

New Dominion Monthly.

NOVEMBER, 1878.

MONOGRAPH OF THE ESQUIMAUX TCHIGLIT OF THE MACKENZIE AND OF THE ANDERSON.*

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TRANSLATED BY DOUGLAS BRYMNER.

IV.

ASIATIC ORIGIN OF THE ESQUIMAUX PROVED BY THEIR OWN TESTIMONY.

The Esquimaux have no idea that other varieties of man can exist on

Uavarnern-mun, pamané, krikerta-mi kikidjiar ork mallcerok-innéortoar ork. Illamingnun akkiangnin kridjigilorklutik. Arkridjigilinur-ublucic ork, katcharklutik imming-nun. Nuk-kareit gork, arvklartorork, aypa Tchiglinork-luné, aypa Tchubluarootinorkluné.

The Innok tradition disdains to speak of the Redskins. Having called the attention of my narrator Arviuna to this, he replied, "Oh! they are not worth speaking about. They, also, were born in the west, on Beaver Is-

earth, except the white, the red and themselves. The following is the tradition which gives an account of this distinction, and at the same time describes the origin of mankind. I give the condensed version as I received it, and a faithful translation.

To the west, on a great sea, on a large island, the beaver then created two men. From the opposite bank upon this shore they both came to hunt heath-cocks. These heath-cocks they snatched from each other's hands; they fought with one another to get them. Now, then, the two brothers (in consequence of their quarrel) separated. The one was the father of Men (the Esquimaux); the other was the father of the Blowers (the Cetaceæ), from whom they supposed the Europeans to have been derived, because they came among them by sea.

land, from the eggs of our lice. This is the reason we call them Itkreleit. They are contemptible, but the Krablunet and the Innoit are brothers."

Our Esquimaux, then, consider a large island in the Indian Ocean, to the west of America, as their original country. There is no need to recur to their traditions to be convinced of this fact; they have told me distinctly that they

* Monographie des Esquimaux Tchiglit, du Mackenzie et de l'Anderson, par le Rev. P. E. Petitot, Missionnaire Oblat de Marie Immaculée, officier d'Académie, etc.