

## Chapter 1 : Among the Eskimos of Labrador

*A Year Among the -Eskimo. to describe their low statures and flat faces; their neatly finished skin dresses, and the long-tailed jackets of the women, who carry their children about in the huge hoods of their jackets, or in their wide boots, which reach to the hips.*

Lamellar armour worn by native Siberians and Eskimos In Canada and Greenland, the term Eskimo has largely been supplanted by the term Inuit. As a result, the Canadian government usage has replaced the locally defunct term Eskimo with Inuit Inuk in singular. The language is often called Inuktitut , though other local designations are also used. The Inuit of Greenland refer to themselves as "Greenlanders" and speak the Greenlandic language. They do not commonly use the term Inuit. In Alaska, Eskimo is in common usage. It does not apply to Inuit or Yupik people originating outside the state. The term "Eskimo" is also used in linguistic or ethnographic works to denote the larger branch of Eskimo–Aleut languages, the smaller branch being Aleut. The number of cases varies, with Aleut languages having a greatly reduced case system compared to those of the Eskimo subfamily. Eskimo–Aleut languages possess voiceless plosives at the bilabial , coronal , velar and uvular positions in all languages except Aleut, which has lost the bilabial stops but retained the nasal. In the Eskimo subfamily a voiceless alveolar lateral fricative is also present. The Eskimo sub-family consists of the Inuit language and Yupik language sub-groups. Other sources regard it as a group belonging to the Yupik branch. Thus, speakers of two adjacent Inuit dialects would usually be able to understand one another, but speakers from dialects distant from each other on the dialect continuum would have difficulty understanding one another. Eastern Greenlandic , at the opposite end of the Inuit range, has had significant word replacement due to a unique form of ritual name avoidance. They demonstrate limited mutual intelligibility. The northernmost Yupik languages – Siberian Yupik and Naukan Yupik – are linguistically only slightly closer to Inuit than is Alutiiq, which is the southernmost of the Yupik languages. Although the grammatical structures of Yupik and Inuit languages are similar, they have pronounced differences phonologically. Differences of vocabulary between Inuit and any one of the Yupik languages are greater than between any two Yupik languages. Atkan, Attuan, Unangan, Bering 60–80 speakers Eastern dialect:

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Do Eskimo men lend their wives to strangers? I want to clear up a question about a certain Eskimo social custom. The question is whether Eskimos loan their wives to strangers. I have heard this claim in various social gatherings as an example of how we might resolve jealousy issues, but I am skeptical and wonder whether this is an urban legend or has specific contextual constraints. I notice you use the present tense "loan. Sorry to disappoint, but the Eskimos have gone and let Christianity ruin a beautiful thing. Besides which, it never really worked quite the way a certain sixteen-year-old used to imagine. But did they offer that privilege to any horny schmuck who showed up on the front stoop? The lending of wives to perfect strangers happened occasionally in some places, but it was never the widespread custom it has been made out to be. There were several contexts in which a husband would let another man sleep with his wife. The most widespread was ritual spouse exchange, practiced in one form or another in every region where Eskimos lived, from eastern Greenland to the Bering Sea. This sort of spouse exchange was always associated with a religious purpose, and was always done at the instigation of an *angekok* shaman. Often the point was to effect some desired outcome, such as better weather or hunting conditions. The best known example of ritual spouse exchange was the "putting-out-of-the-lamps game" played in Greenland. This was a sort of combination of seven minutes in heaven, Roman orgy, and prayer meeting. The prayer-meeting aspect failed to overcome the objections of the early Christian missionaries, one of whom called it the "whore game. To play at home: The idea seemed to be that the spirits would be more willing to cooperate if you did it that way. Who are we to disappoint the spirits? This game was played only in Greenland, but other spouse-exchange rituals were practiced elsewhere. One example from Alaska was called the "bladder feast," which sounds a bit less appetizing. This was reciprocal spouse exchange, sometimes described as co-marriage. It was found in all or almost all areas inhabited by the Eskimos, although it was rare in some regions. Even in areas where it was common, many couples did not participate. Co-marriage was not entered into lightly since it usually resulted in lifelong bonds amongst all members of both families. Besides the obvious motive of sex with a new partner, the purpose was to strengthen economic and friendship bonds between the two families, who could depend on each other in times of need. Generally each married couple maintained its own household. The practice is often called "wife exchange," but more logically it should be "husband exchange" since it was almost always the husbands who changed places. The exchange might last any length of time, with a week or so being typical. The husbands would then move back to their own houses until the exchange was repeated, which might be in a few months, or maybe never. The family-type bonds remained in force even in cases where the actual exchange was made only once. Participating couples might have such arrangements with one other couple or with several. Now we come to the meat of the question: The popular conception is that it was a matter of common hospitality to offer this service to any man traveling without his own wife. This is certainly not an accurate interpretation. As far as I can tell, no Eskimo male was ever expected to offer his wife to a visitor, and nowhere did it happen as a matter of course. Husbands did occasionally volunteer to lend their wives to visitors, but there seems to have been a general aversion to doing so. If, on the other hand, a guest brashly asked to borrow the wife, the rules of hospitality might make it hard to refuse. It would usually be considered rude to make the request, however. If the host had more than one wife roughly one in ten did, he might be more willing to offer one of them to a guest, but that was still not the universal custom. Sometimes an unmarried woman, usually a widow, would be offered or would offer herself to the traveler. Unmarried people of both sexes had considerable sexual freedom, and nobody thought less of them for exercising that freedom. Girls tended to marry as soon as they reached sexual maturity, and widows and divorced women usually remarried quickly. The common Western misconception of widespread wife-lending to unfamiliar travelers may have several roots. The practice was apparently more common among the Aleuts than Eskimos, and these two groups have often been lumped together. Aleuts are not really Eskimos, but they are related and sometimes described as "Eskimoid" which

just sounds silly to me. Another factor we can never overlook is Western misinterpretation. But this could easily have been a case of co-marriage with a distant family. Finally, it may be that Eskimo men were more inclined to offer their wives to unfamiliar white men than to unfamiliar Eskimos. There are frequent reports by whites that Eskimo men wanted their wives to sleep with white men in order to make fine sons. Keep in mind that husbands let their wives sleep only with men of their choosing, not every man who wanted her. When a man traveled away from home, he would take his wife with him if at all possible, partly to keep her from sleeping with random men. If he left her alone he ran the risk not only that any number of other men might try to sleep with her, but that one of them would marry her. Bride capture of either single or married women was a common means of obtaining a wife. Murder of one man by another was not uncommon in traditional Eskimo society, and jealousy over women was probably the single leading motive. Divorce was also common, especially among couples who had no children, and infidelity was a common cause. An obvious question is how the wives felt about being swapped. The little information available indicates that the women were usually willingâ€”if not always enthusiasticâ€”participants. They had, at least in theory, a veto power over all such arrangements, but exercising that power might lead to her husband beating her. As a last resort, women and men had an absolute right to divorce, simply by moving out of the house or by kicking the spouse out. But there are examples of Eskimo women beating their husbands and throwing them out of the house for even suggesting a wife-swapping arrangement. The two words are not synonymous, "Eskimo" being the broader of the two. Canadian Eskimos are commonly called "Inuit" singular "Inuk" , and that is perfectly appropriate there, since Canadian Eskimos are Inupik speakers. But "Eskimo" is still generally the preferred term in Alaska, since only some Alaskan Eskimos, those from the northern part of the state, are Inuit. Eskimos from the western and southern part of the state speak one of a related group of about six languages or dialects collectively called Yupik. Speakers of these languages are "Yuit" singular "Yuk" , not Inuit, though the two words share a common origin and both mean "the people. The Eskimos of Greenland are Inupik speakers and so are correctly called Inuit, but they generally prefer to be called "Kalaallit" after Kalaallit Nunaat, their name for Greenland. The common objection to the use of "Eskimo" is that it comes from an Algonquian word meaning "eaters of raw flesh. Some linguists now believe it may come from an Algonquian word meaning "netters of snowshoes.

**Chapter 3 : The Eskimo Diet And Health: Just What Will This Meat-Centered Diet Do To Us?**

*This plain and simple narrative of a year spent by a refined woman among a little tribe of Eskimos completely isolated from their nearest neighbors, who are hundreds of miles further south, was written only after persistent and urgent pressure from friends.*

Share Shares 2K Eskimos. There are many names for the brave, kayak-paddling people of the North who live in some of the harshest conditions known to man. But what do we really know about them? Beyond the igloos, harpoons, and hooded fur coats, most people know very little about these historical hunter-gatherers and their modern kin. The generally accepted, politically correct name that many of them also use themselves is Inuit. Inuit people actually belong in various Yupik and Inupiat cultural groups, which have many subsections. The Inuit are often thought to replace kissing with this nose-to-nose gesture because ordinary kissing could freeze their saliva and lock their lips together in an embarrassing, possibly dangerous fashion. However, there is far more to this simple action than many people think. Although the kunik is not really relatable to kissing, it is generally considered an intimate gesture that is not often done in public. A vegetarian would have a hard time living with a traditional Inuit tribe. Because they live in a barren, cold environment, their diet is heavily based on different meats and only occasionally features some berries and seaweed. Even in modern times, fruit and vegetables are scarce and expensive to import, so they still rely on the land quite a bit. Inuit have always been expert hunters that can and will capture almost anything. The meats they consume include caribou, narwhal, walrus, seal, and various fish and birds. Even polar bears sometimes appear on the menu. There are many traditional ways to prepare food: Some consider frozen, raw whitefish a delicacy. Although most people picture igloos as smallish snow domes, they come in a vast range of shapes and sizes. Any building, regardless of its size, shape, or building material. The Inuit spent their days traversing perilous ice fields, hunting massive walruses and aggressive polar bears. It could be difficult to scare their children into obedience with bogeyman storiesâ€”the kids knew all too well that real teeth and claws were waiting around every corner. Still, there was one creature that even Inuit children feared. According to legend, it was a perversely twisted humanoid that waited under the water to drag unwary people in the icy depths of the sea. This was a natural and healthy fear in an arctic society where dropping in the water often meant death. This sparked a heated discussion on the nature of this tribe. Most people eventually agreed that these blond Inuit from the Canadian arctic were descendants of Viking explorers that had settled in the area centuries ago. Also, a DNA study debunked the whole hypothesis. Still, even the scientists who took part in proving Stefansson wrong found the theory compelling enough to say there might be something behind it. Depending on who you ask, the Inuit can describe snow with 50â€” different words, all eloquently crafted to describe a very specific type of frozen precipitation. The idea of the multitude of snow words was inadvertently created in the 19th century by anthropologist Franz Boas, who lived with the Inuit and studied their habits. Boas was impressed by the elaborate terms the Inuit used to describe their frozen terrain: He forgot to mention that the Inuit language is structured in a fashion that strings several words into one, thus creating the impression that an entire phrase was just one word. In reality, the Inuit only have about as many words for snow as English-speaking folks. However, back when they relied exclusively on hunting to survive, they were also very talented armor makers. After all, a lot of their prey could be dangerous, and no one wants to take on a massive beast without at some protection. The traditional Inuit armor was a type of lamellar armor that consisted of plates of bone often made from walrus teeth, known as walrus ivory. Straps of raw leather held the armor together. Curiously, the design somewhat resembles theâ€”extremely effectiveâ€”armor used by ancient Japanese warriors. The fact that the Inuit people were able to come up with such a hugely functional armor while using just bits of the animals they were able to hunt speaks volumes to their ingeniousness and talent for survival. They had no means to forge metal on a large scale, so bone was a major feature in their weaponry. Clubs, bone knives, spears, and harpoons were common weapons. Bows and even bolas were fashioned out of leather, bone and sinew. A signature bladed tool of Inuit women was the ulu, a large-bladed, curved knife that was mainly used as a means to cut through frozen meat, but it also made a nasty punch dagger if the situation required. Since most

Inuit weapons were mainly used for hunting and butchering, they were specifically made for inflicting maximum damage. The blades were sharp and often serrated, designed for tearing and mauling rather than neat slicing and puncturing. This, combined with the fact that the same weapons were used for war when the situation required, made the Inuit warriors particularly frightening to their enemies. This, along with discrimination and officials ignoring them as a culture particularly in the U. Western diet and a less strenuous lifestyle have also begetted a multitude of health issues. It remains to be seen how the Inuit culture survives. One possibility is the interest big business is taking in the North and its plentiful natural resources. The Inuit know the area and have plenty of untapped workforce, so at least their financial future might be a bit brighter. Pauli Poisuo also writes for Cracked. Why not follow him on Twitter?

**Chapter 4 : Do Eskimo men lend their wives to strangers? – The Straight Dope**

*A YEAR AMONG THE ESKIMO. BY DR. FR. BOAS. If I undertake to describe some of my Arctic experiences I cannot entertain you with exciting adventures, such as shipwrecks and narrow escapes, for such were not my share.*

For much of the year, the traditional foods available to the Inuit people who are called Eskimos in Canada and the United States are primarily meat and blood. Their teeth and jaws also appear to be better formed than those eating SAD diets. Tweet For several decades those promoting paleo and primal diets , as well as low-carb diets like Atkins , have latched onto these facts, using the Eskimos as one of a handful of hunter gatherer poster child groups for the promotion of their meat-centered diets. Before imported foods started entering the Eskimo diet, for up to nine months of the year the vast majority of foods consumed were animal-based ones. The Inuit hunted for whales, muskoxen, walruses, polar bears, seals, fish, birds, and other animals. Their diet has never been carb-free, however, and they also consumed gathered tubers, grasses, berries, and seaweeds when they were available. Those promoting meat-centered paleo diets make a sharp division between the original diet of the arctic circle and the one that modern Inuit consume. Beginning in the late 19th century, small amounts of imported grain products and processed food started creeping into the Inuit diet, and that amount has continuously increased. The health of the Inuit has slid downhill markedly since then, with diabetes , obesity , and other "diseases of affluence," becoming common among the groups consuming the processed foods. Those promoting meat-based diets rightly point out that this processed food is harmful, but they incorrectly attribute the problem to the carbohydrates that these foods contain. Lose weight, regain the energy that is your birthright, and feel fantastic when you start eating the raw fruits and vegetables that are our natural diet. Find out how to create amazing salad dressings and sauces from scratch. Check out Savory Raw Dressings and Sauces! So, with a macronutrient range so far removed from what researches have discovered is ideal for health in traditional cultures, you have to immediately wonder about what the results will be for the Inuit, which we will get to next. For more information about the macronutrient ratios of the longest lived, disease free, and most athletically active groups on earth, check out my book, Raw Food Weight Loss And Vitality. Atherosclerosis On The Eskimo Diet For decades, study after study has correlated the consumption of fatty meat, eggs, and dairy with a hardening of the arteries - atherosclerosis. But are they actually free of atherosclerosis when eating their traditional diet? The easiest way of getting a firm answer on this is to look at mummies from a period of time before the introduction of outside food. Luckily, the ice is an excellent preserver of human remains, and dozens of Inuit mummies have been autopsied. The oldest one, a year-old Eskimo woman from St. The autopsy showed that the woman had significant amounts of fatty plaque built up in her arteries 5. The researcher wrote of this and many other Alaskan autopsies: This anatomic evidence in Alaska not only confirms the antiquity of arteriosclerotic heart disease, but also its occurrence in a preliterate society Zimmerman, MD, PhD 5 Heart Attacks And Strokes So we know that fatty plaque builds up in the arteries of those following even the most traditional prewestern Eskimo diet, but do they have heart attacks and strokes that result from the impedance of blood flow? When researches did a review of all the medical literature on the subject, they concluded that the widespread idea that the Eskimo diet lead to life free of heart attacks was completely unfounded and based on "unreliable mortality statistics" 6. There is no record of anyone having a heart attack when they have cholesterol levels under 8. If the Eskimo diet somehow managed to bestow low cholesterol levels despite being high in meat, they would have really found something amazing. Again and again you hear those promoting meat-centered diets touting the low cholesterol levels of Eskimos, but where are they getting their data from? The data relied on by Loren Cordain and other paleo diet promoters is from a single study from using an obsolete measurement technique, a small sample size, and very old samples, all from a population suffering from tuberculosis and other health problems like parasites. The patients were not eating a completely traditional Eskimo diet, with flour, alcohol , and cigarettes included 9. This study found a mean cholesterol level of , but given all the data gathered since then from similar Inuit populations and the archaic standards of the study, this seems unlikely. Below I list what other studies have found.

### Chapter 5 : Eskimo () - IMDb

*Start by marking "My Arctic Journal, A year among ice-filds and Eskimos: with an account of the Great White Journey across Greenland by Robert E. Peary."*

### Chapter 6 : If Nothing Else, Glenn Will Always Be A CFL Trivia Answer - Edmonton Eskimos

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

### Chapter 7 : 10 Fascinating Facts About Eskimos - Listverse

*My Arctic journal: a year among ice-fields and Eskimos Item Preview remove-circle Share or Embed This Item.*

### Chapter 8 : Eskimo - Wikipedia

*My Arctic Journal: A Year among Ice-Fields and Eskimos Wife of self-proclaimed North Pole discoverer Robert Edwin Peary, Josephine Peary was the first woman apart from the Inuit to take part in an Arctic expedition.*