

fossil encrinites, corals, and crustacea are found. Near the base, about four feet above the sea-level, a vein of chert exists on which the friable stone lies.

These Esquimaux are evidently of Tartar origin, and no doubt migrated from Asia about the time of their wars in China during the ninth and tenth centuries. They are distinct from the Indians, with whom they not infrequently have severe quarrels. These latter, however, are far from being a friendly people, and one or two massacres committed by them on the Russian settlers and strangers, show barbarous treachery not to be ignored in dealing with them. Not so the Esquimaux. In general, they are well disposed and willing to receive friendly advances made to them. The exploring voyagers all, as a rule, speak favorably of their behavior.

To themselves they apply the word *Enyuin*—people—the plural of *ē-nyúk*, a person of any nation, prefixing, when necessary, the name of their *nuna*, or country, as, Nu-wúng-meun, that is, Nu-wúk En-yu-in, Noowook or Point Barrow people: Ing-ga-lan-da-meum, Englishmen.

Of their language we have not space to say much here. There is hardly any difference between that of the Esquimaux on the eastern parts of America, and those about Behring Strait, and the Tchoutski of the coast. Interpreters born on the shores of Hudson Bay have no difficulty in conversing with the natives of Northwest America by the sea. Moravian missionaries of Labrador, also, can speak with them.

They divide the year into four seasons, as follows:

*O'-ki-ak*, including October, November, and December.

*O'-ki-ok*, which is January, February, and March.

*O-pen-rak'-sak*, April, May, and part of June.

*O-pen-rak'*, the remaining part of June, together with July, August, and September. They have also particular designations for the successive moons, to the number of twelve, the setting in of win-

ter being the commencement of their year.

For denoting time they also have expressions equivalent to yesterday, to-day, to-morrow, morning, afternoon, evening, etc., but these are by no means very precise; and in speaking of events a year or more past, they use two terms, *ai-pá-ne*, and *al-rá-ne*, in the olden time, or indefinitely.

The following gives a sample of a few words belonging to their language:

One—Ah-tou'-zuk.

Two—I'-pah.

Three—II'-jahn.

Four—Tcheet'-ah-mahn.

Five—Cal'-yee-mahn.

Six—Ah-min'-ran, or Ar-wing'-ahng.

Seven—I'-pahng.

Eight—II'-lahng.

Nine—Tcheet'-ah-mahng.

Ten—Cal'-yee-mahng.

It will be observed that seven, eight, nine, and ten are almost identical with two, three, four, five, and it is doubtful if they have any words for numbers over six. All quantities above that are given by repetition.

A man—Mah'-tah-lok.

A woman—Ar'-nak.

A brother—Noo-kahng'.

A son—Noo-koo'-pe-ach.

A daughter—E-mun'-ha.

Mamma—Ah-ma'h-mah.

Water—E-ma'ak.

Fire—Nah-ne'-ach.

Earth—Noo'-nah.

The Sun—Tzeer-ka-nok.

Moon—Taht'-koeuk.

Wood—Ki'-yoke.

Stone—Ko'-yoke.

Ice—Noo-woo-ra'-me-oh.

Copper—Kar-no-je'-ach.

A Pipe—Koyn'-gah.

A Boat—Ung'-yak.

To sleep—Tchin'-ning.

To awaken—Tche-kin'-ning.

To eat—Ne-ge'-yok.

The accents denote more emphasis on the syllable.

Strangers, without an interpreter, may, however, soon form an acquaintance with them. On first meeting they will pause