

antler and bits of metal) that are imitations, at last analysis, of Sheffield scissors.

Commerce of ideas must accompany commerce in articles and materials. One who tries to decipher culture historical records from among the mass of lore and legends of a tribe gets considerable help through remembering that, though an Eskimo readily adopts new ideas and beliefs, he modifies all of them so as to make them assimilate readily with his previous ideas and beliefs, and he will neither abandon nor greatly modify his previous stock. Hence Christianity, for instance, is not replacing the old beliefs in any locality known to me, but is being superimposed upon them. Certain practices, it is true, are being abandoned—e. g., sorcery. This is not, however, from a lessened faith in the powers of the sorcerer, but because "it is wrong to practice witchcraft." There is, however, a belief (which may indeed always have existed) that the sorcerers of to-day are less powerful than those of the past.

Turning now to the natural resources of each tribe and their commercial intercourse with their neighbours, we will consider first the region between the mouth of the Yukon and the mouth of the Mackenzie. The treatment will be brief, for the reason that the writer has little first hand information regarding Alaskan trade intercourse that is not already in print in one language or another.

At Port Clarence, and other places whose people undertook journeys to Siberia, there arrived each summer, from the south, boats of the Unalit and perhaps other tribes loaded with wooden platters, buckets, dishes, and dippers, which were exchanged entirely for Siberian wares—reindeer skins, jade and other beads, metal articles and (in later times only?) tobacco. These wooden articles were kept at Port Clarence a year, for when the Unalit arrived it was considered too late in the season for visiting Siberia, but the next year they were taken by boat across the strait. Ivory, oil, and other products of sea animals formed an important part of the cargoes, and after the Russian fur trade commenced in Siberia, and perhaps earlier, furs were carried west also. The Siberian wares which formed the return cargoes, were bartered off at the summer trading centres in Kotzebue