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TRANSACTIONS
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NOTES

ARCHÆOLOGICAL, INDUSTRIAL AND SOCIOLOGICAL,

ON THE

WESTERN DÉNÉS

WITH AN ETHNOGRAPHICAL SKETCH OF THE SAME

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original horn weapon. To-day, as formerly, they are securely fastened to a handle three or four feet long, wherewith they are launched at the



Fig. 47. $\frac{1}{2}$ size.

game much as would be done with a regular lance. The shaft is intended to secure greater impetus and efficiency to the weapon. The specimen illustrated by fig. 47 is a find, and is therefore more ancient



Fig. 48. $\frac{1}{2}$ size.

than that shown in fig. 48 which is quite modern. A comparison between these implements and those of similar intent in use among widely different races of Indians all over North America cannot fail to elicit the remark that the same needs create the same means.*

In the act of dressing hides several bone or horn implements are still used among the Western Dénés. These are the fat-scraper, the hair-scraper, the bone-awl, and the skin-scraper.

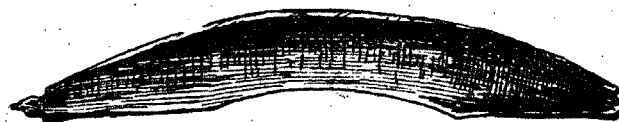


Fig 49.

The first† is made of a split cariboo horn (fig. 49) and, as its name indicates, it serves to scrape off the fat adhering to the fresh skin. This fat is received in the concave part of the implement and thence transferred to a bark vessel close by. In the form above delineated, it is more of a Tsé'kéhne than of a Carrier tool, and as such it does service more particularly in the treatment of marmot (*Arctomys monax* and *caligatus*) and wild goat (*Aplocerus montanus*) skins.

The Carrier equivalent therefor generally consists of the socket end of the shoulder blade of the cariboo, left almost in its natural state.

* See Ann. Rep. Canad. Inst. 1888, p. 58, figs. 100, 101.

† *Pe-tha-stso*, "wherewith the flesh-side is scraped" (of a liquid or fat substance): fourth category of nouns.

in the cold?' came again from the lodge. Whereupon the gambler ascertained that it was himself who was thus addressed. Therefore he timidly entered, and, following his host's suggestion, he set to warm himself by one of the fires.

"The old man was called *Nə-yəR-hwolluz** because, being no other than *Yihta*,† he nightly carries his house about in the course of his travellings. 'You seem very miserable, my son-in-law; take this up,' he said to his guest while putting mantlewise on the young man's shoulders a robe of sewn marmot skins. He next handed him a pair of tanned skin mocassins and ornamented leggings of the same material. He then called out: 'My daughter, roast by the fireside something to eat for your husband—he must be hungry.' Hearing which, the gambler, who had thought himself alone with *Nə-yəR-hwolluz*, was much surprised to see a beautiful virgin‡ emerge from one of the corner provision and goods stores§ and proceed to prepare a repast for him.

"Meanwhile, the old man was digging a hole in the ashes, whence he brought out a whole black bear cooked under the fire with skin and hair on. Pressing with his fingers the brim of the hole made by the arrow, he took the bear up to his guest's lips, saying: 'Suck out the grease, my son-in-law.' The latter was so exhausted by fatigue that he could drink but a little of the warm liquid, which caused his host to exclaim: 'How small-bellied my son-in-law is!' Then the old man went to the second fireplace, likewise dug out therefrom a whole bear and made his guest drink in the same way with the same result accompanied by a similar remark.

"After they had eaten, *Nə-yəRhwoolluz* showed the gambler to his resting place and cautioned him not to go out during the night. As for himself, he was soon noticed to leave the lodge that and every other night; and, as he came back in the morning, he invariably seemed to be quite heated and looked as one who has travelled a very great distance.

"The gambler lived there happily with his new wife for some months. But his former passion soon revived. As spring came back, he would take some alté in an absent-minded way and set out to play therewith all alone. Which seeing, his father-in-law said to him: 'If you feel

* Lit. "he-carries (as with a sleigh)-a-house." The final *hwolluz* is proper to the dialect of the Lower Carriers, though the tale is narrated by an Upper Carrier, which circumstance would seem to indicate that the legend is not, as so many others, borrowed from a Tsimpsian tribe.

† *Ursa major*.

‡ *Sab-əsta*, "She sits apart."

§ See the Chapter on the Déné habitations.

are deposited in the water on the sandy shore of the lake or stream till they reach an advanced stage of decay. The stench they then exhale is simply asphyxiating. But not so with the natives, it would seem, since they do not recoil from collecting them and, after having slightly exposed them to the action of the sun as a means of evaporating the water they have absorbed, they submit them to a thorough boiling in large bark vessels and gather their oil in bags made of salmon skin. This they greatly relish, and have recourse to whenever they wish to enhance the natural succulency of their service berries and other fruit. To a civilized palate it is simply an abomination.

LAND ANIMAL TRAPS.

While the fauna of Northern British Columbia could be more varied, it is nevertheless abundant enough to relieve the more pressing needs of the Indian tribes stationed within its borders. With one single exception all the larger mammals on whose meat the prehistoric Dénés subsisted are still to be found there. By this exception I refer to the elk (*Cervus canadensis*, Erxl.) which the Carriers assert to have been indigenous to their present territory, but which has long disappeared from among them. Philologically speaking its successor is the horse, which both Carriers and Tsiḱkoh'tin call a domestic elk (*yézih*, elk, *ḱi* dog or domestic animal), while the Tsé'kéhne see in the noble animal nothing but a "big dog" *ḱi-tco*. From an economic standpoint however, it is now replaced by the moose (*Alce americanus*, Jardine) and the caribou (*Rangifer caribou*, Linn.)* The deer (*Cariacus virginianus leucurus*) which is unknown to the Tsé'kéhne and rare among the Carriers is exceedingly plentiful among the Tsiḱkoh'tin. But Providence has given the former two valuable mammals which are practically wanting among the latter, I mean the mountain sheep (*Ovis montana*, Cuv.) and the mountain goat (*Capra americana*, Rich.) whose native names are *tape* and *aspai* respectively. Other animals which are sought more for their meat than their fur are the hoary marmot (*Arctomys caligatus*), the ground-hog (*A. monax*, Linn.) and last but not least the hare (*Lepus americanus*). The porcupine (*Erethizon dorsatus epixanthus*) was formerly hunted for the sake of its quills which were greatly prized as an article of ornamentation.†

Most of the other mammals hunted by our Dénés are valued chiefly for their fur, though the meat of almost all is appreciated as an addition

* The moose is called *tani*, and the caribou, *kwotzih*, by the Carriers.

† The marmot is called *totin*; the ground hog, *'kani*; the hare, *kar* and the porcupine, *tot'quk*.

to their provision store. Prominent among them is of course the beaver (*Castor fiber*, Linn.), which is called *tsa* by all the Western Déné tribes. Its small congener, the muskrat (*Fiber zibethicus*, Linn.), is the beaver of the children and the poor, to whom it is known as the *tsé'két*. However a much more precious game even than the beaver is the black bear (*Ursus americanus*, Pallas), called *ās* by both the Tsé'kéhne and the Tsi;Koh'tin and *ās* by the Carriers. Our Western Dénés, who usually prove so cowardly against a human enemy, are so courageous when matched with almost any wild beast, that among them he would not be considered a man who would be afraid of a bear. Personal encounters wherein bruin comes out second best are by no means a rare occurrence here, and not a few Carriers still bear the marks of the bear's teeth and claws. Even the grizzly (*U. horribilis*) is no terror to them. I have here at my side an Indian who has killed one with a revolver, while I am well acquainted with another, a most reliable man, who by his fearlessness and *sangfroid* put to flight a bear of that species with which he had been sitting face to face for perhaps a quarter of an hour without receiving as much as a scratch from the monster, and without having used the shotgun which he had not had time to load. The main point in such awkward circumstances is not to betray the least fear and to look one's adversary right in the eyes. Show any degree of hesitation and you are lost. Although no two species of the grizzly bear are known to science, it might be, however, that the *shyas*, the bear of which I am speaking, is but a variety of *Ursus horribilis*, inasmuch as the Indians pretend to know another and much more formidable one which they call *tsa-rana* or "he busies himself with the beaver," by allusion to its favorite occupation, beaver hunting. This animal they fear, and so far they profess never to have killed any adult of the species, but to have occasionally seen a few. It is, they say, much larger than the *shyas* or common grizzly; its heel is proportionately narrower and the fore end of its paw much broader. It is worthless as an economic item, as it emits a most offensive smell.

The other fur bearing animals sought after by the Western Dénés are the marten (*Mustela martes*, Rich.), the fisher (*Mustela canadensis*, Linn.), which the Carriers call a "big marten," *tcənnih-tco*, the otter (*Lutra canadensis*, Turton), the wolverine (*Gulo luscus*, Linn.), the lynx (*Felis canadensis*, Rich.), the fox (*Vulpes vulgaris*), the wolf (*Canis lupus occidentalis*), the coyote (*Canis latrans*), and the two small carnivores, the ermine (*Putorius vulgaris*, Linn.), and the mink (*P. vison*, Brisson). In addition to *washi*, its regular name, the lynx, whose ancestors are believed to have had intercourse with women, is often half jocosely called *sánté*, "my first cousin" by the Carriers. As to the different

varieties of foxes and wolves, they are recognized and differentiated by adjectives, not distinct names, in the native tongues, as they are founded merely on colour, not, as with the dog, on anatomical peculiarities. It is a well known fact among our aborigines that, for instance, red, cross and black foxes are found in one and the same litter, so that it seems naturafists should not see more difference between a red and a black fox than they do between a gray and a white bull-dog.*

When not chased or killed by chance as happens in the course of one's travellings, the above named fur bearing animals are procured either with



Fig. 80.

traps or snares. At least three varieties of the former contrivances, all of genuine Déné origin, are still in general use, and a fourth, the bear

* It should be mentioned here that aboriginal usage prevents the hunter from killing for himself any of the largest animals, especially such as are chased for their meat. After his game has been brought down, he will invariably give it to one of his companions, or if he happens to have none, he will cache it up against wolverines or any carnivorous animals and return to the village. Then he will say to any one whom he chooses to favour with his spoils: "In such and such a spot in the forest I have shot a cariboo for you. Go and fetch it." To act otherwise would be equivalent to courting the scorn of every hunter of any standing in one's place.

trap, though now a thing of the past, is still remembered by old men. Its main or fall part consisted of trunks of small trees united into a sort of lattice work by means of muskeg pine saplings interlaced through them. To ensure additional efficiency for the structure, large stones were laid over it, heaps of which are still to be seen in several places, generally close by the banks of salmon streams. I can find no native in a position to satisfactorily explain the mechanism of this trap. All I can gather is that it was very effective, not only against black bears, but even against grizzlies.

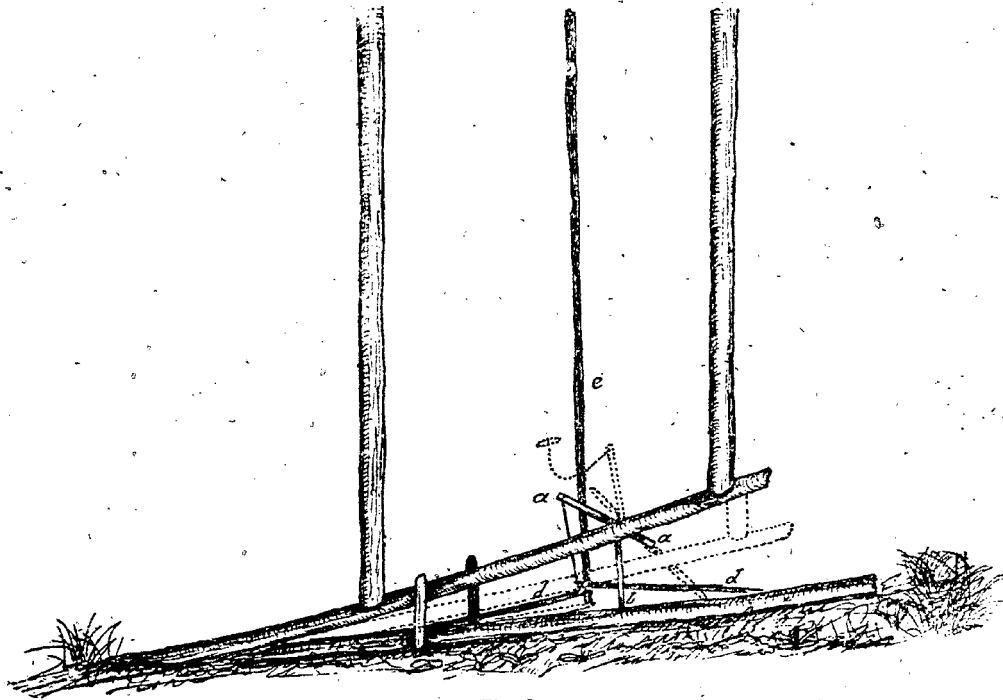


Fig. 81.

To secure martens and other small land game, the Carriers never use but the trap shown in fig. 80, which is very simple in construction. It is merely composed of a fall stick *a*, one end of which is thrust in the ground in an oblique direction, and which springs down on the transversal or ground stick *b*, through the falling off of the pole *c*, resting upright on the bait stick *d*. To prevent the game from getting at the bait otherwise than through the trap, a rectangular enclosure is erected with small pickets generally against, or close to, the bole of a spruce or pine tree. Should the fall stick not exactly correspond in position with that lying on the ground, the marten might survive the springing of the trap and

eventually effect its escape. To guard against such an accident, two stakes *e* are driven in the ground on each side of the falling apparatus. The use and working of the weight pole *f* need no explanation.

Much more complicated, as may be seen from fig. 81, is the action of the lynx trap. The device causing the capture, if not the death, of the game, is identical with that of the preceding, save that two weight poles instead of one are used. But the principle of the apparatus itself is altogether different, and might be pointed out as an evidence of no mean ingenuity. Although I have faithfully outlined in dots the working of the trap while in the act of springing, some further explanation of it may be necessary.

The general principle governing its action is the balance principle. The fall stick being pressed down by the weight sticks, thereby forces up the furthest end of the lever *a*, which is balanced on the post *b*, acting as fulcrum. As an immediate consequence, the string button *c* (fig 82)

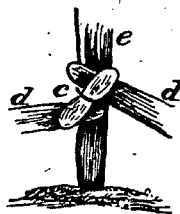


Fig. 82.

is started up and at once arrested in its flight by the horizontal sticks *d* engaged between the button and the perpendicular pole *e*. The reason of the springing of the trap is now easy to understand. The lynx, or fox, upon trying to get at the bait laid on the ground a little distance off within a picket enclosure, is bound to tread on the trip stick *e* which is thereby disengaged from the pressure of the button, which immediately whirls up yielding to the action of the weight poles on the lever, as shown in the dotted outlines. Both the post and the perpendicular pole *e* are stuck in the ground, and the latter, as well as the weight sticks, are set up through the branches of the tree under which the trap is prepared.

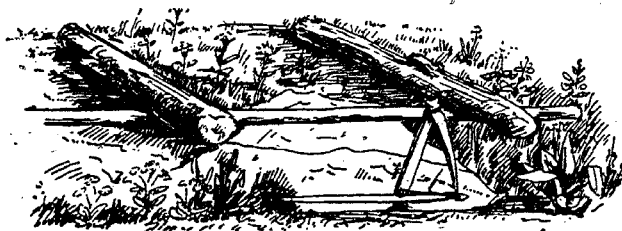


Fig. 83.

A somewhat different setting of the same trap is obtained by engaging the trip stick *above*, instead of *below*, the middle of the button piece. In this case no bait is provided for the game, but the trip stick is thoroughly rubbed over with castoreum, by licking which the animal springs off the lever, whereby the fall stick slips down on the base.

A modification of this trap is occasionally used by a few to capture the beaver. But as the Crees are credited with its invention, no further mention of it is necessary.

Fig. 83 represents a kind of trap differing in every particular from the three already described. It is proper to the Tsé'kéhne and does service against marmots. As shown in the cut, it is usually set in front of the animal's den, and its action or working apparatus has some resemblance to the common figure four trap. Its trip stick *a* is laid across the entrance of the marmot's den and is disposed so as to form a right angle with the left side of the spring stick *b*. Of course this is concealed from view with dry grass, leaves, moss or any other available vegetable material. In order to give even a clearer idea of the mechanism of the trap, its com-

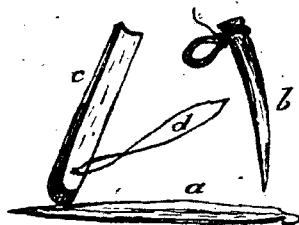


Fig. 84.

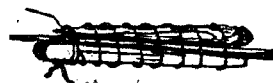


Fig. 85.

ponent parts will be found separately drawn in fig. 84. Let it suffice to add that, while the fall stick is looped to the springing piece *b*, the small end of the latter is at the same time notched in the trip stick *a* and connected with the post *c* through the double string *d*, which presses in the extremity of both trip and spring pieces.

These traps are not hastily constructed on the spur of the moment with any chance material taken at random from the immediate vicinity of the spot where they are set. They require some little care in their preparation, and they are therefore made at home, and carried about with their different parts tied together as shown in fig. 85.

SNARES.

Whilst we are occupied with the divers contrivances invented by native ingenuity to capture land animals, it may be well to give some idea of the Western Dénés' methods of snaring the same. To such as may be tempted to call in question the appositeness of such minute details, I would beg to point out that the aborigines, whose technology we are studying, are pre-eminently hunters no less than fishermen; and to call complete a review of their industrial implements, which does not

embrace their various fishing and hunting contrivances, would be equivalent to supposing well constituted a body lacking nerve or bone. Besides giving us some idea of their proficiency as craftsmen, they enable us to witness, as it were, the workings of their mind as applied to their means of providing for the necessities of life. So that those very details which may appear unimportant to the superficial reader, add in the estimation of the scientist, a psychological interest to a study which is primarily technological. What has already been said of the Western Dénés' fish or animal traps has led us to the conclusion that, if those aborigines are wanting in the appreciation of the beautiful, they are by no means devoid of the faculty of judging and selecting that which is best suited to the attainment of their ends. A review of their snaring devices cannot fail to confirm this impression.

At least eight different methods of snare setting, generally varying according to the nature of the game, obtain among the single Carrier tribe. I leave it to the following figures to explain the details, and shall content myself with noting *en passant* that which they cannot tell.

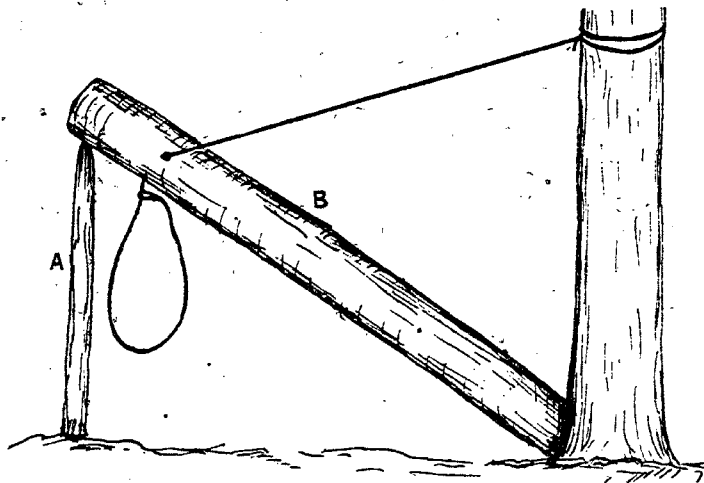


Fig. 86.

Figs. 86 and 87 represent bear-snares * whereby the game is either choked down on the ground (fig. 86) or flung up in the air (fig. 87). The action of the former is exceedingly simple, though it cannot fail to prove very effective. Of course it is clear that the bear upon getting engaged in the noose, which is in all cases held in the proper position through

* The root for snare in general is *piq*, and this word is suffixed to the name of the game for which each snare is intended. Euphony demands that it be preceded by an *m*; therefore bear-snare is *is-mpiq*; lynx-snare, *washi-mpiq*, etc., in Carrier.

small strings lashed to the bushes near by, will, to free himself therefrom, pull forward or backward. Either movement must result in the fall of the post *a* and thereby of the beam *b*.

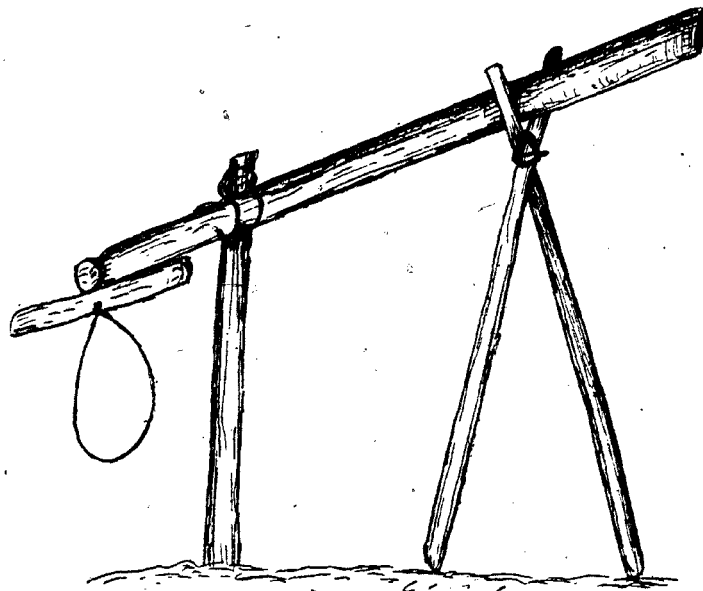


Fig. 87.

As to the second mode of setting the bear-snare, it may be necessary to explain that as soon as the game is noosed up by the falling of the crossed poles, he will naturally, in his efforts to disentangle himself, struggle for a support for his paws so as to annul the action of the noose. This is provided for him in the shape of the wooden piece noticeable under the small end of the lever. But as the role of the hunter is not one of mercy, he has taken care, prior to setting his snare, to bore through that piece of wood a hole large enough to ensure its slipping down with the contraction of the noose. So that by pressing down on it, the animal only hastens its own death. The manner of lashing the lever or balancing pole to the post is shown in Fig. 88. It is reputed the safest and is adopted with regard to all other snares requiring a similar appliance.

The setting of the cariboo snare cannot be simpler. As shown herewith, it merely consists in a noose attached to a stout stake (fig. 89) with which the game scampers away, and becoming engaged among fallen or standing trees chokes himself to death.

Until a few years ago, the Tsé'kéhne were wont to use these snares extensively and with no mean results. As many as forty or fifty were

set in a line through such defiles or passes of their mountains as were the most frequented by the roaming bands of cariboo. After two of their most active hunters had been deputed to watch at either end of the line, the others, numbering fifteen or more, would, by loud shouting and firing of guns, drive the reluctant game to the snares where it was captured.

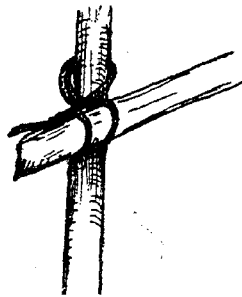


Fig. 88

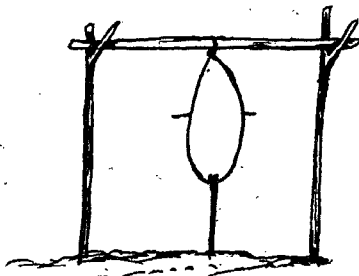


Fig. 90.

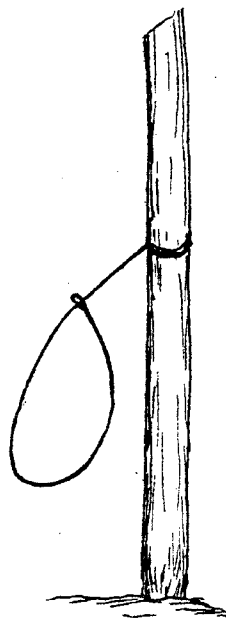


Fig. 89.

In figs. 90 and 91 we have snares very differently set, though they are intended for the same kind of game, viz.: the lynx. The working of the apparatus is in the first model identical with that of the cariboo snare. The little stick planted in the ground is destined to no other purpose than that of holding the noose in position with the help of the two side strings.

Fig. 91 though more complicated in appearance is no less easy of understanding. It is composed of two levers balanced on their posts, the end of the main or snare pole being engaged under that of the other, which is prevented from yielding to the weight of its larger end by the temporary stick *a* set thereunder. The struggling of the lynx when caught in the noose will cause this to drop off on the ground,

whereby the small end of both levers will spring up, leaving no possible chance of escape to the game.

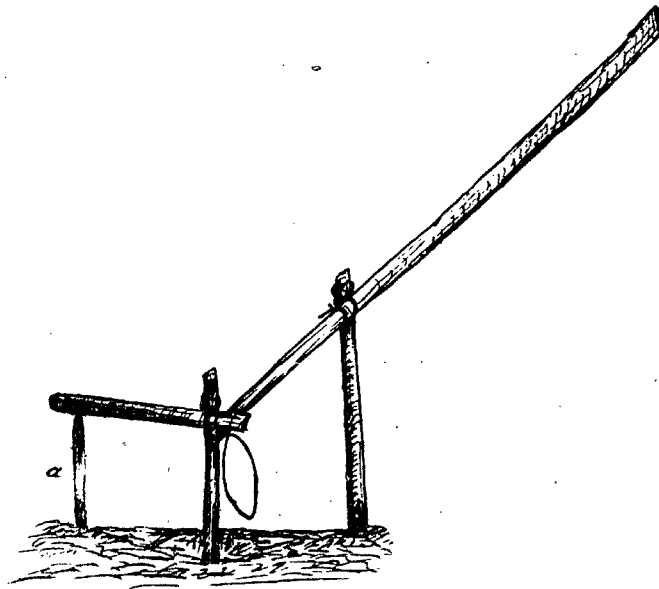


Fig. 91.

The fox snare (fig. 92) is likewise based on the balance principle, and needs no further explanation than this: The snare string above the noose

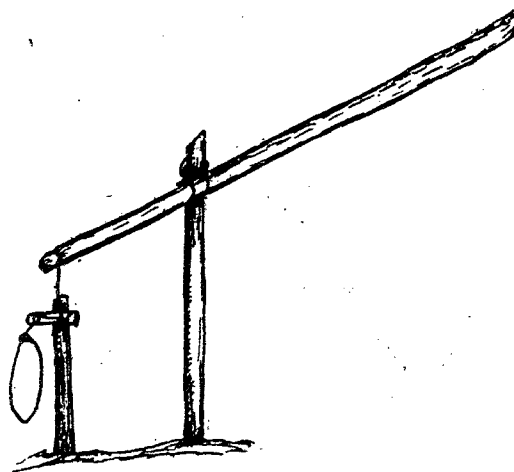


Fig. 92.

is wound round a stake solidly driven in the ground and a detachable transversal piece of wood in such a way that it unrolls itself by the

slightest movement on the part of the noosed animal. This connection between the transversal and the horizontal sticks I have tried to illustrate

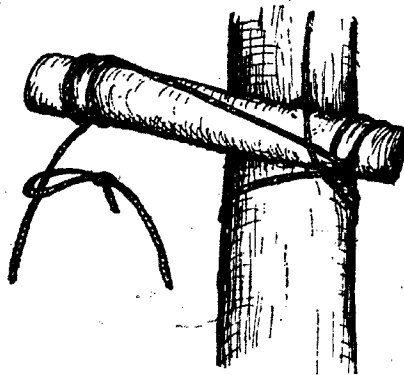


Fig. 93.

by fig. 93; but I think that its working requires to be seen to be fully understood. This snare does also good service against marmots.

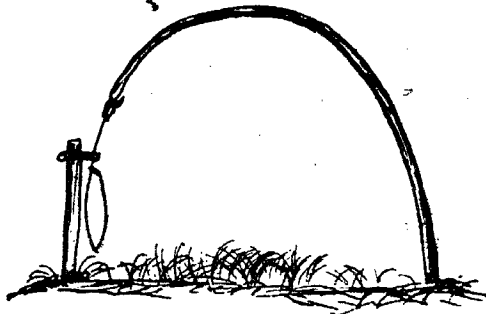


Fig. 94.

Fig. 94 represents a mode of snare setting usual in connection with the latter game only. It needs no explanation, since the lever of fig. 92 is simply replaced here by a bent down switch.

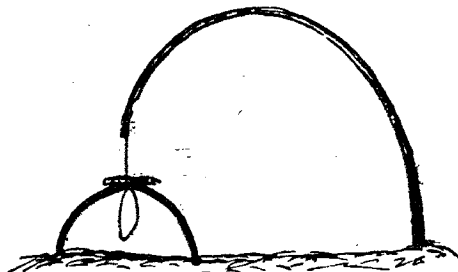


Fig. 95.

Lastly fig. 95 gives us an idea of the rabbit snare as it is commonly

set by our Carriers. The method is identical with the preceding, save that a switch forming a semi-circle is substituted for the stake to which the movable cross-piece is temporarily fastened. Of course this necessitates a change in the position of the latter which in this case is laid horizontally over the apex of the hoop.

The strings of the cariboo and bear snares are made of moose or cariboo skin strands, generally four in number. As a protection against moisture or any other deteriorating agent, they are in most cases wrapped with thin strips of willow bark. Hempen twine such as is for sale at any H. B. Co. fort nowadays serves against any species of minor game.

Before leaving this subject, it may not be amiss to mention that even waterfowl were formerly sought after by means of snaring devices. Ducks and grebes were then the coveted game. The snares consisted in a noose cord of vegetable fibre attached to a stick firmly driven in the bottom of the piece of water, more generally in such shallow places as the fowl ordinarily frequent when feeding.

Waterfowl of any larger species such as geese and swans, especially the latter, are said to have been secured in olden times, by an ingenious stratagem which cannot be better described than by relating the following fragment of the Carriers' national legend wherein the famous hero *ḡstas* plays such a wonderful role.

"In the course of his travellings, *ḡstas* came upon a family consisting of the father, two sons and a daughter. One day, the old man sent his sons to try their chances at catching swans in his hereditary fishing-place. The young men, who had already heard of *ḡstas*' wonderful deeds, said to him: 'Cousin, we always lose our time in our attempts at catching swans. Our father wants some to make for himself a head-dress and a breast blanket* for the winter. People say that you generally succeed in any enterprise you undertake. Come then, and help us.' *ḡstas* readily consented, and went out with them.

"When they had reached the family fishing grounds, they perceived eight swans lazily gliding on the water. 'Have not you taken a rope along with you?' asked *ḡstas*. Upon which they pointed to a long rope which had been left there for future use in a similar emergency.

"Presently *ḡstas* donned a head-dress made of the head and neck of a swan, and, taking the rope with him, swam slowly towards the swans imitating in every point their movements. Then he deftly tied the feet

* See the chapter on Dress and Personal adornment.

of five of them to his long rope without as much as awakening their suspicions, and swam back to the stake driven in the bed of the river to which he secured the end of his rope. Being now sure of his game, he took off his head-dress when the swans perceiving their mistake took to their wings, but were soon arrested in their flight by the retaining rope and stake. They were then taken by the wily stranger.

"The young men who had on previous occasions tried the same trick without avail, were delighted at the success of their guest, so much the more that nobody before him had been able to get by this method more than four swans at one time. They therefore invited him on another day to give them a further proof of his ability, and even to outdo himself if that was possible. Much flattered at their encomiums, *ḡstas* this time tied the legs of no less than eight swans. But as he was swimming back to attach the rope to the stake, he unwittingly lifted off his head-dress, upon which all the fowl flew off taking up with them *ḡstas* who was thus carried very far away into the countries beyond the horizon."

The story then proceeds to relate how, new Vulcan, having let go the rope, he fell down upon a rock wherein he sank and was buried alive.

Whether this or any analogous mode of securing waterfowl was really practised by the prehistoric Carriers cannot, of course, be now positively stated. Strange as it appears, some such stratagem may have been resorted to, since we read that in China waterfowl are caught by wading in the water up to the neck with one's head hidden in a gourd and then seizing the bird's legs to finally draw it down in the water without ever revealing one's personality.* Be that as it may, the modern Carriers know it only by tradition. They now prefer to build small circular huts of coniferous boughs or even walls or cairns of stone in the favorite haunts of the fowl behind which they hide and by imitating their call, prevail upon them to approach within shooting range when they are easily dispatched.

I have enumerated the fishes and land animals trapped or otherwise hunted by our Western Dénés, and described the various devices made use of to secure them. I leave it to the following list of the names of the lunar months in two dialects to furnish the reader with some hints as to the time when they are generally sought after.

* See *Six Légendes Américaines identifiées à l'histoire de Moïse, etc., par le R. P. Petitot, Missions de la Congrégation O.M.I., Paris, 1877, p. 741.*

them. Apart from the snow walking stick, they now have no less than four very distinct varieties of snow-shoes (*'aih*) each of which is known under a different name. These are the *khé-la-pas*, the *pat'm*, the *'aih-za* and the *sas-khé*.

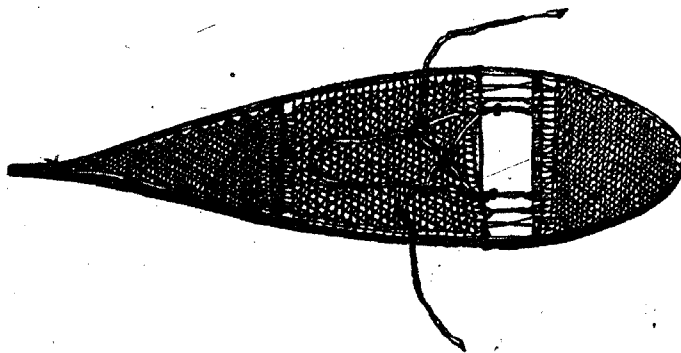


Fig. 141.

The *khé-la-pas** was the first model of snow-shoes known to our aborigines. It is still used in cases of urgency, when better or more fashionable snow-shoes cannot conveniently be made or, under all circumstances, by poor or unskilled people. Nevertheless, this form is now obsolete, and is generally laughed at by the possessors of more elegant implements. The ground stick of this snow-shoe is of one piece from fore-end to tail, and the whole is left flat, as is the case, I think, with most of the snow-shoes in use in Eastern Canada. Fig. 141 represents a *khé-la-pas*.

The finer netting or filling of every Carrier snow-shoe is of delicate caribou skin lines, and the coarse or middle one is of moose rawhide line. As these implements are said to be adventitious here, I will refrain from going into the details of the netting process which our Indians are not likely to have materially altered since the introduction among them of these winter commodities. Suffice it to say that a whole independent filling in is made out of a continuous string. The ground or side sticks are generally made of young saplings of black spruce or of Douglas pine (*P. murrayana*); but those of mountain maple (*Acer glabrum*) or of mountain ash (*Pyrus Americana*) are more esteemed, though heavier. In all cases the cross-sticks are, as a rule, either of willow or of birch.

In fig. 142 we have the most recent type of Carrier snow-shoe. It will be seen at a glance that it is not inelegant. It is the *pat'm* or "stitched together" by allusion to the peculiar form of its head. To

* "Mocassin (or *chaussure*)-end-rounded;" by allusion to its form.

facilitate walking, this is curved up and so retained by means of two or three lines twisted in one solid cord. To add to the gracefulness of the fore-end and prevent it from shrinking in, an additional bar is inserted some distance therefrom, and the resulting tension is also corrected by a transversal cord binding fast the extremities of the two sticks. The ground netting passes under both bar and cord. The name of this variety of snow-shoes indicates that the side sticks were originally united at both ends by means of stitches of skin lines; but to-day small nails or screws are more commonly used. Little tufts of coloured yarn issuing from each side of the frame are intended to add to the elegance of the implement. Such ornaments at the hind part of the snow-shoes distinguish the women's from the men's snow-shoes.

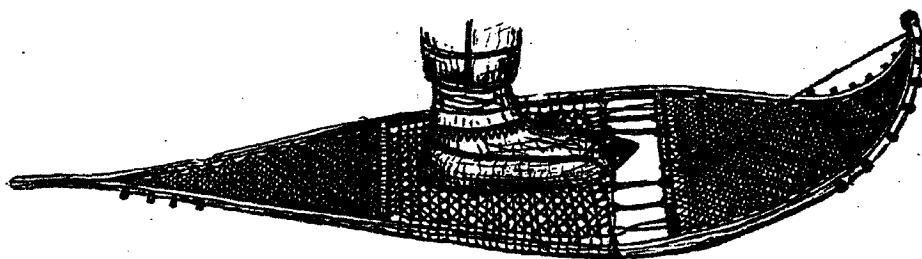


Fig. 142.

The artificial bending of the side sticks is obtained by two different methods. In the first case, such parts of the wood as are to be worked upon, are carefully wrapped with strips of willow bark and thoroughly heated by close application to the fire. They are next gradually pressed up with the hand or by forcing against the ground, when their ends are solidly tied so as to prevent the wood from returning to its original shape. However, this is more commonly steamed or rather "cooked" in boiling water, such parts of the sticks as cannot be introduced in the kettle or boiler being operated on by pouring thereon spoonfuls of hot water until they have become sufficiently pliable.

A third model of snow-shoes quite as common, if not more so, is the *aih-za* ("snow-shoe only," or ordinary snow-shoe). In this, as in the preceding, two sticks are employed to form the frame, but instead of terminating in a sharp front end, their fore-ends are thinned and joined together with a strong lashing of rawhide lines thereby forming a rounded instead of an angular head. In other words, this snow-shoe is a long *khé-la-pas* made out of two side sticks and curved up in front as the *jet'u*. Therefore the additional cross-stick and string noticed in the latter are wanting in this unpretentious style of snow-shoe.

The Tse'kéhne snow-shoes are remarkable for the number of their cross-sticks. They generally have six of them, three in front, and three back of the middle or coarse netting. They thus gain in solidity what they lose in lightness.*

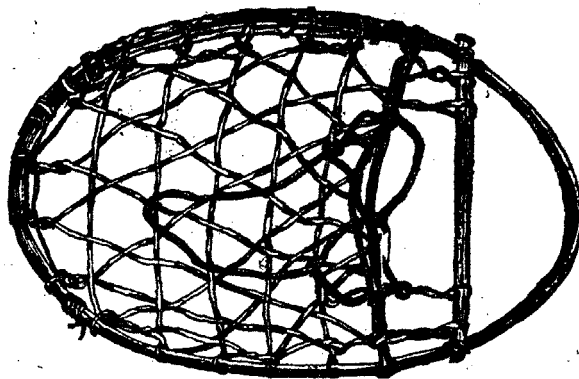


Fig. 143.

The last variety of Carrier snow-shoes is herewith figured. Its form will no doubt explain its native name, *sas-khé*, "black bear foot." It is proper to little children before they are sufficiently grown up to use the common snow-shoes. Not unfrequently, women, especially those who are poorly circumstanced or unprepared for a heavy fall of snow, will be seen wearing similar, though of course much larger, snow-shoes. Naturally the frame of such primitive implements is composed of only one stick whose ends are rudely lashed together. Instead of having the cross-stick notched in as in the above figure, it is more generally forced in a shallow hole mortised at either side of the frame.

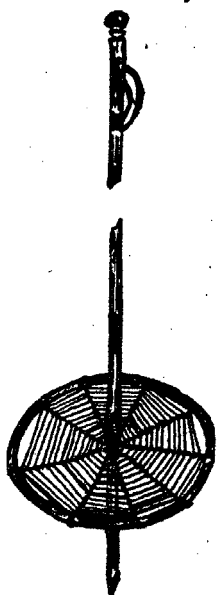


Fig. 144.

As these implements are essentially temporary, they are often of a rude description. Such is not the case with the *pa'pu* and the *aih-za*. Not only are the wooden parts of these carefully shaved and scraped over, but they are generally daubed with red ochre, and in not a few cases covered with a coat of red or blue paint.

* The reason of this is their great length which is intended to deaden the creaking of the frozen snow caused by the short snow-shoe, and thereby not to betray the approach of the hunter.

Here we have the winter walking-stick* already alluded to. It renders to the hand of the traveller over snow fields the same service as the snow-shoe does his feet, since its circular appendage (fig. 144)



Fig. 145.

prevents the stick from sinking too much in deep snow. It has moreover another very valuable advantage which I have tried to illustrate through fig. 145. The hand of the hunter, warm and trembling from the excitement of the chase, if passed through the leather loop which often

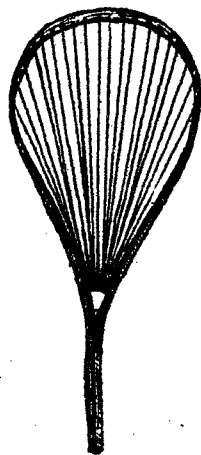


Fig. 146.

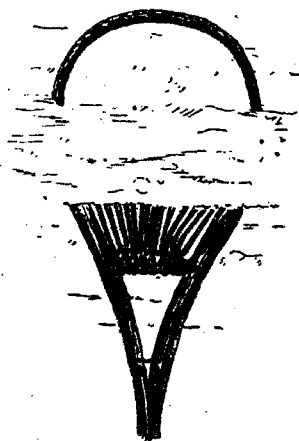


Fig. 147.

accompanies the upper part of the staff, can thereby be steadied and find a reliable support for the barrel of his gun while in the act of

* *Thoz-mas*, "walking-stick rounded" by allusion to the circular appendage.

firing. Despite these undoubted advantages, this walking-stick tends to become obsolete in several localities.

But one implement now remains on our list of undescribed wood-and-skin items. This is the ice-scoop or *nupas* of which an idea may be gathered from fig. 146. It is brought into requisition to scoop out of the hole one is making in the ice the broken pieces driven in with the *até* or ice-breaker. The frame is usually of mountain maple. Fig. 147 will explain the connection between the strings and the frame.

TEXTILE AND TWINED FABRICS.

We now come to the twined and textile fabrics of the Western Dénés. The latter are very few; indeed the weaving industry might almost be described as null among those tribes, since the rabbit skin blankets were originally the only genuine textile fabric manufactured among either the Carriers, the Tsé'kéhne or the Tsi'koh'tin.

The weaving of these could hardly be more primitive. The first step is of course to spin, or rather to twist on the naked thigh, the strips of the rabbit skins. These are previously steeped in water to facilitate the cutting and spinning operations. Each skin is made to yield one single band, and each band is knotted end to end so as to form a continuous cord.

A frame or loom is first erected with poles of the proper dimensions and secured either by planting the two side pieces in the ground, or, more commonly, by leaning them against each wall of any corner in the house. Over the two cloth-beams, the skin cord is wound so as to form the warp. As for the woof, a separate strip is knotted in its middle part to the last left hand thread of the warp in such a way that two threads result which are then twisted together, then entwined with the next warp thread, again twisted together, again entwined with the next perpendicular thread, and so on until the last thread of the warp is reached, when the operation is resumed from the right to the left. Each successive woof thread is added immediately under the preceding one so that the weaving, if weaving there be, is always in a downward direction. Whenever the



web becomes too low for the convenience of the weaver, web and warp are made to revolve on the loom beams up to the suitable height. The web is then momentarily steadied by means of a string attached on either side to the perpendicular poles of the loom. No batten or any similar device is used. Fig. 148 will give some idea of the whole process. The cut *a* represents a cross-section of the web.

CHAPTER X.

DRESS AND PERSONAL ADORNMENT.

COMMON DRESS.

It would be difficult at the present time to reconstruct in all its details the national dress of the prehistoric Western Dénés, if indeed there ever existed any national or uniform costume for each and all of the different tribes and sub-tribes under study. Sir A. Mackenzie, in his account of the voyage of discovery he made in 1793 through part of their territory, might perhaps enlighten on this subject the reader who can have access to his narrative.* Not enjoying this advantage, I must content myself with what I have learnt from daily intercourse with the most reliable among the older Carriers.

Speaking of the dress of the Eastern Dénés, the Rev. E. Petitot has the following to say :—

“Outre la blouse de peau blanche à queues décorées de franges et de breloques métalliques, qui fut le costume primitif des Déné-Dindjié et que portent encore les Loucheux, ceux-ci, ainsi que les Peaux-de-Lièvre y joignent un pantalon de même matière et aussi richement orné, qui est cousu avec la chaussure. Il est porté par les femmes comme par les hommes. Les tribus plus méridionales remplacent le pantalon par les cuissards ou mitasses que des jarrettières retiennent aux jambes, et par un pagne oblong d’une étoffe quelconque.

“La robe des femmes est très courte et ornée d’une profusion de franges, de houppes de laine, de verroteries et de breloques sonores. La chaussure générale est le mocassin, ou soulier de peau molle qui emprisonne et dessine le pied comme un gant le fait de la main. Durant l’hiver le renne, le castor et le lièvre arctique sont mis à contribution pour fournir à l’habitant du désert des vêtements aussi chauds que légers et commodes.†

That the dress of the Western Dénés considerably differed from that of their Eastern congeners such as above described is beyond the possibility of a doubt. And no wonder. Being of an imitative turn of

* Voyages from Montreal, on the river St. Lawrence, through the continent of North America, to the Frozen and Pacific oceans ; in the years 1789 and 1793, etc., London, 1801.

† Monographie des Déné-Dindjié, p. xxiv ; Paris, 1876.

mind, and living, most of them, in close proximity and with frequent intercourse with the Coast Indians on the one hand and the Shushwap on the other, they could not fail to accommodate themselves to their environments. It may be taken for certain that their wearing apparel was, as a whole, rather meagre and scanty. This remark does not apply to the ceremonial costume of the Carriers, which, as will soon be seen, was quite elaborate and complicated.

The summer dress of the men consisted mainly, if not entirely, of a tunic, the breech piece, the leggings and the mocassins. The tunic was a loose vestment which the Indians now compare to a shirt. Its material was tanned cariboo skin, and it descended to the thigh or thereabouts. It had no tail-like appendage as that of the Eastern Dénés. This tunic was uniform neither in cut, nor in material, as poor people made it of almost any available skin with the fur on, and gave it the form best suited to their means. Well-to-do Carriers decorated this garment with a multitude of fringes to conceal the seams. The strands of these were sometimes further embellished by means of porcupine quills dyed yellow or green.

The breech-piece and the leggings were also of the same material, cariboo skin. The latter covered the legs in their whole length, and were kept in position by a string tied to the leather belt on each opposite side. They were furthermore secured below the knee by means of ornamented garters (see fig. 145). These breech cloth and leggings without trousers were still worn here by a few men not more than twelve years ago. Leggings of identical style are still in common use among the men, but during the winter months only, and they are now worn over the pants.

The national foot gear is, and has always been, the mocassin. This was originally of the dressed skin of the elk (*Cervus Canadensis*). But the poorer classes frequently made it of untanned marmot skin, or even of the skin of the salmon. The mocassins are now uniformly of dressed cariboo or moose skin among the Carriers and Tsé'kéhne and of deer skin among the Tsilkoh'tin. An idea of their present form may be gathered from fig. 142.

Owing to the nature of the material of these mocassins, our aborigines generally went barefooted in rainy weather, and to-day the women and the children at least still adhere to this custom. It must be added that, progressive as the Carriers are, there is not among them a single man who would undertake a journey of any importance, nay even a short trip, without the traditional mocassins. Even the most advanced young men profess to be unable to walk any considerable distance with our common leather shoes.

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All the Western Dénés wear mittens, which are made of the same material as their mocassins. Even during the fair season, they will never do any kind of manual work without having them on. They are suspended to a cord of plaited yarn passing behind the neck and over the shoulders, so that, even when they are not in actual use, there is very little risk of losing them. The wrist-band is invariably ornamented with stripes of blue and red cloth, together with colored ribbons, according to the fancy of the wearer.

Gloves are now used, but were unknown in prehistoric times.

Instead of the hood common among their kinsmen of the Mackenzie Basin, the Carriers formerly wore a dainty cap of marmot skin made in this wise:—A band, some three inches broad, was cut from the skin with the hair on and secured at either end so as to form a crown-like head-dress. Over this was sewed a circular piece of similar material leaving out a brim of the same width as that of the band. This projecting part of the skin was then slit into a fringe which rested gracefully on the original head-band.

This description applies to the summer cap. The winter head-gear consisted of a hemispherical bowl of woven rabbit skin strips without fringes. Both summer and winter, men and women wore the same style of cap.

The summer dress of the women did not materially differ from that of the men. The tunic was simply longer and oftentimes ornamented round the shoulders and back with a row of pendent cariboo and beaver claws or teeth. For the sake of convenience a girdle also secured the folds of that robe over the waist. They wore, and among the Carriers continue to wear, leggings like the men.

During the cold season both sexes, but more especially the women on account of the outdoor work to which they were subjected, added to the foregoing a sort of small blanket of undressed skin of any small fur-bearing animal which covered their breast from the neck to the waist. This pectoral blanket was attached with strings behind the neck and also secured by the outer girdle round the waist. We have already seen that in olden times a swan's skin sometimes served an identical purpose.

The body was further protected against the inclemency of the season by means of a large cloak of lynx skins sewed together and worn with the hair outside. The more conservative half of the TsiKoh'tin tribe have retained to this day the use of this fur cloak. But it is worn among them with the hair next to the body, and the material is, as with the poorer Carriers, marmot instead of lynx skins. The TsiKoh'tin women

transform it into a sort of gown by tying it round the waist with a girdle of leather, from which hang beaver nails or teeth, old thimbles or shells of exploded brass cartridges which produce during their walk a jingling sound much appreciated by the native ear.

Winter and summer, the members of the three tribes under consideration wrap their feet with square pieces of blanket, *khe-thal** which are to them the counterpart of our stockings.

With the advent of the whites the dress of the Western Dénés gradually changed, until it became, what it is now, practically that of the H. B. Co.'s people, with the few additions necessitated by the nature of the former's avocation. However, skin coats identical with that illustrated through fig. 145 are still occasionally met with, especially among the Tsé'kéhne and Babine tribes.

The foregoing remarks, as I believe, will give a fair idea of the aboriginal costume such as it obtained among the Western Dénés, without reference to rank or age. But, when treating of the natives' wearing apparel, one should not forget that even their psychological ideas are not without influence on its nature. We should remember that most dreaded creature, the pubescent girl. She was considered among the Carriers so much of an *être à part*, that she must constantly wear some badge to remind people of her terrible infirmity, and thereby guard them against the baleful influences which she was believed to possess. This consisted in "a sort of head-dress combining in itself the purposes of a veil, a bonnet and a mantlet. It was made of tanned skin, its forepart was shaped like a long fringe, completely hiding from view the face and breasts; then it formed on the head a close fitting cap or bonnet, and finally fell in a broad band almost to the heels. This head-dress was made and publicly placed on her head by a paternal aunt, who received at once some present from the girl's father. When, three or four years later, the period sequestration ceased, only this same aunt had the right to take off her niece's ceremonial head-dress."†

The latter sentence applies to the daughter of untitled parents. In case the maiden was of noble birth, the first anniversary of her entering

* "Foot-platform." The native names of the different parts of the wearing apparel are here-with given, as they may afford a clue, when considered from an etymological standpoint, to the relative degree of importance or antiquity of the articles thereby denominated. Head-gear of any description, *tsəR*; coat or tunic, *tsət*; breech-piece, *tsan*; girdle, *sə*; cloak (and blanket), *tsət*; leggings, *khe-tsik* (wherein-the-foot-is-passed); mocassin, *khe-skwt*, or in composition *khe* (synonymous with "foot"); pectoral blanket, *pətsichuz* (that—being a soft stuff—which covers), a verbal noun.

† The Western Dénés; Proc. Can. Inst., 1888-89, p. 162.

upon her maturity witnessed the imposition, with befitting ceremonies and the usual banquet, of a sort of diadem such as herewith figured.

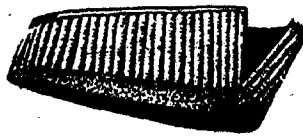


Fig. 155.

The ground part of this was a band of tanned skin which was fringed from about one inch and a half above the bottom up to the top. Each strand of that fringe was passed through a dentalium shell and then sewed up at the top to an encircling strip of skin. As this crown was lower on the back than in front, shells of different lengths were chosen according to the place they were to occupy. A lining of skin, with or without the fur on, was then added, and the lower corners of the ends stitched together, as shown in the cut. Upon crowning the maiden with this shell diadem, the paternal aunt became heir to the discarded bonnet with fringe and mantlet.

Both diadem and bonnet were articles of every day wear, and genuine ceremonial head-dresses.

Not only pubescent girls, but even such boys as were reaching the same stage of life had their fingers, wrists and legs encircled with rings or bracelets made of sinew entwined with down. Neglecting these precautions would have exposed the careless party to premature infirmities and incapacitated the young man for the fatiguing exercise of the chase.

The Western Dénés of the old stock, and especially the Carriers and the Babines, were not wanting in articles of personal adornment. Among head ornaments, they had the ear-pendants, the nose ring or crescent, the *ni-kə-dîn'a*, the hair pendant and, among the Babines, the labret.

Two very distinct varieties of ear-pendants* obtained among the Carriers. The first consisted in a bunch of four buckskin strings passed through pairs of dentalium shells and hanging from the ear, as shown in fig. 156. As soon as glass beads became known, some were inserted between each of the two shells suspended from each hole in the ear. A small beaver claw furthermore prevented the pendent shells and bead from slipping off. Several Indians still bear the marks of this now antiquated pendant.

A different kind, which was still in honour but a few years ago, but is now likewise obsolete, is the haliotis pendant (fig. 157). The specimen from which I have drawn fig. 157 was in actual use when obtained for my collection. Pendants of this material probably affected various forms. Yet I fear that no other specimen could now be found among our

* *Tzokwöl.* 2nd. cat.

aborigines. Considering that fine shreds of sinew were formerly, as they are to-day, common in every native household, it would appear, judging by the coarse line of buck skin appended to this "jewel" that very little regard was entertained in olden times for the sensibility of the human ear.

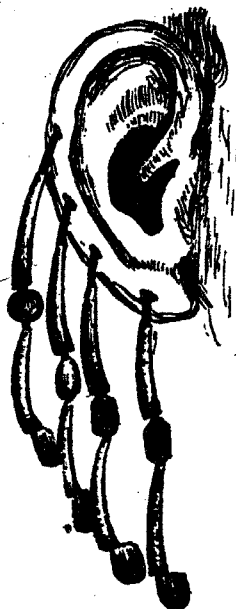


Fig. 156.

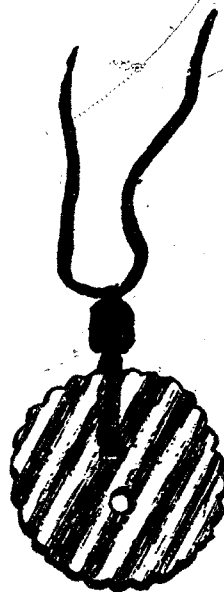


Fig. 157.

The dentalium pendant was proper to men, while the latter or haliotis ornament belonged to the fair sex. With insignificant exceptions, neither the men nor the women now wear any ear pendant or ring, except among the Babines, whose *taneza* or noblemen have adopted the silver ear-ring,* proper to persons of similar rank among their alien neighbours, the Kitiksons.

As among the majority of savage or barbarous peoples, in contradistinction with civilized nations, the Western Dénés were formerly fond of perforating their septum to introduce therein what they considered wondrous ornaments. These might be divided into three different categories: the crescent, the discoidal or cruciform pendant and the silver ring.†

The two first ornaments are figured above, and were of haliotis shell. The crescent was, of course, inserted to the middle through the hole of

* See Niblack's *The Indians of the Northwest Coast*, plate vi. fig. 13.

† All the nose-pendants are called *ni-spas*, *ni*, a contraction of *nih*, "nostrils;" *spas*, the root of *nanispas*, "ring-like."

the septum, the cusps hanging down. Others were contracted enough to permit of being worn ring fashion with the cusps grasping the septum as those of the ancient Peruvians.* I have seen Babine women wearing through the septum a silver crescent of identical size with that figured above.



Fig. 158.

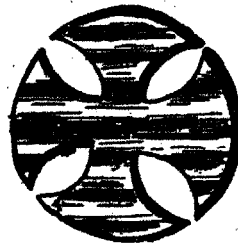


Fig. 159.

The circular nose-pendant (fig. 159) was placed in position by pressing the fore part of the septum through the cusps formed by the deep indentations carved out in the shell until the septum hole was reached. The proximity of the points or cusps then prevented its falling off.

As for the third variety of nose ornaments, it consisted in a silver ring which was more than once of ridiculously generous proportions. Indeed, if I am to credit my informants, this was, among the Babines, of such a size that one could easily eat through it. I have never seen any.

All the above nose ornaments were used indifferently by men or by women. A fourth, which it was the privilege of the women of rank to wear was the *ni-Kə-din'a*, or "passed through the septum." Fig. 160 will

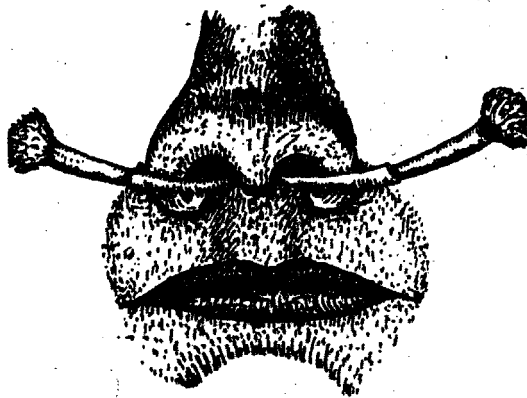


Fig. 160.

explain its form, without doing justice to the material of which it was composed. Two pairs of dentalium shells, the small end of the one

* See "A Study of the Textile Art," by W. H. Holmes, vi. Ann. Rep. Bur. Ethnol., Washington, 1888, p. 237, fig. 343.

inserted in the large end of the other, were kept springing out, as it were, from the septum by means of a sinew thread running from end to end of the shells and through the perforated nasal partition. The extremities of the "ornament" were adorned by a small tuft of the red down of the head of the wood-pecker (*Ceophleus pileatus*). This ornament was rarely exhibited outside of ceremonial gatherings.

It can already be inferred from the foregoing that the Western Dénés prized as much the dentalium (*D. Indianorum*) shells as their kinsmen who now inhabit the Hupa valley, in California. That the esteem of the former for the red scalp of the wood-pecker is not confined to them may be gathered from a perusal of Prof. O. T. Mason's "The Ray Collection from Hupa Reservation."*

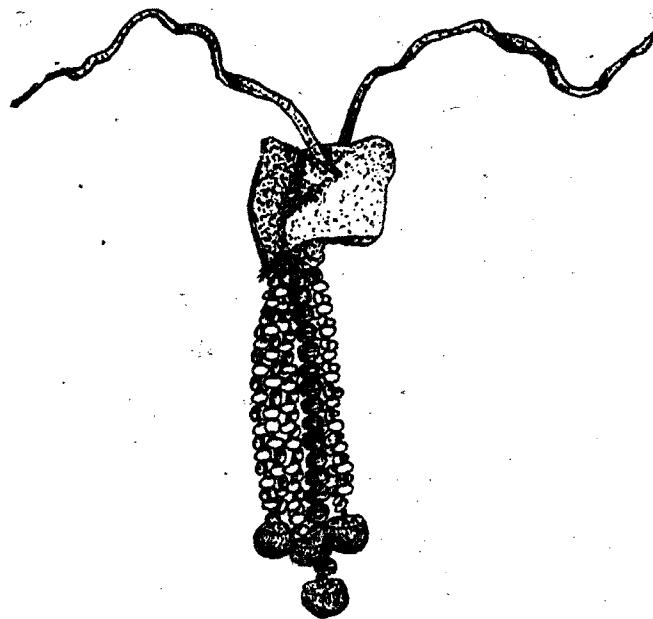


Fig. 161.

Lastly, with a view to enhance their natural attractiveness by means of extrinsical ornaments, the young men and young women attached on either side of their hair, a little above the ears, bunches of strings decorated with dyed porcupine quills and beaver claws† or, more recently, holding glass beads of various colours sometimes ending in copper buttons, as is the case with fig. 161. Until a few years ago, these

* P. 231.

† *Nimpa-stla*, "they lie on the face-edge," a verbal noun.

were to be seen occasionally in a few remote places. As all other articles of native adornment, they have now completely disappeared.

In the course of his paper "On the Masks, Labrets," etc., W. H. Dall gives the following definition of the labret. "The labret, among American aborigines, is well known to be a plug, stud, or variously-shaped button, made from various materials, which is inserted at or about the age of puberty through a hole or holes pierced in the thinner portions of the face about the mouth. Usually after the first operation has been performed, and the original slender pin inserted, the latter is replaced from time to time by a larger one, and the perforation thus mechanically stretched, and in course of time permanently enlarged."* As regards the nature, mode and time of insertion, these words are in every way applicable to the labrets† of the Babine sub-tribe. When these had reached the maximum size which they were to retain for life, they were a flat button, oval in circumference, at least one and a quarter inch long by three-quarters inch wide, of a hard wood, commonly mountain maple (*Acer glabrum*). The insertion of the tentative bone pin was the occasion of special rejoicing and feasting. The women only were entitled to this piece of ornamentation, and, as a rule, the higher the rank of the wearer the larger the labret was to be.

So much for the head ornaments. Other pieces of aboriginal jewelry of every-day wear were the *tsi-nepthan*, the *tsi-nezdilya* and, in later years, the *na-pthan* and the *la-tcon*. With the exception of the last, which is a compound noun of the third category, all these words are verbal nouns descriptive of the trinket thereby differentiated.

The two first mentioned were the Déné necklaces. The *tsinepthan* was obtained by boiling and splitting off a thin band of a cariboo horn, which was given, while still pliable, the desired form. As an attempt at ornamentation, geometrical designs were scratched with the stone knife, over which a pinch of diluted red ochre was rubbed with the hand. The colouring matter passed over the smooth surface of the horn, but remained in the light furrowings which were thus brought into greater prominence. This primitive method is still common among the Western Dénés. Charcoal, instead of vermilion, is sometimes used.

The *tsinezdilya*,‡ was a necklace of dentalium shells which was liable to affect different forms, as the shells were threaded in such a way as to fall over the neck or to encircle it lengthwise. A similar necklace,

* Third Ann. Rep. Bureau of Ethnology, 1884, p. 76.

† "*Ni-ta-ké*, man (i.e. human)-lip-over."

‡ "That (a composite object) which is put around the head," i.e. the neck.

but larger and worn resting over the shoulders and breast, was a badge of the possession of shamanistic powers on the part of the wearer.

The *tsineŋthan* was of so primitive material that its adoption as a means of personal adornment must have been rather early. Though the material of the *tsinezdilya* was an imported article, this necklace could, according to the following Carrier narrative, boast of an at least as great antiquity, unless we assign a recent origin to the actual plumage of the loon.*

"Once upon a time, there was an old man who was blind. He had a wife who used to help him in this way to keep alive: whenever she sighted game, she would hand him his arrow to moisten the stone point thereof with his saliva—for this old man was possessed of magic powers. Then pointing the arrow in the direction of the game, she would let him release it himself, which he usually did with good effect. One day, both came upon a very fat cariboo—"Moisten the arrow-head with your saliva," said the woman to her husband, which after he had done, he shot dead the animal. But his wife, who coveted the fat of the cariboo and was tired of living with a blind old man, pushed him aside, thereby throwing him to the ground, saying: "That old fellow,† what a bad shot he is!"—"But I think I have killed it," insisted the old man. Yet as he was blind, he could not get the game, and while searching for it, he strayed a long distance from his wife who now abandoned him.

"As soon as the old man was out of sight, she set to cut up the animal, helping herself at the same time to large fried slices of its meat. What she did not eat on the spot she cut into thin pieces and hung out to dry.

"Meanwhile the old man was bewailing his fate. In the course of his aimless wanderings he had reached the shore of a lake, when a loon, hearing his cries swam towards him as his kins are wont to do even now whenever they hear anybody talking in the forest—"What ails you"? he said to the man.—'Poor wretch that I am, my wife has left me, and I am blind,' answered the latter.—'I will cure you,' said the loon; 'come over to me and hide your eyes in the down of the back of my neck.' The old man did as he was bid, and both the loon and himself plunged in the water. When they reappeared on the surface, they found themselves at the opposite end of the lake.—'Now can you see'? quivered the loon. 'Look at yonder mountain,' he added. The old man complied with the request and answered: 'I see a little, as if through a mist. Repeat the

* This tale is also current among the TsiKoh'tin.

† *Tnethi'qol*. The desinence of this word is expressive of spite and scorn.

operation.' Again did the loon dive with him, emerging this time at the original point of departure. 'Now can you see?' asked the loon.—'I now see very well,' replied the old man wading ashore. Then to show his gratitude to his benefactor he presented him with his own dentalium shell necklace, and taking some more dentalium shells from his quiver, he threw them * at him.

"Ever since, the loon wears a white necklace, and the shells which hit him also produced the white spots we now see on his wings.†"

Now that we are satisfied as to the great antiquity of the dentalium necklace, we will leave the old man of the story to settle with his unfaithful spouse, and return to the description of the other articles of adornment obtaining among the Western Dénés.

The *na-ŷthan*‡ is the horn or metal wristlet which has already been described and figured (see fig. 126).



Fig. 162.

As for the *la-tcan*|| it is of modern origin, and is an imitation of the ruffles of the whites. As such, it is worn in winter time as a protection against cold. But many Carrier or Tsé'kéhne girls nowadays wear a variety of it merely as an ornamental addition to their costume. To that class belongs the *la-tcan* herewith figured. It is of glass beads of several colours mounted on sinew threads. The rosette in front is

made of narrow ribbons and a common mother-of-pearl button.

CEREMONIAL COSTUME.

It has already been hinted that the ceremonial costume of the Carriers, was very elaborate. When one keeps in mind their proximity to the coast Indians who are so fond of parade and display, this statement cannot surprise. What would rather astonish those who have read a former paper by the writer wherein the wonderful faculty of imitation characteristic of the Carriers is chiefly brought into relief is the fact that though the sociological peculiarities which gave rise to this costume were evidently borrowed, yet the latter was, in the main, original. It was proper to the *taneza* and the *t'sékhua* or noble men and women.

* "Threw them" and "presented them" are rendered by the same word in Déné.

† The loon of this story is the *Urinator pacificus* of the naturalists.

‡ "That (being of a naturally long material) which is around."

|| Lit. "hands-stick," same word as that for "wrist."

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