ANNUĠARRIUĠNIQ NIĠRUTIT AMIŋIÑÑIÑ

A. W. E. B.

Alaska Native Education Board, Inc.
4510 International Airport Road
Anchorage, Alaska 99502

ANNUĠARRIUĠNIQ NIĠRUTIT AMIŋIÑÑIÑ

QULIAQTUALIAŋICH TANIKTULLU IÑUPIATULLU:

SIĠVAŋULUUM

QIÑIĠAALIAŋICH: SIĠVAŋULUUM

ILUAQSAQTIT: DAVE BAUMGARTNER
UIÑÑIQ
AQSAKAAQ
AĠNAQPALUK

ILIUQQAQTAŋAT SULI PILIAŋAT:

UTQIAĠVIUM MIŋUAQTUĠVIATA IÑUPIATUN SAVAGVIANNI

UTQIAĠVIGMI

1974

IÑIQTAQQAAT MALĠUKIPIAQ QULIT

MAKING CLOTHING FROM ANIMAL SKINS

Story in English and Eskimo by:

Harold Kaveolook

Illustrations: Harold Kaveolook

Editors: Dave Baumgartner
Mildred Leavitt
Emma Bodfish
Molly Pederson

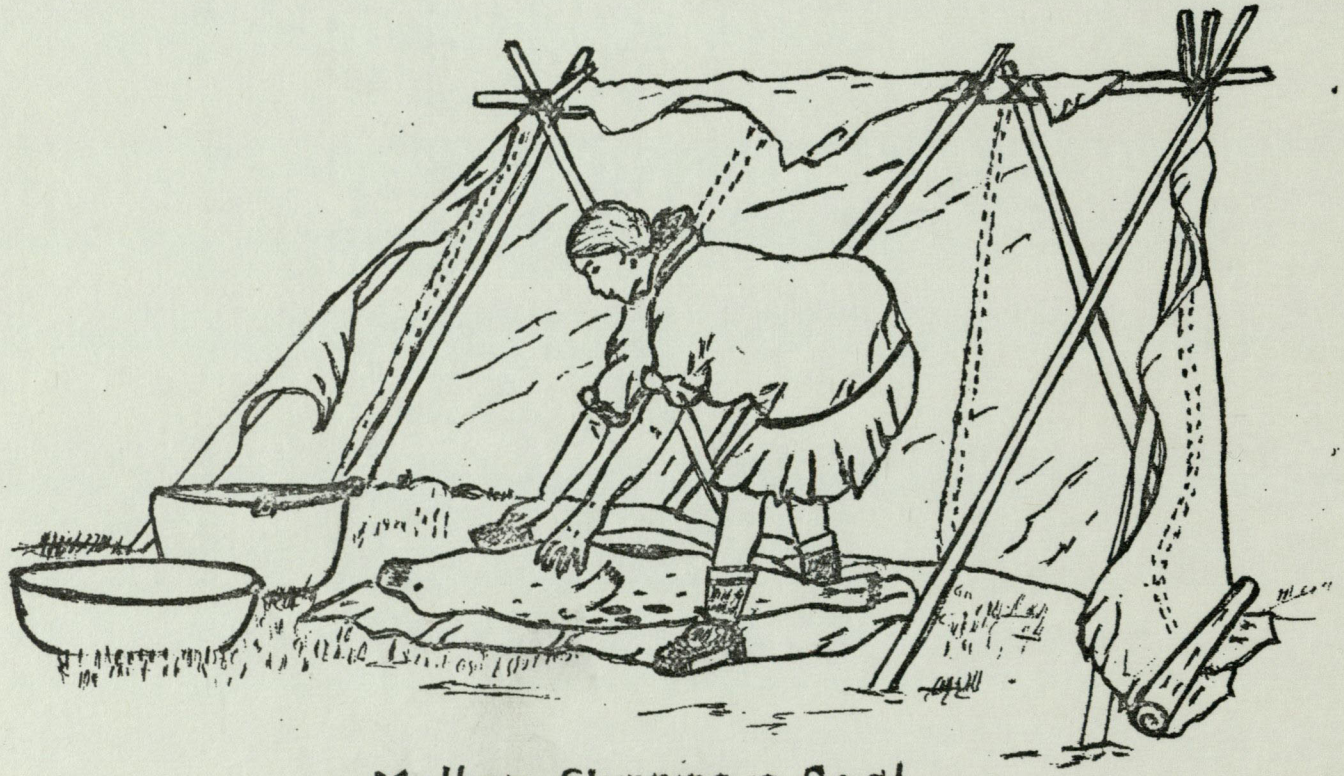
Produced and Printed by:

Barrow School Iñupia t Program

Barrow, Alaska

1974

1st Printing 50 Copies



Mother Skinning a Seal
Aakam Pilakkaa Natchiq

H.K

ANNUĠARRIUĠNIQ NIĠRUTIT AMIŋIÑÑIÑ

AAKAURUAQ ANNUĠARRIUŋAIÑŋAĠMI TAMATKUNATUN KAMIKTUN IÑUGIAKTUANIK SAVAAKSRAQTUSUURUQ. (TAUTUKTILLUGU QIÑIĠAALIAQ 1 "AAKAM PIĻAKKAA NATCHIQ") AASII UQAUTIGILUGU UQAQATIGILUGICH IĻIĻGAAT. UQAUSIGILUGICH SULLIQAA QIÑIĠAAMI ITTUAT. APIĠILUGICH SUMI SAVAKPA? QANUQŁUTIN IĻISIMAVICH SUMI AAKA SAVAKTILAAŋANIK? INI SAVAGVIA TAVRA "UQUUTTAQ". UPINĠAAMI AAKA SAVAGUURUQ AKULAIĻĻUGU SIĻAMI, SIĻA UUNAAŋMAN. AAKA UVVA PIĻAKTUQ NATCHIĠMIK AAPAM NATCHIQSAAŋANIK TAĠIUMIÑ. SIIKPAALLUKKAA UVVA NATCHIQ PIĻAKŁUGU ULUMIÑIK AMIIQSAQŁUGU. TAUTUKIKPUT UTKUSIK, PUGGUTAĠLU SANIĠAANI. SUNIAĠASUGIVISIGIK AAKAMUN TAAPKUAK? II, SIQUMINNIAĠAI NIQIT AASII IĻIĻUGI UTKUSIŋMULLU PUGGUTTAMULLU.

Mother Cutting Blubber Off the Seal Skin
Aakam Qavrakkaa Ugsruq, Natchium Amianiñ

HK

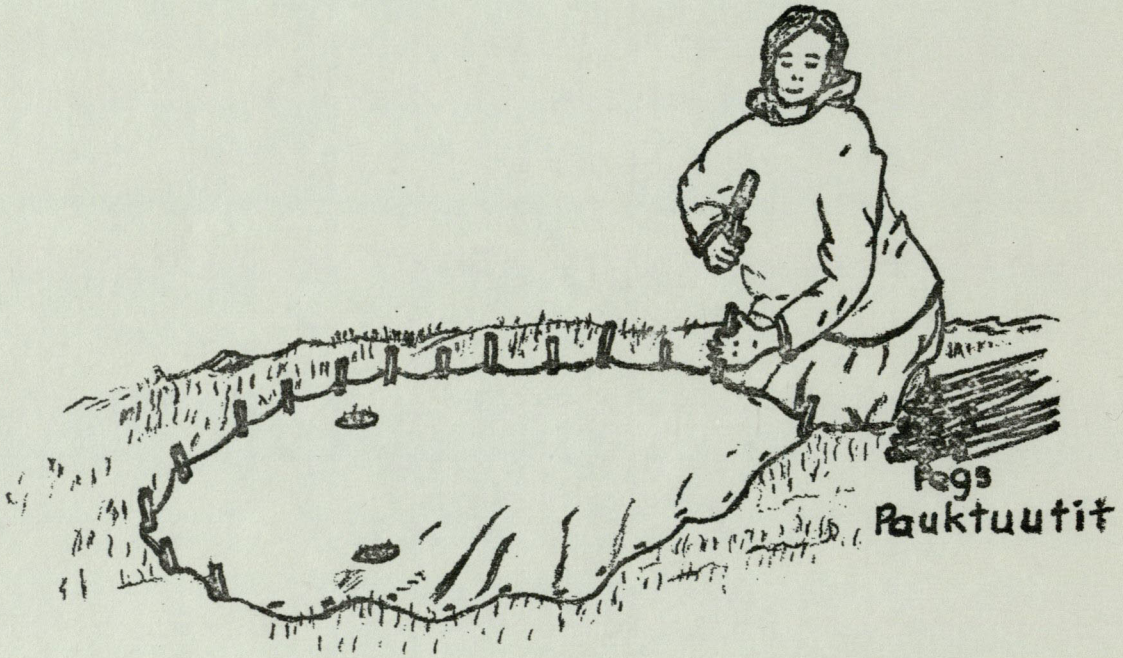
TAUTUGLAKPUT QIÑIGAAQ 2 "AAKAM QAVRAKKA UGSRUQ NATCHIUM AMIANIÑ"

AAKA SUVA AKKUPAK? II, IĻIUQQAGAI NIQIT UTKUSIŋMULLU PUGGUTTAMULLU.

PAQILLAVISIGIK SITQUŋICH NATCHIUM? TAUPULLAVISIUŋ NATCHIUM NIAQUA

IRILIK? SULIQIVA AAKA AKKUPAK? II, QAVRAKTUQ UGSRUANIK NATCHIUM

AMIANIÑ. NAATKUMIUŋ TAAMNA QILUQQIĻLUGU PANIQSIRRIUTINIAGAA SIĻAMUN.



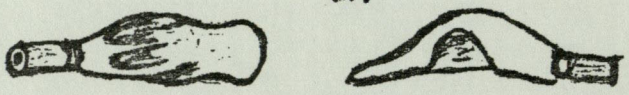
Mother Stretching the Seal Skin to Dry
Aaka Pauksiruq Natchium Amianik Paniquvlugu

HK

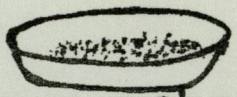
TAUTUGLAKPUT QIÑIGAALIAQ 3 "AAKA PANIQSIRRIIRUQ NATCHIUM AMIANIK"

TAVRA TAUTUKIKPUT AAKA PANIQSIRRIIRUAQ NATCHIUM AMIANIK PAUKTUQŁUGU QIRUŊNIK PAUKTUUSIANIK KAUTAMIK MAŊUKŁUGICH PAUKTUUTIT NUNAMUN. PAÑIQSIAGUURUQ AMIQ SIVISURUAMIK, MALGUŊNI NAAGA PIŊASUNIŁUUNII SAVAIÑÑIGNI. AASII TAUTUGIALLAAVLUGU IŁAANNI. PANIGMAGUASII ÑUQITTAQŁUGI PAUKTUUTIT, TAIMMAASII MITQUIQŁUGU AMIQ.

(4)



Scraper
Ikuun



Stove ashes
Iŋnigviŋmiñ aǵrat

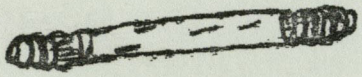
Mother Scraping the Hair Off the Seal Skin
Aaka Mitquiqsiruq Natchium Amianik

HK

TAUTUGLAKPUT QIÑIĠAAQ 4 "AAKA MITQUIQSIRUQ NATCHIUM AMIANIK" QULLIĠMI SAUMIŋMI TAUTUKKIKPUT IKUUN, QIRUŋMIÑ SAVAAQ, AASII SIKUA KANNUYAMIÑ ITIĠRUKPAŋANIÑ QAĠRUURAQTUUTIM. IKUUN IĻUAQSRUŋARUQ ILLISIVĻUGU NAAMMAKSIVĻUGU ARGAŋNUN. SIVULLIQ QIÑIĠAAQ QIÑIQTUNI IKUUN QULAANIÑ TAVRA QIÑÑAŋA, TUGLIA AASII QIÑIĠAAQ SANIĠAANIÑ QIÑIQTUNI TAINNAITUQ. PUGGUTAURAQ TALIQPIANI QIÑIĠAAM ITTUAQ SIĻIVINŋARUQ AĠRANIK AAKAM KANĠAQSRUUTIKSRAŋANIK KIGRAKSAUTIGILUGU MITQUIQSIGUMI. (AĠNAT MAQAŁŁAK NAAGA KITTIK ATUĠUUGAAT IĻAANNI MITQUIQSIKAMIK) MITQUIĠMAN AMIQ MAŋAQĻUNI NAAGA KAVIALAAQĻUNI ITCHUURUQ, AASII MITQUIGANIKKAMIUŋ ILUQAAN SAKIVIŁŁUGU AMIQ.

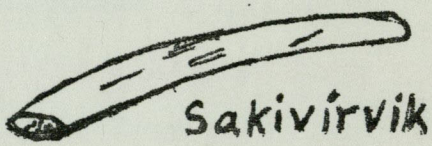
(5)

Polar bear leg bone
Scraper

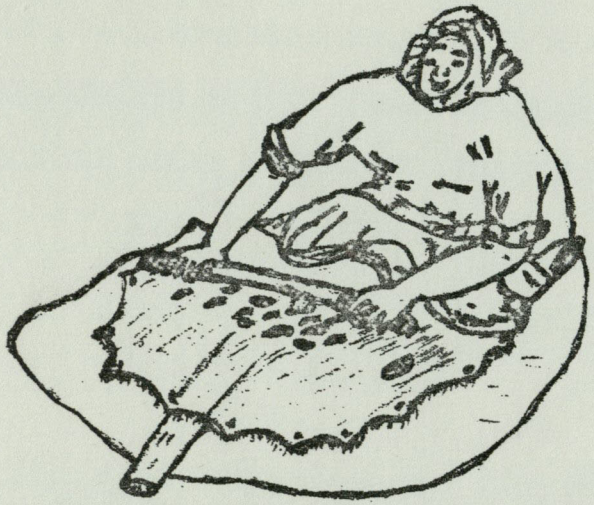


Sakivirrun
or
Sakivsiñ

Whale rib bone as a scraping
board as shown in picture



Sakivirvik



Mother Tanning Seal Skin by Scraping
Aaka Salummairuq Natchium Amianik Sakivittugu

HK

TAUTUGLAKPUT QIÑIĠAAQ 5 "AAKA SALLUMAIRUQ NATCHIUM AMIANIK SAKIVIŁŁUGU"

TAUTUKKIGSI TAAPTUMANI QIÑIĠAAMI SAVALUUTIT AAKAM ATUĠUURAŊI SALUMMAIKAMI NATCHIICH AMIŊIÑÑIK. AŊIRUAK TAKIVĻUNI SAUNIQ TALIQPIANI ITTUAK TAMARRA AĠVIĠUM TULIMAAŊA SAKIVIRVIK NAAGA SAKIVSIVIK. TAMANNA IĻISUUGAA ATAANUN AMMIM TAAPTUMATUN QIÑIĠAATUN. SAUMIANIITUAQ SAKIVIRRUN NAAGA SAKIVSIÑ SAVAAGURUQ NANNUM SIVULLIĠMIÑ SAUMIANIÑ ALLIĠMIÑ NIUŊANIÑ. TAMANAASII SAUNĠUM SIÑAA IPIKSAQŁUGU SIKUGIVLUGU. AASII ISUŊIK NIMIQŁUGIK AMMIMIK NAAGA UKIĻHAAMIK QIĻIQSRUQLUGIK AKŁUNAAMIK TIGUĠIĻIUQŁUGIK. TAVRA TAUTUKKIKPUT AAKA SAKIVSIRUAK AMMIMIK. NAANMAGU QIÑÑAQAĠUURUQ QUQSUAĠŁUNI, TAAĠURAAĠŁUNI, QITUŁŁUNI, NIĠUMMAAKŁUNIĻU AMIQ. TAVRA UUKTUUSIUĠUMIÑAQSIRUQ IQAQŁIKSRANUN.

(6)

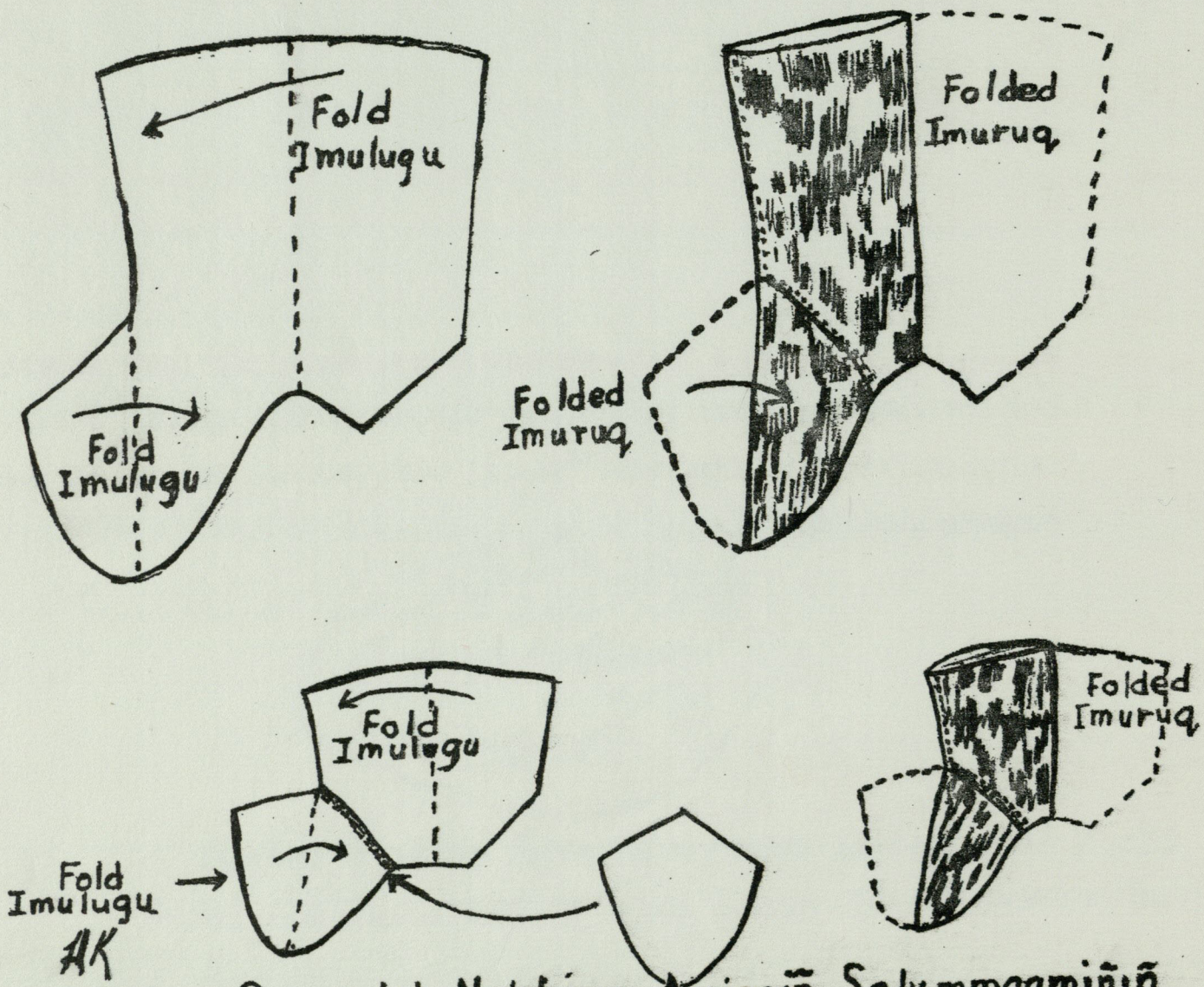
Mother Making Patterns to Make Waterproof Boots
Aaka Uuktuusiuqtuq Iqaqtiynun Kammiaksramiñun

ZK

TAUTUGLUGU QIÑIGAAQ 6 "AAKA UUKTUUSIUQTUQ IQAQĻIŋÑUN KAMMIAKSRAMIÑUN" UUKTUUSIANIKKAMI AASII IĻIKTIQĻUGU ULUURAMIK UUKTUUSIANI, TAVRA SANIGAANIITUQ ULU QIÑIGAAMI. (AASII UQAUTIGILUGU TAAMNA IĻIĻGAANUN UQAQATIGILUGICH.

(7)

Mother's Work from the Seal Skin She Tanned and Made into Waterproof Boots



Aakam Savaaŋich Natchium Amianiñ Salummaamiñiñ aasii Kammiuqtuni Iqaqtiŋnik

TAUTUGLUGU QIÑIĠAAQ 7 'AAKAM SAVAAŊICH NATCHIUM AMIANIÑ AASII KAMMIUĠŁUNI IQAQŁIŊNIK" TAVRA TAINNA AAKAM UUKTUUSIAŊICH ITTUT ILAAN SAVAŊMAGICH TAAPKUA, AASII MIQUQŁUGICH.

(8)

Scraped Ugruk Soles
Mitquiqsak Ugruuk Atunaksrak

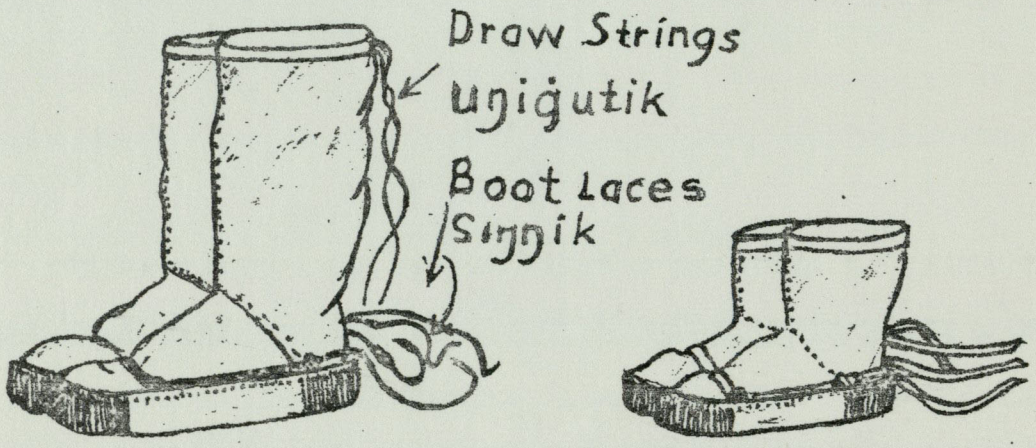
Mother Scraping the Hair Off Ugruk Soles for Boots
Aaka Mitquiqsiruq Ugrunnik Atunaksranik Kaminnun
H.K

TAUTUGLUGU QIÑIGAAQ 8 "AAKA MITQUIQSIRUQ UGRUŊNIK ATUŊAKSRANIK KAMIŊNUN" AASII UQAQATIGIPSAAGLUGICH TAAPTUMUUNA IĻIĻGAAT. TAINNATUN SULI MITQUIQSIRUQ UGRUŊNUN ATUŊAKSRIAMIÑUN NATCHIUM AMIANIK MITQUIQSIMMATUN. AASII KIIRAQĻUGICH ATUŊAKSRAT.

(9)

Mother Crimping Ugruk Soles for Boots
Aaka Kiiraqtuq Atuyaksranik Kaminnun

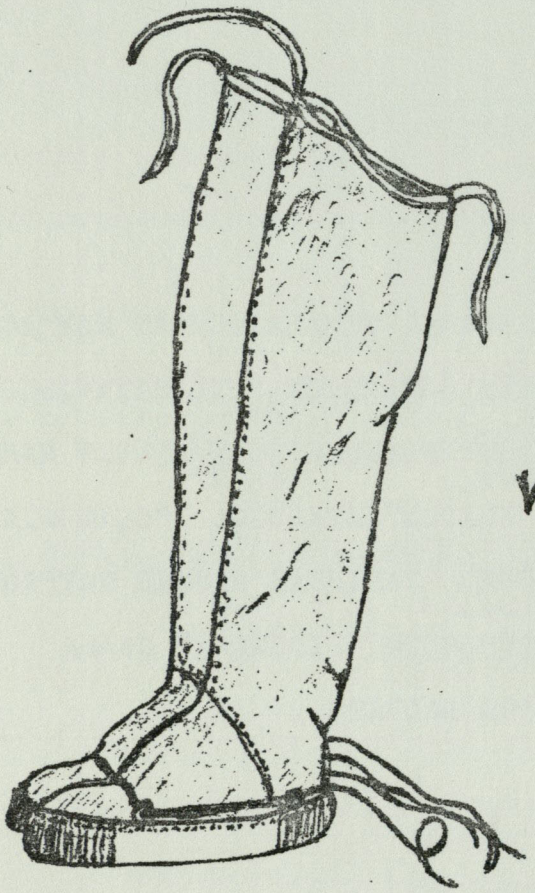
TAUTUKTILLUGU QIÑIGAAQ 9 "AAKA KIIRAQTUQ ATUŋAKSRANIK" KIŋMAQLUGICH KIGUTIMIÑIK KIIRAĠUURUQ ATUŋAKSRANIK SAVAAKSRAŋA AAKAM AŋIRUQ. PAŋMAPAK AASII KIŋMAUTINIK KIIRAĠUUSIŋARUT. NAATCHIKAMI KIIRAAMIÑIK ATUŋAKSRANIK TAVRA MIQUĠUUGAI ATUŋAICH KAMIŋNUN. ATUŋAKSIRUĠĠUUQ TAVRA.



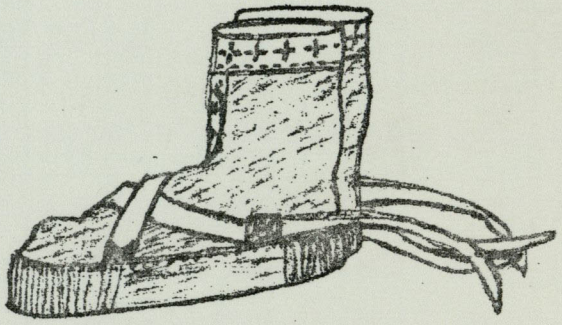
Summer Waterproof Boots
Iqaqtiich Upingaami Immalaitchuat Kamgich

Mother Had Finished Waterproof Boots from the Seal Skin
Aaka Naatchiruq Iqaqtiliamiñik Natchium amianiñ

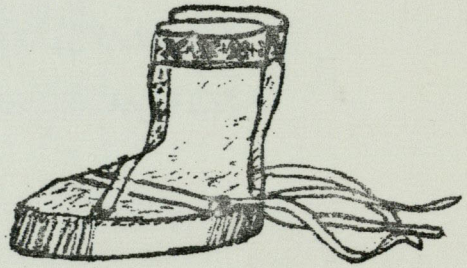
TAUTUKTILLUGU QIÑIGAAQ 10 "QAQŁIICH UPINGAAMI IMMALAITCHUAT KAMŊICH" TAVRA TAUTUKIVUT NAANŊARUAT KAMŊICH AAKAM SAVAAŊICH. IŁISIMAVISIGIK SUGAUTTAŊICH KAMŊICH? AGŁUNAURAT QULAAŊNI PITUUMMIRUAK AŊUTIT KAMMAŊNI UŊIGUTIK TAMARRA, AASII SULI SIŊŊIK. "UŊIGUN" ATAUSIQ. "UŊIGUTIK" MALGUK. "SIŊIQ" ATAUSIQ. "SIŊŊIK MALGUK. TAKIRUAK KAMMAK TAVRAGUUQ "IQAQŁAK", NAITCHUAK KAMMAK AGNAQTAK TAVRAGUUQ "PIÑIQQAK" NAAGA "KIVLUATCHIAK". QULIŊICH KAMŊICH TAMARRA NALUAT.



Waterproof Hip Boot
Ipiallak



Men's Trimmed Boots
Aŋunnaqtak Qupaligaak Piñiqqak



Women's Trimmed Boots
Aǧnaqtak Qupaligaak Piñiqqak

Other Boots that Mother made
Allat Kamŋich Aakam Kamiaŋich

TAUTUKTILLUGU QIÑIĠAAQ 11 "ALLAT KAMŊICH AAKAM KAMMIAŊICH"

AASIIVSAUQ SULI AĠNAT KAMMIUĠUUMIUT QIÑIYUNAQSAQŁUĠICH QUPAKŁUĠICH.

TAKIRUAK IQAQŁAK TAVRA "IPIALLAK". KAMMIUĠUUĠAI AŊUTINUN TAUTUŊNAQTUK

QIÑIĠAAMI. TAVRA AĠNAT KAMMIUQAMIK QUPAANIK TAAPKUNATUN QIÑIĠAALIAMI

KIPITITCHIISUURUT NALUANIK MAQPIĠAANIÑ KIPINAQTUANIÑ (crepe paper)

KAVIQSUANIK, SUŊAAQTUANIĠLU AASII ATUQŁUĠICH QUPAKKAMIK.

IŁITCHUĠIRUĠUT UQAQAPTA SULI QIÑIĠAALIANIÑ AAKA SAVAKPAĠUUTILAAŊANIK

KAMMUIQAMI. SUNIK AAKA SAVAKPA KAMMIUŊAIÑŊAĠMI? II, TAVRA PIŁAKTUKSRAURUQ

NATCHIĠMIK, AVĠUQLUĠU NIQI, TUTQUĠLUĠU, QAVRAKŁUĠU AMIQ, UQSRUIQLUĠU,

PAUKSIVŁUNI AMMIMIK, PANIQSIRRIIVŁUNIŁU. TAVRAASII SALUMMAQŁUĠU AMIQ

MITQUIQŁUĠU, AASII SULI SAKIVSIVŁUNI.

MAKING CLOTHING FROM ANIMAL SKINS

Before Mother could make any clothing, such as boots, there are many things she has to do. Please show picture No. 1: "Mother Skinning a Seal," and talk about it with the children. Talk about the various things that are in the picture. Ask where Mother is working. How can you tell where Mother is working? The place where she works is a "wind break". In the summer, Mother often works outdoors when the weather is warm. Mother is skinning the seal that Father killed in the ocean. She is opening the seal to skin it by cutting it with her "ulu". There is a pot and a pan by her. What do you suppose she will do with these? Yes, she will cut the meat, and put it in the pan and the pot.

Let's look at picture No. 2: "Mother Cutting Blubber off the Seal Skin". What has Mother done now? Yes, she put the meat in the pot and the pan. Can you find the back flippers of the seal? Can you see the seal's head and eyes? What is Mother doing now? Yes, she is cutting the blubber from the skin. When she is finished with that, the next thing she will do is stretch the skin outdoors.

Let's look at picture No. 3: "Mother Stretching the Seal Skin to Dry". Here we see Mother stretching the seal skin using wooden pegs (pauktuutit) and a hammer to drive the pegs into the ground. It will dry for a long time, possibly two or three weeks. She comes to look at it once in a while. When it is dry, she pulls the pegs out and then begins to scrape the hair off the skin.

Picture No. 4: "Mother scraping the Hair off the Seal Skin". Let's look at the top left to see the scraper (ikuun), the handle of which is made from wood, and the blade, which is made from a brass shotgun shell or a pipe about one inch in diameter. The scraper is grooved to fit the fingers. The first picture is looking at it from the top and the second picture from the side. The pan on the right, at the top, is filled with ashes, which Mother will use to sprinkle on the skin, to make it abrasive or rough enough to wear the hair off as she scrapes it with the scraper. Sometimes, the women also use pumice from a pumice stone, which is called "maqałłak" or "kittik". When the hair is off, the skin is black or reddish brown. Then when she is finished taking the hair off, she begins tanning the skin.

Let's look at picture No. 5: "Mother Tanning Seal Skin by Scraping". You can see that in this picture are tools Mother uses in tanning or cleaning the seal skins. The big long bone on the right is a rib bone from the whale, which is used as a scraping board (sakivirvik). She puts this under the skin as shown in the picture.

MAKING CLOTHING FROM ANIMAL SKINS

Before Mother could make any clothing, such as boots, there are many things she has to do. Please know picture No. 1: "Mother Skinning a Seal," and talk about it with the children. Talk about the various things that are in the picture. Ask where Mother is working. How can you tell where Mother is working? The place where she works is a "wind break". In the summer, Mother often works outdoors when the weather is warm. Mother is skinning the seal that Father killed in the ocean. She is opening the seal to skin it by cutting it with her "ulu". There is a pot and a pan by her. What do you suppose she will do with these? Yes, she will cut the meat, and put it in the pan and the pot.

Let's look at picture No. 2: "Mother Cutting Blubber off the Seal Skin". What has Mother done now? Yes, she put the meat in the pot and the pan. Can you find the back flippers of the seal? Can you see the seal's head and eyes? What is Mother doing now? Yes, she is cutting the blubber from the skin. When she is finished with that, the next thing she will do is stretch the skin outdoors.

Let's look at picture No. 3: "Mother Stretching the Seal Skin to Dry". Here we see Mother stretching the seal skin using wooden pegs (paukturuit) and a hammer to drive the pegs into the ground. It will dry for a long time, possibly two or three weeks. She comes to look at it once in a while. When it is dry, she pulls the pegs out and then begins to scrape the hair off the skin.

Picture No. 4: "Mother Scraping the Hair off the Seal Skin". Let's look at the top left to see the scraper (ikmum), the handle of which is made from wood, and the blade, which is made from a brass shotgun shell or a pipe about one inch in diameter. The scraper is grooved to fit the fingers. The first picture is looking at it from the top and the second picture from the side. The pan on the right, at the top, is filled with sanes, which Mother will use to sprinkle on the skin, to make it abrasive or rough enough to wear the hair off as she scrapes it with the scraper. Sometimes, the women also use pumice from a pumice stone, which is called "magaliak" or "kittik". When the hair is off, the skin is black or reddish brown. Then when she is finished taking the hair off, she begins tanning the skin.

Let's look at picture No. 5: "Mother Tanning Seal Skin by Scraping". You can see that in this picture are tools Mother uses in tanning or cleaning the seal skins. The big long bone on the right is a rib bone from the whale, which is used as a scraping board (saklivik). She puts this under the skin as shown in the picture.

The scraper (sakivirrun or sakivsiñ) on the left is made from left front lower leg of a polar bear. The edge is sharpened for a blade and the ends are wrapped and tied with thongs or string to make a handle. There we see the mother scraping the skin. When the skin is finished, it is a yellowish light tan color and is pliable and soft. Then she is ready to make patterns for waterproof boots (iqaqłiich).

After she makes her patterns, then she cuts the patterns with the "ulu", which is by her side in the picture.

Look at picture No 6: "Mother Making Pattern to Make Waterproof Boots". Talk about it with the children.

Look at picture No. 7: "Mother's Work From the Seal Skins She Tanned". That's the way Mother's patterns look when she makes them. Then she sews them together.

Look at picture No. 8: "Mother Scraping the Hair off Ugruk Soles for Boots," and again talk with the children about the picture. She used the same method in scraping the hair off the ugruk soles as she did with the seal skin. Then she has to crimp the ugruk soles.

Show picture No. 9: "Mother Crimping Ugruk Soles for Boots". She has to bite the skin with her teeth to crimp the soles, which is a lot of work for Mother. Now they use pliers to crimp the soles. When she is finished crimping the soles she sews the soles to the boots.

Look at picture No. 10: "Summer Waterproof Boots". Here we see the finished boots that Mother ha s made. Do you know the parts of the boots? The strings at the top of these long men's boots are the drawstrings (unigutik) and the strings at the bottom of the boots are boot laces or boot strings (sinnik). "Unigun" is one drawstring and "unigutik" means two drawstrings. "Siniq" is one boot lace and "sinnik" means two boot laces. The long boots for men are "iqaqłak". The short boots for women are "piñiqqak" or "kivluatchiak". The tops of the boots are made from bleached sealskins.

Let's look at picture No. 11: "The Boots That Mother Made". The women also make boots with fancy trimming. The long waterproof hip boots are called "ipiallak". These boots, as seen in picture No. 11, are made for men. When women make these fancy boots, as shown in picture No. 11, they dye the bleached skin with crepe paper, red, blue, and green, and use them to make fancy trimmings.

We see, from the story, and from the pictures, that Mother worked very hard to make boots. What does mother have to do before she starts making the boots? Yes, she has to skin the seal, cut the meat and put it away, cut the blubber from the skin, and stretch out the skin to dry. Then, she has to tan the skin by scraping the hair off and by scraping the skin.

The scraper (sakivirum or sakivsiñ) on the left is made from left front lower leg of a polar bear. The edge is sharpened for a blade and the ends are wrapped and tied with thongs or string to make a handle. There we see the mother scraping the skin. When the skin is finished, it is a yellowish light tan color and is pliable and soft. Then she is ready to make patterns for waterproof boots (iqapiliqh).

After she makes her patterns, then she cuts the patterns with the "uluq" which is by her side in the picture.

Look at picture No 6: "Mother Making Pattern to Make Waterproof Boots". Talk about it with the children.

Look at picture No. 7: "Mother's Work From the Seal Skins She Tanned". That's the way Mother's patterns look when she makes them. Then she sews them together.

Look at picture No. 8: "Mother Scraping the Hair off Urruk Soles for Boots," and again talk with the children about the picture. She used the same method in scraping the hair off the urruk soles as she did with the seal skin. Then she has to crimp the urruk soles.

Show picture No. 9: "Mother Crimping Urruk Soles for Boots". She has to bite the skin with her teeth to crimp the soles, which is a lot of work for Mother. Now they use pliers to crimp the soles. When she is finished crimping the soles she sews the soles to the boots.

Look at picture No. 10: "Summer Waterproof Boots". Here we see the finished boots that Mother has made. Do you know the parts of the boots? The strings at the top of these long men's boots are the drawstrings (unigûtik) and the strings at the bottom of the boots are boot laces or boot strings (sipqik). "Unigun" is one drawstring and "unigûtik" means two drawstrings. "Sipq" is one boot lace and "sipqik" means two boot laces. The long boots for men are "iqapiak". The short boots for women are "piñiqpak" or "kivinetenak". The tops of the boots are made from bleached sealskins.

Let's look at picture No. 11: "The Boots That Mother Made". The women also make boots with fancy trimming. The long waterproof hip boots are called "iplaliak". These boots, as seen in picture No. 11, are made for men. When women make these fancy boots, as shown in picture No. 11, they dye the bleached skin with crepe paper, red, blue, and green, and use them to make fancy trimmings.

We see, from the story and from the pictures, that Mother worked very hard to make boots. What does mother have to do before she starts making the boots? Yes, she has to skin the seal, cut the meat and put it away, cut the blubber from the skin, and stretch out the skin to dry. Then, she has to tan the skin by scraping the hair off and by scraping the skin.