

Caubvick, on her recovery, had refused to have her hair cut, —a common Eskimo superstition—which had become matted with the disease. Naturally, she flew into a passion whenever Cartwright proposed it. The following summer he records that one of his men came on an Eskimo camp in Ivuktoke bay (Hamilton inlet) where a whole family had died of smallpox, and, from a medal found on the spot, he recognized the family as Caubvick's.

Undeterred by this sad lesson, Cartwright took a small Eskimo boy of twelve years with him on his next trip to England, intending to educate him that he might be useful in communicating with his people. To ward off the danger of smallpox, he had him inoculated. But the poor lad succumbed to the treatment in three days, which may have been as fatal to him as the disease itself to a European. Cartwright was greatly grieved by his failures, and probably brought these inflictions on his native neighbours through a mistaken generosity and ignorance of the fatal effects of new climates and diseases on the Eskimo rather than through any intentional selfishness or unkindness on his part.

In 1775, Cartwright moved farther north to Sandwich bay, where he continued to prosper amid an abundance of fish and game. One curious fact of natural history that he mentions is seeing polar bear diving after salmon. The site that he chose is now occupied by a Hudson Bay post which bears his name, and a monument to him and his brother John stands in the little cemetery near by. Here Cartwright carried on a fishery and trade with the Eskimo, until business troubles took him to England, where he died. A few of the old Eskimo of this district (see footnote, page 15) still survive; the rest of the native population mixed with the "planters" or early servants of the trading companies, many of whose present descendants show an admixture of Eskimo blood. They retain many of the old hunting superstitions¹ of the former Eskimo, and, with fishing in summer and trapping in winter, lead practically the same

¹ One of these survivals is the custom of cutting off the tip of the heart and liver of a seal when it is killed, and throwing it back into the water. The only explanation given is that it is "for luck," which probably means that it is the old Eskimo idea of a return of a portion of the vital part of the seal to the sea, which will ensure its rebirth in its kind and consequent return to the hunter.