

Of the *Physa* sp. Mr. Latchford says "like the so-called *P. lordi* of Meach and adjacent lakes but smaller". If the Chilcott Lake *Physa* is

identical with that of Meach Lake, it should be known as *Physella latchfordi* Baker.⁴

⁴ Baker, F. C., *op. cit.*, p. 423.

AN ADDITIONAL BRACHYURAN CRAB FROM NORTHERN BRITISH COLUMBIA

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IN THE November number of *The Canadian Field-Naturalist* (1931), the writer enumerated the Brachyuran crabs from northern British Columbia which he had encountered during the course of marine research work for the Biological Board of Canada in 1930. The following summer an additional species was observed which it is considered advisable to add to the foregoing list.

Pinnixa tubicola Holmes, the species in question, belongs to the family *Pinnotheridae*, a family consisting of very small crabs the females of which are commensal in bivalve molluscs, holothurians, annelids and other marine animals. The males are generally smaller in size than the females and are usually free swimming. Due to their small size and unusual habitat the crabs of

this family are frequently overlooked.

Six specimens of *Pinnixa tubicola* were secured about midway between Prince Rupert and Metlakatla, living in the leathery tubes of annelid worms between high and low water marks. Five of the six specimens were females, three of which were bearing eggs when taken early in June. One of the females measured 4.5 mm. in length and 11.0 mm. in width. The male measured 3.7 mm. in length and 8.0 mm. in width.

The occurrence of this species near Prince Rupert is of especial interest since it does not appear to have been previously reported north of Puget Sound. The range usually given for the species is from Puget Sound to San Diego, California.

CONTRIBUTIONS TO THE KNOWLEDGE OF EXTREME NORTH-EASTERN LABRADOR

By BERNHARD HANTZSCH

TRANSLATED BY M. B. A. ANDERSON

"Beiträge zur Kenntnis des nordöstlichen Labradors," von Bernhard Hantzsch, *Mitteilungen des Vereins für Erdkunde zu Dresden*, Dresden, Volume 8, 1909, pp. 158-229. Volume 9, 1909, pp. 245-320.

(Translated from the original German text in the Library of Congress, Washington, D.C., by M. B. A. Anderson, M.A., Ottawa, 1928.)

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(Concluded from Page 145)

Through church and school instruction the Killinek missions began to bring to the members of the community a mass of more or less useful knowledge. I will only say concerning these methods of instruction that, for example, as a beginning of the reading they demanded the memorizing of the German alphabet. None of the Labrador missionaries with whom I spoke had heard of the so-called phonetic method. From the south of Ungava Bay in this direction some natives are already acquainted with the deciphering of those simple hieroglyphics which, introduced by the white people, are used by the

British and Foreign Bible Societies in London for the publication of the four Gospels with the Acts of the Apostles. This little book is said to have spread to the Christian inhabitants of Western Labrador, to certain lands near Hudson Bay and rather far into Baffin Island. The spelling consists of twelve or thirteen simple signs, which according to their stroke unite the eleven consonants used with the four vowels which are to be heard most clearly. Written small, the signs indicate the consonants alone; points and rings placed above them serve for the changing of the vowels. In Killinek an effort is being made to change the method of writing used on the whole north of Labrador into Latin letters. This is, to be sure, far more difficult but is necessary to preserve uniformity in all the Moravian mission stations. Many, especially the older people, do not succeed in learning to read; clever young people are said to have acquired a good grasp of it in one winter. In 1906 a beginning had not yet been made with instruc-

tion in writing. Also only a few people at the older Christian stations are capable of composing a really correct letter. One of the men best informed about the Eskimo language, the president of the missions, Bishop Martin, in Nain, told me that letters were often brought to him which he was able [P. 305] to decipher, but often this was not possible. The sounds as spoken by the Eskimos do not sound as our letters express them. Therefore the people, who were properly taught, from lack of practice quickly forget that which they knew before. Therefore too much credence is not to be given to the statement when you hear that the Christian Eskimos of Labrador can read and write. Perhaps it is useful for the purposes of the mission and for the outside world, when the natives are able to decipher the Bible, church songs and other pious writings, yet on the other hand you may wonder, how much time and strength were spent on the art which brings in no bread, and how time and strength are withdrawn from necessary practical occupations. The singing of spiritual songs is cultivated zealously according to the custom of the brotherhood. Many people, especially women, have a high, strong and pure voice, in which almost always real harmony is lacking. The musical equipment of the Eskimos is not inconsiderable; at the Christian stations all possible instruments are played, especially violin, harmonium, organ, trombone and accordion, sometimes quite well. The use of gramophones has become a sort of mania there, and devours considerable sums. The Killinek people in my time were still far behind in such matters. The population has little aptitude for arithmetic. However the small results lie in the difficulty of the methods of instruction. The Killinek people are contented often with singular, dual and plural. In the necessary exact transactions in my time they used the Eskimo way of counting on the fingers of one hand and two hands, the toes of one foot and of two feet, beyond that perhaps also the fingers and toes of a second man. Representations of the larger numbers do not seem to be very clear. The Arabic numerals with German names changed slightly are introduced by the missionaries, and it sounds very queer, when after an address in the Eskimo language, the missionary gives for example, as the hymn to sing "Nummer sieben-und zwanzig". [P. 306] The rest of the mission instruction in general refers to the Bible and dogmatic instruction, occasionally to geography and natural history. They try to produce a correct understanding by showing pictures but it must be extraordinarily difficult to awaken accurate mental images in any measure, even

approximately, because in the Eskimo language the words for an endless number of strange ideas are naturally entirely lacking. There are people at the Christian stations, who possess a slight knowledge of English, some also, especially girls employed in the mission houses, the German language. As yet in 1906 no one at Killinek had thought of such things. In respect to the industrial arts the Eskimos do not seem to have developed very far, since they do not stand in close relationship with the white people. That they naturally possess much skill, their primitive ability in the construction of skin boats, sleds, snow houses, etc., shows. These things they made while entirely independent of other peoples. They lack entirely metal implements for the finer kinds of work, for with working tools of stone or bone you can accomplish little. In spite of all this, the presence of artistic ability can be recognized clearly from certain old harpoon tips and other things cut from walrus tusks. Also the certainty with which entirely untrained people are able to make sketch maps and other simple drawings has repeatedly aroused admiration among travellers, though the comprehension of pictures is far less developed in the Labrador inhabitants than in the Greenlanders, who are skilled in art. There can scarcely be talk of a native art industry in Labrador. There is no trace of it to be seen in Killinek at all. The men are gradually learning from the whites the most needed trades, the girls and women knitting and sewing. But at the Christian stations I saw scarcely any evidence of work which would have passed the most ordinary average accomplishments. They would rather buy than exert themselves in manufacturing articles themselves, and the trading organizations [P. 307] encourage this dependence.

There is little money in circulation. They sell at the station, generally letting the price received be credited to them, and on suitable occasions buy wished-for articles of the same value. If they have used up all their money and have earned nothing more, then they receive a certain advance, and as a rule soon pay it back. If a sum of money is ever gained by the mission station through death or other misfortune, then this is written down on the account for support of the poor or some other kind of charity. This would be much harder on a private undertaking, purely a business concern not supported in other ways. In general the Eskimos have, through the mission, quite a lot of advantages and alleviations, which do not make it hard for them to be "pious". With some wisdom, subordination, and industry they can lead quite a comfortable life.

The native conditions in so far as they have kept them unchanged interest me more than the progress in the education of the Eskimos. The speech of the Killinek population in sound and vocabulary deviates a little from the true north-east Labrador dialect and approaches the one used more to the westward. The Eskimo language is extraordinarily difficult for us to master. Only superficial travellers who think they have already mastered the language with a few words and suffixes can deny this. There are doubtless few outsiders who really know Eskimo. Outstanding authorities on this district, with whom I spoke, such as the superintendents Bourquin and Martin, Professor Franz Boas, Captain James S. Mutch, etc., declared this to be almost impossible. The missionaries, Waldmann and Perrett, who are spending their second decade in Labrador often have to question the people several times before they understand the sense of the words. Also it sounded quite different when a missionary or a native spoke. The speech of the latter is not seldom indistinct to our ears, so that repeatedly I had to take pains to repeat after them some words or write them down, because I was not capable of grasping the sounds. This caused laughter many times on the part of the people. The speech organs are [P. 308] used differently from ours and as a consequence develop differently. That the language of the Eskimos which occurs in many dialects is related etymologically to the Ural-Asiatic languages is generally averred. Suffixes are attached to the stem-root, but placing of prefixes before the word is not known. Besides this the Eskimo has the principle of epenthesis in common with the Indian languages.

The sentence structure corresponds throughout to a mere word formation. The completeness of the language, its extraordinarily delicate and varied flexibility, which makes the study not only so difficult, but also so interesting, the slight variation in the different dialects spread through the whole of Arctic America, point to the great age of the Eskimo race, which has outlived its time and is now gradually dying. The majority of the people, with whom I was better acquainted, had a good command of their language. This might have its reason in their vivacious temperament and the resulting varied application of their language. Our natives are much more talkative than, for example, the North Europeans with whom I came into contact. When I sat with them in the evenings they chattered almost uninterruptedly. If I asked some people, especially old women, to tell me stories, then their speech was easy and almost entirely free of hesi-

tation and slips of the tongue. In addition the voice is soft and flexible. In an animated tale imitation of the different tones of the voice of several persons is employed with clever modulation, the whole speech accompanied not rarely by lively mimicry and gestures; at times the whole occurrence related is pictured in a most theatrical fashion, so that you can follow even with a slight knowledge of the language. The minuteness of the manner of telling an Eskimo tale which has often been stressed is noteworthy. An Eskimo woman talked rapidly and smoothly for five minutes, without my understanding anything. If I interrupted and asked my interpreter concerning the content of the many words, she would say the story had not yet begun; the part just told had been quite insignificant preliminary remarks. For example in order to picture the occurrence known to all, how a family starts out on a journey, [P. 309] a clever story teller may hold the attention of his audience closely for perhaps a quarter of an hour. These listen with close attention, interrupt the speaker often by exclamations, which occasionally change into animated laughter and chattering of the whole company. Much of that, which I heard, I have already used in the accounts which precede this. Lack of space forbids me, repeating the many short and partly incomplete accounts by our Eskimos of their life in former times, their communication with one another, with the whites and the Indians. I will give in a few words only two examples of their tales, which have the most coherence, in order to give a presentation of the folk-lore which unites in part all Eskimo bands. There does not seem to exist a very literal tradition in the verbose impersonation of these people. Every story teller adorns the matter more or less according to his judgment, occasionally apparent gaps are to be found in the course of the treatment of the story, which are filled out at the most with the supposition: it perhaps may have been so and so. An old woman from the south of Ungava Bay told me the following story.

THE BAD STEP-MOTHER

An old *Angakok* (Sorcerer) lived with his two wives in a bay which had an abundance of seals. The older wife had a grown son, the younger a daughter just the same age. One night a *Torngak* (spirit) appeared to the old man and spoke to him: "In the morning on the hunt I will get you!" Early the next day the *Angakok* arose, put on his fur clothing, and softly told his younger wife, who had awakened because she was lying near him, that which he had experienced in the night. She laughed, acted as if she did not understand his words right and lay down to sleep. In reality,

however, it would suit her if the old man did not come back. Since she herself understood sorcery she had already learned that he must die soon, and therefore she was looking around for another husband. With low words the father woke up his son and ordered him to go with him on the seal hunt. Soon they were ready, stepped out into the bright June morning, shoved their kayaks from the shore into one of the open channels, which extended between the cakes of ice and paddled slowly away. They had to get out many times and transport their gear across the ice, until they caught sight of seals in the distance. They approached the creatures carefully from different sides. Before they could throw their harpoons, a mighty iceberg burst, toppled over with [P. 310] a crash like thunder and buried the old man. The son was almost frightened to death, but after a time cautiously rowed nearer. In spite of careful search he could find not the slightest trace of the boat or of the unfortunate man; the *torngak* had taken the old *Angakok*. At last the son went home and told what had happened. There was no special grief. Scarcely a week later the older wife died, the mother of the young man. They were not especially surprised, since it frequently happens with the Inuit, that someone becomes tired without apparent reason, and dies after a very short time. The people in the vicinity, however, gave the younger wife credit for nothing good, since they knew that she understood how to sing the conjuring songs better than the others and often wandered about at night, whenever the Northern Lights shone bright as moonlight. And, strange to say, misfortune overtook her son also. He became snow-blind, in spite of the fact that he had worn wooden goggles. The pain was scarcely to be endured. Then the step-mother brought a salve, rubbed his burning eyes with it, and sang remarkable songs. The pain subsided, but his sight did not return; the young man had become blind through the craftiness of the old woman. The next morning the unhappy man sat alone in the tent, when suddenly he heard a deep growl before the entrance, and knew that a polar bear was outside. Silently he grasped his harpoon, which lay near him, tested the weight in his hand, and hurled it with all his might at the place where the creature must be standing. He heard an angry roar, then a few hasty steps, and now it was quiet. He had killed the bear. But he did not dare to go in front of the tent, since he had no other weapon. After some time the sister came, brought the harpoon and said it had been lying outside. She also gave the poor young man a piece of meat. He

ate of it and asked if this were not bear meat. She answered, however, at the command of her mother, "No, we have hung a dog and that is the meat from it." The blind boy tasted the meat again, and could not believe her. He was deeply troubled as never before in his life, stopped eating, pulled his hood over his face and groped his way outside. A late June day, gleaming like gold, lay across the quiet landscape, still covered with much ice and snow, but the sun blinded him no longer. He was quite blind. Slowly he walked up the hill-side, the path which he had trod so many times with seeing eyes and laughing countenance, turned into a valley protected from the wind, sat down on a large stone, and began to weep bitterly. Then he suddenly heard a harmonious voice near him, that said to him: "I am the *torngak* of your father, and will help you. Go to the pond at the end of the valley. There you will learn in what way!" A light breeze touched the forehead of the blind man and dried his tears. Filled with hope he arose and went farther along the path, groping his way, until he felt the water of the pond at his feet. He listened and all at once heard another strange voice, which came from the large bird *tullik* (loon), which was swimming on the water. [P. 311] "Kneel down," said the bird, "and wash your eyes!" The blind man did this at once, and soon noted how the power of sight returned to him. He bathed his eyes until he could see well again, even better than before. He could see every little stone at the bottom of the lake. But the *tullik*, in other respects a very shy bird, had swum close up to him in the meantime, walked up on the shore, and said: "Now carry me to your step-mother, but don't tell her that you can see again!" The young man seized the bird by the wings obediently and walked down the valley. Near the tent he saw the woman, as she was spreading out the bear skin to dry it. Then, he who had been blind, played a part, carefully felt his way forward, until he stood near his step-mother, set the bird on the ground near him, and felt of the skin. "Isn't that my bear?" he asked. "No, that is the skin of the dog which we killed" the bad woman answered. In the same moment the bird *tullik* began to grow in a terrible way, beat with its wings and croaking angrily ran at the liar. Seized with the terror of death she plunged away down the slope to the seashore. But when she reached the water the terrible bird had nearly overtaken her. She recognized her end had come, uttered a wild shriek, and threw herself into the sea. Here she was changed into a seal. But the bird sprang after her, both disappeared under the waves and have never

been seen again. The young man, rescued in so fortunate a manner, went to his tent, called in his sister, who had deceived him only from fear of her mother, but was otherwise kind and friendly, and lived happily with her from that time on.

THE THREE SISTERS

Three young sisters wished to marry, but their father said, "Wait awhile!" Then the eldest said to the others: "Let us go away from here secretly and seek husbands for ourselves!" Soon all three started off, left the shore of the sea, and wandered into the interior of the country. Suddenly they came into a strange valley. Many stones were scattered about and stood up high, looking like men. On the slopes, however, there were countless caves, which were well suited for dwellings. Then the eldest of the girls stopped and said: "Go on farther, sisters! I will live in this valley and marry a stone man." They bade her good-bye, and then the girl carried moss and grass into one of the caves, made a bed, dragged in one of the strange-looking stone men and lay down beside him. Scarcely had her limbs touched the queer form, when she, too, began to turn to stone. She tried in vain to spring up. It was too late. She, too, turned into just such a stone as the many that lay outside. Meanwhile the two other sisters went on farther. Then the second one caught sight of the upper wing bone of a snowy owl, picked it up from the ground and said "I will marry this!" The third sister wandered on alone, until she came to the sea. Here she found a piece of whale's bone, which she chose for a husband. When the second sister [P. 312] touched the bone of the owl, it changed suddenly into a large snowy owl. The bird seized the girl, and carried it away to its rocky nest up in the mountains. At night he stayed near her, by day he flew away. In the evening he brought a great many little birds for food. So she lived on the cliff, and soon bitterly repented having left her relatives. She wept and begged the owl man to take her down again, but he shrieked so loud, she was frightened and was silent. At last she found a way to help herself. She collected all the sinews of the animals which he carried home for food, and braided a rope from them, which she concealed behind the large rock nest, until it became long enough to reach down. Day after day she worked, until her fingers bled, and at last the flesh dropped from the bones entirely. But, finally, when the owl had brought a young caribou, the rope was long enough, and the girl tied it fast to a rocky crag. At the same moment she heard human voices and caught sight of her relatives, who had gone out to hunt for the three sisters. They had found

nothing of the eldest, and at last they had come to this place. The girl quickly climbed down the rocks. They were happily reunited and pitched their tent in the valley. But as the sun sinks, something soars noiselessly nearby in the air. It is the snowy owl that has returned, and is looking for his wife. Then one of the relatives shoots an arrow at the bird, and strikes it in the middle of the body. He falls to the ground as a mere upper arm bone, and the maiden is released. The next day they journey farther to hunt for the third sister. When this one had married the whale's bone, a real man had come from it. They built a tent and lived together on the seashore. The husband was afraid she might run away some day and tied her fast to himself whenever he was at home. One morning the girl sees the skin boat of her relatives through the tent door while her husband is still asleep. When she pulls at the thongs excitedly with which he has tied her to himself, he awakes and asks what is approaching on the water. She says: "Only a wave," whereupon he goes to sleep again. Then carefully she loosens the sinews and ties him to the poles of the tent carefully, runs away and arrives at the beach, just when her relatives are alighting from the boat. She is recognized with great joy, is taken into the boat quickly, and they push away from the land hastily. Meanwhile the man awakes, knows that he was betrayed, but has much trouble in loosening the strings. At last he is free and runs to the sea, changes into a whale here and hastens after the boat. He soon overtakes it, swims around it angrily and thrashes the water so violently, that the people in the boat expect every moment to see the weak craft upset. Then the girl, who keeps herself hidden on the bottom of the boat, throws her outer garments into the sea. The whale man believes she herself has fallen in and swims about sadly hunting for her, so that the water quickly becomes smooth again. But when he does not find her, he thinks she was drowned, turns back, climbs out on the land and becomes a whale's bone again. The two girls, however, from that time on obeyed their parents. [P. 313]

In most of the sagas such transformations play a large rôle. I heard fantastic stories related of whales, walrus, seals, bears, dogs, foxes and many birds. A number of accounts agree quite closely with such tales from the abundant collection which Franz Boas has published according to the communications of James S. Mutch, (Bulletin of the American Museum of Natural History, Vol. XV, 1907: Eskimo of Baffin Land and Hudson Bay), and recur again also in Christian Labrador and in Greenland. The origin of the white people,

according to another account, also of the Indians, is told in the same way, as everywhere else with the Eskimos, that a girl against her wishes bore children to a dog, who outwardly resembled the father, but mentally resembled the mother. After these young dogs had torn to pieces the wicked human father of the girl, the daughter would no longer live with them. She made a boat ready, placed the white dogs in it, and commanded the wind to carry them away. "Go away and become white people!" she cried to the departing ones. "So the *kablunat* descend from the white dogs, who now and then come to the Inuit in wooden ships from the other side of the sea". In the telling of this saga, it was of interest to me that the woman had fashioned the ship from birch bark. To my question, whether this was the custom in the well-wooded south of Ungava Bay, from which my informant came, she answered she had never heard of it, but it had been so in the story. Since the use of birch bark boats is said to continue among the Eskimos in the interior of Alaska, it may be assumed that the wide-spread saga has had its origin either there or has arisen at a time, when the Eskimos generally made use of such craft, and had not yet constructed skin boats.

Not much different from legendary tales are the confused religious ideas of our heathen people. Any sort of dogma of faith does not exist; a sum total of superstitious views forms the whole of the slight religion. At least it is impossible to learn from the people anything uniform. The conception of real gods [P. 314] apparently does not exist. Religious worship is essentially ancestor worship. Also in the countless traditions of this race the natives agree, with slight variations, with other Eskimo bands. Thus they know the saga of the earth falling from heaven; of the genesis of human beings as little children; of the daughter, who had to marry the fulmar, was then thrown by her father into the sea in flight and, when climbing into a boat, had her fingers and hands cut off by the hard-hearted man, from which seals, walrus and whales have originated. Faith in continued life after death is wide-spread even if the opinions about this differ and, after the introduction of the Christian conception of religion, vary still more. The Eskimos have scarcely ever had true priests. The *Angakut* were the carriers and the prophets of the superstitious traditions, in whom great faith was often placed. The eldest of the five brothers from the southeast of Ungava Bay, of whom I already have spoken repeatedly, called by his Christian name Zacharias, reported to me many things of his dead father, who had been a famous *Angakok*.

This man, it is alleged, had often communicated with *torngat* or spirits, among whom originally were represented perhaps only the souls of the departed ones. According to the belief of these people, the *torngat* appear from time to time, prophesy in many cases death and misfortune, but often act in a friendly manner toward human beings, foretell the future for them, advise and protect them. The *torngat* are said to have announced beforehand to the father of Zacharias that the time will soon come when the people would turn away from them. It is true that no supernatural inspiration lay in this information from the old man. At that time the tireless Peck, Eskimo missionary to the Eskimos, who later went to Blacklead Island in Cumberland Sound, was carrying on his mission work in the north-western parts of Labrador. From there knowledge of the gospel spread among the Eskimos even as far eastward as Ungava Bay. The inhabitants of the region of George River, among whom were these brothers, were so impressed by it, who knows on what grounds, that they decided to forsake the old heathen belief. They asked the representative of the Hudson Bay Company for Christian baptism [P. 315] which this man administered without being authorized. The old *angakok*, just mentioned, did not keep the members of his family away, immediately ordering them to pray to Jesus. He himself did not do this. Following the preceding announcement the old man was drowned some time afterwards, when a whirlwind turned his kayak over. His son, Nicodemus, who was with him could not rescue him. This *angakok* was able to carry out strange sorceries, in which his family still believed firmly in spite of its Christian veneer, as I was told. For example, it is alleged he ate his own fingers and his arms up to the elbow and spit the bones out in a little pile. By repeating magic formulæ the arm grew slowly, in the beginning tender and small as in the case of a child. This, it was asserted, had been seen many times. Many male and female *angakut* are said to foretell the future, or to be able to describe incidents of the past. Thus a deceased aunt of Julius Lane, in Killinek, who lived in Aulatsivik, was said to be able to tell three to four days afterwards exactly what people who came to her had done, although being weak and old she remained in her tent the whole time. Likewise J. Lane claimed to have met a woman in Fullerton (North-West Hudson Bay), who days later gave him exact information concerning his doings. Often the *angakut*, it is true, use their powers for deeds of vengeance. Therefore it is necessary to be on guard against them. If, for example, the tale runs, a sorceress menstruates,

through magic formula she is able to suppress the blood. This then changes to a bird, which looks like a sea-gull, but is coloured blood-red. It can be sent forth as an instrument of death, and in the winter of 1904-1905 is said to have appeared in Killinek. It is alleged some people had seen the bird flying, and they even secretly pointed out the house from which it had come. Soon afterwards a relative of my companion, Paksau, died, a healthy man in the prime of life, who with two brothers dwelt in a fine little sod house. A short time afterwards one of the surviving brothers visited the Lane family, sprang suddenly from his chair and said: "My dead brother has given me a blow on the head; I am to come too!" From that day on he became ill and died just a month later, after he [P. 316] maintained, as did other persons, he had seen the soul of the first brother repeatedly hurrying about in the air without peace. One day the deceased man had said to the missionary, Mr. Peck: "My brother has taken my soul from me." To his question: "Where is it, then?" he answered: "With Jesus." After the death of the second brother the third became ill too. Medicines would not take effect. Then an old woman tried to help by singing magic sounds for hours, but he had to die also. The use of amulets as a means of protection against harmful influence of spirits does not seem to be employed any longer by the Killinek Eskimos at the present time; on the other hand the missionary, Mr. Perrett, saw a fish and a dog whip sewed on the inside of pieces of clothing in the case of two inhabitants of Aulatsivik. Naturally the old belief is not lost so quickly, if they guard against giving strangers information concerning it.

It is just as difficult to hear the heathen songs of the population, but upon repeated requests they gave me some exhibitions of them. Their tunes are reminiscent throughout of the monotonous songs of other primitive people. The melody consists of a few tones among which a main tone is predominant. Characteristic of the execution is a strong tremolo of the voice. An especially musical person sings the real content alone, whereupon the others present join in the chorus, often only with the syllables, *aja*, *adjaja*, *aaja*. Usually laughter and chatter follow the end of the song, out of which you can imagine a jesting, derisive, and at times perhaps a not quite moral substance. The real magic charms and songs on the other hand are said to be produced in great seriousness, in a deep voice and only half aloud. The Killinek people do not possess a piece of wood on a resonant object. Still less do the people like to show their heathen dance,

which is entirely forbidden by the missionaries. Notwithstanding this, they amused themselves in my time with this dancing whole nights through. When I wished to see the dance for the first time, two half-grown girls were fetched in and I [P. 317] was surprised to see with what enthusiasm and evident skill these girls conducted the forbidden play according to their own interpretation. The manner of the Eskimo dance throws a light on the original purpose of the dance in general and I understand very well how the austere Moravians forbid such performances with all earnestness; no one is baptized who does not promise to refrain from it. Such a primitive dance is to be compared with the mating of the birds and other creatures. The sexes seek, in this case reciprocally, to make themselves noticeable and desirable through provoking motions in a sensual manner; it is nothing more than a voluptuous play of the sexes, which in winter, as they say, when the Eskimos dance in their warm snow houses many times almost without clothes, is also followed by the reality. Two persons, usually of different sex, seldom more than two pairs, place themselves opposite each other and in the beginning scarcely raise their feet from the place where they stand. They move the body, however, in lively jerks and shaking motions, especially the abdomen. This reminds you a little of the Arabian abdomen dancers. During the whole performance the dancers utter a quick cough incessantly, that sounds nasal and must be very strained. Older women are usually hoarser. According to the statement of one of them this is the result of many dances. As the play becomes gradually more fiery, the pairs hop about with wild motions of the body and, jumping, change places many times. The arms are usually bent at the elbows. The ones sitting about reiterate their monotonous songs, clap their hands and encourage the dancers by merry speech. Great exhaustion follows the wild excitement at last. Several times I surprised girls and younger women as they conducted a sort of round-dance, but they could not be induced to continue this in my presence. I could not learn whether this concerned an old custom or a newly acquired child's play.

On October 6th the *Harmony*, which meanwhile had visited the other Moravian Mission stations of the Labrador coast and had gone to St. Johns, Newfoundland, turned back to Killinek unhindered in spite of the late time of year. On October 11th I said good-bye to my quiet mountains and valleys, which were now gradually taking on the look of winter; and took my departure also from the friendly people who had supported me

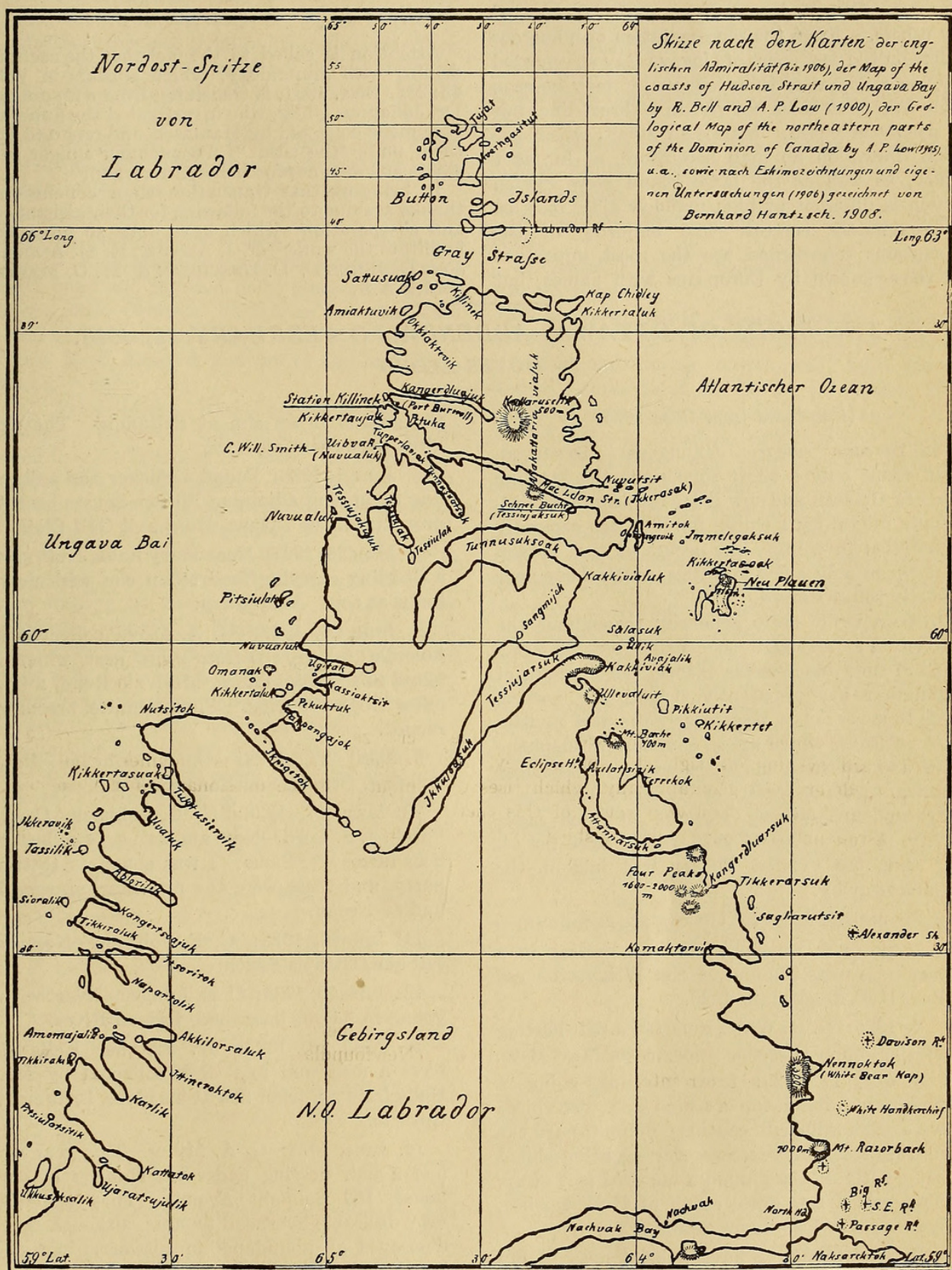
in my work and in all else had tried to make my stay in their neighbourhood as pleasant as possible. About three o'clock in the afternoon the anchors were lifted, and in the dark fog we steamed toward Gray Strait. The sea was ice-free everywhere, only here and there scattered icebergs were to be seen. The whole north coast of the land slopes abruptly, but in many places islands are to be found stretched out in front of the coast, and rather small inlets, several of which are said to be suitable for harbours, as Captain Blandford, mentioned earlier, ascertained. The currents in Gray Strait were overcome by us with some exertion. We rejoiced in the sight of Button Islands, which lay before us in rare evening clearness with their dusky mountains. Since this group, on account of the dangerous surrounding sea, was perhaps never visited by a white man, their position is only approximately fixed cartographically. Their highest elevations may attain a height of 200-250 meters. Also strong currents are said to prevail at times between the different islands, which make a crossing almost impossible, as long as the sea is not entirely free of ice. But the islands are said to have an abundance of animal life and wood, for which reason they were visited regularly by the Eskimos. At present the natives still go occasionally, especially at the end of July and beginning of August when the weather is most favourable and there is the least wind, to those places, and even then only in the company of an experienced local guide. Toward evening we sighted Cape Chidley, not quite determined geographically, which rises up high and steep. Somewhat south of this there is a tolerable harbour for larger ships, and here are situated primitive Eskimo dwelling sites. At low tide you can go on foot from Chidley Island to the land situated toward the south, and from there by the nearest way to Port Burwell in favourable weather and without very much baggage. This may be indeed a very strenuous trip, but is easier to carry out in winter with sleds. [P. 319] The coasts between Cape Chidley and the eastern entrance of MacLellan Strait are said to slope sheer into the sea everywhere and to be dangerous to navigate in an east wind. Some harbours are to be found, which afford sheltered anchorage for ships. We ourselves navigated on that evening not along the coast, but a little way out into the Atlantic in order to escape some reefs. In the last light of evening I recognized the island New Plauen. Then the night sank down and for my soul to a certain extent also the curtain for the interesting dramas which I had witnessed and in which I even played a

part, up there in the extreme north-east of Labrador.

On the next afternoon we anchored in the harbour at Rama, that station which has such a splendid location, but which is looked upon somewhat unkindly in respect to sources of industry. Because of the latter reason this was given up in 1908. A few days later we went farther down the Labrador coast. On October 15th at noon we stopped at Hebron, after Robert Peary had left this harbour six hours before. His expedition ship, *Roosevelt*, had been overtaken on its return voyage from the north at Resolution Island in a fearful storm and had been badly damaged. Besides there was a lack of coal and provisions, of which they could get little in Hebron. We would have been in a position to help with this, but we were not expected back so soon, and therefore the *Roosevelt* had moved slowly southward along the Labrador coast with steady use of the pumps. We stopped at all stations of the Moravians three to nine days, from Hebron down at Okak, Nain, Hopedale and Maggoviik. I therefore had opportunity to learn to know land and people at least hastily, and from the missionaries also received many kinds of important information about the Eskimos of those regions, all of which was valuable for comparison with the Killinek conditions. My own observations caused me to regard those northerners as far more sympathetic people than the ones of the other stations further advanced in civilization. Perhaps my eyes and ears were prejudiced by previous judgment, but from the mouths of the missionaries I had to hear much criticism concerning the Christian Eskimos [P. 320] and the missionary, Mr. Perrett, who left Killinek with me after a year's residence and moved over to Nain, thought as I did, not without sadness concerning those people of nature up there. I will not describe the more southern portion of Labrador, on account of the theme of my work. It is very much more accessible and therefore far better known and described. On November 16th I arrived in St. Johns, the capital of Newfoundland, to leave the *Harmony* with many expressions of gratitude to the crew, particularly Captain J. E. Jackson, who had been so kind to me always. I made connections at once with the steamer *Siberian* of the Allan Line to Glasgow, where I landed on November 26th in good health. On November 28th I was home again in Dresden and at the end of my journey.

NOTE TO MAP

The appended sketch map gives improvements in the drawings of the coast line from the north-east tip of Labrador. It does not claim to be



cartographically correct, however, especially as in most localities it depends upon material reported by others. From the representation of numerous inlets on the east coast of Ungava Bay as reported by the Eskimos of those regions, it may be seen that this coast does not run in a direct line, but is deeply indented. MacLellan Strait, which has been drawn on no map heretofore, as far as I know, as well as the large island New Plauen which is different at high and low tide, may be approximately correct. The majority of the mountains represented are the most important of those known by Europeans with names, but

perhaps not by any means the only important elevations in these mountainous lands.

Attention is called to the fact that the section dealing with mineralogy, which appears in Vol. 45: 222, Dec., 1931, is translated from a report by Dr. Johannes Uhlig, who investigated the mineral specimens collected by Hantzsch, and reported on them under the title "Untersuchung einiger gesteine aus dem nordostlichsten Labrador".

In bringing this translation to a conclusion, thanks are due to the following for their assistance and co-operation, which have done so much to facilitate the work:—F. J. ALCOCK, R. M. ANDERSON, D. JENNESS, D. LEECHMAN & M. O. MALTE—M.B.A.A.

THE BIRDS OF OTTAWA—ADDENDA TO FEBRUARY 28, 1930.

By HOYES LLOYD

(Concluded from Page 127)

45. *Sturnus vulgaris* (Linnaeus). STARLING. —It seems only a short time since the Starling reached Ottawa, and now it is a very common bird, usually migratory I think, for it is not generally distributed in winter, but occurs at that season in flocks in only a few localities, particularly near the city refuse dumps.

In summer its nests generally throughout the district, and although the earlier located nests were in high inaccessible places, the pressure of population has apparently driven the nesting birds to lower levels, particularly the nest cavities of the Flickers which are so common in telephone posts and elsewhere along the country roads near Ottawa. Miss A. Swain, of Westboro, told me of Starlings dispossessing Flickers of their nest cavity, in the spring of 1929, and showed me an egg that the evicted Flicker had laid on the ground near by.

Some nesting dates for Ottawa are as follows:—

1. H. Groh reported Starlings nesting in a huge elm near the end of the Wrightville car line, Hull, Quebec, in 1923.

2. 1925: G. R. White reported a pair nesting at Britannia, Ontario, prior to the next date.

3. May 17, 1925: I saw Starlings going to and from the dead top of a high tree. The birds were extraordinarily cautious, flying toward the nesting tree, but scarcely ever alighting while I sat quietly on the ground a hundred feet away. This was a few miles north of Hull, Quebec, near a spur of the Laurentians.

4. June, 1925: I have a brief note in my records that Starlings were nesting on K. Fellowes' property, west of Hull, Quebec.

5. May 26, 1926: Wilmot Lloyd and I saw an occupied nest in a hole about 25 feet from

the ground in an elm at Britannia. The old birds were carrying food.

6. June 1, 1926: Found a Flicker and a Starling occupying adjoining Flicker houses on the property of the Ottawa Hunt and Golf Club.

7. May 28, 1927: Near Fairy Lake, Hull, saw a Starling carrying food to an elm with dead limbs at top. Very wary.

8. June 26, 1927: H. A. Lloyd collected a juvenile (full-grown) from a low nest, which I found in the sand dunes, Merivale Road, a few miles from the city. First definite breeding record.

9. April 27, 1928: C. E. Johnson—Pair building, Ottawa South in eaves of house.

10. May 17, 1928: C. E. Johnson, C. L. Patch, J. S. Lord—Nest and two eggs collected near farm, Mer Bleue. I was chauffeur to this party, and these were the first Starling eggs I had ever seen.

11. June 8, 1928: C. E. Johnson—Nest in tall elm, Ottawa South.

12. June 10, 1928: C. E. Johnson—Nest with young in hollow basswood, Rideau River.

13. June 20, 1928: W. Fletcher Kelly—I have a nest and four eggs collected by Mr. Kelly from a Flicker box at his place, Britannia, Ontario.

14. June, 1928: G. A. Miller—This year we had a pair nesting under the shingles of our house, 180 Belmont Avenue. They are not very desirable overhead tenants, although they destroyed an abundance of cutworms in feeding their family.

GENERAL NOTES:

1. August 30, 1924: Small straggling groups going to roost with the Blackbirds at Britannia.



Hantszch, Bernard. 1932. "Contributions to the Knowledge of Extreme North-Eastern Labrador." *The Canadian field-naturalist* 46(7), 153–162.
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