

fancy may require. Children are given away, sold, or stolen, as the case may be. If a woman have no children of her own she will buy, or, if chance should offer, steal one from her neighbor. If she have too many (and three are so considered), she will readily part with one for a trifle. Last summer (1893), a woman, pointing to her son (as I imagined him to be), told me she had taken him by force from his mother, and afterwards given her some tobacco for him! Baby girls are sometimes smothered, and in hard times old people are left to perish, or are put to death by their relatives. Woman's condition is as pitiable as that of most other savage nations.

The Indians and Eskimo used to be deadly foes. Murders, followed by revengeful massacres, were not uncommon. Hearne, in his narrative, mentions a dastardly and unprovoked attack, of which he was an unwilling witness, made by his party of Indians upon a small encampment of sleeping Eskimo, when more than twenty were cruelly murdered. But in Mackenzie River diocese, now that the Indians have become Christianized, they are no longer hostile, but meet as friends, and encamp peaceably near each other, the change being greatly appreciated by the poor Eskimo.

As a race they are described as being somewhat diminutive, but such is not the case in this diocese. The women are not tall, but most of the men at the mouth of the Mackenzie River are quite the average height, and some of them considerably over it. In appearance they differ much from the Indians, the features being broader and the complexion lighter; but the difference does not extend to the hair, which is straight, coarse, and black. The men crop their hair close to the crown, in the shape of a tonsure something like that of a Roman Catholic priest; and cut it straight across the forehead like a little girl's "bang." The women have the peculiar and inconvenient fashion of piling theirs on the top of the head, not only that which grows there ordinarily, but also that which at any time has become detached! This is mixed with the other (mud, I have been told, helping it to adhere), and the mass increases with age; increases, too, by the addition of the husband's; so that an old woman has a much bigger topknot than a young one! Sometimes it is divided, and hangs on each side of the head.

The men adorn their faces with an ornament called a labret, or, in their own language, a *totuk*. During youth a hole is made in through the lower lip near each corner of the mouth, into which a piece of bone or ivory is inserted, something like a collar stud, the outer disk being round or oval shaped, and sometimes a couple of inches in diameter. In the centre of each disk is inserted the half of a greatly prized blue bead, to obtain which they formerly

were willing to make a very long journey, and pay a very high price. It is an ugly and rather disgusting fashion, as the apertures serve for outlets both for the saliva and liquids when drinking. The women tattoo their faces, chiefly on the forehead and chin.

Men and women dress pretty much alike, and, excepting boots and mittens, a complete suit consists of shirt and trousers. The principal difference consists in the woman's upper garment being *peaked* before and behind, and having a larger hood, to take in the baby, as well as her mass of hair. The immense herds of reindeer which frequent the Arctic coast in summer furnish most of the clothing, but seals, muskrats, and mountain goats also yield their skins for the same purpose. The skins are dressed and made into garments by the women. Much taste is often displayed in their construction. Strips of the skins of different animals are let in with a neatness and skill which would do no discredit to Dent, or Alcroft, the famous glove makers. Tufts of wolverine hair placed here and there, a fringe of the same, and blue beads are also used for ornamentation. Last summer I saw a very handsome and beautifully made woman's dress which I should have liked to buy as a specimen, but having nothing with me that would have been likely to tempt the wearer to sell it was obliged to be content with admiring it. For greater warmth, the hair is turned inside next the skin of the wearer, and in very cold weather another suit is put on over this with the hair towards the outside. Thus clad they can defy the rigors of their severe climate, and sheltered from the wind by a snow wall will sit for hours over a hole in the ice watching for seal.

Like all the northern tribes, they are nomadic in their habits, moving about from place to place in search of food, but seldom going far inland. They occupy different kinds of dwellings, according to the season of the year. In summer they live in canvas tents, or skin lodges, set up within a few feet of the water's edge. In the autumn and early winter they dwell in primitive houses partly excavated, and lined more or less with poles. Logs are roughly piled on the outside, and earth or snow is thrown over these as an outer covering. They are always built at a good fishing station, and are returned to year after year. A large one is sometimes set apart as a sort of public hall, where they meet to talk and discuss their plans. Sometimes several families live together in the same hut, and thus unite in keeping it warm. In that case they may stay there all the winter, but if they are in small parties, as the cold increases, they resort to their dome-shaped snowhouses, which, of course, have to be constructed afresh as they are required. So expert have they become in the erection of these that one can be completed in about an hour.