

the sun, others the moon, some birds and others beasts of prey. A large number painted imaginary beings, who, according to this poor people's belief, inhabited the elements, the earth, the sea, the air, etc. \* \* \* I observed, as a singular fact, that my company, which seemed to have so far ignored all subordination, in this horrible circumstance exhibited the greatest uniformity of will and sentiment. Reunited among themselves for the same purpose, all the Indians were ready to follow Matonabee wherever he wished to lead them. \* \* \* Never in any assembly of men did private interest hasten more eagerly to make sacrifices for the public good than on this occasion, for, whatever an individual had in possession, he at once shared with him who was destitute of it. All that friendship, generosity, disinterestedness, could effect upon the heart of a Northern Indian was never developed so brilliantly. One would have said that there reigned in this people public spirit, a kind of national pride; and the barbarians meditated the most cowardly of crimes. \* \* \* While we were in ambush, the Indians made their final preparation for battle. Some painted their faces black, others red, several a mixture of the two colours, and to hinder their hair falling over their eyes, they tied it in front, behind, at the sides, or cut it very short all round the head." When the massacre and pillage were ended "they betook themselves to the top of a neighbouring height, where, forming a circle, they sang several songs in honour of their victory, brandishing and clashing their spears. Often they interrupted the clangour to cry out *Tima? Tima?* in derision of the poor Esquimaux, who had taken refuge on a sand bank where the water was up to their knees." In Eskimo, *tima* is a friendly greeting, equivalent to: How do you do?

Father Morice enumerates the arms of the Western Dénés; their bows from four to five and a half feet long, their bone and flint arrow, dart, and spear heads, and their stone *casse têtes*. He also mentions their shields, "oval in form, like the Roman *clypeus*, and generally made of closely interwoven branches of *amelanchier alnifolia*. While on the warpath they also wore a kind of armour or cuirass consisting of dried sticks of the same kind of wood, arranged in parallel order and kept together with babiche lines interlaced in several places. This was common to the Haidahs and other coast Indians." The fact that this armour was found in Asia among the Tungus and the Tchuktchis, as attested by Abernethy and Sauer, proves that it was introduced to America by tribes of northern Asiatic derivation; yet, Washington Irving, in the twenty-second chapter of the second volume of his *Astoria*, mentions it as part of the defensive armament of the Tsinuks, and