

came from the West, at a period which it is impossible for them to state precisely, and as a proof they asked if I knew *Okrayéuktuark*, or "the man who does not speak." Having asked explanations regarding this being, whom they represented as living in the West-South-West, their former country, they began to imitate, with the most skillful mimicry, the characteristics of the ourang-outang, or some large quadruman, walking on hands and feet, standing up again, assisting themselves with a staff, grimacing and skipping, as if, but a few minutes before, they had seen the animal they were depicting, and which I could easily recognize. This single fact, together with the tradition just given, and the oral testimony of the Tchiglit, seems to me decisive as to the Western* origin of the Innoït, if we had no other proofs.

In several Greenland traditions collected by a learned Dane, M. H. Rink, translated into English by Dr. Robert Brown, and summarized by the learned Abbé Marillot, mention is made of a mysterious country to the west, beyond the Glacial Sea, and which several inhabitants of Greenland visited. This native land (for they can have preserved only the memory of the birth-place of their nation) they call *Akiliné*k, but they are ignorant of its situation, so that the translator of the legends can give us no information on that point.

I may, perhaps, have the pleasure of throwing at least a partial light on this question. I have said that the seventh western tribe, known to the Esquimaux of the Mackenzie, are called *Akiliner-méut*—that is, inhabitants of *Akilinerk*. By this name they seemed to me to designate the country included between Cape Lisbon and Icy Cape, a coast

close to Behring Strait, known by the name of New Georgia. Here, then, is the *Akilinerk* of the Greenlanders, unless there are several, which is not likely, on account of the name itself. As a matter of fact, this word is evidently composed of one of the adverbs *ako* or *akugu*, at the beginning, at first, firstly; of the suffix *nerk*, which, added to a verb or an adverb, is equivalent to the phrase *that which is*, and forms a substantive; and finally of the affix *li* or *ri*, which added to a word makes of it a substantive noun. *Akilinerk* would then mean: "That which is the beginning, or land of the beginning, land of the at first,—first land." By a play upon words, to be met with in all languages, the word debt in Esquimaux is *Akilikcark*, so that by applying the causative suffix *nerk* to either of these two words, the country *Akilinerk* may be called "land of the beginning," or "place of debt," indifferently.

Let us remember that there was a quarrel and a separation as the leading point of the most recent history of the Innoït. Then, since the Greenlanders have preserved the remembrance of *Akilinerk*, it is because the last halting place, if not the birth-place of their fathers, was Behring Strait, with the shores included between that passage and the Icy Cape.

But our Tchiglit of the Mackenzie carry the retrospect much further back. *Akilinerk* is a point relatively near them—it is the place from which the last hordes of their nation were to scatter, when, on reaching the American continent, they found the neighborhood of the landing places (*Akilinerk*) occupied by the first emigrants. But whence had they come? According to the Tchiglit, it must have been from Naterovik. Naterovik is to the Tchiglit what *Akilinerk* is to the Greenlanders and Nuna-tagmun to the Central Esquimaux. I have, in fact, seen in a recent work on Arctic Exploration, published in England, that the Esquimaux of the Islands

* Whenever West and East are mentioned in these pages, they must be understood as referring to their relation to the American Continent. West, when spoken of in connection with the Esquimaux, is what in Europe is called the extreme East, and East is Western Europe. The note is scarcely needed.