

in the ground, the component parts of which are furnished in the middle with transversal beams, upon which rests the floor of the *tsà-tcen* proper. With the exception of the front end, the whole is made of heavy poles superposed one upon another or laid in close juxtaposition, as the case may be, and fastened to the frame of the building by means of *'ken* or high-cranberry bush wattle. The front end is entirely of boards. All the wall poles being laid with their larger ends in the same direction, a slight inclination results at the top, which constitutes the roof of the building. This is furthermore covered with spruce bark." This *tsa-tcen* is identical with the food-box of the Tungus, and differentiates the race on both continents from neighboring tribes who make *caches* in the ground.

In regard to marriage, Father Morice writes: "Marriage in the Christian sense of the term is rather a misnomer when intended to designate native unions such as were contracted before the advent of the Missionaries in the country. Co-habitation would better answer the purpose. In fact, it is the corresponding expression they employ themselves when referring to a man married to such and such a woman. They say, *yeroesta*, "he stays with her." For, as there was no valid contract, and no intention on either side to consider their union as a permanent connection, divorce resulted as a matter of course whenever one of the partners was tired of the other. * * * Among the Se'kanais nothing was simpler or more expeditious than the contraction of marriage. Whenever a young hunter had made up his mind on mating a fair child of the forest, with scarcely any previous courting, he would, in the day time, simply ask the girl of his choice: "*Will you pack my beaver-snares for me?*" To which, if she refused him, she would make answer: "No, there are plenty of women, ask another one." But, if agreeable to the maid, she would at once answer, without any conventional blushes: "Perhaps, ask my mother." Upon which, the lad would not ask her mother, but the girl would immediately tell her about it. Then, following her parent's advice, she would hasten to erect a branch lodge alongside their own primitive habitation; and, in the evening, the affianced youth (such was he after the proposee's answer), would, on entering it, hand her his "beaver snares." Without further ceremony they were man and wife. * * * The preliminaries, if not more complicated, were at least more difficult and tedious among the Carriers. According to their etiquette, the intended wife had absolutely nothing to say for or against the projected union. Whenever a youth of a different clan had singled her out to be his future wife, he would not exchange a word with her, even when proposing, but, installing himself