

are much intermingled with the Slaves, from whom they can scarcely be distinguished, except by being of large stature, and possessing a thick stuttering and disagreeable manner of enunciation. They are comparatively very numerous; living principally like the Yellow Knives upon the Reindeer which abound in their country, and like that tribe clad much in skin dresses. Like all the Slave tribes in contradistinction to the Beaver Indians, Chipewyans, and Yellow Knives forming the Chipewyan division, these people are kind in their treatment of their women and dogs, and have the custom universal in all their race of dropping their original name upon the birth of a child. They are then only styled the father of so and so. But the Kloy Dimish go farther still, they change their name after the birth of *every* child, and an unmarried man is called the father of his favorite dog if he have one.

5th. The Slave Indians inhabit the tract between the west end of Great Slave Lake to below Fort Norman, extending up the Liards on one side and to Bear Lake on the other. At Fort aux Liards there is in this tribe a great mixture of Beaver race, to the westward of the McKenzie of the Siccane and Nohanney. They are a well disposed and peaceable race, their life is a hard one; they subsist on hares, fish and deer, and often have great difficulty in obtaining the means of living. Notwithstanding this, a Slave would sooner starve than eat a piece of a dog or mink, indeed he will not skin the latter animal when captured in his traps, although its pelt is a valuable article of barter. They manufacture twine for nets out of the bark of a species of Willow, and dishes that hold water out of its plaited roots, more durable than from Birch bark.

6th. The Hare Indians reside in the country around Fort Good Hope on the McKenzie to beyond the arctic circle where they come in contact with the Loucheux, Quarrelers, or Kootchin, with whom by intermarriage they have formed the tribe of Loucheux Bâtards. They are a stout thickset race, subsisting partly on fish partly on Reindeer. There is little difference in the language from that of the Slaves, and their dress and customs are the same. With the Esquimaux of the newly discovered Anderson River, they are on good terms. This tribe is not numerous, having perished in large numbers from starvation in 1841, when many sad scenes occurred. From long intercourse with the whites, for whom they have great respect and affection, most of the superstitions and customs of these tribes are extinct. Their idea either of the formation of the world or the deluge is that a muskrat dived