slighted in being placed too near the entrance.

Another point of similarity in the technique of the Aino and Carrier homes is the ladder which, in both cases, consists simply of a log notched at convenient intervals for the feet to step on.

Speaking of the dog and of its place in the domestic economy of the Carriers and Babines, a detail which has puzzled outsiders and given rise to groundless speculation presents itself for an explanation.

In a most valuable monograph on the status of the modern pagan Iroquois, Mr. David Boyle quotes the following from Harmon's *Journal of Voyages and Travels*:

"All the Indians are very fond of their hunting dogs. The people on the west side of the Rocky Mountains appear to have the same affection for them that they have for their children, and they will discourse with them as if they were rational beings. They frequently call them their sons or daughters, and when describing an Indian, they will speak of him as the father of a particular dog which belongs to him. When these dogs die, it is not unusual to see their masters or mistresses place them on a pile of wood and burn them in the same manner as they do the dead bodies of their relations, and they appear to lament their deaths by crying and howling, fully as much as if they were their kindred"*.

Modern Carriers and Babines have not improved on—or degenerated from—their ancestors, for it is to the latter that the above passage refers. Nay more, they now treat their cats and

* *Archæological Report, Ontario, 1898, p. 100.*