

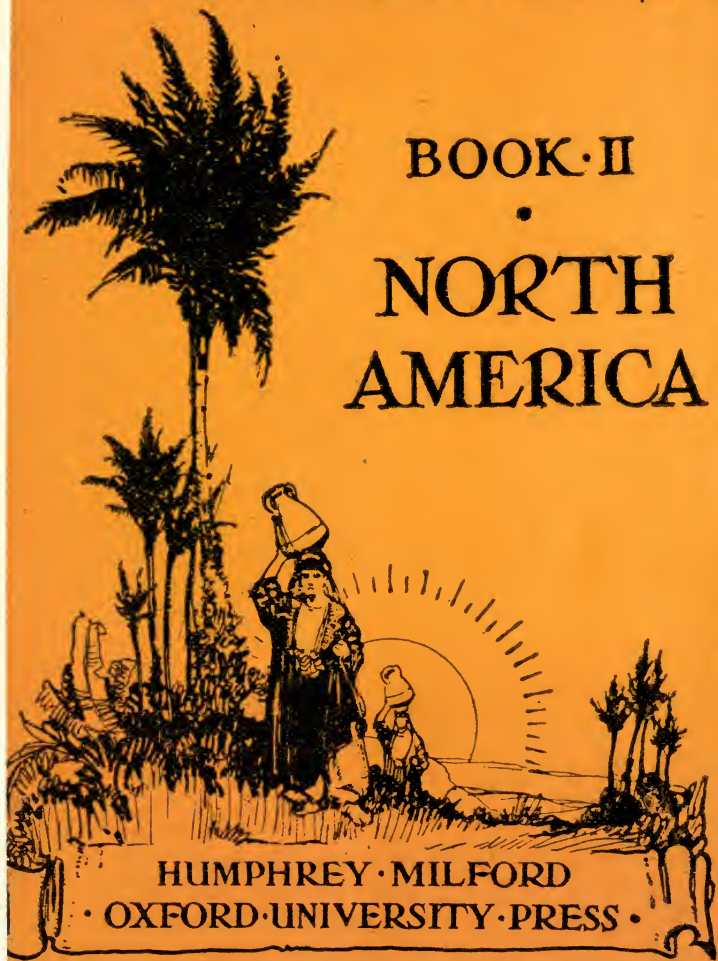
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NATIVE · RACES · OF  
THE · BRITISH · EMPIRE

▼ BY · W · D · HAMBLLY ▼

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NORTH  
AMERICA



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*Native Races of the British Empire*

THE NATIVE RACES OF  
BRITISH NORTH AMERICA



NORTH AMERICAN INDIAN CHIEF.



# THE NATIVE RACES OF BRITISH NORTH AMERICA

BY

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(RESEARCH DEGREE, OXON.)

OXFORD DIPLOMA IN ANTHROPOLOGY

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## P R E F A C E

**D**URING recent years there has been a very happy tendency to change the nature of geographical teaching from a monotonous memorising of the names of natural features to a subject of living interest.

In the endeavour to effect this change there has been a serious omission in our failure to appeal to natural interests of children by making the human element a central feature of geographical work.

A study of the picturesque lives of native races of the British Empire is an absolute essential if the teacher wishes to impart the appropriate colour and setting to a subsequent course of economic, regional, and political geography.

The sharp contrast between European beliefs and customs and those of primitive people is in itself an incentive to study and interest. In addition to this, a sympathetic understanding of the many native races who are controlled by English statesmanship is necessary for the material and moral progress of dominions in the British Empire.

W. D. HAMBLY.



# CONTENTS

## CHAPTER I

	PAGE
THE COUNTRY AND ITS PEOPLE . . . .	9

## CHAPTER II

SOME OCCUPATIONS OF INDIAN TRIBES . . .	16
---	----

## CHAPTER III

SOCIAL LIFE AMONG INDIAN TRIBES . . .	22
---------------------------------------	----

## CHAPTER IV

THE SOCIAL LIFE OF THE ESKIMO . . . .	28
---------------------------------------	----

## CHAPTER V

THE ESKIMO AS A HUNTER . . . .	36
--------------------------------	----

## CHAPTER VI

TALES TOLD BY THE ESKIMO . . . .	52
----------------------------------	----







# NATIVE TRIBES OF BRITISH NORTH AMERICA

## CHAPTER I

### THE COUNTRY AND ITS PEOPLE

THE "Old World" was startled in 1493 by the great navigator Columbus, who returned with wonderful narratives concerning the "New World" of North America, whose native population he called "Indians" because, strange as it may seem to us, he thought that by sailing west he must come to the land of India. At the present day scientists are at a loss to account for the origin of Eskimo and North American Indian tribes; sometimes the former are connected with the European cave dwellers, who did such beautiful work in bone and ivory toward the end of the old Stone Age. Whatever may have been the origin of countless numbers of Indians, comprising hundreds of tribes, we may be certain that they had inhabited the continent from a very remote period, for in very deep old layers of soil one may find stone axes and arrowheads, which are side by side with human remains and the bones of extinct species of the horse.

Not one little book, but many large ones, would



be required in order to give an account of all the Eskimo and Indian tribes of British North America, to say nothing of the vast numbers of tribes watched over by the United States. So we shall have to content ourselves with a glimpse at the lives of a few tribes inhabiting country which lies between the extreme north of North America and a boundary line passing from the south of Vancouver Island through the Great Lakes, to the south of the St. Lawrence estuary.

Eskimo tribes on the west coast of Greenland are under Danish rule, while Eskimo and Indian people of Alaska are subject to control by the U.S.A. Hence we shall concern ourselves chiefly with the "Central" Eskimo of Hudson Bay, Baffin Land, Davis Strait, and Labrador; while with regard to Indian tribes we may select just a few of those which lie wholly, or to some great extent, within British territory.

Although Eskimo tribes are to be found from Behring Strait to Greenland, and Indians anywhere between Vancouver Island and Newfoundland, the appearance of peoples in widely separated tribes is very much the same. All the Eskimo are short of stature (average height 5 ft. 2 in.), well built and sturdy, while the skin colour is a dark yellowish brown, not unlike the shade that characterises the Southern European. In some respects the Eskimo is not unlike an inhabitant of Mongolia, for at once a traveller would notice the broad face, high cheek bones, straight black hair, and oblique eyes. The head of an Eskimo is long in proportion to the breadth, and the very high vault enables a

student to pick out an Eskimo skull from a great number of those belonging to other races. The North American Indians, too, are very uniform



A NORTH AMERICAN INDIAN.

in appearance, and a native taken from one place could easily be mistaken for an inhabitant of some region far away; for in almost all cases there is the broad face, long well-shaped nose, and pointed

chin. To speak of a "Red" Indian gives quite a wrong impression, for the skin is of a coppery brown, with a kind of underlying red tinge. The hair is usually long, straight, and black, but in British Columbia, and amongst the Déné, a reddish shade of hair is not uncommon, while among Salish tribes of the Pacific Coast the hair may be wavy or slightly curled.

Of all the native tribes of British North America the Eskimo have by far the hardest and most unpleasant life, because they have no vegetable foods, cannot practise agriculture, and are entirely dependent on the products of hunting expeditions, which for nine months out of twelve are undertaken in bitterly cold weather, and among dreary wastes of snow. Indians such as the "Haida" of Queen Charlotte Islands, the "Kwakiutl" of Vancouver, and some of the "Salish" and "Déné" tribes of British Columbia, are most fortunate on account of a warm temperate climate and an abundant supply of various animal and vegetable foods.

To the west of the Rocky Mountains lies a hilly, well-wooded country, abounding with game such as deer, foxes, bears, hares, beavers, squirrels, while birds are plentiful, and delicious salmon may be obtained from the Fraser River and its tributaries. Of all trees the cedar has been most useful to the coastal tribes, for it is to them what the cocoa-nut palm is to the people inhabiting the South Sea Islands. From the wood of cedar trees, houses and canoes are made, while clothing may be manufactured from the inner bark; and there is no part of this useful tree which is not put to some good

purpose. Basket work is very cleverly woven with strands of different colours representing geometrical patterns, people, and objects. It may be thought that the outlines of human and animal figures are



BASKET-WORK HAT: WHALING SCENE INWOVEN.  
WOOTKA SOUND, N.W. AMERICA.

too stiff, but one must remember that the rigid nature of the basket work compels the worker to make straight lines.

Some drawings of animals are provided with human, or almost human faces. This is done, not because the worker is unskilful, but because he

believes that spirits of his ancestors may dwell in animals. Therefore the human and animal features are combined in sketches, tattooing, and masks.

Very different from British Columbia is a vast stretch of country from the eastern slopes of the Rocky Mountains to the shores of Hudson Bay. Here are to be found many branches of the Déné Indians under the names of "Beavers," "Dog Ribs," and "Yellow Knives," who have figured in many a story of breathless adventure; and it is with this snow-clad trappers' country that Jack London has dealt in several of his novels. On the southern shore of Hudson Bay the Algonkin Indians have come into contact with Eskimo peoples, but nowhere are the two very friendly. To the south of the Algonkins are the Lakes Superior, Erie, and Ontario, in which region live the remnants of such important tribes as the Huron, Iroquois, and Mohawks; the last named have been the heroes of many a story book. In the year 1858 all Indian tribes came under the charge of a special department of the Dominion Government, which set aside certain localities for their use. Naturally the natives changed very rapidly when in contact with Europeans, so that to-day they are not the wild people described by such travellers as Fraser, Vancouver, and Mackenzie, who explored the North-West Territories between the years 1793 and 1808. Indian dress, weapons, canoes, carving, religious songs, and dances are still extremely common, and in the United States there is a special department of the Government concerned with the

publication of books describing the lives of Indian tribes.

Mr. C. Hill-Tout, who has spent much time in observing the Indian tribes of the Pacific Coast of British North America, says : " There is no doubt in my mind that the present Salish population of about 12,000 does not represent nearly a fifth of the population of this stock at the time of Simon Fraser's visit to them. One tribe alone, the 'Lukungen,' whose settlements are at the south-eastern end of Vancouver's Island, was estimated in 1859 to number 8500. To-day they could not muster 200, or less than one-fortieth of their former numbers." . . . " That dying race the Haida of Queen Charlotte's Islands numbered, in 1840, 8328. Twenty years ago that number had dwindled to 2000, and to-day the native population of these small islands is about 700." Perhaps it is safe to say that the total native population of British North America is only one-tenth part of what it was a hundred years ago. Alcohol, small-pox, and pneumonia have caused a heavy death rate, in addition to which the easier lives, and the adoption of a good deal of European clothing, have made the natives less robust, and therefore an easy prey to all forms of sickness.

## CHAPTER II

### SOME OCCUPATIONS OF INDIAN TRIBES

AT many points along the shores of British Columbia the traveller may notice the large strongly-built dwellings of the coast Salish, who are experts in splitting stout logs from the cedar tree by means of implements made from the horns of the elk and wood of maple trees. Such large dwellings, some of which had a length of over 200 feet, were, of course, occupied by more than one family, and as a rule there were at least half a dozen hearths, each belonging to one of several closely related families who occupied the same large dwelling. The interior of the building was divided into rooms by curtains manufactured from reeds or grasses; temporary screens of this kind were easily removed when the whole room was required for winter dancing festivities, which were generally connected with religious beliefs. Extending all round the walls of the hut was a low platform, which, covered with skins and blankets made from hair of dogs and mountain goats, served as a most comfortable bed, while on its under side could be stored dried fish, roots and berries collected during summer, and vast quantities of fir cones and firewood. Such stores were frequently hidden in



the forest, for years ago, before the Canadian police were known, large bands of fierce Indians, named "Kwakiutl," from Vancouver Island preyed upon the quieter coast Salish, carrying off their women, children, and stores. Even now, says a missionary named Father Morice, the Déné are afraid of the fierce, warlike tribes who paddled their long canoes for many miles up the Fraser River.

The only pieces of furniture worth mentioning are large treasure chests constructed from planks of cedar firmly held by wooden rivets, so that the joints are quite watertight. Such boxes held blankets, costumes worn at dances, and other treasures, of which a chief owned a vast supply.

Salish tribes of the interior had two sets of dwellings, a heavy timber one for winter use, and for summer a light cool structure made by stretching mats over a wooden framework. A similar summer habitation is made by the northern Déné tribes, whose pointed tent has the appearance of a true Indian "wigwam," and at the present time an encampment of these tribes has the same appearance as it had a century ago, when visited by the great explorer Sir Alexander Mackenzie.

Of equal importance with the building of houses is the manufacture of clothing, for which all Indian tribes have an abundance of raw material obtained during hunting excursions. The moose—which by the way is a domestic animal and beast of burden among the northern Déné—furnishes a good hide, which along with deerskin can be made into strong trousers and leggings, or into shoes named "moccasins." Blankets, forming a covering for

the shoulders and body, are made from wool of the mountain goat, and in some cases, down from ducks is interwoven with the fabric, which is made by use of the old-fashioned spindle. Among the interior Salish a man usually possesses a shirt, trousers, leggings, moccasins, and cap. The shirt and trousers are generally made ornamental by fringes of deer-skin, while to the moccasins are added dyed porcupine quills, goose feathers, or horse hair. Winter socks are made from skins of the bear, buffalo, or deer, but in summer these are replaced by lighter socks, manufactured from grass and cedar bark. Small animals, such as the fox, lynx, hawk, and beaver, furnish material suitable for caps, and among the "Thompson" Indians a man always made a cap from the covering of what an Indian calls his "totem," that is, an animal which he believes to be his own special friend and helper.

The summer dress<sup>1</sup> worn by women did not differ much from that of the men, save that it was longer, and usually ornamented with claws and teeth of the beaver. A chief's dress was very elaborate, and the most interesting part of his costume consisted of a cap made from the hair of women from noble families. Most boys are acquainted with tattooing, which is very common amongst soldiers and sailors nowadays. A favourite Indian pastime was the tattooing of figures representing animals; and sometimes the chin, forehead, or cheeks would be ornamented with tattooed designs of some animal,

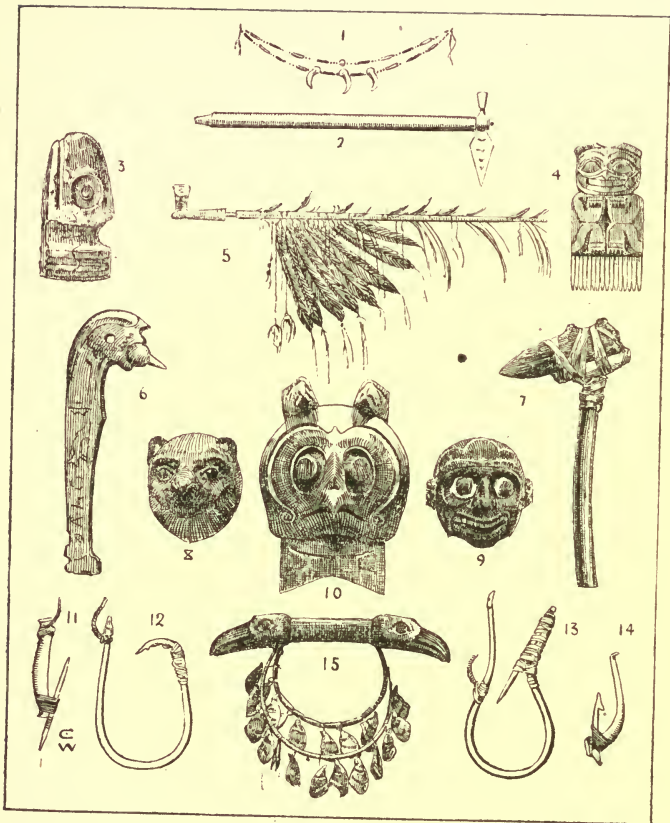
<sup>1</sup> For details of customs which still survive, also for information concerning practices which have fallen into disuse, see books recommended for the teacher's reference library.

usually the "manitou," or creature which a boy selected for his companion and guardian through life.

A good many occupations are connected with the food supply, and everywhere near the coast or the banks of Fraser River there are Indians busy catching, cleaning, drying, and extracting oil from fish, among which the salmon is most prized. Gathering quantities of roots, berries, and nuts is a favourite occupation with women and children, who are made responsible for laying in large quantities of vegetable food for winter. While men are occupied with hunting and fishing, women collect roots of the cedar tree, and from the bark of these baskets of varied patterns are neatly manufactured. Human and animal designs are interwoven with pieces of coloured fibre in such a way as to give an ornamental effect, though the Indian's idea is not merely decoration, but a desire to portray the animal helpers which he holds in reverence. Very light vessels may be made from bark of birch and spruce trees ; some hold several gallons, and may be held on the back by leather thongs, one of which passes round the forehead of the carrier. Canoes of birch bark are so light that they can be carried across land for several miles, and travellers have many times crossed from Hudson Bay to Vancouver chiefly by use of these light portable canoes.

The manufacture of bows and arrows is an important undertaking, for on these the hunter's life and food supply entirely depend. Very great care is taken in providing a bow string which will not be affected by damp, and after threads of sinew have been neatly plaited into one strand, the whole is

rubbed with glue from the sturgeon, or perhaps with gum from the black pine tree. Some tribes provided the end of the bow with a sharply pointed stone, so that the implement could be used as a thrusting spear when an animal came to close quarters, and the hunter had not time to fit another arrow. Willow and mountain maple are tough, elastic woods suitable for the bow, which is always strengthened by a layer of sinew, cherry-tree bark, or snake skin, which is glued to the wood. Barbed and leaf-shaped arrow or spear points are used for hunting and warfare. Rock crystal, quartz, and a hard, dark, shiny stone named obsidian are most serviceable for weapons; poison made from fangs of the rattlesnake is used as a varnish for these stone arrow points, so the hunter must be very careful that he does not scratch himself when fitting an arrow to the bow. Metal plays an ever increasing part in the Indian's outfit, but there are still many knives, daggers, war clubs, spears, and tomahawks, in the manufacture of which sharpened stone is employed. "Tomahawk" means a skull cracker, and no better name could have been employed, for this implement pecks out a little circular hole in the skull, and many graves have been opened in which the skeleton shows plainly by what instrument the fatal blow was delivered. No stone implement is more prized than the hammer, which takes a great deal of chipping and rubbing from hard stone. During long evenings men will sit round the fire talking and polishing their hammers, merely rubbing with the palms of the hands; the implements take a very smooth gloss, and are handed down from father to son for many generations.



NORTH AMERICAN IMPLEMENTS, WEAPONS, ETC.

1. Necklet of Wampum (shell) and bear's claw.
2. A pipe-tomahawk.
3. A stone club-head.
4. Wooden comb representing a beast.
5. A peace-pipe.
6. A spiked tomahawk (skull cracker).
7. A stone-bladed axe.
- 8, 9, 10. Wooden masks from Vancouver Island. These represent the spirits of a beaver, a cannibal, and an eagle; they are worn during dances held in honour of these spirits.
- 11, 12, 13, 14. Fish-hooks. No. 11 is made of stone and wood; No. 12 is tipped with a bird's claw; No. 13 is for halibut, and is tipped with bone; No. 14 is wood tipped with bone.
15. Rattle of puffin beaks used in dances by the Haida of Queen Charlotte Islands.

## CHAPTER III

### SOCIAL LIFE AMONG INDIAN TRIBES

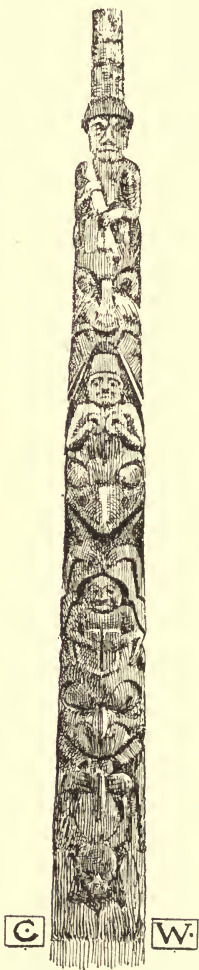
EVERY boy is familiar with the arrangement of Boy Scouts, who name themselves the "Beavers," "Lions," "Bears," or "Eagles"; and, strange to say, there is a similar practice among many savage peoples in America, Australia, and the Pacific region, though primitive tribes have many strange beliefs which we do not hear of among boys who take animals as their emblems.

One of the Déné tribes is divided into halves, the people of one division being "Bears," while the others are all "Birds." Now it is so ordered that a man or woman of the "Bear" division may not marry any one from his or her own half of the tribe; a person belonging to the "Bears" must always marry into the "Bird" clan, and an individual in the "Bird" division must select a partner from the "Bears." The Indians cannot explain how this order originated; they say it always has been so and must remain. Some go so far as to declare that animals, who were their ancestors, ordered this tribal division, and laid down the rules for marriage. The missionary, Father Morice, tells us that among another Déné tribe named "Carriers," there are four of these animal clans, namely, the Grouse,

Beaver, Toad, and Grizzly Bear. People of the Grizzly Bear clan think that they themselves, also their ancestors, are closely connected with the Bear in some mysterious way. They respect the animal, and apologise to him when it is necessary to kill him in order to get food and clothing. The bear is thought to have a spirit which would haunt the "Bear" clan if the animal were not treated respectfully. Some Indian hunters who will have no respect for an animal belonging to some other clan, sit by the dead bear, their own totem animal, and smoke the pipe of peace, which implies that there is a good feeling between the hunter and his dead bear, whose spirit will not take revenge.

In addition to this animal "totem," which serves as a badge for the clan, a boy always has his own special personal "totem," which he obtains in the following way. At the age of fourteen he is subject to very harsh treatment, being beaten frequently, and driven to bathe in cold water on winter mornings. Then there is among some tribes a "sweat-bath," which a boy enters in order to perspire out all his badness, while starvation and solitude in the woods are thought to be necessary before a boy is turned into a man who can have a "totem" animal. It is during this starvation and fasting in the woods that the boy dreams of some animal, or, as he puts it, "the ghost of the animal comes to him while he is asleep," and the first creature which appears is his "totem," to whom he prays when in danger and trouble. The youth must rise at once, and after killing one of his "totem" animals, he makes a little bag which is worn like a charm round the





TOTEM POLE, 38 FT. HIGH,  
HAIDA, QN. CHARLOTTE  
Is. (now in Brit. Mus.).

neck. Should this "medicine bag" be lost, the youth is disgraced until he has killed an enemy, and stolen his opponent's skin bag. A chief may have more than one "totem" animal, and outside a house, say of the Haida Indians, one may see a high pole on which are carried the portraits of totem animals belonging to all who dwell within the hut. Tattooing portraits of "totem" animals on the hands and face is very common, especially among the Haida of Queen Charlotte Islands.

Winter dances in honour of animals are very common, and at these festivities, masks in the form of animals are worn, while people caper round in imitation of the movements of their own particular totem. A very important social gathering among Salish tribes is named "potlatch," at which presents of great value are given away by a chief who wishes to become very famous. People crowd to the top of the long cedar-wood huts, and for

days there is a distribution of skins, horses, clothing, blankets, canoes, and every other form of wealth. About twenty-five years ago a great chief of Vancouver Island gave a "potlatch" to 2500 persons from different tribes. The guests were feasted for over a month, and the savings of five years were distributed; so no wonder the chief who is wealthy and a great warrior readily becomes the judge and lawgiver in Indian society.

Slaves, usually people taken in war, were at one time common, and very miserable was their lot, for they were regarded as being no better than dogs, and any man might put his slaves to death for a trifling offence. Mr. Hill-Tout, who knows the Indians well, says: "Slavery has, of course, been abolished since they came under our rule, but the descendants of those formerly slaves are still looked down upon and despised by the other Indians."

The North-Western tribes had no belief in a Supreme Being, or in God Who made the universe, though they did think of a soul, spirit, or ghost which could survive after the body was killed. Not only people, but animals, and even weapons and articles of clothing, were thought to have a ghost which went to some other world when the creature was killed or the article broken. The Thompson Indians were very much afraid of the spirits of deer, and they always took care to bury with respect all such parts of the carcass as were not required. One way of keeping friendly with the bear spirits was to hang the skull of the animal on a tree, and all who took part in the ceremony

were expected to join in a chorus praising bears, while each performer was expected to paint his face. The "medicine man," "shaman," or shall we say priest, is most important among Déné tribes, for this peculiar person goes into a deep sleep or trance in which he is supposed to visit the world of spirits, who tell him how to cure sick people. So clever is the "shaman" thought to be, that he is held quite capable of chasing a soul which has left the body, and when the truant soul is caught, he goes through a performance of returning it to the dying person. A man who is very ill indeed will sometimes recover just because he has such great faith in the medicine man, whose power he trusts absolutely.

Burial is performed in various ways: the body may be left on a staging concealed in the boughs of a tree, or the tomb may be a hut which was specially constructed for the dying person, or perhaps his remains are cremated. Whatever method is adopted, there is always the greatest fear of death and a return of haunting spirits, which can be kept away only by the observance of certain superstitious practices. The mourners must not eat meat for several days, then they are not to cut it with a knife. The encampment where death takes place is sometimes deserted, and what is most important, the name of the dead must not be mentioned, for the ghost may think he is called if he hears his name.

Social gatherings are made happy by the narration of stories which refer to the lives and adventures of animals. Here is one concerning a sea-gull and a raven: the former bird is credited with having

kept daylight in a large box until a raven induced him to open the lid. After lighting torches and searching the seashore, the raven returned carrying prickly eggs of the sea urchin, which he strewed before the house of the sea-gull. Next day he made a call on the sea-gull, and found him in bed with his feet full of prickles, which the raven volunteered to take out with a knife. When the operation was in progress, Master Raven said: "You must open the lid of your box and let out some daylight, for I cannot see what I am doing." So the gull opened the lid a little way, and the visitor continued taking out prickles from the sea-gull's feet. At last the little bit of daylight was exhausted, and once more the raven asked for more light in order to continue his work. Very reluctantly the sea-gull opened the lid of his "daylight" box, but on this occasion the raven was too quick for him, and forced the lid right open, with the result that daylight rushed out, spread all over the world, and could not be gathered in again.

Sea-gull was very much distressed, bitterly he cried, and to-day the Indians say that sea birds flit along the shore, uttering their plaintive cries because of the trick played by the raven so many years ago.

## CHAPTER IV

### THE SOCIAL LIFE OF THE ESKIMO

LONG before daybreak the Eskimo housewife rises, and at once supplies the lamp with a new wick and more blubber ; and while the breakfast of seal's flesh is being prepared, the hunter removes the block of snow constituting a door ; then, making his way along the under-snow passage where the sleeping dogs lie, he emerges into the open, at which point a piercing Arctic wind greets him. The sledge is cut loose from its ice fetters, and the dogs are harnessed ready for an immediate start.

The women who stay at home are occupied in making boots and clothing by sewing skins of the seal, reindeer, or walrus ; children and puppies have to be fed and played with ; then, of course, there is the hunter's evening meal to prepare : the raw liver of a seal caught during the day is regarded as a great delicacy. A strange superstition demands that women shall do no work while the spoils are being unloaded from the sledge, for it is thought that the supreme goddess Sedna, who created all sea animals, will be extremely angry if some mark of respect is not shown to her dead creatures. Seal and walrus soups constitute the

first part of the evening meal, but of these the women do not partake, and as a rule they share only in the last course, consisting of large quantities of frozen meat. The soup is generally passed round in a large horn cup, from which each takes a drink, a proceeding which is followed by the introduction of a large mass of meat that is passed round and bitten by each in turn. A person retiring to rest always takes the precaution of leaving meat near the snow couch, so that he may refresh himself if awake during the night. The Eskimo are, of course, hunters and nothing more;



AN ESKIMO MAN.

upon animal life they depend entirely for food, clothing, weapons, and locomotion; the cold is intense, the hours of work long and laborious, so it comes to pass that enormous quantities of animal food are essential.

An American explorer who spent many evenings

with the Eskimo, who are very hospitable, says: "The men visit one another and spend the evening in talking, singing, gambling, and telling stories. The events of the day are talked over, success in hunting is compared, the hunting tools requiring mending are set in order, and the lines are dried and softened. Some busy themselves in cutting new ivory implements and seal lines. . . . During these social visits the host places a large lump of frozen meat and a knife on the side bench behind the lamp, and every one is welcome to help himself to as much as he likes. The first comers sit down on the ledge, while those entering later stand or squat in the passage. When any one addresses the whole assembly, he always turns his face to the wall, and avoids facing the listeners." The young children are not required to go to bed early, so they have a good time playing on the snow couches, which are covered with skins.

"The women sit on the bed in front of their lamps, with their legs under them, working continually on their own clothing or on that of the men, drying the wet foot-gear and mittens, and softening the leather by chewing and rubbing. If there is a litter of pups, it is the women's business to look after them, to keep them warm, and to feed them regularly. Generally the pups are put into small harness, and are allowed to crawl about the side of the bed, where they are tied to the wall by a trace."

Games, such as cat's-cradle and gambling with dice, are numerous; there is no money among the Eskimo, trade is by barter, so when gambling, the



stakes are articles of clothing, weapons, and food. Several summer games are played with a ball of deerskin, which is thrown among players, who keep it in motion by means of whips or blows from the hand, the object frequently being to prevent the ball from touching the ground ; meanwhile various merry little songs are sung. Toy sledges, kayaks, bows, and dolls are very popular with the children, who soon make a wooden figure clad in a little pair of deerskin trousers, which are a good imitation of the clothing of their own parents.

Winter, during which all bays and inlets are frozen, is a good time for visiting friends, because a sledge journey over the ice is a very easy means of travelling many miles. A journey of 100 miles is not uncommon, and when so great a distance has been accomplished, the visitors make a long stay of almost a year, though it is understood that they must help readily with all the hunting and domestic work. During the great war "communal kitchens" were established in many places, and it is thought that by having one central cooking-place there is a great saving in food, fuel, and labour. The Eskimo have a similar arrangement in their summer encampment, where each family in turn will take a whole day, during which they are responsible for the collection of fuel and the cooking of food for the whole encampment. When the meal is prepared, the master of the duty household shouts "Ujo ! Ujo !" (boiled meat), and the hungry Eskimo emerge from their huts, each man carrying a large knife with which he cuts a portion for his family.

The education of Eskimo children consists entirely of learning the occupations which will have to be undertaken in later years. Girls practise sewing and preparation of skin garments, while very young boys accompany hunters, and soon become expert in the management of dogs, fishing tackle, and hunting appliances of every type. As soon as a boy shows that he is able to support a wife, he is at liberty to marry; and though adults frequently arrange that certain children shall marry when grown up, these early contracts are not binding, and there is a good deal of freedom in choosing a wife or husband. In general the husband goes to live with his wife's parents, and so becomes one of the family, which he must help to support; if the suitor comes from another tribe he may not take his wife to his own people, but is expected to settle with her kindred. After the death of his wife's parents a young man may live where he pleases, but he must always be kind to his wife and treat her well, or she is free to leave him and marry some one else.

Children are affectionately treated, and according to one traveller are "never scolded or whipped." Sometimes it has been said that people of certain tribes kill their children; such a dreadful proceeding is extremely rare, and happens only when food is very scarce. The Greenland Eskimo say that if a child were killed, its spirit would come back to haunt them. Some people are unable to provide food for the children, then the youngsters are adopted by a relative or friend. Among the Eskimo there are no slaves, some reasons being that time is fully

occupied in hunting; journeys are difficult, also the Eskimo are naturally peaceable and kind, so it comes to pass that warfare is almost unknown, and captives are not taken. Servants there are, usually cripples or unfortunate men who have lost their dogs, sledges, and hunting apparatus.

The Eskimo have some religious ideas concerning a good spirit "Sedna," to whom they pray for success in hunting. This goddess is supposed to have created all animal life, and her special care is the protection of Eskimo people, who have many stories and legends concerning the goodness and bounty of their protectress. Almost all people believe that there is some part of a man which lives after the body is dead, and the Eskimo are no exception to the general rule, for they have distinct ideas of heaven ruled over by Sedna. As a matter of fact, there are thought to be four heavens, or at any rate four stages through which the soul has to travel before it reaches the "good land" where it will be for ever happy. Some people are not good enough to go to the "good land" where summer is continuous, so they wander about in the first three stages of the journey; and so low is the roof of each of these first stages, that a man has to bend very low all the time he is travelling.

The Eskimo have some very clear rules for the division of game and the restoration of lost property to its owner, but there are no kings, chiefs, judges, or law courts, so justice and punishment are in the hands of the whole settlement. Murder is not common, but when it does occur there is a terrible blood feud between the two families, and thirst

for revenge may continue for many, many years, unless the murderer, or one of his relatives, is killed as a punishment for the crime.

Animals, and even lifeless things, are thought to have a spirit which goes to some sort of heaven, so we understand why a hunter's property is buried with him ; his relations think he will need it in the next world. A very wonderful man among the Eskimo is a person whom they call " angakok," a priest or " medicine man," who goes through some very strange performances, during which he claims to have a talk with ghosts who tell him how to cure diseases, or in what way some misfortune can be averted. Dr. Boas tells us that : " The lamps being lowered, the ' angakok ' strips off his outer jacket, places the hood over his head, and sits down in the back part of the hut, facing the wall. He claps his hands, which are covered with mittens, and shaking his whole body utters sounds which one would scarcely recognise as human." After this performance he pretends to summon to his aid the spirit of an animal which is supposed to be his particular helper and guardian. Then all in the hut join in a chorus, following which the patient is questioned : " Did you eat when it was forbidden ? " " Did you work when it was forbidden ? " and perhaps the sick man is obliged to admit that he has broken some tribal law. The " angakok " may impose some rules on the whole community ; perhaps he forbids every one to eat the flesh of the deer, or he may command a general cleansing of the hut ; some orders are very sensible, others just foolish and superstitious.

Perhaps the efforts of the medicine man are all in vain, and when death seems certain the patient is carried to a small skin tent or snow hut, where he is left alone to die; for if death should occur in the ordinary dwelling, everything within would have to be broken and thrown away. The Eskimo are terrified of a dead body, but the dying person is said to be very courageous, and not at all unwilling to leave this world; one young girl asked for some tobacco and meat which she wished to take to her mother, who had died a few weeks before.

The body, wrapped in deer skin, is buried at once, and if the season is summer, a pile of stones is erected, great care being taken that these do not rest over the body, for their weight would be thought to hinder the journey of a soul in the next world. Evidently the Eskimo believes that life in the next world is very like existence here, for with a man is buried a variety of hunting implements; a dead woman requires pots, lamps, and knives; while toys are always placed with the body of a little child. The nearest relatives always pull the body to the burial-ground; dogs may not be used on such solemn occasions, and the sledge used must always be left by the grave. Silently the friends return to their hut, where for three days and nights they mourn for the dead person.

Sitting around their tiny lamp, the Eskimo hear the raging of the storm, and with awe listen to the terrible noises of shrieking winds or crunching ice. For these are said to be the voices of spirits who knock wildly at the huts and pursue the dogs; terrible is the fate of a poor Eskimo who falls into their grip.

## CHAPTER V

### THE ESKIMO AS A HUNTER

THE Algonkin Indians were so disgusted with the habits of life adopted by the Innuït, that they called them "Eskimo," a name which means "eater of raw flesh." It would be difficult to find a much better description, for so barren is the snow-clad country, and so intense the cold, that the Eskimo has no opportunities for practising agriculture; neither would vegetable food sustain life in this inhospitable region.

The fatty diet is obtained chiefly from the seal, whale, and walrus, while the reindeer, together with an abundant supply of sea birds and fish, furnish food and clothing. An encounter with polar bears is not looked upon as a regular part of the hunter's life, and a successful combat with one of these animals is an event talked about during many a long winter evening. So proud is the hunter, that he tattoos himself with special marks indicating how many whales or polar bears he has taken; one great hunter had across his chest tattooed marks in the form of the flukes on the tail of a whale. These showed that he had killed seven of these creatures; and such was the pride of his wife, that she had tattooed herself in the same way.

Seal hunting is perhaps the most common means of obtaining a large supply of food and material for clothing, and usually the animal is harpooned, though the method of capture depends on the season of the year and the condition of the ice.

The shaft of the harpoon, to which a line is attached, is made of wood, strengthened by a thong of reindeer hide. The head consists of a sharply pointed piece of ivory, probably obtained from the tusks of the walrus; and in order that the sharp point may detach itself in the wounded animal, the head fits very loosely in the shaft, to which it is fastened by a strong thong of reindeer sinew. The floating wooden shaft, to which a bladder is fastened, is plainly seen each time the wounded animal comes up to breathe. The whole proceeding has been described by Dr. Boas, who says :

“When the day begins to dawn, the Eskimo prepares for the hunt by gathering his harpoons and harnessing the dogs to the sledge. The harpoon line and the snow knife are hung over the deer’s antlers, which are attached to the hind part of the sledge, a seal or bear skin is lashed upon the bottom, and the spear secured under the lashing. The hunter takes up the whip, and the dogs set off at a great pace for the hunting ground.

“Near the place where he expects to find seals, the hunter stops his team and takes the implements from the sledge, which is then turned upside down in such a way as to prevent the dogs from running away. A dog with a good scent is then taken from the team, and the Eskimo follows his guidance



until a seal's hole is found. In winter it is entirely covered with snow, but generally a small elevation indicates the situation. The dog is led back to the sledge, and the hunter examines the hole to make sure that it is still visited by the seal. Cautiously



ESKIMO SEAL HUNTER WAITING AT BREATHING HOLE.

he cuts a hole in the snow covering and peeps into the excavation. If the water is covered with a new coat of ice, the seal has left the hole, and it would be in vain to expect its return. The hunter must look for a new hole promising better results.



“ If he is sure that the seal has recently visited a hole, he marks its exact centre on the top of the snow and then fills up his peep-hole with small blocks of snow. These preparations must be made with the utmost caution, as any changes in the appearance of the snow would frighten away the seal.”

The hunter stands on a small piece of seal skin with the harpoon poised in both hands, and there he may have to wait for several hours ; sometimes he builds a screen of snow to protect himself from the bitterly cold wind. Now he bends low, and listens intently for the blowing which indicates that a seal is at hand ; then suddenly he stands upright, and with all his strength sends down the harpoon into the hole, where the seal is in such a position that it usually receives the weapon in the head. The line is paid out, and at the same time the hunter cuts down the snow covering from the hole, to the edge of which the animal is dragged, and dispatched by a blow on the head.

The blood of a seal is highly prized, and to prevent waste all wounds are closed by driving in ivory pegs ; sometimes the hunter refreshes himself with a copious drink of the warm blood.

In the month of March, mother seals prepare long burrows in the snow, and here the Eskimo finds the baby seal, which is dragged forth by means of a large hook ; the mother, too, is often caught or harpooned because of her courage in attempting to save her young. Perhaps these methods of hunting appear to be somewhat cruel, but it is to be remembered that the Eskimo is constantly fighting

hard to sustain life in a severe and inhospitable climate. On some occasions the hunter finds only the skin of a young seal in one of these burrows; the foxes have arrived first and devoured the carcass. With the advance of summer the young seal breaks from its snow burrow, and, until the end of June, the mother and her calf may be seen basking together on the ice, where they are shot or harpooned by the hunter, who, clad in seal skin, can approach to very close range. Many men still prefer a harpoon to the guns which may be obtained from whalers in exchange for skins, but nowadays the head of the harpoon is usually made of iron, which is more effective than sharpened ivory. This method of stalking the seal may produce a bag of from ten to fifteen animals in a day, whereas the winter tactics rarely result in the capture of more than one animal even after twelve hours of weary waiting by the breathing hole.

When the ice breaks, "kayaks" are launched, and the summer hunting of the seal and walrus is soon in full swing. The double pointed canoe, which is widely distributed between the shores of Greenland and Alaska, consists of a stout framework of wood and whalebone, twenty-five feet long, over which are stretched seal skins, sewn firmly together with the sinews of reindeer. The top is covered by skin, with the exception of a small hole just large enough to accommodate a man's body; a double paddle serves to propel the craft, which is, of course, provided with a large harpoon when used for pursuing a seal or walrus.

Sometimes a framework covered with skin is

attached to the harpoon line in such a way that when the cord is paid out the broad framework is dragged through the sea at right angles to the line. How great is the resistance of the water to such a device may be illustrated by holding the edge of a piece of board while dragging it in water. Of course a wounded animal is quickly exhausted by towing this apparatus rapidly through the sea.



A KAYAK.

An explorer named Lyon has left a very interesting account of one method adopted by hunters of the walrus :

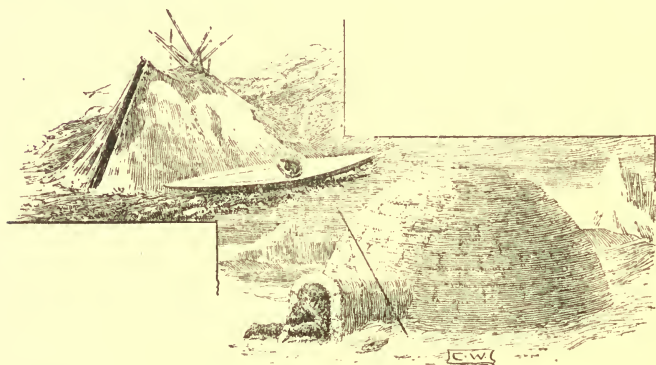
“ When the hunters in their canoes perceive a large herd sleeping on the floating ice, as is their custom, they paddle to some other piece near them which is small enough to be moved. On this they lift their canoes and then bore several holes through which they fasten their tough lines, and when

everything is ready they silently paddle the hummock towards their prey, each man sitting by his own line and spear. In this manner they reach the ice on which the walrus lie snoring, and if they please, each man may strike an animal, though in general two persons attack the same beast. The wounded and startled walrus rolls instantly to the water, but the harpoon being well fixed he cannot escape from the hummock of ice to which the Eskimo have fastened the line. When the animal becomes a little weary, the hunter launches his canoe, and, lying out of reach of the animal's fearful tusks, spears him to death."

At one time whaling was a favourite occupation of the central Eskimo, and in some places it is continued to the present day, chiefly by pursuing the whale with a great number of kayaks and skin boats of a larger pattern. The creature is followed by numerous hunters, each of whom endeavours to drive his harpoon into the animal, which, from loss of blood and the resistance caused by harpoon lines, floats, and framework, is tired out, and killed with lances.

During the very short summer, herds of deer wander in search of herbage, and the Eskimo follows on foot in order to secure a supply of deer skins, which are fit for clothing only when taken at this period. The snow huts have been abandoned, and the hunter takes with him a light portable tent of reindeer hide, which is often pitched near the shores of a lake habitually crossed by the herd. Sometimes the hunting party is divided, and while some men drive the frightened animals into the

water, others sit in "kayaks" waiting for the deer to swim by. A lake into which a long narrow peninsula projects is considered very suitable, for a number of hunters extended in skirmishing order can drive the herd along the narrow projection of land, and eventually into the lake. Kayaks are propelled more quickly than the animals can swim, so they are overtaken and killed with the spear. At times the deer does a little hunting, and if



ESKIMO SUMMER TENT OF BEAR SKIN AND SEAL SKIN, AND SNOW HUT.

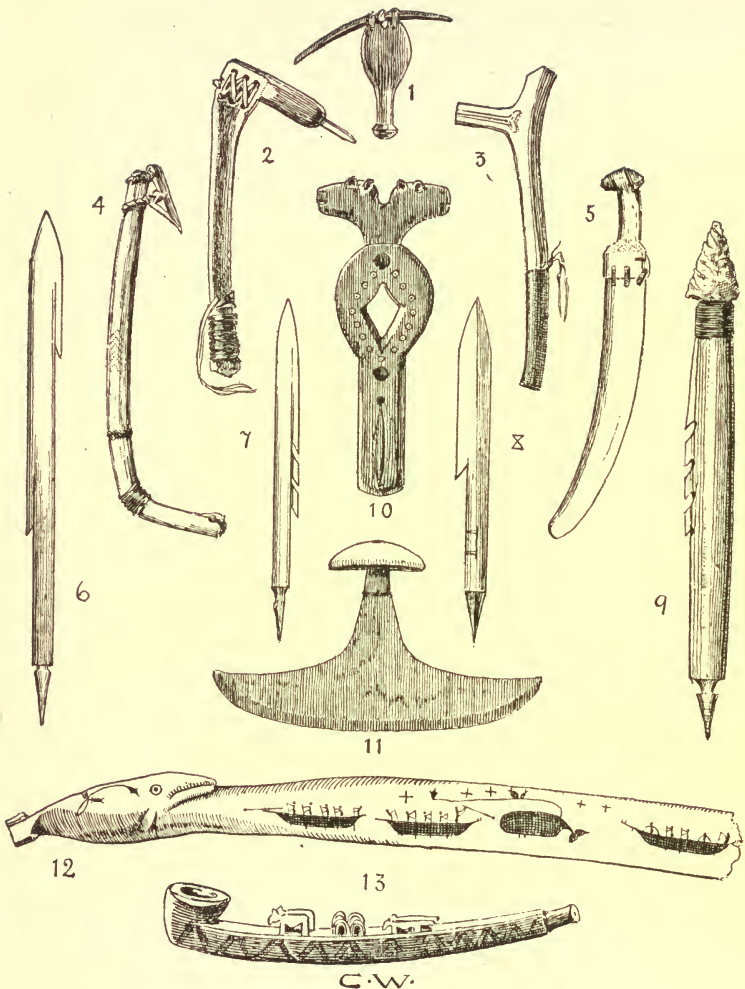
provided with a stout pair of antlers he will rip open the boat and make the Eskimo swim hard for the shore.

In some instances the herd is driven along a deep narrow valley with steep sides, and as there is no means of escape, the animals are killed by hunters extended in line at the narrowest part of the defile. Bows are made either of wood or antlers of the deer, and as a rule the wooden weapon is made stronger and more pliable by the addition of a

strong strip of sinew, which is bound firmly to the wooden portion. The bowstring is manufactured from sinew; and the arrow tips, formerly cleverly made by flaking pieces of slate, are now replaced by sharpened scraps of tin or iron riveted into a slit at the pointed end of the shaft, to the other extremity of which a few feathers of the owl are fastened in order to give a true flight. A large quiver of seal skin is divided into compartments containing the arrows, the bow, and a number of spare arrow tips. A handle of ivory serves as a means of carrying the quiver when the hunter is travelling, but as soon as game is in sight, the quiver is slung over the left shoulder.

Eskimo dogs are eager in the pursuit of herds of the musk ox, which always defends itself by forming a circle around the calves. While the oxen are busy keeping a number of ferocious dogs at bay, the hunters approach and let fly their arrows into the herd. Sometimes an infuriated animal breaks from the defensive ring, and at such times the Eskimo is saved by his dogs, who harass the creatures until the hunter is again prepared to shoot. Polar bears are pursued by hunters on light sledges, and when the quarry is exhausted by the chase, the traces of the most reliable dogs are cut, and very soon the bear is standing at bay, striking fiercely at the dogs with his huge forepaws, until the hunter is able to come up and launch a spear or arrow. The best season for bear hunting is March or April, when the bears come a considerable distance inland in pursuit of young seals. In the region of Davis Strait, the Eskimo diligently search





ESKIMO TOOLS, WEAPONS, ETC.

1. Pick of wood and ivory ; 2. Adze of bone and iron ; 3. Antler club ; 4. Gaff for salmon ; 5. Snow-knife of bone ; 6, 7, 8, 9. Arrow heads of antler ; No. 9 is pointed with stone ; 10. Arrow straightener of bone ; 11. Hide scraper of bone and iron ; 12 Carving on ivory depicting a whale hunt ; 13. Tobacco pipe of ivory.



ESKIMO DOGS' ATTACK ON A BEAR.

for holes where the bear is having his long winter sleep, from which the hunter intends that he shall never be awakened.



Hunters do not consider wolves sufficiently valuable to repay the trouble of pursuit, and these creatures are ignored unless they prove dangerous to the Eskimo encampments. Traps for wolves consist of a hole ten feet deep, very small at the bottom, but gradually widening towards the circular top, which is surrounded by a snow wall. A thin sheet of ice covers the wide top, in the centre of which some strongly smelling meat is placed. In order to get the bait, the wolf must leap the snow wall, with the result that he crashes through the thin covering of ice, and is soon trapped at the narrow base of the pit. A very cruel method of killing wolves consists of rolling a very sharp piece of whalebone inside a piece of meat, which is eagerly gulped down by a hungry animal. The meat digests and dissolves, and before long the wolf suffers very great pain, for the whalebone coil unwinds and the sharpened ends penetrate the walls of the stomach and intestines.

Small game, such as foxes, hares, ermines, and lemmings, are caught in snares, while for birds the following clever contrivance is frequently employed. "It consists of seven or eight sinew cords, nearly three feet long and tied together at one end, while to the opposite ends weights of ivory or stone are attached. Before being launched at the bird, the sling is whirled round the head, so that when it leaves the hand a rotatory movement is imparted to it, and all the weights fly apart, the striking diameter of the weapon covering five or six feet. The bird is thus brought to the ground, whether

it is struck by the weights or entangled in the strings."

A favourite method of catching gulls depends entirely on the quickness of the hunter, who has concealed himself in a small snow house, one block of the roof of which is made from a thin, transparent piece of ice to support the bait. When a bird settles on this thin ice, the trapper quickly pushes his hand through, seizes the creature, and drags it into the hut. By far the greater number of birds are caught in the moulting season, partridges by hand, and waterfowl after pursuit with the kayak. Swimming birds dive as soon as the boat comes near them; immediately they are pursued, and time after time are driven down whenever they attempt to breathe at the surface; eventually they are drowned, and the bodies float on the water.

Fish, among which the salmon is very plentiful, are harpooned, taken by ivory fishing hooks, or chipped out of blocks of ice in which they have become deposited at the freezing of a small lake, which may have been converted into a solid mass of ice. The scraping, chewing, and drying of skins is one of the chief employments of women, and so careful are they, that no part of the carcase is wasted, and even the intestines of a seal are made to furnish transparent waterproofs, which are, of course, very light and convenient to carry. Driftwood from the seashore is used in making bows and sledges, while the antlers of the reindeer help to form smooth runners, and the sinews give elasticity to wooden bows. Knives, scrapers, hooks, utensils,

prongs of harpoons, and arrowheads, all depend for their manufacture on supplies of ivory and bone, in the working of which the Eskimo is most ingenious. Strange to say, the caves of very ancient Europe, when excavated, have sometimes yielded specimens of engraved ivory very closely resembling the products of the Eskimo. From the caves La Madeleine and Bruniquel are derived some excellent specimens of engraving on bone, an art which flourished in some parts of Southern Europe towards the end of the old Stone Age. The question of the origin and migrations of the Eskimo, together with speculations concerning their connection with the bone workers of ancient Europe, are very interesting, but perhaps too long and difficult for a small reading-book.

In addition to the kayak already described, women use a large open boat shaped like a trough and capable of holding about twenty people. With this "umiak" single-bladed paddles are employed, and a low lug-sail made of strips of walrus-intestine is sometimes hoisted. For steering, a paddle is used, and a rudder is to be found only when the Eskimo have copied the steering device from European whalers.

The best sledges are made by the tribes of Hudson and Davis Straits, for in these regions the most substantial pieces of driftwood are to be found. The dog team is strong, intelligent, and willing to work; so ready to start that the Eskimo driver may be in danger of being left behind. Careful training of the animals is necessary, and sometimes there is a great deal of harshness before they are



A UMIAK AND ESKIMO DOGS AND SLEDGE.

fit to harness ; perhaps the worst qualities of the dogs are extreme ferocity and pugnacity Dr. Boas says :

“ The Eskimo rarely brings up more than three or four dogs at the same time ; and if the litter is larger than this number the rest are sold or given away. The young dogs are carefully nursed, and in winter they are allowed to lie on the couch, or are hung up near the lamp in a skin cradle. When almost four months old the pups are first put to the sledge, and gradually they become accustomed to pull with the others. If food is plentiful the dogs are fed every alternate day, and then their share is by no means a large one. In winter they are fed with the heads, entrails, bones, and skins of seals, and they are so voracious at this time of the year that nothing is secure from their appetite. Any kind of leather, particularly books, harness, and thongs, is eaten whenever they can get at it. In the spring they are better fed, and in summer grow quite fat, but at any time of their life food may not be procurable for five or six days. In Cumberland Sound, Hudson Strait, and Hudson Bay, where the rise and fall of the tide are considerable, the dogs are carried in summer to small islands, where they live upon what they can find on the beach : clams, codfish, etc., and if at liberty, they seem very happy, and well able to provide for themselves.”

Dr. Boas remembers two runaway dogs which had lived on their own account from April to August, during which month they returned quite fat.



## CHAPTER VI

### TALES TOLD BY THE ESKIMO

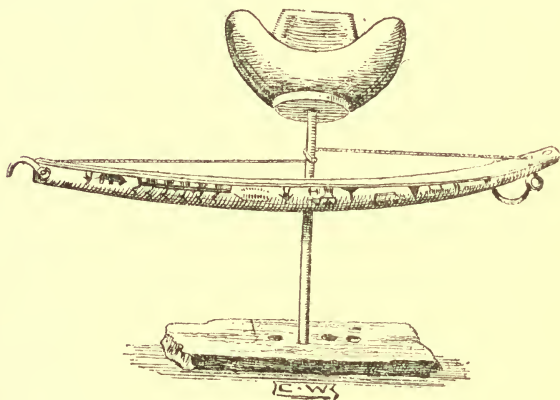
**I**F we could creep along the narrow underground passage leading to the snow hut, we might



INTERIOR OF AN ESKIMO SNOW HUT.

have the good fortune to find the Eskimo family crowded together round the small, evil-smelling oil lamp, which from time to time is replenished by a new supply of fat from the seal or whale.

Around the small, dome-shaped snow dwelling are low seats constructed from blocks of frozen snow, which, covered with several layers of skin and fur, make comfortable couches for the inmates. Already the small room has become so warm that most members of the family have cast aside their outer fur garments, and each person is settling down to the evening task. The women are busy chewing skin of the reindeer in order to make it soft and



ESKIMO BOW-DRILL FOR FIRE MAKING.

pliable, so that it may be sewn into boots and jackets, while the men are constructing harpoons, mending harness for the dogs, or perhaps cleverly engraving small sketches on pieces of ivory obtained from the tusks of the walrus.

Oil lamps are kept burning day and night in winter, but should the Eskimo require a light he can quickly produce it by means of the bow-drill. A peg of hard wood rests in a hole in a soft board,



and near to the point of contact is a small pile of tinder; that is very finely powdered wood, which is kept quite dry. The peg of hard wood can be made to spin round rapidly by twisting it in a bow string, which is made tight, then released suddenly. Boys at school adopt a similar method for spinning a disc of cardboard, or setting a toy aeroplane in flight. The rapid twirling of the hard peg sets up a great deal of heat, which causes the tinder to smoulder, then to burst into flame when gently blown.

Presently the work is put on one side, and after a hearty meal has been made from the flesh and warm blood of a young seal, stories of great age are told concerning the perils of the hunter, and the wanderings of the Eskimo people over the great ice-fields of Hudson Bay or Davis Strait. Eagerly we listen, and although the names are very long and strange to our ears, we may judge that the favourite stories are not unlike our own tales of love and valour, with this exception, that the Eskimo has no knowledge of writing, so stories are handed down from one generation to another by word of mouth, while, to amuse the children, the story-teller will make little sketches of the chief characters in his narrative.

A long, long time ago a young man, whose name was Itit, went timidly to the hut of a young orphan girl, in order to ask whether she would become his wife. However, as he was very shy, and afraid to speak to the young girl for himself, he called her little brother, who was playing before the hut, and said: "Go to your sister, and ask her if she will

marry me." Away ran the little fellow, but almost immediately he was back again in order to ask the name of the suitor. When the Eskimo maiden heard that the name "Itit" was the short pet name for "Ititaujang," she said: "Oh, go away! I will not marry a man with such an ugly name." Three times the young brother carried a message of love from the poor Itit, who was becoming very cold and angry, for he had been standing in deep snow for a long time. When the maiden refused for the third time, Itit turned away from the hut, left his own country, where there was no other maiden whom he could love, and for many days and nights he wandered, sad and lonely, over great hills and valleys covered with snow.

At last he arrived in the land of birds, and saw a lake on which geese were swimming. On the shore he noticed a great many boots, so cautiously he crept near and stole as many as he could carry. The birds returned, and greatly alarmed at this theft, they flew away, with the exception of one bird which remained behind, crying, "I want my boots! I want my boots!" "You shall have your boots," said Itit, "if you will become my wife." Then, returning the magic boots, he had the pleasure of seeing the beautiful bird transformed into a handsome young Eskimo maiden, who wandered with him to the seaside, where they settled in a large village. Itit became the best whaler and seal catcher, so was very much respected by all the Eskimo of that country; and what was more pleasing still, he had a young son who was rapidly becoming a brave and clever hunter.

It so happened that the Eskimo, led by Itit, had killed a whale, and all except the wife of Itit were busy carrying the meat and blubber to their huts. When the lazy wife was called, she answered: "I do not like food from the sea, I want all my food from the land. I will not eat the meat of a whale, and I will not help." She came down to the beach leading her young son by the hand, and after finding some feathers, she placed them between her fingers and those of her son, both twirled their hands quickly, and on whispering some magic words were changed into geese, which flew away, leaving Itit to carry out a sorrowful search for his wife and child.

After many weary months of travel he came to the bank of a swiftly flowing river, where an old man was striking off chips of wood, which, when polished between his hands, turned into little salmon, that leaped into the water and began to swim towards a large lake. Itit at once asked questions concerning his wife and child, and to his great surprise learned that they were dwelling on a small island in the lake. He was furious on hearing that his wife had taken another husband, and now he loved her no more, but sought only for revenge. There was no canoe, but the clever old man, who could make salmon from chips of wood, took the backbone of a fish, and after vigorously polishing this for a time, it turned into a small boat which the Eskimo calls a "kayak." This the old man presented to Itit, who immediately pushed off from the shore in the direction of the island where his wife was hiding.

Very soon a small hut came into view, and there

was his son, playing in the garden. The little boy ran into the house, crying, "Mother! Father is here, and is coming to our hut!" to which the mother replied, "Go on with your play; your father is far off, and cannot find us." No sooner were the words spoken than Itit entered and glared fiercely round the room, while the frightened woman quickly opened a box from which there flew a cloud of feathers. These stuck to the woman, her son, and the new husband, and before Itit could carry out his revenge, the hut suddenly disappeared, and his enemies, immediately transformed into geese, flew rapidly away until they became mere specks in the distance.

Among our own boys and girls, stories of Father Neptune, who lives on the bed of the ocean and rules the waves, are very common. The Eskimo, too, have traditions of "Kalopaling," who seems to be very much like the "Old Man of the Sea," mentioned in stories of *Sinbad the Sailor*. To the Eskimo, Kalopaling is a dreadful monster of human form, covered with feathers of the eider duck, and so large is the hood of his cloak that it will easily contain a kayak and the fisherman who sculls it. This hood is said to be filled with Eskimo fishermen who have either been drowned by accident or captured by the dreaded Kalopaling, who, although unable to speak, can make a long wailing cry of "bee-bee-bee." The feet of this creature are very large, and appear like sealskin floats, or the water wings which boys use when learning to swim.

The Eskimo believe that in olden times there were a great number of "Kalopaling," but happily their numbers are diminishing, and now only a few of the strongest are left. These are often seen swimming a few feet below the surface of the sea, and from time to time they rise in order to breathe, then once more disappear below the surface with much splashing of arms and legs. The hunter has only one chance of killing a "Kalopaling," and this must be done when the monster is asleep on the ice. The flesh is said to be poisonous, but it may be used for fattening dogs that draw the sledges.

One story says that an old Eskimo woman lived with her little son, and as they were very poor they had to depend on small gifts of blubber and seal's meat. On one occasion the boy was so hungry that he kept crying out for food, and in spite of his mother's threat to call Kalopaling, the noise continued until the woman became so angry that she actually called the monster, who walked away with the shrieking child hidden in his enormous hood. Later on, food became plentiful, and the woman told Eskimo fishermen how sorry she was that her little son had been taken away, and before long a brave hunter and his wife promised to help her to secure the child.

Kalopaling used to allow the boy to play near the edge of a large crack in the ice, but always had a rope of seaweed around him, so that he could be pulled into the water when any one was approaching. The hunter and his wife made several unsuccessful attempts to rescue the boy, but at last their patience was rewarded, for coming out quickly

from their hiding-place behind a block of snow, they cut the rope of seaweed, and carried the lad to his mother's hut, where he grew up to become a great hunter.

Ages ago there lived on the shore of Davis Strait a young orphan boy named "Kaud," who, on account of his loneliness, was so ill-treated that he was not allowed to sleep in the hut, but had to cuddle up to the sledge dogs which lay outside. His food consisted of the toughest pieces of walrus hide, which he was obliged to eat without a knife, until a little Eskimo girl took pity on him and made him a present of a knife, which he concealed in the hood of his jacket. So badly treated was young Kaud that he remained very small, and even young children took advantage of his weakness and ill treated him when at play. When the villagers gathered in the house used for singing, Kaud would lie in the passage listening to the music, and wishing he could take part in the enjoyment. Sometimes a sturdy man would look out, and espying young Kaud, would take him by the ear and lift him into the room, where some heavy task would be found for him.

The man in the moon had for some time been watching the miseries of this Eskimo orphan, and at last decided to come to earth and help him. For a time the small boy was too frightened to leave the hut where he was hiding, but soon ventured forth, and to his surprise the man from the moon told him to move some very large stones, which seemed too heavy even for a strong man. Of

course Kaud could not move the stones although he tried very hard, when the man from the moon began to flick him with a whip and shout, "Now, do you feel stronger?" "Yes, I feel stronger," said poor Kaud; but as the stone was still in the same position the man from the moon used his whip a little more freely. At last the stone moved just a little, and the small boy, encouraged by success, exerted his strength, which was every moment increasing, and to the delight of his taskmaster he was soon able, not only to move the stone, but actually to lift it a great height from the ground.

"Very good," said the man from the moon. "To-morrow I will send three bears, then you may show your full strength." So saying, he got astride a cloud and sailed away towards the full moon, whose silver light was glistening on the frozen snow. Next morning three large bears made their appearance in the village, much to the dismay of all the men, for not even the oldest hunter had seen such large, fierce, white, shaggy bears.

The men, who crowded timidly into their huts, were astounded when they saw the boy whom they had despised and ill-treated making his way quickly towards the ferocious animals. "The bears will soon finish him," said the men; but this was not to be, for Kaud seized one animal by its hind legs and, exerting all his strength, swung it round so that its head crashed against a sharp piece of ice, and the animal lay quite still. A second bear was treated in the same way, and at this point Kaud determined to have his revenge on those who had ill-treated him when he was little and weak. So he



secured the mouth of the third bear with a thong made of reindeer's hide, then lifting the huge animal, he carried it into the village as easily as he would previously have lifted a young puppy. He unmuzzled the bear, and pushed it among his enemies, who fled across the snow with the great animal in pursuit. Then there came from a hiding-place the little girl who had presented a knife to Kaud when he was young and weak, and after a few days spent on a very pleasant honeymoon among the hills of snow, Kaud and his bride settled in a snow hut near the sea, and it is said that the boy who had been so weak became a hunter whom every one feared and admired.

The Eskimo are particularly fond of stories describing some poor ill-treated boy who lived to become strong and famous, so in the story of Kiviung we have no exception to the general rule.

This poor boy was kept by a grandmother who had no one to go out hunting, and no articles to offer in exchange for skins of the seal and reindeer, so it came to pass that both of them had to be content with clothes made from the skins of birds, instead of the double fur suit which Eskimo people usually wear. Playmates who were better clad mocked young Kiviung, and some went so far as to tear his birdskin coat, a cruel act which made him run home to his grandmother, crying for protection.

Now it so happened that the grandmother was a very clever witch, but no one knew of this, for the old lady had been too kind to harm any of the

villagers until her anger was aroused by the unkind treatment of her grandson, who had many times been chased home by big strong men who called out insulting remarks concerning the birdskin suit.

At last the old woman swore to have revenge,



AN ESKIMO BOY.

and in order to do this she commanded her boy to step into a puddle which had formed in their miserable dwelling. No sooner had he obeyed than he was transformed into a healthy young seal. His coat was so beautiful and glossy that it attracted the attention of all the villagers, who watched him basking on a piece of ice near the

shore. Then the kayaks were launched, and each Eskimo began to paddle furiously in the direction of the young seal, which could see the cruel-looking harpoons always carried by the hunter. Nearer and nearer they came, then the baby seal slipped gently from the ice and disappeared beneath the surface of the cold green sea. Presently he came up to breathe, and at the same time noticed with pleasure that all the kayaks were being swiftly paddled in his direction. So diving once more, he headed for a most dangerous piece of water, where heavy green seas were breaking, and huge pieces of ice were floating about, dashing together with a crunching noise. Excited by the chase, these Eskimo hunters had no thought of danger, and so little Kiviung, in the form of a seal, led them into the perilous position from which no one escaped. Once among the billows and blocks of ice, these frail kayaks, made of skin stretched over a frame of whalebone, were tossed about and dashed against the ice until not one of them remained on the surface, and the hunters, after a few feeble struggles in the ice-cold water, sank down and down into the regions inhabited by fierce Kalopaling.

The agile little seal used his tail and strong flappers to good advantage, and presently landed safely at a point where the old witch, his grandmother, was waiting to restore him to human form. This severe lesson had a good effect on the remaining inhabitants of the Eskimo encampment, and never again were they inclined to be cruel and unkind to those who were weaker and poorer than themselves.

BOOKS FOR SCHOOL REFERENCE LIBRARY

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