

transferred to commercial plants it might perhaps be of some economic value. The plants had a large number of fruit stems and bore well, but to my mind the berries were not as pleasing to either the eye or palate as red ones. When cooked they were about the colour of apple-sauce and did not look appetizing without the addition of red berries.

After we once began hunting for the plants we found them growing in as many as ten widely separated places in an area of perhaps ten acres. Only two of the spots were in what had been the old fenced-in orchard or garden. Most of the patches were close to fences where trees were growing and where the birds could have dropped the seeds. Only two spots were in the open meadow and these could easily have been started by plants carried on plough or harrow. We found fruit on nearly all of the plants for two seasons and then they seemed to retire into obscurity again. Since we are now familiar with the foliage we can find it by hunting, but no fruit. Why the plants grew the way they did those two summers could only be from climatic conditions for other conditions were exactly the same the following years.

Where the plants came from originally is, of course, one of the facts that has been lost in the years. I know they have been growing here for forty-five years. If they are not native they were probably brought here from England. Back

beyond sixty years ago the place was owned for a decade or two by a succession of officers of the old British regiments which were stationed in Fredericton during those years. Or perhaps they date still further back to when the owner was an old Loyalist judge whose forbears were English. For twenty-five years he had an English gardener and fine gardens until he unfortunately fought a duel, killed his man, and had to flee the country.

I have heard of the white strawberry plants growing in another garden in the city, pushed out under the fence and neglected but still existing. This garden was also on a place owned by the early English official class, at one time, I believe, by one of the earlier governors.

A lady caller told me not long ago about these berries growing in her cousin's garden at St. Andrews-by-the-Sea. His grandfather had brought the original plants from England.

They are probably growing in other places in the Maritime Provinces. In an article in a recent magazine, a Wolfville, Nova Scotia, lady tells of having a few plants given her from an old Dutch garden in East Chester, Nova Scotia, where they had been growing undisturbed for fifty years.

It seems remarkable that the plants should survive so many years without any care. I suppose it is no more strange, however, that white plants should live than that wild red plants should, one seems about as hardy as the other.

CONTRIBUTIONS TO THE KNOWLEDGE OF EXTREME NORTH-EASTERN LABRADOR

By BERNHARD HANTZSCH

TRANSLATED BY M. B. A. ANDERSON

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(Continued from page 36)

My most important experiences concerning the native population may now follow. These, as all the other Eskimos, are slowly approaching destruction, at least as far as their pure racial representatives are concerned. If even the Labrador missionaries write, that their work for the natives is "like the last service of love for a dying person," then the size of the population is steadily decreasing. The race may represent an old branch of the human species, which is now outliving its time and is pining away. The 80 to

100 Eskimos, who are regarded as residents of Killinek, form no independent line. They call themselves as do all other Eskimos merely "people" [Menschen] (Sing., innuk; Dual, innuk; Plur., innuit), by which term they distinguish themselves from the white people (Kablunak, -naek, -nat). The name cited by Franz Boas for the inhabitants of Cape Chidley Kedlingmiut (according to the Labrador custom written perhaps as Killingmiut = those who live farthest toward the sea, that is, farthest north, right in Killinek—this latter word again superlative (-nek) from Killek = far to the end out towards the sea) and the term Koguangmiut are perhaps understood, but not used as true terms for a line. Koguangmiut (better perhaps Koksoangmiut = who live on the Koksoak, the "great river" in the south of Ungava Bay) for the people of Ungava

Bay (compare A. P. Low, *Cruise of the Neptune*, 1906, p. 134), according to other accounts (*The Newfoundland and Labrador Pilot*, London, 1897) perhaps for the inhabitants between Cape Chidley and the Koksoak the name Kungavamiut (according to Labrador custom better Ungavamiut = inhabitants of Ungava Bay; ungava = a territory where someone lives* again, separated by land lying between). Formerly the different families were more attached to definite dwelling places than now, were named after these places, and claimed hunting and fishing rights there for themselves. These families have for a long time mingled and through association with the whites are losing still more their special local peculiarities. Among the adults of the families at the station in 1906 there were more female than male individuals, though in the Winter previous to this three robust married men had died of illness; the number of children could be noted as favourable. That of the old people on the other hand less favourable. Besides a few women there was only one old man. The majority of the inhabitants were heathen but a small number in the south of Ungava Bay had been baptized by a white man not a resident of this place, and without sufficient religious instruction. In their outward appearance the Killinek Eskimos show the type peculiar to their race quite unadulterated. Whenever a few people, especially a girl of rather large size, are to be distinguished by relatively light colour of skin and European cast of features, the conclusion is, that in such cases mixture of blood with the whites caused the change. The majority of the people from the south of Ungava Bay were characterized by a taller and more slender form than the old settled Killinekers, perhaps only by chance. I judged their height to be 175 centimeters. One woman in particular had in addition such a strong Indian cast of features that I was convinced that here there must be older or later relationship with this race, which is not outnumbered by the Eskimos in the south of Ungava Bay. The Killinekers, who at first glance may be claimed as pure racial types—my companion Paksau was such an one—are distinguished by short, compact stature (men about 155-165 centimeters, women about 145-155 centimeters) broad shoulders, slightly marked waists even in the case of the women, and rather small pelvic hipbones in the case of the latter whereby the back appears more evenly longish. Further they possess strong muscular arms and occasionally rather short, but not crooked, legs. With advancing age, especially with the women, real obesity occasionally occurs from lack of exercise. The feet and hands are small and well-proportion-

ed. The face is broad, often round and full, at other times more square on account of the strongly developed, projecting cheek-bones and lower jaw, the forehead normal and mostly slightly arched [P. 259] the cheeks are full and thick. Between the cheeks the broad-nostrilled nose, which is very flat at the root, rises only a little way. Indeed in small children the nose is often imbedded between the cheeks and rises up above these only with the tip. A flattened nasal structure, characteristic for Eskimo children, might have its reason at least in part of the stay of the offspring for months, even for years in the mother's hood. Usually I found the children sleeping there with legs drawn up, so that they leaned the fore side of the face on the back of the mother, as this corresponds to the natural position of the new-born child, bending forward. I could see no example in this district of intentional deformation of the skull, as Francis C. Hall reports of the Eskimo races, living farther north (*Life with the Esquimaux*, London, 1865, p. 520) by means of lateral pressure and covering with a tight-fitting leather cap. The most good-natured-looking eyes have an iris of black-brown colour, rather thick lids, which draw close together, and often a somewhat oblique shape, which seems truly Mongolian. The mouth is broad and not rarely thick-lipped. The people frequently let their mouths stay open, especially in attentive observation of any kind of event. The teeth are usually regular, strong and firm, but at the present time do not appear to have the durability of previous generations on account of the different food, especially the use of sugar, bread and perhaps tobacco. At least dental troubles and along with them tooth-ache, decayed teeth and in older people great loss of teeth are nothing rare, even if according to my observation less frequent than in the more southern Eskimo who have been civilized a longer time. The colour of the enamel is yellowish. Farther in the south they chew resin, and so whiten the teeth. Not rarely they use the teeth for holding something firmly or for other sorts of work. The ears are well-shaped and comparatively small. They are usually covered by the coarse, shining black hair, which hangs down quite smooth and very thick. Women and girls braid two or more braids, which they tie together at the ends often, or [P. 260] perhaps tie up to the back of the head, and adorn with ribbons in the Moravian colours, if they possess any. Men and boys cut the hair at the nape of the neck usually, a custom which deserves preference in opposition to the short-cut frequently used at the Christian stations of Labrador, not only on account of the appearance, but also for

practical reasons. The hair falling smooth and orderly even without daily combing forms the natural protection against the sun's rays, wind and cold, as well as the best cushion under the head when asleep. The occurrence of head-lice may be considered the only reason for a short cut, but these only appear on people who are not at all clean, and with such people are not to be removed anyway.

The eyebrows as a rule are not well developed; in many people, especially children, they are almost lacking. The hirsuteness of the rest of the body is on the whole slight. Only in the case of older men a very thick beard develops at times, but it rarely covers the outline of the face. The shining black colour of the hair is not lost until old age. Persons with white hair are said to occur rarely, and then to be at least 80 to 100 years old. I have seen nothing of bald-headed Eskimos even at the Christian stations, where the population has degenerated. Now and then the hair was thin, especially with old women. The men often appeared considerably younger than they really were, because of slight growth of beard. The age of the maidens and women could be estimated more easily. When both sexes have passed maturity, they age comparatively early. But I did not get the impression that this happened with the women noticeably sooner than with the men.

Some of the older women in Killinek showed slight tattoo marks on their faces, that is, six to eight lines on the chin running from below the chin upward to the mouth, as well as some streaks on forehead and temples. The blue-black colour of this simple decoration is said to be brought about by drawing under the skin a thread blackened with lamp-black. [P. 261] In older times this decoration was applied following marriage but at the present time is no longer used. The colour of the skin of these Eskimos is in general a dull bronze to yellow brown, mostly so uniform and dark, that a normal reddening on the cheek is no longer to be distinguished, perhaps though a sudden blush of deep emotion. As for the rest the intensity of the colour is said to change with the seasons of the year; the bright sunlight of the spring colours face and hands especially dark, at times to a dark brown. This tone bleaches to a gray yellow brown up to winter and loses through lack of cleanliness still more freshness and vivacity.

The physical strength of both sexes is considerable, even if it may not be so great as that of educated white workmen. Our Eskimos might compare favourably with such people in respect to toughness and endurance, even outdo the white workmen in case of continuous under-feed-

ing. On rather long marches, in which generally a rather quick pace was kept, I was continually surprised how my companions, even the strong Paksau, tired so much that at every opportunity they sat down, while I myself felt no great desire for rest. Just how far laziness and weak will were concerned I was not always able to judge. An Eskimo is seldom graceful, skillful and dexterous. The short, stunted form does not permit much to be expected in this respect; the serpentine agility of the Indian is entirely lacking. Therefore the Eskimo hunter prefers to sit with endless patience on the watch, rather than venture a quick stalking. To be sure his thick clothing hinders him in the full use of his limbs and this is still further lessened by the numbing cold. Even women and girls as a rule possess little grace of movement. Of the senses the sight is developed the most. This fact apparently has as a reason only the normal use and frequent exercise of the eyes. Old people, as with us, often become farsighted, and then can no longer aim well with a gun. At the more southern mission stations some people [P. 262] wear glasses. The hearing is, likewise, well developed; the other senses less.

These Eskimos are in no way spared from illnesses so much as is expected from a primitive people. Their whole manner of living, which, of course, is influenced by the inhospitable character of the land must be designated in a hygienic respect. Life in the raw air, in draughty tents, in the damp earth or snow-house, sitting and lying on cold, damp ground, getting wet in down-pours, etc., favours contracting colds. Catarrhal colds are frequent; the handkerchief plays a certain role already with the better-mannered Eskimos. Coughing seems to occur somewhat more rarely, though whooping-cough demands its toll at times. According to information from the missionaries tuberculosis is said to occur not infrequently, and then usually leads to death quickly. It is spread through the restricted life together in poorly ventilated, dirty rooms, the use of the same dishes, much tobacco smoking, partly with the same pipes used by several, and as a consequence the objectionable habit of frequent spitting. It is known that tuberculosis also attacks most Eskimos who stay for some years in temperate climates, for example in Europe. Stomach illnesses occur frequently, which are induced by irregular manner of eating but are usually of rather light nature. The medicines dispensed mostly by the missionaries consist therefore of the old dependable home remedies for the digestion. Unsuitable food in combination with lack of cleanliness produces perhaps that cachectic disorder, which expresses

itself in skin disorders, especially ulcers and a rash. How far scrofula is to be assumed as a cause of the latter ailments, cannot be so easily decided. The wide-spread and infectious *kallak* occurs especially in the Winter. It is worthy of note that this disease does not occur in nearby Baffin Island at all, as Captain James S. Mutch in Peterhead (Scotland) assured me, who had a wide-spread knowledge of that district. It is likewise emphasized [P. 263] by Peary, Senn and others of the Etah Eskimos in northwest Greenland, that they are free from conspicuous skin diseases. In the Labrador population often a large part of the community suffers weeks, even months from this virulent, itching malady, which begins in the face and spreads over almost the whole body in severe cases, so that the sufferer can sit or lie only with pain. The disease does not seem to be so bad as in the south. A remedy, which will heal quickly, is not known, according to the statements made to me by the mission physician in Okak, Dr. Hutton. In general they are helped by certain salves, which, therefore, must be on hand in considerable amounts as a further home remedy of the mission stations. The Eskimos are usually like children: they neglect the regular application and washing, scratch off the scabs and prolong the healing process. If the salve fails to heal, then they try to influence the *kallak* favourably by eating seal blubber, occasionally also by rubbing with this. Abundant eating of berries in the autumn is said to repress the outbreak. Perhaps favourable healing results are attained through the use of the native herb tea in place of the inferior Chinese tea. Fortunately the *kallak* heals up in such a way, that it leaves behind no scars

Tape-worms and other parasitic forms occur not rarely among our Eskimos. The missionary, S. J. Townley, who was experienced in a medical way, had heard different Eskimo proverbs and sayings, which ridicule the appearance of intestinal worms.

Here it can be stated that the cosmopolitan head louse (*Pediculus capitis* Deg.), mentioned earlier, is apparently the only parasite which afflicts the Eskimos externally, and also is not to be permanently removed easily from their heads and houses. That the mothers hunt up the lice on the heads of the children and then according to the good old Eskimo proverb, "Whatever bites must be bitten in its turn," stick them in their mouths, I have repeatedly seen myself in Killinek. Whether *Phthirius pubis* L. [P. 264] occurs, I could not find out, but consider it improbable on account of the slight growth of body hair. Whenever the people speak of different lice, it may

perhaps refer only to the different sexes and ages of *Pediculus capitis*. I could collect this species only in countless specimens.³¹

The Eskimos suffer naturally from all possible inner diseases besides breathing and digestive disturbances, which seem similar to our European diseases. Such varied conditions as the tropics produce, the north does not know at all. Only let there be mentioned for this district the not rare occurrence of heart trouble; which is made worse by strenuous physical exertion, over-indulgence in strong tobacco, and in many cases perhaps in too frequent sexual intercourse. A further illness, according to Dr. Hutton not yet explained, is a kind of influenza, which at times attacks strong individuals. Within a few days the one affected becomes noticeably weaker, the activity of the heart declines, and temporarily stops; occasionally the lungs seem to be affected, there is a slight fever, as a rule, and in most cases death occurs without any clearly recognizable cause. Here it may be stated distinctly, that the physical body of the Eskimo, whenever he becomes very ill, is shown to be much less capable of resistance than that of the white person thoroughly immunized through many illnesses. Unfortunately in the Okak hospital no kind of post mortem examinations have been made of the dead, who died under the circumstances described, which might have resulted in the discovery of the cause of this peculiar illness. Dangerous infectious diseases occur occasionally to a very large extent, and are known frequently to be brought in from the outside. Several times measles, typhoid, and apparently also diphtheria have taken a heavy toll of human life. Some particularly terrible epidemics are described in the publications of the Moravian brotherhood from the older mission stations.

[P. 265] Neither has this good-humoured and light-minded population escaped syphilis, even some of the Killinek people living away from communication with the outside are said to be infected. The consequences of such ailments may be more apparent with these formerly uninfected children of nature than in the case of civilized people.

Outer wounds seem to heal quickly and for the most part well. They are left to nature herself or at the best are bound with the skin of animals, fresh or moistened, in the absence of any European material; the wounds are covered with juicy herbs, especially *Sedum*, or an attempt is made to influence their healing favourably by sorcery. In sudden accidents they are usually

³¹ Kindly identified by Dr. B. Wandolleck at the Zoological Museum in Dresden.

confused and helpless, since they do not know even the simplest principles of first aid. For example, in 1906, three men fell into the water. No Eskimo can swim, because it is hard to practice this form of exercise in the cold water. One of the people rescued himself on a stone and was brought to land half frozen, another vanished in the water, a third was pulled out of the water still warm. But since no one, not even the Europeans present, knew anything about artificial respiration, they let the man die. They put splints on broken bones without any special training. A female skeleton collected by me showed a broken arm, healed up very favourably. They rub frost bites with snow. Amputation of a limb because it has been frozen, seems to be necessary only in exceptional cases. You find rheumatism frequently with the older men. They try to avoid the extremely painful snowblindness by the use of snow goggles, which formerly consisted of wooden or leather eye-covers, in the middle of which there was a narrow slit, and which were fastened on the head with a thin thong. At the present time they use European snow-glasses, introduced by trade. Cripples are found not very rarely as a consequence of slight skill in the treatment of the sick and those who have met with accidents. Under the direction of the missionaries these now usually learn a trade suitable for them or make themselves useful in other ways. In 1906 there was a boy in Killinek, who [P. 266] was unable to stand upright and had to bend over constantly, so that he supported himself with his hands on his knees.

It is not easy to pass judgment in a few words on the mental peculiarities of the inhabitants. At first the women and children were shy with me. Whenever I came upon them over the hills and surprised some of them fishing, even with an Eskimo companion, they would leave their work at once and go to their tents. If we went over to the tents, they would vanish inside and close the entrance while they chattered softly and laughed. I left them undisturbed, and gradually they became less shy. I was glad to see that the Killinek women and children visited the mission steamer only in quite exceptional cases, while at the Christian stations farther to the south the whole community came on board, regarded the ship as their favourite recreation place, and even in the evening young girls stayed for hours in the crew's quarters. I learned to know most of the people of Killinek as being just as wise as they were peaceable and good natured. They were capable of thinking keenly, not only of districts situated near them, but also on entirely new subjects; they displayed a natural, just

judgement and usually also a desire to be instructed further.

I consider these Eskimos as not at all inferior to the white race and on this account companionship with them on journeys is very pleasant. They have much practical knowledge and instinctive capabilities, which a European seldom possesses in like degree, and for this reason I prefer Eskimos as companions on Arctic journeys. I could also observe in many cases their good humour and readiness to help, their generosity, and hospitality. With foresight and kindness you can arrange everything with them, while they become stubborn quickly with threats and force, even spiteful and revengeful. They have a keen understanding of the difference between true good-will and calculating friendliness and rejoin with trust or mistrust. In their care-free attitude, bordering on light-mindedness, they are like children; they think too little of the future, enjoy [P. 267] the happiness of the moment in full measure, bear misfortune with patience, even equanimity and quickly forget times of need. They do not wish to learn how to save and be economical. They are, therefore, many times to blame, whenever great want comes to them, but they do not learn wisdom from the experience at all. They have a well-developed sense of tact, that is expressed in a pleasant way, particularly with the women. In most cases their behaviour is full of consideration, polite and well-mannered, so that you wonder why these characteristics must be cultivated in our children here at home with so much trouble and less success. Any sort of bold, importunate manner, which could be criticized never struck my attention with the Killinek women. I have really wondered about it in the case of these heathen; and lost confidence a little in the influence of culture and religion. I am not speaking of customs of a different kind, which naturally exist, but of the innermost being of these people, which commanded my respect and love. These Eskimos are in the majority, of a sanguine, often of a really optimistic, temperament. Merriment, which turns not rarely into unbridled pleasure, is peculiar to them. Therefore they are so often heard laughing, jesting and chatting together. They like companionship and after dark assemble almost regularly in the roomiest tent. They then sit together until far into the night, as if every day were a festival. They like to travel together in groups of several families when on journeys, as far as the hardships of the hunt and of fishing permit. They display a great desire to imitate white people. They are idle, full of desire to please and capricious and in general cling little to the old customs. There-

fore it happens, that the population has, in the last few decades, changed quite extraordinarily in outer respects. It is a sad experience for the ethnologist when he sees a people carelessly throw aside countless valuable acquisitions of their forefathers, and in addition to this sees them adopt as quickly as possible a Christian communion white-washed by European civilization, held up to them by representatives of culture and the mission, who seek their honour in it, without always enquiring with [P. 268] sufficient knowledge and pious reflection whether for these people the new is really better than the old! Because of lack of space I must refrain from giving examples of the strong desire for imitation, which, it is true, may be a sign of intelligence on the part of the population, but which appeared to me far more frequently in a more unpleasant, indeed more objectionable, form than in a praise-worthy way. Why do they wish to remodel all peoples according to a pattern, when experience teaches that our way leads neither to fulfillment nor to happiness! Killinek on the one hand, the Christian stations farther south in Labrador on the other hand, give many clear proofs of it, a fact which everyone must see, who does not shut his eyes on purpose, nor is seized by prejudiced opinions. That, with the advance of culture, other deplorable characteristics also arise among the people, such as covetousness, envy, hypocrisy, sensuality, and evident immorality, cannot be denied. These people are travelling the same path, which the Bible has strikingly characterized concerning the first men.

In their outward appearance the Killinek Eskimos make on the whole a favourable impression. They showed themselves in their clothing almost superior to the inhabitants of Rama and even to the stations situated more to the south. The reason for this may be found not only in the good teachings and admonitions of the missionaries, but also in the abundance of animal life in the district, and profitable pursuits. There is the possibility also of spending time and money to procure good clothing. At the present time their clothing is, as a rule, made in summer from European materials; in the winter the outer clothing at least more from seal skin or occasionally from caribou skin. The European style of dress has wrought a great change in the native costumes. Both sexes now frequently wear shirts of flannel or other goods, the men now a pair of under drawers, as well as a pair of outer trousers, fashioned in European style and often purchased ready made. The women wear either a pair of drawers from thick grayish white woolen material, or under these the old fashioned short fur breeches,

which [P. 269] keep the body warm, and are said frequently to be sewed corresponding to the way the fur is distributed on the body of the animal: on the underside the soft white fur of the belly of the caribou, on the upper side the back parts of the animal. In the winter they wear fur outer breeches of different cut. At the present time most of the women put on dresses made of thin, gay-coloured materials; the few, who reject such clothing, usually wear fur breeches in the summer also. These dresses of the women adopted from the whites are doubtless a great hindrance to them in work and conduce to untidiness since they conceal torn and dirty underclothing. "But it does not look proper for women to run about in trousers as the men do," a worthy mission lady said to me, who perhaps also advocated the wearing of corsets by the Eskimo young women, as the fine house-, kitchen- and nurse-maids of the more southern stations like to do. With the men the upper part of the body is covered with a rather short jacket, generally made of white material, and often thickly padded, which they slip over the head, because it is closed in front and has no buttons of any kind. The upper back part runs out into a pointed hood, which is usually bordered about the opening encircling the face with a soft dog fur, but is only pulled up over the head in bad weather. The children, even the girls, wear a similar jacket; quite small children are placed in the hood naked or wrapped up in a cloth, the larger children wear a little jacket like a fur shirt. With the women on the edge of the front of the over-garment there is a rounded apron, which originally had for its purpose a symbolical covering of the parts of the body below it—as is evident in certain bands of Eskimos farther north. On the back, however, there hangs down a long-tail-shaped piece nearly to the ground: this represents an imitation of the tail of an animal. The head opening is very wide; it forms the opening for the large cowl-shaped hood meant for the reception of the child. This women's over-garment, in summer at least, is generally made of thick white woolen material and is trimmed on the edges, as are the jackets of the men, with red or other coloured beads. More and more rarely do they take the trouble to fashion the far more artistic over-garments from skins of the common seal or from the ringed seal. Then the beautifully marked well-cleaned pieces are used and, if necessary, the thinly scraped pieces, which they cut free-hand with the woman's knife, shaped like half a circle, and the pieces sewn with caribou sinew. Steel sewing needles at present are being introduced in great quantities by the trade, and have almost replaced the old needles

made from walrus teeth and bones. Much sense of form and skill is required to make fur garments of this kind, in beautiful, symmetrical patterns, that fit well. But the Labrador Eskimos are far behind the bands living farther north in this respect, and the skilled Greenland women. Under the softening influence of civilization the taste for their ancestral, suitable and beautiful style of dress is unfortunately disappearing. In the winter they protect themselves from the cold by thicker and more abundant under clothing. At the present time painted woolen jackets are popular. That woolen clothing of this kind suffers from considerable disadvantages as compared to complete fur clothing has been explained by different people who know the cold regions. The women frequently use cloths as head covering; the men, caps partly of native manufacture, partly of foreign make. Culture has not exerted any great influence on foot gear; the native style indeed has commonly been accepted by the white people. From strong, bearded seal leather they sew a boot-leg, closed in front, to which a turned-up sole is sewn. The sewing demands special skill. It is done with caribou sinew and then the leather is quite softened by soaking. Women's boots do not reach up to the knee; since they are open at the top, they are occasionally used as pockets. The boots of the men reach up to the knee and are pulled together with a string drawn through at the upper edge. In good condition such boots are quite water-tight and comfortable to wear. Holes are repaired with pieces set on the boots. They cover their feet with woolen socks or wind rags about them . . . they like to place grass, straw or moss in the soles of the boot. Since there are no sewed-in pockets in the primitive clothing, they tie on special fur pockets. [P. 271].

All pieces of clothing made of leather or skin have the disadvantage of becoming quite soft when wet, but they become hard as a board after drying, and cannot be put on in this state. Therefore it is the special evening work of the women to rub or scrape the half-dry shoes, jackets, etc., with a blunt stone, bone, piece of wood or the like, and to knead the pieces of clothing with their hands, until they are flexible again. This work often occupies several hours, demands skill and practice, which the men usually lack, and makes it desirable to take the women along on journeys. For longer expeditions the women are just as much needed, to repair the different pieces of clothing, especially shoes, which are worn through by daily use inside of a few weeks. To undertake very long journeys with men only is for this reason unprofitable. The Eskimos know this and

act accordingly. Let no one think that taking women along is primarily for sensual reasons. The division of work between the sexes from early youth demands their two-sided activity for the preservation of life. The clothing is frequently washed by most people, especially in summer. The women wash the underclothing on Saturday at least, and hence the community living at the station often appears quite neat and fine at church on Sunday. That they wash the body, at least face, neck and arms, frequently, must likewise be mentioned. In respect to cleanliness the example set by the mission families has certainly exerted a favourable influence. There are always some people, who do not like to come into contact with water; others at times are forced by circumstances to neglect washing. It would be incorrect, however, to represent the Killinek people as really more uncleanly than the poor European population. Even the educated white man because of the inclemency of the climate is often kept from washing for days, if he does not live in a well-heated house. With adequate neatness the Eskimos have no marked specific odour for a normal nose. If [P. 272] it is claimed, that such an odour is noticeable after the enjoyment of large quantities of seal meat, then this observation may refer to external odours coming from bodies and clothing. Just as there is no taste for artistically decorated clothing, so their interest in jewelry or objects of adornment is slight. Probably this is due to the lack of any kind of bright metal, which was not taken up until contact with the white people. After the introduction of tin spoons—as a discovery in old graves caused me to assume—they seem to have hammered and also to have moulded little perforated bells and hemispheres from these spoons which they used for various borders. Later, when the Hudson's Bay Company carried on trade with the Eskimos, similar machine-made objects were introduced, and were also brought in up to later times. The women sewed hundreds of these little bells and hemispherical objects on a firm leather band and used this heavy, but valuable, glittering, tinkling piece of trimming as the lower border on the front apron of their over-garment. I found one such in possession of a somewhat elderly woman in good circumstances and secured it for the Ethnographical Museum in Dresden. Occasionally they make silver finger rings for themselves, by hammering small pieces of money into the desired shape. Of further articles of adornment they possess at the most only trifles, which visitors occasionally bring with them as gifts.

In dwelling conditions the Killinek Eskimos have, as a rule, preserved their primitive arrange-

ments. They live mostly in tents in the summer, which usually are now no longer cone-shaped, as formerly seems to have been often the case, but have two rectangular long sides and two triangular short sides. The frame work consists of wooden poles, which are pushed firmly in the ground, cross in the upper part, and are joined by a cross-pole and are made fast with ropes or thongs. Originally they made the tent cover from seal skins, of which perhaps thirty of the smaller ones are required, and which they must renew [P. 273] every two or three years. The ridge of the tent is open the whole length or only near the pole crossings so that the smoke can escape, but can be pulled together and made wind and rain proof. The hair side of the skins, which are sewed in such a way that the water runs off them easily, shows from the outside. At the present time though, they prefer to sell the skins, the preparation of which is troublesome, and purchase a cheaper sailcloth tent, which is far less protection. In 1906 there were only two skin tents in Killinek, in which it was far more comfortable in bad weather than in the cloth tents. To be sure the latter are lighter to carry when travelling. The tents are stretched and held in place by means of cords or thongs sewed on the sides which are tied to pieces of wood driven into the ground. They weight down the lower edge with large stones, which remain behind later as "tent-rings." The entrance, which is like a slit in the tent, is on the narrow side and can be completely closed. As a camp, a sheltered valley is chosen, or a sunny slope near the sea, if possible not too far from a clear pond or brook. With the aid of the whole family the tent is soon put up. Then they erect a raised platform of perhaps $1\frac{1}{2}$ or 2 meters width in the half of the tent opposite the entrance. They cover this with moss, lichens and grass, and spread caribou skins over it. Thus there is formed a place to sit in the day and a sleeping place for the night. If there is driftwood in the vicinity, they build the fire place already described in the front part of the tent, occasionally in front of it. Besides this they set on a large flat stone the oil lamp, which is cut from soapstone, or fashioned from other material, and hang a cooking pot over it, usually from the tent poles.³²

³² In this work I must refrain from giving a more exact description of Eskimo tools, which in general correspond to those of other districts. Without illustrations a description is difficult to understand. A rather large number of the objects collected by me are now in the Anthropological Ethnographical Museum in Dresden (now the Tier-und Völkerkunde Museum).

The old rectangular stone pots have gone out of use at the present time; [P. 274] only imported iron or tin dishes are in use now. As a rule the tent contains also a box, a small tub or a sort of trunk, in which the smaller belongings of the family are kept; the larger tools, pieces of clothing, provisions, etc., lie about in mothly disorder in all the corners. But it can be quite pleasant in the confined space, when it is filled by happy, contented people, and when too much wood smoke, which hurts the eyes, does not prevail. Usually each of the "better" families owns its own tent, in which eight to ten people find room with comfort; yet there are also starving ones who, uninvited, crowd in at their relatives', with kith and kin.

Many families erect a house in a place where they stay most of the time, and which they inhabit at least in spring and autumn. It is constructed with thick walls from stones and pieces of grassy turf, propped up with wooden posts and at the present time perhaps covered even with boards inside. Usually such sod houses are small, low, damp, set down in the ground half way, but have at the best a short entrance as a front building. The smoke escapes through a hatchway or a stove-pipe put up for the purpose. The one window on the low arched roof is made of stretched sealskin [gut]. They use this material also at the mission stations at least for the winter, in place of glass, because it does not dim, and remains unchanged even in the intense cold. A thick sheet of ice soon forms on the glass, which almost prevents the entrance of the light. Under the instruction of the missionaries the houses are now being built in much more roomy style and are more comfortable inside. Wooden buildings are even being erected, such as are common in the southern stations which have an abundance of wood. This does not seem to me practicable for the Killinek neighbourhood, which has so little wood. What is the use of a fine house, if you are cold in it! A small iron stove such as the Eskimos use occasionally, helps only if you have coal or wood, but that has become scarce even in the mission buildings. Let the old Eskimo houses be made somewhat roomier, brighter and healthier; let boards be used to sheathe them, and better ventilation be [P. 275] introduced, but desist from buildings which cannot be heated by oil lamps. The simple Icelandic or Greenland form of building can serve best as a model for this district.

(To be continued)

AN ANNOTATED LIST OF VASCULAR PLANTS COLLECTED ON THE NORTH SHORE OF THE GULF OF ST. LAWRENCE, 1927-1930

By HARRISON F. LEWIS

(Continued from page 40)

GENTIANACEÆ

Gentiana nesophila Holm.

Betchewun, August 26, 1928, flat limestone of mainland near shore. Kegaska, August 15, 1928, banks of broken mussel-shell just above beach of Kegaska Island. Observed on St. Charles Island. Recorded by St. John from "Mingan island: île à la Chasse" only. Range extension, 82 miles E. Has been recorded from the mainland at Betchewun by Frère Marie-Victorin (1929, p. 60). Apparently this is the only place where this plant has so far been found growing on the mainland of North America.

Gentiana Amarella L.

Ste. Genevieve Island, August 23, 1928, limestone shingle above beach. Kegaska, August 14, 1928, common in turf near shore on Green Island. Observed also at Seven Islands (Manowin Island), mouth of Matamek River, Thunder River, and Kegaska Island.

**Gentiana linearis* Froel.

Natashquan, August 7, 1927, and August 17, 1928, border of brackish marsh beside the Little Natashquan River.

Lomatogonium rotatum (L.) Fries, f. *americanum* (Griseb.) Fernald.

Mascanin, August 20, 1928, small, shallow patch of gravel near the shore of an outer granitic island. Natashquan, September 8, 1927, turfy roadside, and September 10, 1927, brackish marsh at shore. Kegaska, September 4, 1927, turf margin of outer points along shore, and August 14, 1928, turf near shore of Green Island. Bonne Esperance, August 22, 1927, grassy turf beneath fish flakes. Greenly Island, August 26, 1927, grassy turf.

Halenia deflexa (Sm.) Griseb.

Wolf Bay, July 31, 1927, damp, rich soil on the island called "The Black Land". Lake Island, July 29, 1927, in turf at top of sea-cliff.

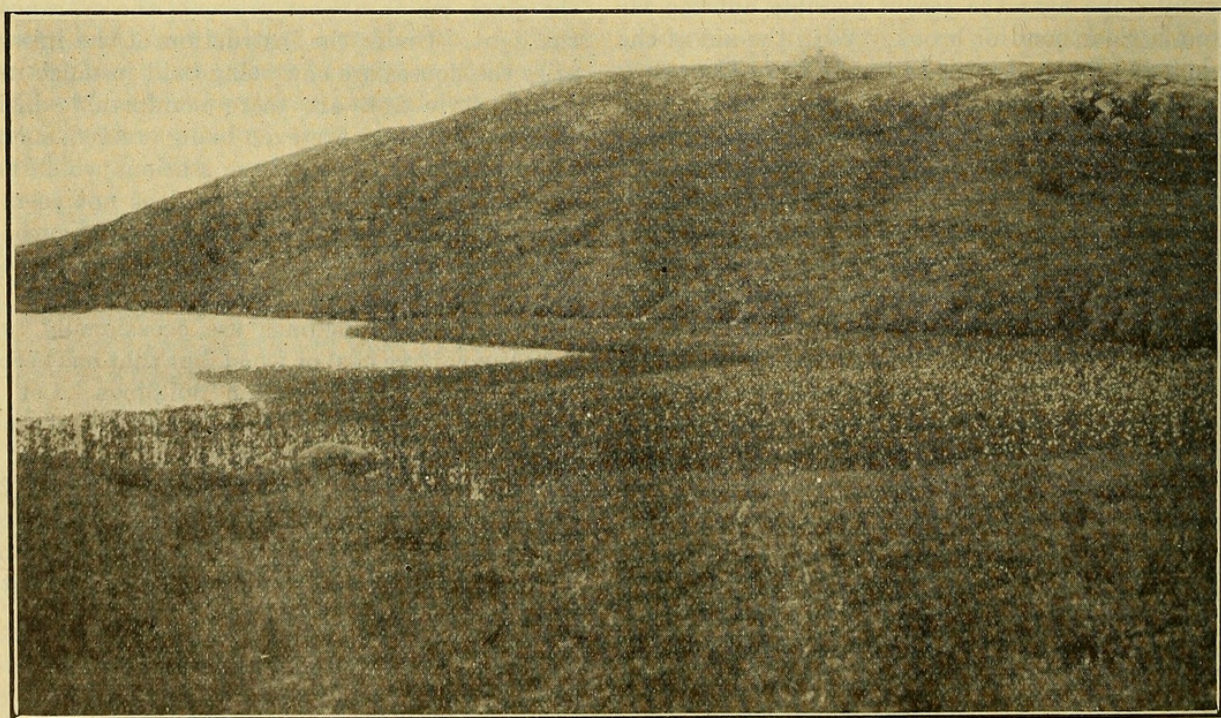
Menyanthes trifoliata L., var. *minor* Michx.

Natashquan, June 28, 1928, in 3 inches of water in pond in marsh beside the Little Natashquan River. Mutton Bay, July 9, 1927, shallow pond near shore. In 1928 first seen in bloom at The Bluff Harbour on June 20. Recorded by St. John as *Menyanthes trifoliata* L.

BORAGINACEÆ

Mertensia maritima (L.) S. F. Gray.

St. Mary Islands, July 27, 1927, damp valley



Invasion of a shallow pond by *Menyanthes trifoliata*, var. *minor*, on St. Mary Islands.



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