VII.—*On the Indians and Eskimos of the Ungava District, Labrador.*

By LUCIEN M. TURNER, Smithsonian Institution, Washington, D. C.

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I.—NATIVE INHABITANTS.

The native inhabitants of the Ungava district belong to two peoples widely separated in speech and in customs. Their characteristics will be treated of briefly, however interesting may be the subject. They are the Indians and Eskimos ; and for the purposes of this paper, the term *Innuit* will be employed to include those only who have hitherto been denominated as "Eskimo"—an appellation based upon an erroneous conception of facts, presented to those who first bestowed that name upon a race who neither recognise it among themselves nor understand it when applied by others. The Innuit will be considered first, as they are the more numerous. They are clearly referable to four subdivisions, and as one of them, the Kigukhtagmyut, i.e. the Innuit inhabiting the islets near the eastern shore of Hudson Bay, have no direct relation with the affairs of the Ungava district, the meagre information gleaned concerning them will be omitted.

1.—*The Innuit.*

THE ITIVIMYUT.—The Innuit, included in the term *Itivimyut*, dwell along the mainland shore of the east side of Hudson Bay, from latitude 54° to 61°—the district in which they are to be found in greatest numbers lying between latitudes 58° and 60°.

The Innuit is precise in his terms denoting locality or place, and the name of this people is derived from the fact that they dwell on the other side of a portion of land, in this instance, the mainland ; and the expression to denote that side, in contradistinction to this side, is *itivuk* or *itivik;* hence, the name *Itivimyut*, "or people of that side of the mainland."

The character of the country in which they dwell is rough and hilly in the southern part, low and swampy in the centre, and hilly towards the extreme north. The central part opens into an immense tract of low land, consisting of an almost boundless swamp, scarcely diversified by slight eminences, but intersected by innumerable, sluggish streams, which flow to the south-west and to the north-east. After the spring thaw the area may be said to be navigable, so great is the depth of the water upon it. It is then a resort of waterfowl, which are unapproachable because of the character of the tract. In the winter it is traversable, and the Itivimyut travel thither to obtain the barren-ground reindeer, which repair there only at that season. Their larger relatives, the woodland reindeer, never visit that locality.

In stature the Itivimyut is shorter than his mainland neighbors, his height seldom exceeding five feet, six inches; the females hardly more than five feet, two inches. Both sexes are compactly built, rarely shewing an extreme of meagreness or stoutness. The color of the skin is somewhat darker than that of the Innuit to the north of them. The facial outline is somewhat oval, or not so rounded as the usual type of Innuit; the cheek-bones not noticeably prominent; the eyes rather deep set, probably exagerated by the heavy eyebrows, a feature not common among the Innuit. The mouth is small, lips thin, nose not prominent. The hair of both sexes is worn long, the women never cutting it. The men cut the hair only when it reaches below the middle of the neck. They wear no labrets, do not practice the tonsure, and tattoo only to a moderate degree, a custom apparently decreasing.

Their food consists of the products of the country and waters—seals, white whales and reindeer, furnishing them with the principal food. They procure some kinds of food in limited quantities from the trader's stock. They are fond of tobacco, molasses and hard crackers. They are excessively superstitious; although the Itivimyut has heard the teachings of the missionary for many years, yet when at home he is anything but the apparently devout believer that he pretends to be at the trading-post. Strangely enough, some of the worst characters among the Itivimyut are members of families containing the most ardent believers in the teachings of the missionary.

Generally speaking, they are a quiet and inoffensive people, when journeying from their homes, but often the opposite when returning. Some of them have attained a wide renown as *shamans*, and their aid is invoked at such distance by their neighbors, that the material form of the individual is unable to appear; and even when he has no knowlege that his presence is wanted, an effigy may be made to subserve the purpose, as it is supposed to be endowed with the potent attributes of the living. Their circumstances are often of a precarious character; hence they are frequently reduced to the point of starvation. So badly are they provided with means to procure game, that when it is abundant, they must be content with limited supplies; and, in many instances, they are reduced to cannibalism. The gun has not entirely superseded the bow and arrow, principally on account of the difficulty of procuring ammunition. Nearly every winter, a party of them journeys to Fort Chimo, to barter their small catch of foxes, and the bags of feathers obtained from the ptarmigan that they have subsisted upon.

The dwellings of this people are not essentially different from those of their neighbors; the skin-tent and the snow-hut afford protection of a miserable character during the seasons of summer and winter respectively.

In their social relations they differ somewhat from their neighbors, owing partly to their not associating with other Innuit. A man may have as many wives as he is able to support, four being the greatest number ascertained. Incontinence on the part of the woman is not rare, in fact laxity of morals is common: incest is known to be not uncommon; infanticide is practiced when the mother believes herself incapable of nourishing the new-born babe; instances of cannibalism are frequent when the parents are so reduced as to slay their children, as often happens when the elders are driven by starvation to another locality and, during the journey, they find no food. The wife may fall a victim to her husband if she is not able to escape. Each of them coming in by different

routes and without their children, carries a kind of proof upon their shamed faces that is not to be doubted.

The method of burial depends upon the locality where the person dies. If convenient, the corpse is covered with stones; otherwise it is wrapped in skins, and exposed upon some eminence, without protection, and, in either instance, soon decays. With each sex is deposited the more necessary implements or utensils employed when living; and in the case of a child, its doll or cup. The spirit of the deceased is supposed to wander over the face of the earth; and, at times, to make known its wants by signs and manifestations readily interpreted by the shaman.

These people have no chief, and the authority acknowledged by the community is that of the elders and wealthier individuals, aided, at all times, by the decrees of the shaman; the authority of the latter is, however, often set at naught.

Their construction of kaiak, umiak, and sled, and their manner of harnessing teams of dogs, do not differ from the other mainland Innuit. Their speech is rapid, but clearly enunciated, and their intonation of voice is remarkably similar to that of the Malimyut of Norton Sound, Alaska, to whom the Itivimyut shew a near approach, except in physique and energy.

THE TAHAGMYUT.—The second principal subdivision of the Ungava Innuit is the Tahagmyut. They dwell on the east side of Hudson Bay, beginning at the north side of Musquito Bay, about latitude 61° north, and continue along the south side of Hudson Strait, to about longitude 69° west—there meeting the eastern Innuit. A few of the adjacent islands are occupied for a greater or less time, as may be suitable or convenient. The character of the area here included is as various as is possible to conceive The coast is high, broken, and in many places, precipitous; deep ravines occur and form inlets of variable length and width. Away from the coast, great hills rise without any apparent system or trend. Many of them are clad with huge patches of snow that rarely decrease in size. Farther to the south the eminences are less in height, but, if possible, more broken until the low area between 62° and 59° north is reached. This is the area, scarcely varied in character, reserved in locating the Itivimyut.

The term, *Tahagmyut*, applied to this people, is derived from the word *tahak*, siginifying a shadow; hence a shade. By this expression it is meant that this people lives to the west, or on the shady side, as opposed to the eastern Innuit, who dwell on the light or sunny side.

The stature of the Tahagmyut exceeds that of this other Innuit I have seen. Many of the men rise above five feet, nine inches; while those less than five and a half feet are few indeed. The females are relatively tall, and of all that I saw, only two were below five feet in height. Each sex is powerful, robust, and the embodiment of perfect health. They are remarkable for their large head, round face, pleasant countenance, broad shoulders and chest. The body is nearly straight, and the hips not so wide as the shoulders, the extremities small and, in the younger individuals, well shaped. The skin is lighter than that of the Itivimyut, some of them being quite fair. The hair is coarse, black, abundant, and worn long by both sexes—the men cutting their hair when it reaches half down the neck, while the women arrange their hair in tight braids and fold them on the sides of the head, the rolls being held in place by strands of colored beads.

The dress of the Tahagmyut differs somewhat from that of their neighbors on either side of them. The men wear short coats, with hoods for the head, terminating in a point or horn, to enable the wearer more easily to divest himself of that garment. For summer wear, or winter underwear, the coat is often worn nearly open in front, with a "cut-away" skirt; the edges of this garment are often trimmed profusely with fringed skins of the seal or reindeer. The trousers are of a length to reach a few inches below the knee, or else a combination of the stockings and trousers is made; usually, however, this constitutes the winter under-trousers. In summer, the shorter length is completed by the knee-boots of seal skin. The soles of the boots and half-shoes are often set with corrugated strips of skin sewed firmly to the sole, so as to prevent slipping on the ice. A cap is made of the skins of birds for summer wear, and if the person so desires, the coat for that season has no hood. The dress of the woman differs in no essential regard from that of the eastern Innuit. The skins used in the preparation of the clothing of these Innuit consist of the pelts of the reindeer, seals and birds, puffins and guillemots.

The character of their dwellings is the same as that of the other Innuit. Their manner of living and their social customs differ, inasmuch as the Tahagmyut have had less to do with the white traders than their neighbors. They retain many of their ancient customs, long since discarded and forgotten by their eastern relatives.

They have no chiefs; the decisions and desires of the elders and wealthier men are carried out by the remainder of the people. The sentiment of the community is often disregarded, and transgressions of their unwritten law occur; but when the offender becomes notorious, there is usually some means found to stop further evil. The men are excessively jealous and passionate, though slow to avenge an insult. They will wait a long time for their revenge, which is certain to result in the death of the offender; for, with these people the system of *vendetta* is faithfully carried out by the next of kin, who may or may not be a connection by blood of the murdered party. The females are exempt from participation, although they may be the inciting cause of revenge, and prompt the occasion of its commission. Theft, quarrelsome nature, peevishness, and fault-finding, are punished by banishment until the wanderer is expelled from tent to tent, and becomes a miserable outcast, who succumbs to starvation, and becomes food for the beasts, or else is driven to insanity, and when violent, is quietly strangled. Old persons—especially friendless old women, who have been a thankless burden upon the community—are frequently left behind, the people being suddenly impelled to remove their camp and thus desert them. If such a woman succeeds in overtaking the party, a second attempt is stopped by some of the men returning and binding her, as though ready for the grave, and then deserting her, when starvation and death shortly ensue. Suicide is not rare, strangling and shooting constituting the usual methods of self-inflicted death.

Gambling by means of a kind of dominoes, made of irregular pieces of ivory, having various designs, and of unlimited number of blocks, is a strong vice among the Tahagmyut, to whom this species of gaming is confined; and is carried to such extremes as to reduce the loser to abject poverty, and even to temporary servitude. The women are more addicted to this vice than the men, and some amusing instances of gains and losses are related by the people.

In their social relations, they are but little different from their eastern neighbors. Plurality of wives is common among the wealthier men. The marriage tie is quite loose:

the wife and husband may separate at a moment's notice, and no regret follows in most instances. The husband sometimes brings her back and forces her to remain, which she does until a better chance of escape occurs. The children are treated well, and have toys made for their amusement. Respect for elders and for the authority of the parents is never disregarded. The affection between parent and child is often shewn in a degree worthy of imitation. The child is taught by gentle means to do right; and, as it has no occasion to do wrong, it is seldom reproved and never struck by the father or mother. Affection is never demonstrated between husband and wife in the presence of others, nor may brother and sister be affectionate enough to cause remark. Solicitude and care for the toddling young are not considered as shewing too strong a love. They never kiss each other; and away from white men, they know nothing of that act. Kissing would bring the contempt of the community upon two of the opposite sex caught in the act.

The dead of the Tahagmyut are disposed among the ledges and on the summits of the barren hills of their lands. When one dies in such a locality as permits his body to be covered with stones, it is done.

The scarcity of fuel compels these people to resort to the employment of the stone lamp for supplying the heat and light of their snow-huts in winter and their sealskin tents in summer. They fashion oblong kettles from steatite, and by placing heated stones within, they cause the liquid food to become warm, and in that condition it is devoured, or else eaten raw—not so much through choice as necessity, for the stick of drift-wood carried to their barren shores must supply the hunter with shaft for his spear, paddle for his kaiak, runner for his sled, and frame for his umiak, nor must the poles for his tent be forgotten. It will be seen that necessity has compelled him to eat his food in a condition that careless observers have mistaken for choice; and custom has begotten an indifference with regard to cooked food, so that at times, when fire is at hand, food is not boiled or roasted. The flesh of all the larger creatures is eaten—that of the raven, owl, moose, ermine and wolverine excepted. Reindeer, seals, walrus, narwhal, white whale, and some of the smaller cetaceans, form their principal food. They are not fishermen, although they obtain trout, and a few other kinds of fish by spearing them.

The men engage in hunting, erecting dwellings, and trading. The women attend to household duties, dress the skins intended for clothing, and do the sewing of all kinds. They are treated indifferently by their masters, but have recourse to separation, if their life is made unbearable by bad treatment. The number of children is rarely over five, and many are contented with but one or two. They seldom take a wife from one of their neighboring kindred people.

The situation of this people precludes them from frequent contact with Fort George, the trading station to the south; or with Fort Chimo to the east. A party annually comes to the latter place in May. Of these, rarely more than half a dozen individuals, accompanied by two dog sleds and teams, with two or three women, constitute the number, who act as middlemen, or purchasers of wares, for such of their friends as may desire tobacco, ammunition, beads, knives and such other absolutely necessary articles; garments and food, such as the white man uses, are, with possibly the exception of a shirt, undesired. The journey is made but once a year, and occupies the time from the settling of the snow in November until the following May. The trip is made by easy stages; and hunting as they proceed, to add furs to their stock, consumes the greater portion of their

time. Haste is made on the return, for the snows may melt and the shore ice (for they return by the coast route) break away and leave the sled on the bare earth. They strive to reach certain fixed spots to which their comrades come, stopping at each until the lost are found; for the searchers are so weather-wise that they know pretty well where the absent members have been detained.

As there are many traits and customs common to each of these principal subdivisions of the Ungava Innuit, a general consideration of those most characteristic will be deferred to the last.

THE SUKHINIMYUT.—The Innuit included by this term are those dwelling along the south side of Hudson Strait, from longitude 68° west to Cape Chidley, and thence south along the Labrador coast to Hamilton Inlet. Those who dwell along the south side of the strait are to be considered for the purposes of this paper.

The name *Sûkhinimyut* is derived from *sûkhinûk*, the sun, and is applied because these people dwell on the sunny or light side of the region generally known as the Labrador Peninsula.

The character of the area occupied by them is generally rolling, alternating with flats, valleys, and slightly elevated plateaus of greater or less extent. Through this portion of the entire region, flow the principal rivers already referred to. These streams exert a great influence on the Innuit, for they ascend them each fall to hunt the game that abounds, at that season, a hundred miles from the coast. As these people were more intimately studied, their characteristics are better known. They are locally subdivided into three subtribes, not differing essentially, but solely on account of the stress laid by an Innuit upon the land of his birth. The farthest western of the Sûkhinimyut are the Tasyuyagmyut, or people of *Tasyuyak*, a "river having a mouth like a lake." The second are the Koksoagmyut, or "people of the big river *Koksoak*." The third are the Kangukhlualuksoagmyut, or "people of the extremely large bay." The latter include the Kilinigmyut, or "people of Cape Chidley."

The stature of these Innuit is above the medium height. The males are, with but few exceptions, powerfully built with broad frames and sufficient muscle. Only four or five of the adult males are less than five feet, five inches high. The women are, compared with the men, considerably shorter, being only about five feet, three inches. Their face is less rounded than that of their western neighbors, nor is the skin as dark. Some of the men are possessed of enormous strength. I have seen them place a barrel of flour on their shoulders and carry it up a hillside so steep as to require one not burdened to pick his steps with care. Feats of strength are not uncommon, and in their wrestling they call forth the power of each muscle of the body. Their test is to lock arms behind the opponent's back and to get him on the ground by drawing him toward them. The lower limbs being separated, the struggle is simply one of endurance and strength. They are able to throw the Indians with little exertion. Neither people permits tripping, and the utmost good will prevails.

As these Innuit have been more or less directly in contact with white men, owing to the proximity of the trading station—Fort Chimo being situated in their midst—they are modified in a certain measure by their presence. They have adopted the garments of the white man for the greater part of the year, and have learned to use many of his tools and

utensils, having discarded their original weapons. They use the gun instead of bow and arrow, cook a portion of the food consumed by them, and act as laborers for the trading company at various seasons of the year, when their services are required. They are thus dependent upon the white man to a considerable degree. In the month of July, they assist in driving white whales into the pound prepared for their stranding at low tide in the Koksoak River. By the middle of August, they are ready to attend to the salmon nets set to take those fish, ascending the rivers to spawn, for the purpose of having them frozen on the refrigerating vessels which annually arrive to secure a cargo of these fish. After the fishing is over, they depart for that portion of the Koksoak where the reindeer congregate for purposes of breeding. This affords the Innuit an opportunity of procuring the food and skins of that creature for the ensuing winter. During the winter they traverse various portions of the vicinity, to hunt fur-bearing mammals, reindeer and ptarmigan for their subsistence. Toward the opening of spring, the men overhaul their kaiaks, umiaks and other property, preparatory to hunting in the open waters of June and early July, which enables them to procure seals and other marine mammals to furnish them with food and skins—the latter being essential as covers for their boats, tent, boots and, in some instances, clothing. The oil obtained from those creatures is used in their dwellings as food or light, and the remainder sold to the trader.

The women sew, prepare the skins for clothing, and assist at rowing the boat when on a trip in the umiak, and attend to the usual tasks allotted to the women. They appear to have but little restraint placed upon them; and both sexes, in their social relations, get along well enough as a general rule, until jealousies, false accusations and threats ensue which cause disturbances in the household, and ultimately result in the separation of man and wife. These petty quarrels arise unexpectedly from the machinations of some old hag who declares the accused woman to have been guilty of some indiscretion which in a favorite, would have caused no remark. She may be accused of bringing misfortune upon her husband: a charge sufficient to cause her to become an outcast from her people. She may be wanted by another man, and he intrigues with others to effect a separation; fancied neglect or carelessness in attentions to the wants of her husband when well or ill, or refusal to comply with the whims of the shaman or his satellites, bring hardships upon the woman that render her life one of misery. Others dwell in comparative peace and rear a family of children, as many as ten in number. Others again have no children, and this is a source of great disturbance in the household; strangely enough, a barren woman is always the master of the situation, and compels her husband to do as she dictates. One or two wives is the rule, but when the man is able to support more, he may have as many as five. One man had five wives, one of which was the mother of two daughters who were respectively the fourth and fifth wife of the man. It not infrequently happens that a mother is only too glad to be the choice of a man having other wives, as she is thus assured of food and shelter for herself and family. In case of separation, the woman generally takes the child; and, if reduced to poverty, she is only too happy when some old woman or childless mother adopts her starving child.

General Characteristics of the Ungava Innuit.—The recognised authorities among all the Innuit are the older or wealthier men of the community. The latter need not be those farthest advanced in age. Their desires and opinions are usually respected

by the less influential people. Differences of opinion and of decision often arise, and the factions separate temporarily, but within the year they reassemble as though no discord had previously existed.

As the wealthier alone are able to possess an umiak, the means of procuring seals to furnish the skins, which are indispensable to Innuit economy, are placed within their power to a greater degree than is the case with one unable to journey by water, through want of that necessary conveyance to which the kaiak, or individual boat, is more often an adjunct. The possessor of the large or open boat is able to move with his family and effects to a locality where, from his kaiak, he has discovered an abundance of seals, walrus or other creatures; while the men who have no boat, can procure only that which comes near the shore. These latter, accordingly, accompany the wealthier as assistants, and receive whatever their more fortunate employers may choose to give in return.

The dwellings of the Innuit are the skin-tent and the snow-hut. Several families may dwell under the same shelter and, as often happens, those so dwelling, constitute a party in the community going and coming at their own pleasure, and several of these communities comprise the population of a locality; and among the Sûkhinimyut, there is the same character of subdivisions of the people of a locality as obtains among the remainder of the Innuit here included.

The possession of a kaiak is the first great desire of a youth, for even many of the men do not own an individual boat, the second is for an umiak, the third for a team of dogs and sled, the fourth for a skin-tent. A gun and a wife are easily obtained, but not so readily as those properties, which enable a man to take his place, not only among the wealthier and respected members of the community, but among all the Innuit with whom he comes in contact. The first possession enables him to procure skins with which to cover the second; the frame is easily fashioned. When he owns the means of transportation, his next object is to possess the tent for shelter, and the team of dogs to drag the sled loaded with his household effects or the products of his success in the hunt. As his wealth increases, a second or third wife may be added to assist in the labors that attend it. A family springs up around him, and he is happy if the child be a male to inherit his property.

The Innuit of the Ungava district attain a good age, many of them reaching sixty years and not a few living to seventy. Gray hairs rarely appear until the latter age, and baldness is extremely rare. None of these Innuit practice the tonsure; they wear no labrets, and do not pierce the ears or nose to insert ornaments.

The practice of tattooing is rapidly going out of existence, although one of the most profusely tattooed women I ever saw (and the custom is confined alone to that sex) was a fair-skinned young woman of the Tahagmyut. Other women are content with a few dots of tattoo-marks upon the concealed portions of the breast and shoulders. The designs have no significance, and are produced by some old woman who has charge of the person when she arrives at puberty. This old woman prepares some lamp-black, mixes it with juice from the blueberry, punctures the skin, and rubs the mixture upon it. The two persons retire to a secluded spot, and remain there until the second appearance. The girl is then permitted to return, and must indicate the period of recurrence by folding the hind flap of her coat.

When a child is born, the mother wraps it in the softest skins she is able to procure;

and during its infancy, it is carried in the ample hood attached to her coat. Later, the other children take care of it, and it soon learns to maintain its standing among them. The little ones never quarrel, and any accidental injury to one of them is certain to enlist sympathy and caresses from its playmates. In later childhood, the sexes endeavor to imitate the occupations of the elders. They have their cherished toys, dolls, and bedding of mouse-skin for them; they build miniature snow-houses, and play as their mothers did when they were young. The boys have their football, bow and arrows, and strive to imitate their elders by procuring a ptarmigan, hare or fox, that is certain to bring showers of praise from the parents, and words of commendation from the others. On arriving at maturity they struggle with the environment and endeavor to get place amongst those in authority.

In undertakings of all kinds, the community is influenced by the decrees of the shaman, in whom they place the utmost reliance, for he has so often proved his superior wisdom, that it is wisest not to doubt. He is able to banish the evil spirit that assails and torments them with illness and even death. He knows the movements of the various beasts, the kind of weather, and the good to accrue from any undertaking.

The Innuit are excessively superstitious, believing that every object is invested with a spirit, whose good will must be propitiated, lest evil befall the non-believer. None of the spirits are good, and some are particularly baneful. Each person has his familiar spirit, often represented by a doll, or figure resembling a person, which he addresses when any benefit is desired or evil to be averted, This idol does not always comply with the wishes of the possessor, and the latter may shake it or beat it into submission, or even discard it, that another may pick it up, and the spirit take up his abode in him.

Any object that is not familar, or understood, is regarded with suspicion until it proves to be harmless or passive; yet the Innuit does not hesitate to attack a bear or a wolf. He will remember a kindness and be loath to forget an injury, and quickly resent bodily harm.

Disease or illness is borne patiently. They employ but few remedies of their own; the lungs of a hare, bound upon a wound is accredited with healing property; tightly binding the limb or bandaging the body or head relieves many of the minor ills. In cases of extreme distress, the services of the shaman are employed. He bandages his eyes, or places a blanket over his head to exclude the light, and, if at night, he puts out the light for the same reason. By a complicated series of manipulations, accompanied with groans and contortions of his body, varied as greatly for effect as may be possible, he beats, rolls, or kneads the patient, until the spirit causing the malady is either captured or banished from its victim. The shaman, meanwhile, works himself into a frenzy, taking care to announce the release of the suffering, which, if accompanied with a large share of faith in the shaman's ability, is accomplished, in a time depending upon the wealth and liberality of the sufferer.

In case of death, the corpse is placed on the shore, near the edge of the water, and covered with stones. If death occurs away from the water, the body is wrapped in skins and laid in the open air upon an eminence, where it soon decays, or is eaten by foxes or wolves. The dead are never placed in the water. With the corpse are placed the effects and luxuries employed and enjoyed in life, that when the spirit is released from the body, the spirit of his tobacco and pipe, gun and ammunition, kaiak and spears, may be ready for use in the spirit-land to which he is going. The face of the earth is the abode of the

good; the bad go up to heaven. They may make known their presence by a kind of whisper, which the living understand and may enter into communication with them.

The dead man's place of final repose is visited at times, and with a service of song, and offerings of food, the living celebrate the memory of the dead.

The names of the living are studies in themselves, and often indicate by their absurdity the particular thought of good or bad actuating the bestowal of the term. The child may be given a name while yet *in utero;* and as there are no distinctions of sex included in the name, it cannot be misapplied. It is usually an objective term, often denoting some peculiarity of the person; or some propensity may suddenly develop that will affix to the person an enduring name. Several names may be applied to a person at a single (contemporaneous) period of life, and the name be known only to a few, while another name may be the one generally recognised. Other names may be so local in their application that only certain persons may use them. The most trivial circumstances may be of sufficient importance to cause the entire list of names to be discarded and a new name substituted. Here are a few of the more common names given with their meaning:—*Kûkik*, denotes the mucous of nose, or the mass of fat behind the eye; *Naksingat*, she has a wrinkled nose; *Tûkik*, the moon; *Tukiliak*, straight; *A'twa*, to step in a line, not deviate; *Ublûgiak*, a star; *A'shivuk*, a species of spider; *Oksogniut*, a lover of oil.

The children, like those of civilised communities and families, are fond of asking questions, and to answer them, the inventive faculty of the parent or elder is tasked with the construction of a story, into which is woven a subtle lesson calculated to impress the listener. Some of these recitals have been repeated so often as to be incorporated in the folklore of the people and are a part of the most interesting chapters in the life-history of the Innuit. They assign attributes to the various objects in nature, often at variance with their true characters, while others so delicately interweave the habits of the bird with other affairs, as to compose a theme worthy of consideration. The raven is endowed with omniscience, valor and cunning. The swift-winged swallow was once a child so wise as to build houses while playing It was changed to a bird, but yet continues to fasten its mud domicile against the side of a cliff, on the top of which it once shouted in childish glee. The hare was a child, tormented because of its large ears. It fled from mankind, and endeavors to hide its ears by placing them along its back when a human being is sighted. The blood-thirsty mosquito resulted from the carelessness of a wife, who did not pay proper attention to her husband's garments, and, as a punishment, these pests annoy her to remind her of her duty towards her husband.

2.—*The Naskopies.*

The Indians of whom I propose to give a short sketch are known as the Naskopies. They occupy the central portion of the region lying south of Hudson Strait. On the north, in part towards the west, and all on the eastern side of this region, the Naskopies are surrounded by Innuit; to the south of them are the Mountaineers, or *Montagnais* of the early Jesuit missionaries; and to the south-west are the Moose River Indians. The Naskopies are closely related to both of these Indian tribes, not only in customs but also in language. The others are, however, believed to have been longer on their respective lands, than the Naskopies have been on the tract now occupied by them.

From the best information obtainable, it appears that the Naskopies were inhabitants of a region far to the west, with a body of salt water lying to the east of them and a large river to the south of them. The salt water referred to is probably that of Hudson Bay; and the river is, doubtless, the St. Lawrence. They relate that the Iroquois attempted to extirpate them, and that they were driven eastward and northward where they found no other Indians. The Eskimo (*Innuit*, as I prefer to term them) occupied the coast region; and, after some time had elapsed, the Naskopies and Innuit engaged in a desultory kind of warfare, often merely a few individuals engaging a similar number of their opponents. The prime cause of hostility was trespassing upon the hunting-grounds of each other, the Innuit asserting priority of right and endeavoring to repress the encroachment of the Naskopies. The usual mode of attack was from ambush, and by the attempted annihilation of the other party. To kill an enemy and destroy his property was considered the highest virtue, and the slayer of an enemy was overwhelmed with praise. Both sides fought bravely and continued their killing until the advent of the white traders, who, approaching from the sea—the source whence the Innuit drew most of his subsistence—had the effect of making the superstitious Indian believe his enemy to be specially favored; and, as he had proved a formidable foe, the Indian was pleased to effect an understanding with his opponents and establish certain boundary lines, beyond which it was death to pass. The wares of the traders excited the desires of the Indians, and they found it to their advantage to trade with the Innuit. A system of barter was established for the Indians and Innuit with the white traders, who visited the region at irregular intervals to purchase their furs and pelts. In time, the erection of permanent trading-stations had the effect of convincing the men of the forest that, as the stations were on the coast and among their enemies, it would be useless to continue warfare at a loss to themselves. The traders came to barter and not to fight; on the contrary, they discouraged the animosity existing and persuaded them to cease their profitless struggles and devote their time to capturing fur-bearing creatures which the trader eagerly purchased.

The Naskopies, Mountaineers and Moose River Indians, are sprung from the same stock, the Cree, extending over the centre of British North America. They are not sufficiently differentiated to be classed as dialectically distinct; although the linguistic diversities between the Naskopies and Moose River Indians are greater than between the Naskopies and the Mountaineers.

Physically, the Naskopie appears to be between the two; the Moose River (or East Main) Indian is the taller, somewhat stouter, darker-skinned, and the better man of the two. The Mountaineers are of smaller stature, well built and also of dark color. The Naskopie derives his name from a term applied to them by the Mountaineers, in reproach for their failure to fulfil their promise in a certain preconcerted, combined attack upon the Innuit of the coast. The Naskopies did not appear, and they became known as *Naskopie*, or "craven-hearted." The Naskopies, however, designate themselves as *Naynaynots*, or "true, ideal red men."

They are slightly above the average height, having narrow bodies, small limbs and delicate extremities; their face is rather flat, with the exception of the cheek bones, which are somewhat prominent, though not so much as in the Indians of the plains. The forehead is high and broad, the eyes small, deep-set and piercing, the mouth large and wide, the lips full and hanging, the cheek sunken. Their neck is small, shoulders seldom

wider than the hips, the body usually straight-lined. The chest is generally flat. Their hair is black, coarse and abundant, occasionally disposed to waviness, though this is more especially noticeable in the women than in the men; and is, doubtless, due to their peculiar manner of wearing the hair on a piece of curved wood about which it is rolled.

The number of this tribe is nearly three hundred and fifty souls, the females slightly preponderating. Each sex has its allotted work, and one sex is seldom seen assisting the other. The men spend their time in hunting and fishing. The abundance of game in the country, and of fish in the streams and lakes, insures with but little exertion a plentiful supply of food; but as only certain individuals are fired with a desire to procure their subsistence, the others are, at times, compelled to pass stormy days with little food in the tent.

The men hunt the reindeer, fur-bearing mammals, and the various birds, principally ptarmigan, for food. The reindeer forms the principal source of the food supply, and affords skins suitable for conversion into garments well adapted to the climate. No man or youth is considered worthy of honor unless he has slain a reindeer; and not until he has done so is he entitled to take a wife.

The means adopted to procure these deer are by preparing nooses, or snares, suspended from the trees or bushes in the defiles through which the creatures are made to pass; and, by entangling their horns or feet within the noose, the reindeer is securely held until the hunter visits the scene. In a favorable situation, these nooses may be set so as to secure a victim for each one. Some amusing incidents are related of the antics of the reindeer when the noose tightens over his antlers. Another method is to spear them as the creatures swim the streams and lakes in quest of food or the opposite sex, or to drive them into a snow-drift and attack them with the spear, the hunter on his snow-shoes being able to pass over the surface without sinking. The gun has taken the place of the bow and arrow, but as the weapon now employed is of an inferior quality its shooting power is limited.

The number of reindeer wantonly killed is astonishingly great. It appears, however, to make no appreciable difference in the number annually slain. The women flay the deer, cut the meat into thin slices and hang it within the tent and over the fire to dry and smoke. They dress the skins of these creatures, and convert the pelts into garments, or else into buckskin and parchment; in the latter case the skins are stiff and not pliable as in the former. The skins are dressed by a process peculiar to this people. The green skins, just as they are taken from the body, are placed in piles where partial decomposition ensues and the hair is loosened in its follicle; the skin is now placed upon a log and the hair removed by means of an instrument prepared from the leg-bone of the deer. A portion of the cylindrical bone is removed lengthwise; the two edges are thus left sharp, one, however, is dull, and with the other edge pressed against the lay of the hair, the operator pushes from her body and the edge removes the hair from the skin. The instrument is similar in appearance to the spokeshave of the wheelwright. If the skin is to be used for clothing, the hair is left on it for the winter garments of both sexes. In either condition of skin the muscles and adherent fleshy particles must be removed before the pelt can acquire the desired pliability. An instrument is specially made for removing that part. The heel-bone is cut very obliquely at the lower end, so that the flat edge may form a blade, which is ground sharp and then finely serrated. A strap-like loop is

tied round the bone, and when the tool which is adze and chisel combined is grasped, the hand is prevented from slipping along the bone by the loop passing under the wrist and supporting the hand. The adherent muscle is quickly separated from the skin, and forms a sort of vellum which may be dried and serve as wrappers for bundles of furs or dry meat. The fleshy side of the skin is rubbed with a mixture of decomposed brain and liver, and laid away for several hours. The process of rubbing is next resorted to, resembling the act of rubbing linen in the laundry between the hands. When the desired pliability is gained, the superabundant fat and moisture are removed by calcareous earths, bone dust, or flour, to act as absorbents. The skins are now ready for any purpose. The flesh is cut into thin strips and dried as described above. The leaner portions are reduced to a coarse powder by means of a pestle, put into bags, and when ready to be eaten, are mixed with melted tallow or marrow, converting them into pemican. This article is highly prized as an article of food. It resembles a mass of home-made soup, into which a quantity of black sawdust and sand have been stirred. The taste is similar to that of a rancid candle, over which a quantity of its snuffings has been smeared. It is certainly a taste never to be forgotten and to be appreciated only by personal experience. The Naskopie is superstitious about this food, and will not permit it to be taken from the tent in which it was placed to be eaten.

The tallow from the reindeer is melted and poured into pots and allowed to cool. The marrow is highly valued. The bones are cracked and thrown into a pot containing some water and there boiled. The fat rising is skimmed off and allowed to cool. The marrow pot is a continued feast to the children. The marrow bones are very nice when roasted over a fire, and the marrow is extracted by means of a long spoon prepared from the antler of the reindeer. The skins of the various fur-bearing creatures are usually dressed by the captors.

In their social intercourse, the allotment of tasks falls most heavily upon the females. They are the drudges of the men. They fetch water, and fuel, prepare the tent, bring the slain deer to camp, assist in hauling the sleds and paddling the canoes, together with the additional labors of sewing and the care of the children.

Their dwelling is the conventional type of wigwam, in this instance covered with the inferior qualities of the skins of the reindeer. The latter skins are those infested with grubs and so scarred as to be fitted for no other purpose. The size depends upon the number in the family; usually, however, it is ten to fifteen feet in diameter, and ten to twelve feet high at the apex. The floor of the interior is covered with spruce boughs laid in an imbricate manner so as to form a soft carpet. In the centre is left a bare spot for the fireplace. The occupants arrange themselves, with their feet to the centre, around the inner circumference of the structure. The place of honor is opposite the doorway, and is reserved for the owner of the tent or for a guest to whom regard is shown. On the poles are suspended the more necessary articles of immediate use; while about the lower edge of the tent within, are the bundles of skins, clothing and dried meats. Where the camp is to remain for several days a scaffold of poles is erected, and on it are laid the articles not damaged by exposure to the weather.

The master of the house may have two or more wives; and, as they are simply servants, the better hunters rarely experience difficulty in procuring as many such assistants as they may desire or choose to shelter. A mother and her daughter are not infrequently the

wives of the same man. The first wife usually preserves her position of priority, and considers that the supplementary wives may be best held in check by herself displaying no jealousy, but acquiescing in the desires of her husband. Jealousy often excites confusion within the narrow confines of the tent; and the promptings of their injured hearts cause them to indulge in hair-pulling and scratching. When matters have got beyond the endurance of the hitherto apathetic lord and master, he rises in his might and administers such a sound thrashing to both of them as to insure reverence for masculine strength if not for superior intelligence. It sometimes happens that the woman is the stronger and belabors her husband, much to the delight of the spectators, who do not fail to tease the proud but henpecked red man. An amusing instance of this occurred at Fort Chimo, when the woman tore the tent from the poles, put the affair in the canoe and started up the river. He followed, begging most piteously until she relented, and he gladly entered the boat, whereupon they hastened to overtake the remainder of the Indians gone before them. They teased him greatly, but he took it in good part, while his wife was in a good humor.

To secure a wife, the man must be known to have killed a deer or performed some act considered an equivalent of that deed, to enable him to lay a claim to her heart. A sufficient amount of presents is usually laid before the parents of the girl and, if accepted, he may take her at once. Her consent is obtained, if possible; if not, it matters little, for, if the man is determined, he enlists the sympathy of his friends, and they take care that all opposition from the girl is quieted, by force if necessary.

The women soon lose all pretension to beauty, their household duties being so arduous that wrinkles appear before the person has arrived at the prime of life. While they are not a prolific people, the number of children is surprising—it being often a difficult matter to discover the paternity, and some of the mothers even disclaiming their own children; usually, however, for the reason that they have surrendered all right and title to someone better able to provide for them. It is ardently hoped that the first-born should be a boy, for in him the father finds an heir, and the mother a protector. The girls are considered little else than objects for the boys to maltreat and torment with all manner of Indian meanness. Pranks of various kinds are constantly played upon the females, who have no power of punishing by beating, but may strip their clothing from the bodies of the men and compel them to appear naked in camp. This is the deepest mortification to which a male can be subjected.

Dwelling, as they do, in such narrow bounds, and exposed to all manner of weather, it is not strange that many diseases, especially pulmonary and scrofulous troubles, afflict them. They employ no native herbs or remedies for their relief. They resort to their shaman, and in the less dangerous stages they recover, much to his profit and renown. When near the trader, the Naskopie is persistent in his requests for medicine, which must be administered in heroic doses to produce the desired effect; for if it be not of the most potent character, it is deemed of little benefit. The trader often has as little knowledge of disease and its proper remedy as has the Indian; but, to be on the safe side, the agent prepares some cayenne pepper, tincture of ginger, tincture of iron, or some other equally powerful stuff, and gives it color with a few drops of red ink; then with elaborate directions, often overwhelming in character, the Indian swallows it with a huge share of faith, and is soon relieved of his distress.

Faith in superior knowledge often contributes to the idea of superstition, for if we do not comprehend the workings of nature, we are apt, in the absence of a proper conception, to attribute to some mysterious agency, the result that, in the mind of the savage, is ascribed to the workings of spirits; hence, arises superstition, and this belief is impressed upon him to the detriment of himself and the advantage of the other.

The shaman alone interprets these mysteries; and, in order to impress those who appeal to him for his help, he takes his drum, covers his head with a mantle, makes a series of groans and hideous contortions in the dark, or gloom, or even in the day, with a bandage over his eyes, claiming to be able to drive the spirit, causing the injury, pain or illness, from one part of the body to another; and, after rolling or beating the patient, until his own strength is exhausted by the energy of his manipulations, he pretends to swoon as he announces that the evil is captured or is banished from the body of the sufferer.

All the operations of nature are mysterious to the minds of these people, because they do not reason from cause to effect. Anything they do not comprehend is attributed to the working of some spirit; and of these there are as many as there are objects in nature. None of the spirits are beneficent, but they may be propitiated by certain acts or deeds done by the victim of their influence. The sound of the drum is deemed efficacious in driving away all evil influence, and is beaten in time of joy to banish past cares, in time of danger to avert disaster, and in time of illness to relieve suffering. Scraps of fur, hair, shreds of garments, are formed into packages and laid away with the wish, that those who open them may be the recipients of the good or evil desires of those who prepared them. The sufferer has now recourse to the shaman who dispels the evil intent.

If the owl, that bird of silent flight and lugubrious note, flits, noiselessly about the tent, it is a certain sign that a dead man will soon be in the midst. A new garment, suspended from a pole, proves to the winged spirit that the community is yet able to produce a garment never before worn; and, upon seeing it, the dead man's spirit flies to its home in the swamp.

Their dead are cared for tenderly; the mode of burial is by inhumation. This method of disposing of a corpse is, doubtless, a recent custom, for many circumstances point to a former mode of wrapping the body in bark, skins or boughs, and placing it in the fork of a tree. In winter, when the ground is frozen, a huge fire is built over the spot, and the earth excavated. As it thaws, the body is placed within the cavity, and the earth replaced. The death of certain members of the community causes general mourning; and especially is the loss of children a source of deep grief to the mother. Her manifestation of grief are not of a violent character, but subdued and impressive. More sincere regret is felt than a casual observer would discover.

The aged are tenderly taken care of. Children are taught to obey those in authority, and regard for them is inculcated from infancy; no mother punishes her child by blows: chiding or reproof is always sufficient. No little girl shakes the shoulders of her doll while she exclaims, "Now, behave yourself, or I'll slap your ears," because she has never heard her mother say it.

Succession to property is through the male line, though it sometimes happens that property is left to the wife or to others not related. There are no chiefs at present, which is due to the opposite factions being unable to agree or permit a chief to assume authority.

They are now divided into about a dozen parties, each hunting upon a tract for a year or less, and changing about as fancy may dictate. Certain members of the various groups do not meet for years, and then the meeting between the older men is quite affecting: tears and protestations of joy are profuse.

Their summer journeying is accomplished by means of the birch-bark canoe; in winter the flat-sled (*tabaskhan*) is used for bearing the household and other valuable effects. The large, oval snow-shoe is made here to perfection.

To give a complete history of the Naskopies, would require many pages beyond the limits of this paper; but judging from a personal acquaintance of over two years, and having given much thought to the subject, I cannot assert that the Naskopie has any bad trait of character, or any vices worthy of comment. He is honest, faithful and ever ready to aid a friend.

By way of passing the long evenings of the cold winter, the elders relate stories calculated to inspire the children with wonder, or else with a desire to emulate the subjects of their folklore. Many of their recitals have a hidden meaning, which is better discovered than indicated. The principal characters in their folklore are invested with attributes so utterly at variance with the actual nature of the creatures, that a few words of explanation may be necessary to show the unreality of their stories.

The wolverine is the most cunning and vicious creature for its size on the face of the globe. Possessed of prodigious natural strength, combined with extraordinary adroitness, it is seldom taken unawares; although of slow motion, it is never-tiring in its journeys, seeking to destroy and defile all it is unable to consume or obtain. When caught, or known to dwell in a crevice or hollow, the Indian mind can conceive of no torture too violent to inflict upon the savage brute whose ancestors and side relations are made the recipients of all the execrations that the vigor of an Indian mind can invent. Heaps of imprecations and curses are poured upon the last breath of the beast expiring under the merciless hand of its persecutors.

The hare is well know to be the most timid of quadrupeds; yet, in the Naskopie folklore it is endowed with attributes of even its arch-enemy, man, whose very footprints strike terror into the timorous beast. The stolid rock is endowed with mental properties; and the jay, with qualifications rendering him the companion of man; in their personifications jays control man, or even the most savage brutes of the forest and stream.

Morals abound in these stories, and their recital impresses a sense of pity, or, perhaps, of the ridiculous upon the hearer.

The stories that follow are written with as little difference as the respective languages will allow. Their simplicity may be amusing, but therein lies their value as ethnological studies.

II.—Examples of the Folklore of the Naskopies.

1.—*The Venturesome Hare.*

A young hare lived with his aged grandmother. They were very poor, having at times no fire and seldom an abundance of food to eat. She was too old to procure food, and the few sticks he could pick up near the tent door made but little fire to keep them warm in the tent full of holes, and which she was unable to mend, because she had no deerskins with which to patch it.

They had been several days without food and even longer without fire. The only thing that remained in the tent was a net which belonged to the young hare. He endeavored to cheer his grandmother; and so often told her such impossible things, that she paid but little attention to the wild schemes he was awaiting the day to carry out. The pangs of hunger caused him to announce to his grandmother that he would take the net and catch some fish from the lake hard by. The poor old woman was amazed at such a statement, and said, "Every day you conceive some new project, but of all, the one for a hare to catch fish is the greatest. You are aware that the hare never wets its fur. We cannot eat raw fish; and, there is no fire over which to cook them."

The hare arose early next morning and put the net in order. He then went to the lake and set it where he had often seen the fish making ripples on the water. After placing the net in position he returned to the tent and slept. On the following day he went to the net and found it so full of fish that he could not draw it ashore. Every mesh in the net held a fish and many more were swimming in the water it surrounded. The hare cut a hole in the side of the net, to allow some of the fish to escape, in order that he might be able to drag the remainder on shore. He did so, and when they were hauled on shore he found he had so many fish that he erected stages and hung the fish up to dry. A large number were put in a pile to be taken home. The net was now stretched out and mended. When it was dry, he rolled it up in a bundle and put it under his arm.

He took the fish and the net to the tent, and shewed his grandmother what he had done. She was well pleased at the prospect of food, but regretted they had no fire. The young hare replied, "Never mind. There is an Indian camp on the other side of the river, and I shall go to them and get some fire." The poor old grandmother now thought her grandson certainly insane, that he should dare to venture into the midst of an Indian camp to procure fire. She said, "My child, you know the Indian is our worst enemy, far more to be feared than the owl or hawk, or even than the fox that crouches behind the rocks and bushes along our pathway." The hare made no reply, but took his net under his arm and went to the river bank which separated the Indian camp from his home. When he arrived there he gave a shout and a number of huge whales came puffing and plunging up the river. At the command of the hare they arranged themselves so that by springing from the back of one to the other he was able to cross to the other side. He now dismissed the whales, but enjoined upon them to come at an instant's call. Just at this moment a party of Indian boys and girls came rushing from the weeds and grass that grew near the water's edge. The noise frightened the poor hare nearly out of his skin. He suddenly thought of a plan to outwit them. He sprang into the water and wetted his fur, then rolled into the sand and dust until he was covered with dirt. He now stretched himself along the ground and pretented to be dead. As the children came noisily along, one perceived the hare and threw a stone at him, remarking, "There is a dead hare, let us take it home." One of his companions said, "Do you not see that it has been drowned and the river has cast it on the shore? See how dirty it is, as though dead for several days." The boy picked it up and dragged it to the tent. He laid it down near the fireplace, in the centre of the tent, and said, "There is a hare that we got upon the river bank." An old man told one of the girls to take the skin from the hare and prepare the flesh for food. The girl did not immediately do so as she was playing with the other children. The hare was frightened so much that his heart thumped against his side and he wished that the firebrands would break and scatter the fire so that he could get a coal. He now opened half of one eye and looked about. He saw an opening only in the top of the tent, the place where the smoke goes out. The old man again told the child to skin the hare. The creature now thought its last moment had come. At the same instant, however, the fire-sticks broke, and as they fell, a shower of sparks sent one on the net which he still held under his arm. The Indian girl started to pick up the hare, whereupon the animal gave a bound through the smoke-hole and ran toward the river. The Indians ran yelling at the top of their voices, frightening the creature so badly that he forgot to call the whales, and with a prodigious bound he leaped across the stream. Then he quietly entered his tent and coolly told his grandmother: "Here is the fire."

2.—*The Indian and his Beaver Wife.*

On a bright spring morning, an Indian was walking along the bank of a large lake that lay not distant from a river. A beaver swam towards him and the Indian was about to shoot her, when she cried out, "Do not shoot; I have something to say to you." The hunter inquired of her what she wished to tell him. The beaver asked, "Would you have me for a wife?" The man replied, "I can not live in the water or eat the bark of willows for food." The beaver smiled and told him: "You will not know you are in the water if you follow me; and when you are eating of my food you will not think it is willow bark. I have a nice house to live in, and the water surrounds it all the year, but never enters it." The man then added, "My brother will search for me and will laugh at me for living with a beaver. He will never know where I am." The beaver said to him: "Take off your garments and place them with your weapons on the bank and follow me. Never mind your brother, for if he finds you he will not laugh at you." The man did as he was directed, and began to wade into the water. He soon began to swim and did not feel the water touching his body. The beaver now came back to him and they swam side by side until they reached her home near the middle of the lake. The beaver said to him: "There is my house. You will find it as good as your tent and as warm." They entered the lodge, and after they had passed two nights there his brother began to search for him. He went along the bank and discovered his clothing and gun. The brother was alarmed lest his brother had been drowned. He took the garments and returned to his tent and told his wife that he feared his brother had been drowned.

The next morning the brother informed his wife that he had dreamed that his lost brother was living in the middle of the lake with a beaver. She would have to make some new clothes for him, and he would take them to the lake and bring his brother home with him. The next day the clothes were prepared and ready for the lost brother. He directed her to tie them in a bundle and have them ready, as he would start early in the morning.

Other Indians offered to accompany him, but he told them to remain, "for if you come I cannot induce my brother to return." The next morning he started away to search for the lodge of the beaver who had his brother as a husband. He soon found the beaver's lodge and then began to drain the lake into the river, so that he could get at the lodge in which they lived.

Two children had been born to the beaver during this time.

When the water had become so low that the brother could wade to the lodge he entered the water and began to tear down the mud walls of the structure. He pounded on the back of the house and heard movement within, and thus knew it was occupied at the time.

The father told his children to go out or else they would be killed when the house fell. When they went out, the father and mother heard the uncle kill his nephews by striking them with a club. The wife knew that she also would be killed, and asked her husband to keep the skin of her right arm; and, if he loved her, they would meet again. He promised to do so, and she went out of the house. A blow on the head killed her, and the husband began to cry, when he knew that his good wife was dead. The other made the more haste to destroy the house, and in a few minutes had a large hole in the top of it. The brother asked of him, "What are you doing? The air is cold and I am freezing." The Indian replied, "I have brought more clothes for you, so that you will not be cold." The husband asked him to throw them into the lodge. The Indian now saw that his brother was covered with hair like a beaver, but asked him to come home with him to his tent, where he might live and forget the beaver. The brother consented on condition that nothing should ever be said to him to make him angry. The Indian promised that nothing should ever be said or done to make him angry. He then put on the clothes and came out. The Indian tied the beavers together, slung them on his back and they returned to their tent.

On the way they found other beavers, and the Indian killed a great many of them. Taking them home he threw them down and directed the woman to skin them.

The lost Indian asked his brother to save the skin of the right arm of the beaver which had been his wife. The brother brought to him the arm, and the husband then gave it to an old woman to skin, telling her to dry the skin and return it to him. The woman did so, and in a little while the skin was returned to the husband, who put it in his belt. The others noticed this, but made no remark. The flesh of the beavers was now cooked and they feasted long upon it. They tried to prevail upon him to have some of the meat, but he refused to touch it. At last he became hungry and they again asked him to have some of the flesh. He replied that he would eat only the meat of the male. They gave him a portion, and when he tasted it he took a second piece, which was that of a female beaver. He tasted of it, and instantly a huge river gushed from his side. The other Indians ran out of the tent to save themselves.

They looked down the rvier and saw the husband swimming away by the side of his beaver wife.

3.—*The Wolverine and the Rock.*

At the close of a pleasant summer afternoon, a wolverine was strolling along a hill-side, where grew clumps of evergreens, and at the bottom of the slope, birches and poplar trees fringed the stream that coursed idly through the valley below. Absorbed with his thoughts how to obtain his morrow's dinner, he came to a large rock which sat on the surface of the ground. Walking directly up to it, he accosted it with the remark, "Was that you who was walking just now?"

The rock quickly replied, "I cannot walk. I cannot even move from the spot where I am." The wolverine retorted, "It was you walking, for I saw you." The rock intimated in unmistakable words that the wolverine had stated falsely. The wolverine replied, "You need not speak in that manner, for I have seen you walking." The wolverine started off and dared the rock to follow him. The animal went back and with a smart blow of its paw slapped the face of the rock and taunted it, challenging it to run a race with him, or see if it could catch him. The rock replied, "Did I not tell you I can neither run or walk? But," added he, "I can roll." The wolverine laughed and said, "That is just what I want you to do." The wolverine trotted off and looked back. The rock gave a surge and slowly moved from its bed in the soil. Slowly it rolled over, toppled and turned. A plunge, and it moved down the hill-side toward the beast which, with head turned back, was laughing at the awkward motions of the ill-shaped mass tumbling behind him. The rock kept along close to the heels of the wolverine, both each moment increasing their speed—the one to escape, and the other rolling and bounding down the slope. The wolverine now found that the rock could roll faster than he could run. It began to leap over logs and stones which served to make the rock jump the faster. On they went, the beast fearing each moment would be his last, the rock plunging along to the plain below. A large log lay at the foot of the hill and over it the wolverine jumped without touching it. The rock halted for a moment, and with a bound sprang high in the air and alighted on the tail and hinder limbs of the terrified beast it was pursuing. It came to a standstill. The wolverine screamed with pain, exclaiming, "Go away; get off of me. You are breaking my bones." The rock remained firm, and replied, "You tormented me, struck me, and defied me to run after you. I shall not stir until some one removes me." The wolverine replied, "If you do not get off from me, I shall call my brothers the wolves and foxes to come and push you off." With loud shrieks the wolverine called his brothers to come.

The wolves hearing the sound of their brother's voice, stealthily crept toward the place, taking care to secrete their bodies among the bushes until they came near. The foxes slipped among the grasses and weeds, until they saw the wolves standing near a large rock. They saw their brother lying under it, and inquired how he came to be in such a predicament. The wolverine said he had been walking along the hill-side and heard the rock threaten to kill him. He stopped and asked if he had ever offended any of the rock's relations, and if he had forgotten the many favors he had

done him personally. The rock jumped from its bed and sprang after him; and, while springing over a log, he had stumbled and the rock pounced upon him while he was bandaging his toe. The wolves and foxes shook their heads and said it could never be true. The rocks of the fields were the friends to all the beasts, and they doubted his word so much that they concluded it served him right for some meanness he had done. The wolverine cried bitterly, but they gave him no help. The pain increased so much that the wolverine said to the rock, "If you do not get off from me I shall call my brothers, the thunder and lightning. They can take you off, if the wolves and foxes cannot do so." These animals tried to push the rock away, but it was so heavy they gave up the attempt.

The wolverine called to the thunder and lightning to come. A huge black cloud appeared in the south-west sky; the air was still and hot; while the crushed brute lay panting under the load on his limbs. In a moment the trees bent their heads, and the grass and bushes lay low on the ground as a gust of wind swept by. The sky became black, and the muttering of the thunder caused the wolves and foxes to slink back to the depths of the forests where they would be sheltered by friendly rocks, and the storm would pass unheeded by. The vivid lightning flashed as it sped on the wings of the wind, darting here and there its fiery tongue, blasting a tree or shattering a rock that dared to obstruct its path. It paused a moment, when nearing its brother, the wolverine, and perceiving his misfortune, it rushed back to gather force; then, with a dash, it struck upon the rock and shattered it into a thousand pieces, while an appalling burst of thunder announced the release of the wolverine. The flying pieces of rock tore the skin completely from its owner's back; and, as the wolverine gathered up the shreds of his garment, he shouted to the retreating lightning, "You might have struck the rock easier. You have caused my coat to be torn to pieces." The thunder laughed and the lightning flashed, as they sped on their journey down the plain.

The naked wolverine picked up all the pieces of his coat and said, "Well, now, I must go to my sister, the frog, who dwells in the swamp, and get her to sew my coat." He repaired to the swamp at the head of the plain, and there found his sister, the frog, sitting on the bank of the pool that was her home. The frog was amazed at the pitiable condition of her brother, and gladly consented to mend his garment. The wolverine lay down to take a nap while she was sewing. After awhile she woke him with the good news that the work was finished. He took the coat, looked at it, saw that the stripes had been put on the wrong way. He was so angry that he slapped her ears and knocked her headlong into the pond. He now started to the home of his sister, the mouse, who dwelt on the hill-side.

Arriving at her home he found the tiny creature at the door ready to welcome her big brother. She laughed at the grotesque pattern of his coat, and inquired, "Who sewed your coat?" The wolverine replied that his silly sister, the frog, had put the pieces together in that manner, and that he now wanted her, the mouse, to sew it as it should be. The mouse set to work and in a short time had the coat sewed so that all the brown pieces were on the sides and the black was on the back of the coat. The wolverine was so pleased with his sister's work that he said, "You have sewed it very well. You shall live in the green grass in the summer and in a grass house for the winter." He put on his coat and walked away, determined never to speak again to a rock.

III.—The Trading-station of Fort Chimo.

Fort Chimo was established as a trading station by the Hudson's Bay Company about the year 1828, and continued until 1841, when it was abandoned, and reëstablished in 1866. It had a precarious tenure, during the first score of years, chiefly on account of the dangers of navigating the waters of Hudson Strait and Koksoak River, on whose right bank the place is situated, some twenty-seven miles from the mouth of that stream, and at the head of navigation for large vessels.

About a dozen log structures covered with boards, in most instances white-washed, are arranged upon no definite plan, although an attempt has been made to construct them so as to form three sides of a square, the fourth side being open to the water.

The population is exclusively that of the servants of the Company, several of whom have taken native (Innuit) wives, and will soon show what could not be seen previous to 1866. Before that time there were no half-breeds at the place, and the oldest of those there now are from twelve to fifteen years of age.

The station is supported by the yield of furs from the district. The capture of the white whale is undertaken, and from sixty to two hundred are secured annually. The skins of these marine mammals are converted into durable leather, nearly impervious to water. About one hundred and twenty barrels of porpoise and seal oil are exported. The salmon and trout fishing, which takes place upon the river yields the greatest revenue. The freshly caught fish are taken to a vessel having a refrigerating power by a dry-air process, and there quickly washed and laid in crates stored in the hold. This cargo varies from twenty-five to fifty tons per annum. The great number of reindeer in the vicinity of the station affords the Company about 2,200 dressed skins of those creatures for exportation.

The decrease in the size of the salmon, taken now for over six years, has necessitated other streams being visited; and, the fitness of locating an outlying station, as a relief post to the principal station, was wisely determined on. A new station, accordingly, was established in September, 1884, on George River, and named Fort George. This station had been previously erected, but the peculiar vagaries of the fur-trader compelled its abandonment before it could develop the resources of its surroundings.

Fort Chimo and Fort George have the honor of being the farthest permanent dwellings of white men to the north on the mainland bordering the Atlantic.