

at a single time and place. The largest camp we ever saw probably did not have over forty individuals and the total seen by us was not far from two hundred. There were, however, parties whom we never had the chance to see—some had come and gone before the band we were with reached Dease river (the first week in August), others came and went while we were hunting west and south of the main woodgathering place, which is a clump of remarkably heavy trees located on an eastern (unmapped) branch of the upper Dease which heads near the east end of Mc-Tavish bay and flows north, northwest, west, and last southwest to join the main Dease about twenty miles above its mouth. This clump of trees is known to the Bear Lake Slaves as "Big Stick island" and is about 25 miles, as the crow flies, from the mouth of the Dease, in a direction a little north of east.

The most westerly route from the sea to "Big Stick island" leads from the mouth of Richardson river to the narrows of Dismal lake. Here those parties that have kayaks ferry across while those without boats approach the lake some three miles farther east, where it is fordable along the west side of a group of willow-grown islands. From the narrows the road leads south about eight miles to the crest of the Great Bear Lake-Coronation Gulf divide and another eight miles down a small stream that runs through a chain of ponds to Imaernirk lake, the source of the middle branch of the Dease. The road then skirts the east shore of this lake for five or six miles, passes south over another small divide (between the middle and south branches of the Dease) to "Big Stick island." This route is followed generally by members of the Pūiblrīmūt, Nōahōnīmūt, Ualliryūmūt, Pāllirmūt, Nagyūktōgmūt, and Kōglūktōgmūt. In 1910 the Kōglūktōgmūt were the only tribe whose full strength was found south of the Dease—the others were represented by groups of a few families. There were three families from Cape Bexley (Akū-liakattāgmūt). Some years the entire Kōglūktōgmūt tribe spends the whole summer on Bloody fall of the Coppermine, and portions of other tribes occasionally fish there too. In 1910 there were no people at all anywhere on the lower Coppermine.

Other routes, whose minutiae are unknown to me, lead from the sea to various points west of the Kent peninsula to the Cop-