

in the Polar Sea spoke to the Europeans of Nunatagmun as a kind of land of Cocaigue from which they received European productions; they place it also in the west.

Here again we find this Nunatagmun, but this time precisely pointed out by our Tchiglit. It is the landing place on Behring Strait. We are now acquainted, then, with Akilinerk and Nunatagmun, of whose position the eastern Esquimaux are ignorant. Where is Natèrovik? That the Tchiglit could not tell. All they know is that it is far to the west, but not so far as the great ocean island, from which the two brothers spoken of in their tradition set out.

It is singular that in all the Redskin traditions, the primitive legend of the two brothers is to be found, although differently narrated. Read the narratives of travels in Oceanica, you will see them there again, alive on earth, at the very beginning. The history of the first pair is written in indelible characters in the memory of all nations. The two brothers are well-known throughout all North America, Natèrovik is the Eldorado of our Tchiglit, as Akilinerk is that of the Greenlanders. You will never find this nation turn its eyes toward the east, that is, to Europe; even after death, with his head placed towards the east, the Tchiglit faces the west, the cradle whence came his fathers.

It is from Natevorik that the Esquimaux of the Mackenzie derive both the use of tobacco and the shape of their pipes; the most stylish cut of their boots, and the strange custom of piercing the cheeks to introduce the labrets or *tutait*, the shape of the tonsure and the women's enormous chignons, &c., &c. Cape Bathurst cleared, you find in the east neither encrusted pipes, nor finely folded boots, nor well rounded tonsure, nor *putu* in the cheeks, nor *tuglit* on the women's heads.

Where do these large blue beads

come from? You ask an Esquimaux. *Natervalimnin* (from Naterovik) will be the answer. Where was that iron kettle bought? *Natervalinè* (at Naterovik). Still Naterovik. There the days are long, the sun shows his nose, as the Innoït express it, the country is warm, European articles abound; from thence came the large glass beads of the Russians, the white shells of the *Dentalium* and *Arenicola*, the flat and broad plugs of Cavendish tobacco, the long and old blades of sixteen inches, the refuse of the marine arsenals.

The name of *Naterovik* seems to suit the old Russian fort Michaelowski, the Innok tribe nearest that post to the north, being designated by our Tchiglit *Apkwam-mèut* or Sedentaries. This is the geographical position assigned to the Sedentary American Tchukatchis, whose most northern limit, according to Captain Beechey, is Point Barrow.

The Natervalinet would, therefore, be the *Kuskutchewaks*, or American Tchuktchis of Van Baër and the *Puktormut*, the Aleutians, or Tchuktchis of the Gulf of Anadyr. Whatever they are, it is always towards this western point that their aspirations converge, and on which their ideal of happiness is fixed. Well! I say it would be to misconceive our own nature to refuse to recognize in these retrospective longings of the Esquimaux an evident indication of a mourned for past and an absent native land. Yet Behring Strait was certainly not the birth place of this nation, but only the place of its diffusion. The legend of the large island in the open sea towards the West-South-West is proof of this.

Now that we have followed the Esquimaux from Akilinerk to Nunatagmun and from Nunatagmun to Naterovik by means of the finger posts supplied by their recollections, it remains to be discovered on the western side of Alaska and in the Aleutian islands, where the Kuskutchewaks, or American Tchuktchis, the Tchukatchis,