

The average white man doing the same kind of work as an Eskimo under the same conditions will eat about the same amount, grease included. The white man starting on straight meat or fish will not eat as much for the first few days, and does not crave as much. Presumably the human system for some of the elements draws on the reserves stored up in the body. Later, he has to eat much greater quantities of meat or fish to supply the proper amount of those elements which are found in but small amounts in meat and fish.

The Eskimo is naturally gregarious, and particularly in his eating habits, prefers to practice a limited form of communism. Individuals may lay up food stores, and feel a just pride in having food in plenty to set before their friends and guests from afar, and a man's social standing is largely dependent upon his ability as a hunter and his con-

one within hearing flocks over with teacup in hand. Indeed, the watchful and forehanded ones begin to gather as soon as the smoke of the cooking-fire has been ascending about the proper length of time. With twenty or thirty persons sitting down in the circle, the average cooking-pot can only supply a very small "war-time portion" of fish to each person. A cup of tea is drunk, a pipe smoked, and the crowds drift away, to spend a short time mending fish-nets, or working at some handiwork before the shout goes up to go somewhere else for another little snack. My experience at this sort of life was that one hardly ever got enough to eat at the meals, and had to splice out with an occasional half-dried fish from the drying-racks or stages.

The Eskimo of story is often pictured as eating tallow candles and guzzling seal-oil. These stories may be true, but in the course of several years among



Eskimo skinning a Bearded Seal, *Erignathus barbatus*; Franklin Bay, N.W.T.

sequent ability to give more. The native "gentleman of the old school" finds his highest delight in seeing his friends eat at his table, or rather dine on the floor of his iglu or tupek, and in camps where food is abundant life seems to be one continual round of eating.

Taking Herschel Island in summer as an example, we find large numbers of families camped on the beach waiting for the trading ships, and in the meantime living largely on fish from their nets. The consumption of food in almost continuous communistic feasting appears on the face of things to be prodigious. Eating is irregular as to hours, but every housewife is supposed to boil a kettleful of fish, a mess of seal-meat, or a few old-squaws or eider-ducks every few hours, and generally also a pot of tea. When the meal is ready, some member of the family sings out "Niakokseragut!" and every-

the Eskimos I saw but one Eskimo drink seal-oil, and that was only a small amount after several months on a very short ration of fat. The Eskimo likes to dip a piece of dry lean meat or fish into seal-oil or whale-oil, and pour a little oil over roots or berries. Sometimes he eats a piece of blubber. White men as a rule take their portion of fatty food in other ways. The Eskimo uses little fat in cookery, while the white man fries much of his meat, flapjacks, and eggs, consumes much bacon and butter, uses fat for shortening cakes and pastry, and any housewife knows what an amount of lard-oil of the hog is used in cooking a panful of luscious doughnuts. The Eskimo with his seal-oil on dry-fish or berries, and the civilized man with a taste for butter on bread or rich oily cream of the cow on his strawberries, are both following out the same fundamental principles of human diet.