

at her father's home, he would begin to work for him, not failing to present him or the girl's most influential relative with anything of value which might come into his possession, either by hunting or otherwise. Meantime, he would never tell them the reason of such unwonted liberality, neither would they ask him, but they easily guessed it. When, after one or two years' wooing to his intended wife's parents, he thought a well-deserved "yes" was likely to reward his efforts, he would demand her from her father or guardian, through the instrumentality of an obliging friend. If agreeable, the suitor was thereby married. If not, then the recipient of his favours was bound to return an equivalent in kind. * * * Polygamy flourished to a great extent among all of the tribes. The more exalted the man's rank, the more numerous would be his wives. * * * Nevertheless, there was always one, not necessarily the first in priority of co-habitation, who was regarded as superior to the others, whom she then called her younger sisters, receiving in return the title of elder sister from them. Even polyandria was in honor conjointly with polygamy among the Se'kanais; but remained unknown to the Carriers."

DRESS AND ORNAMENTS OF THE TUNGUS AND THE DÈNÈS.

Abernethy does not sufficiently distinguish between Siberian peoples, when he says: "The Tungusi, Coriaks, Kamschadales, and other tribes in the northeast parts of Asia are differently attired from what they were a century ago. Like every other rude nation in their original state, they covered themselves with furs and hides, like the shepherds of Spain and Italy, the upper garment consisting of one piece, with a hood and sleeves; it bears also some resemblance to the dress of Capuchin Monks, though not so long, for it reaches not further than the knee. From the knee downwards they are covered with leggins of deer or buffalo skin; their shoes, also, are made of the same. These robes were formerly dressed with the hair on, but the Tungusi, especially, and the Coriaks have made themselves so well acquainted with the art of tanning, that hair is not seen in any part of their dress, except the hood, the neck, and the cuffs of the sleeves of the upper garment. The tanned covering is generally painted with considerable taste. The figures represent those animals which have been chosen by each tribe as their distinguishing marks. In the summer season they wear a kind of petticoat round the waist which comes down to the knees; it is made of coarse linen or cotton, which they manufacture themselves. At this time they paint their bodies with a variety of colors. The process of thus adorning themselves consists in pricking those parts of the body which are not