

had been left on an island, with two or three children, by a party of heathen, while on their way to visit other heathen.

Olüingwa wanted Sedna to go below the water again, and so went walking out to her upon the water and combed her hair.^a

After Olüingwa combed her hair, she returned to the bottom.

There was a party of heathen men talking about something in a dark house, where there was no light. In the winter one of these men went out to the island because Olüingwa was there. One day Olüingwa left the man and walked on the water to her home, where her husband gave her his leader dog. She then went back to the island in the night, and, going to the door of the house, asked the man she had left on the island the day before what they had to eat.

In the winter she went home. There an old heathen^b man (angakok?) was talking with another heathen^b man about her. He would not believe her to be a heathen.^b She was listening to them, but they did not know it. He said: "How is it she can not melt solder,^c as I can do,^d if she is a heathen."^b While he was talking she came in through the door. Then she went out and took a handful of sod or turf, and going in again held it out in her hand. She said to the man who did not believe she could melt solder, "Here is some turf." She smacked her other hand on top of it several times while they looked at her. She said, "Turf now," and the last time she smacked her hand on the turf it melted, and running between her fingers fell on the floor as shining solder. The man who did not believe became ashamed, and next day went and "hung"^e himself, because he was wrong and Olüingwa could do what he could not.

^a It is supposed that Sedna's hair was infested with vermin, that after the combing all this vermin turned to seals and her hair to flaunting seaweed, and that this was done by Olüingwa as an atonement.

^b "Heathen" was used almost invariably by the Christianized Eskimo at the village to designate those from the north of Labrador, or even their own ancestors previous to their conversion by the Moravian missionaries. In this instance, however, it was probably used by the interpreter to signify medicine or angakok, and in footnote ^d of this tale the reference to "angakok" must be understood in this connection.

^c It was impossible to determine the exact significance of the word "solder," as used by the interpreter.

^d The following explanatory sentence inserted by Conieossuck at this point of the story suggests either that he did not believe in the angakok or that he understood some of the impositions used by them to impress the credulous. "He did not really melt solder. He stole it from the whites and made others believe he melted it."

^e The words of the Eskimo interpreter, and later of the informer, have often been remodeled and arranged to complete the sense; however, those included within quotation marks are exactly retained. In many cases where more specific words should be substituted the lack of familiarity with the exact sense of the words used will not permit a change.