

The market for wooden wares extends to-day to the north to the extreme limit of the inhabited districts; it may have been so in the past too, when that limit was farther north—Prince Patrick island, Melville island, and the others where ruins testify to a former population that may once have furnished the Gulf with customers. To the west the limit no doubt always was near Cape Bexley and to the east, as now, wares from Akililik met those from the Gulf halfway. The stoneware has and had a wider field. Banks island and Victoria island almost certainly never had any other source of supply and the islands north of them may not have had any other; to the west Bering strait even may not have been the extreme limit of stone lamps made in the Gulf; to the east, however, there are competing stoneworkers at Back river and perhaps even nearer than that.

The Ekalūktōgmūt, so far as our inquiries could bring out, have no special commercial resources. They are, however, an important link in the chain of traffic from the Akililik to Cape Parry and to Alaska—a chain that has now been broken at Nelson head. There are still, however, the important tribe of the Kañhiyūārmūt and a remnant of the Kañhiyūatjī-āgmūt who deal with Hudson bay chiefly through the Ekalūktōgmūt. They also meet the Turnunirohirmūt of North Devon and the Netjiligmūt of King Williamsland, with whom they have dealings the nature of which we did not make out.

East of Victoria island among the islands and east of Kent peninsula on the mainland, our information is unfortunately as yet too scant to allow us to add anything of value to what was said above in the discussion of the trade routes.

It really follows from the preceding, but may be worth definitely pointing out, that a certain tribal specialization of industries and to a less extent a division of labour among individuals, has resulted from the differing natural resources of the various districts and the attendant intertribal commerce. I have found it characteristic of Eskimo generally (and especially of those west of Cape Parry) that each tribe believes the artifacts made by its own members to be superior to the corresponding articles made by outsiders. A few exceptions are known to me from western Alaska—few because of limited opportunities