

In reindeer hunting, although clad in a garment that is composed of this skin, there is no hope of convincing a reindeer that this ball-like looking animal is one of his kind. The Eskimo then proceeds to "drive" his game in this case; one of them is hidden at the most convenient pass to the valley in which they may be feeding, whilst the others surround them at such a distance that although their presence is noted they do not take sudden fright, but feeding with the consciousness that there are certain suspicious looking objects in these directions, they gradually move in the direction of the ambushade that is prepared for them.

There is a large difference between the seal's timidity when on the ice in winter time, as just explained by this hunting description, and the same animal in summer-time. In the first case, he is out of his element on the ice, and knows that an enemy has him there at a disadvantage; but in summer-time, in the water, he has no ordinary fear, feeling that he is the equal or superior of anything afloat, besides being possessed of a more than ordinary share of curiosity. On these grounds the Eskimo can approach him in his kyack, within spear-throwing distance, which, I should say, would be represented by a distance of thirty yards in the extreme. Should the seal show any anxiety about the Eskimo's approach, he is calmed by the waving of a hat or any article which may keep his curiosity awake till he is within the required distance. The spear-head once inserted into his flesh, he is "played" by the Eskimo till his struggles cease. I might remark, in passing, that the "playing" of a salmon, from the insecurity of a kyack, would be a feat of no ordinary magnitude for a white man, and that the "playing" of a seal or walrus from the same position is, as can be imagined, one requiring

the most delicate sense of balancing. It is said that an Eskimo will turn over in his kyack and come up smiling on the other side, having made a complete revolution without separating from his boat. I am quite willing to admit that anyone would make the most strenuous exertions in this direction, whilst struggling head-downwards in water which is so nearly at its freezing point, but I do not see that this would be sufficient to perform the feat.

Having told you how the Eskimo kills his game, let me now explain how he eats it—first digressing somewhat. The Eskimos are supposed to derive their name from either of two Indian words, "Eskimatsic" and "Askimeg"—"they who eat raw flesh." Now, I do not intend to say that the Eskimo would deny this accusation, if it were made, but it has always been a puzzle to me why we should have made use of a word for the name of this nation which had an origin with certain Indians who inhabited the State of Maine. I do not say that this is not the origin of the term, but I must admit that I should have received more satisfaction from a word which had its origin a little nearer home. The Eskimo call themselves "Innuits," "the people"; a designation which perhaps covers a little more ground than they would be inclined to claim if they knew the full facts of the case. The sailor who constantly visits these waters, sealing and whaling, calls them "Huskies," and it is not unlikely that this word may give us a clue to the derivation of Eskimo, or, as the sailor would call it if he wished to Frenchify it, "Huskimo." There is a strong resemblance between this word "Huskie" of the sailor, and "Hus-sick-ke," the Eskimo word for a male Eskimo, and it does not seem unlikely to me that we may find a derivation for the name in this way a