

are also gathered in regular villages. And here I must remark that our tribes have scarcely any national economic policy; but have generally copied, wholly or in part, from the alien tribes with whom they have been in contact. Until a short time ago, the Chilixotins, like the Shushwaps their eastern neighbours, used to pass the cold season in semi-subterranean huts rotund in form. An aperture in the centre of the mud covered roof to which an Indian ladder (a log chopped off every foot or so for steps) led, served the double purpose of a door and chimney. Imitating the Atnas or coast Indians with whom they had commercial relations, the Carriers lived in houses or lodges formed of slender poles, low in height and covered with spruce bark. These had an entrance at both gable ends, the fire place being, in the centre to which corresponded an opening in the roof to let the smoke out. Salmon skins sewn together made a good substitute for boards and were used as doors<sup>1</sup>. Generally, they kept the spoils of their heraldic animals, fowl or rodent, nailed to the wall in the inside, whilst in the case of leading members of the tribe, they had their totem carved in wood and exhibited on the outside summit of the gable. (See figure 1.) The Sékanais were less pretentious. Even to this day, they content themselves with circular coniferous branch huts or lodges which they construct and abandon at a moment's notice, whenever their incessant peregrinations after food and peltries call therefor.

Unlike the Esquimaux<sup>2</sup> who sleep in a state of absolute nakedness, our Dénés roll themselves in their blankets, their feet to the fire, with almost all their clothes on. Making due allowance for their particular ideas of propriety, they are generally modest in deportment and chaste in privacy, despite the fact that several

<sup>1</sup> Compare these with the nomadic Moguls' "rolling habitations": "The houses they inhabit are placed upon wheels and constructed of a kind of wooden latticed work with an opening at the top that serves for a chimney. . . . Before the entrance there is suspended a piece of felt."—*Rubrick's Narrative in Abbé Hue's Christianity in China, Tartary, etc*, Volume i, page 178.

<sup>2</sup> In a letter from the Rev. Mr Morice, dated July 28th, 1889, occur the following words: "Concerning the passage in my paper which refers to the Esquimaux as sleeping naked, I have not in view the Labrador Esquimaux, who if I mistake not, have been semi-civilized by the Moravian brethren, but the Tchigh't or Esquimaux of the Anderson and Mackenzie Rivers, who are still in their primitive state. Now, I take the liberty to refer you, by permission, to Mr. McFarlane who passed part of his life as an H. B. Co's officer among said aborigines, and who, but yesterday, assured me that both in winter and summer time, men, women and children of either sex, sleep stark naked."—*Ch. S. Cm.*