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DANIEL S. NEUMAN

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Tattoeing of a woman.

When a girl is six year old, she must have tattoeing on her face and checks ~~on~~ on her chin.

This tattoeing means that when she grew up to be a woman, she should have different face than that of a man or, people thought it must look nicer if she had this tattoeing.

Few woman had tattoeing on the hand. It means because that her great grand mother have this tattoeing.

Nearly every woman have different tattoes, Some one way the others other way as their grand parents had.

Sometime they had tattoes on their joints, This means when they carried a dead mans or dead woman things to the mountain with the funeral.

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Tattoeing of a man.

There are different kinds of tattoeing on a man.

One is that when his brother or sister died, they tattoed all the brothers on their chin one on each side of his chin.

Any shape they tattoed. It was many different kinds of tattoed to a man.

Or when he was a very little boy and if he often cries, they put a tattoea between his eyes on the nose.

Another is that if his head aches always the should have a tattoe in front of his ears.

Some times they had tattoed over their eyes. It means when they had killed a man or they tattoed on their shoulders.

When he had stridde a whale

first time he had tattoes on every of his joints or when he shot a bear first time. And when he joined to a funeral at first time.

Also when he was a little boy and unhealthy, they tattoed him on his chin in the middle of it clear down near his neck.

Only one man that I have seen had a tattoes of a woman. That he thought if he should have these tattoes he would live healthier.

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Walrus cutting.

When a walrus was caught by one man, he should have make signs to let the others came near by.

When they comes, they pulled the walrus up on the ice. Every man have his part and cut out any place except

the breast part, that owns the one who had killed it.

But the one who had come to him first should have the intestine, or if the walrus killer sees his cousin he should gave it to him. The Third should have the stomack which they used to cover the drum.

The others should have any part they wanted.

But it was different when the walrus was caught in a canoe or whaleboat.

They cut up the walrus into four parts. The owner should have the trunk, the first boat whose cause have the abdomen. The third one of it leg, the fourth the other leg.

And also it was different when a walrus killed in summer when there were no more walrus.

The should cut the skin into two and they cut the half to all the houses except their boat crews in spring.

Then they divide the other half with their boat crews.

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When a seal or mukluk is killed.

In fall when a man killed a seal and when it is sunk and next day if another man found it, he shouldn't take it from him.

In winter. If a man killed a seal, just after when he pulled out from the water, he took some of its blood and threw to the sea.

When he hauled it home and when he arrived at home, he called in for water and his wife or daughter would ran out and gave him a cup full of water that which he poured

some of it into its mouth and drink some of it. When some of it left in a cup, he poured it by the door.

Then a seal pulled in. When it was pulled in a drum should not be beated or neither of them would able to make noise. When they had skinned it they should cut the eyes out in that moment, but if they should let it stay for three or four days, the would not kill any more seal.

When the head is cooked, the ate all of the meat and hands. The bone of head and hands should be thrown into the water, last of all the whiskers is thrown.

Every man have different way of acting when they killed a seal or when they strike one with harpoon.

Some man would not alow to the others some of its loone. They believe, that they should never killed a seal any more.

Some of them cut out the skins of its nostrils. They done that whenever they killed a seal.

Some of them keep the bladder let it dry. When he could not killed a seal, he laid his gun or harpoon by it, he kicked the bladder, let it short out. He thought that will make him to more seal.

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The law of inheritance.

When a man or a woman died, the property would be inherited to his children, but if he had no children, their nephew, neice or cousin should have.

Also if he had no cousins or nephew, they let the property go. never take any of it.

The law of trapping ground.

A man should walk around in summer sometimes to find a good trapping ground.

When he finds a good place, he set a wood or rock to make sign.

When in fall, he set his bait, whenever a man see this sign, he should not go near it, for fearing that he should die.

Or when he find some fox hole, he should set out a trap before the others could finds it.

But another year the one who set a trap before him, he should have it. Every year each man trying to be the first one to set out a trap.

DANIEL C. NEUMAN

Ceremonies in trapping.

When a man first to set out a trap he had some things that he kept for trapping to feed the spirits.

He had fish or duck or tobacco kept for the trapping.

Then when he caught a fox, he brought it and called in to his wife for some moss that had been burned. He should took some of it and put it into its mouth.

Then it is brought in. When he caught so much fox and he is going to finish, he had something kept. He should let his wife to put a lamp in the middle of the room and place the bodies of the foxes by the lamp and he tied a rope to two posts in which he hanged the skins.

Then he took some of the things he had kept for the time to quit trapping, feed all the dead bodies of the fox. And he cut all the heads and legs of the fox carried them to the direction which he had brought with a bead among them.

He talked to them as they were alive

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telling them to bring more foxes anothes year.

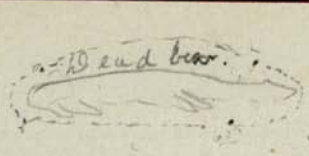
When a bear is killed.

When any men saw a bear, they ran to all his neighbors to tell them, that he saw a bear. So all the young men should took their weapons ran out to persue it.

When it is killed the one who saw it first should have it. If he is a crew of some captain he should let the captain have it.

Before they cut it up, they should go around it following the sun as she traveled. The captain of a boat or elder of them should lead them.

When the leader came to it shoulder, he should stopped and pushed up his harpoon and say nōō-hō-hō-hō-hō-hō two times and when they came to the other shoulder do the same way. They done this four times.



The dotted line is where the men walked and the four heavy dots are where the captains make this sound.

Some of them say another way.

Then when they had done this, the bear is cut. And is divided among the boat captains The skin is divided only to those who had shot it, sometimes to the old men too.

The owner should put a stick into its mouth, so the head of a bear should open its mouth.

Then they went home, they do as if they had killed a whale, (after while I'll tell about.) Then some sour weed should be brought out also some tobacco that had not been cut a part of it.

The owner feed the bear head with this weed and tobacco. When he had done this the old men or boys that came around to see it, should eat the weeds and chew tobacco,

Then the head took in and place by the post with some beads around

it.

Then when it is night, it is brought in which the owner sing songs. They had many different kind of song, but it was not like the dancing song.

Next day some old men should come to them and tell some stories. Next day they do the same way, but they cooked some of the meat and let the vapor go into the nostril of a bear head.

The third day they invite the old men to come and have stories. They thought that the head had a fine time with them.

The fourth day, they let the head out of their sleeping room, and set a lamp by it in the center of a house and sing some kind of song, whose tune was very different from dancing and sorcerors song.

Then they feed it with some kind of food, that they wants.

When they had done cooked the head took off the meat and brain, they set it behind the house and let it stay there for one or less than a year. They took it to the place where they or there friend sacrificing place. This was done by one tribe. The others do different way, but they kept the head long time behind their house.

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Tribes.

The people on St. Lawrence Is. is divided into six tribes.

The names of the tribes: 1. Ō wăl ´leēt, 2. Im mă ´răm kĭt, 3. Pōw wō ´ēl lăk ă ´meēt, 4. Kăt tŭk ´ă yē hăt, 5. Ăl ngō ´hăt, and 6. Ăk knă h tăt, 7. Kĭlō rēl hĭt.

These words have meanings.

1st. tribe: These people were used to live on St. Lawrence Is. all the time

and so the people thought, they are the owners of that Is. Also the seventh tribe is used to live in that village.

2nd Tribe: These people's ancestors were came from siberia and they were the friends of Siberian men. It was like this a man who lived at Indian Point came to the Island and lived there. So he had children and the children have more children and so it increased every year.

3rd: They were came from Pāwōwĕlŭk near the village which was called in English South West Cape. So every year these people used to go their for to camp and sometimes some of them stayed there all winter.

4th They came from north shore of the Is. It is called Kăng ē. In English Camp Collier. These people used to live

there a long time ago, but they came to the village and increased there also.
5th: They came from just from the other side of the village about three miles.
6th: They came from Nāskāk. About six mile from the village

Marriages

When a boy is sixteen or twenty years of age, the father or mother would thought about that he must have a wife.

So they chose whom they wanted, but the son would not think. Then the parents or grandparents would go to the girls parents that they had thought about and ask him to have his daughter for their son. Then the man who had daughter would say that he should asked his friends first or his brother. Or they would

send them to his friends. If the friends heard this they would ask about the owner.

So these young man's parents would go to the girl's parent and told about what their friend had said.

The girl's parents would say yes sometime no. The boy's parents would go to their house and gathered some things and they should go and asked his friends to help him to pay the girl any amount of stuff. They should pay any kind of things Rope, Skins, knife, axe any kind.

Then when the girl is paid, the young man should watch and work at the girl's father's house or at his friends.

But he don not slep there right away. He should gave the man whatever he gets. Or when he killed a seal, his father-in-law or mother-in-law

would take some of it to his father and to his own friends.

Then when the young man worked a good deal and killed so many walrus, should go and sleep at the girl's house, but they do not sleep together.

He should stay there a long while. Then after a month or two. He should try to sleep with the girl. No matter how she do not liked him, he should have hard time. When the girl never more ran away, we say that they are married, but they do not talk to each other while the parents are there only they talk to each other secretly.

When the boys should come to his own parents house, they should asked him if he had married. When they know that he is married, he should send an old woman or an old man, that

they would like the girl be brought in.

When the girl's father wanted her to go, he should have some things to be taken with her.

The young man and his wife should come to his home.

But sometimes when a young had his wife, before marriage, the others would come and talked to the girl's parents and told that their son-in-law is bad, they should let the young man go no matter how long he works or how many he had killed seal.

But sometimes the young man would not go, even the he was beaten.

When the girl's father could not let the young man go, he would let him be married. Sometimes if the man wished to pull of the girl from him (as we say in our language) he can.

Sometimes the neighbors would talked to the girls, then she should obeyed them.

But sometimes the parents would beat the girl to be married.

When a man whose wife had died and that he was to have a widow, he should go by himself or send some one to her. If the woman should want him. The same day she should come to him.

But when a widower are going to marry a young woman he had a hard time like a young man.

DANIEL G. REYNOLDS

But now the natives would have their son married from some daughters among their tribes.

Dances.

They had a dance just when they wanted to or when they are do nothing and

thought the best way to make them to have a good time.

When it was stormy in winter they had this dancing. They invite some of the men who could sing well or those who have songs themselves. When they came in they sat in a row and sing these dancing songs. Those who could dance well should dance, some of them had to just jumping up, and have something heavy in their hands.

They just have an excercise. Some of the men and women, boys or girls just practice to dance. When a man dance with a woman, they dance stand by each other. Some of the dance have meaning. Just we can know by its motions.

When a white whale is killed.

When they killed a white whale, the cut the fluke, flippers, eyes and nose and never taste any of its oil, but the can eat the other parts of the body.

When they brought these home, some kind of weed should be served out side of the house, and a little fire should be built in the house and brought out.

The men or boys should eat the weed.

Then these were brought in and fastened them to a post which was in the middle of the house. Let it stay there one day. Next morning, they let it down and served some more food.

Every old woman should come or some of them to get some fluke. They would cut the fluke in pieces and

were given to those old woman.

Charms.

There are many kinds of charms or medicines as the native called them. Some are murres chicken which used to one kind of sickness. Other egg which was found on the beach, that hasn't break.

The other kind is something looks like baking powder which the native called them the snow eggs.

Burials.

When a man, woman or an adult should die, the grandmother or their relative should come and bathed him or she from her or his foot to the crown with water and oil,

Then they put the clothes on with wrong side out. And they roll him up

in a deer skin with the fur out and tied a rope around it and have six or eight handles. They took it to the mountain and cut of the ropes from the foot and to the crown and the clothes toot. They laid it behind a rock or even on the snow naked and left him there.

But when a child died, it is carried by a woman who never get a child and carried in her parky, and was laid like big folks. They always lay a dead person the head toward the north and a long piece of pole set between the feet.

Eskimo doctors

An Eskimo's doctor is a singing man or a praying man as we call. They had prayers to some kinds of spirit. They

done this by whispering. Another kind of doctor is a sorceror. But all the sorcerors have different kinds of helper.

Some of them were spirits of man, fowls and animals.

Some of them thought they could cure a sick fellow.

The sorcerors only done in dark. They could play some kind of tricks. Some can swallow a knife with a cord fasten on its handle. They could do that in the dark and they show it. Some can fly around, some can lift a heavy weight by breathing. Some can stick a knife. There are so many of them.

Whaling custom.

I have written about the people that divides into tribes, but there are several boats in each of the

excepting the 7th

tribes. Each tribes have different ceremonies in whale hunting.

They all had to feed the moons. There are three moons should be feed by these tribes. The Immarankit have to feed February. The fourth feed March, the others April.

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Every summer they saved a poke of sour weed, a box of tobacco, some cod-fish and deer fat. Not all the tribes saved same kinds, but each had to saved different kind. They kept this until the time they should do.

When the moon was just came out of the sky one boat captain should get ready. They let these things stayed in the house one night.

They opened all of it and make good things to eat. And laid it there.

Next morning they should go to

the shore with these food in there canoe. They should go in very early and as soon as the sun is up the captain should threw of the meat into the water and into the air. Then when he had done this. The crews took some of the little bits of meat and feed everything in the canoes, then they ate. Many of the men boys come and eat with them.

But some of the tribes would not allow others to come to them when they are doing this.

When they had been eaten they went home and det the woman to take some of the little pieces to all the houses excepting their crews.

Then they dveded the meat that was left among their boat crews

When they are just come home the other boat captain was got ready, who

was in his tribe. Next day he had the ceremony.

The other tribe do the other way that I do not know.

Idols.

There are so many idols, but they do not worshipped them, it was some kind of animal, fowl or man. Which they used to feed them whenever they get a fresh meat or whenever they get some white man's food.

They thought that these will protect them from harm for they thought, they must thanked them for feeding so much.

(Siberian)

A young man who had lost his way. There there were five brothers. But the youngest was a strong and fast runner.

One day, he killed a man and so on he became cruel to his neighbors. One day the brothers made a plan to killed him, but the could not for he was too strong.

So the eldest traveled to many places and asked every old man and woman to pray to the spirit that his brother must be killed. But no one could do that,

There was a poor old man among his neighbor. So he went to him and asked that if he could do. He told him to make a kayak. And to make an image of a seal, that they must throw before their brother should go in this kayak.

So he went home and made a kayak. While they were making it, the elder said, the kayak should be owned

to the one who would liked to have.

The strong youth thought that he will have it. So when it was done, he told his brothers to take the kayak to the shore that he should try it. So he went after them. Before he was come the brother talked to the seal then he threw it into the water.

After while the brother came with the kayak. So they gave him weapons and he paddled off. They told him, that the kayak is fast. They told him to paddle to the other side of a point which was not far from there. So he paddled to the place where they had apointed him. When he was near the point saw a young seal sleping on the shore. He paddled softly but before he could come near to strike it, she wope and went to the sea.

The young man watched it. She came up farther from the beach. He paddled again to it, but before he could strike it, she dived down.

So he persue it out farther and farther from the land.

Now the land was out of sight just he could see the mountains. Then at last a heavy fog came over him, he could not see anything only the blue sky.

He turned his kayak toward his home and paddled. It was calm.

He paddled for a long time and never come to his place. He paddled for days and nights and never would come to a dry land.

But one day he came to a high place which was a cliff. He saw a little crack in a rock that stretches upward, he put a piece of wood to it and paddled

At last he came to the place where he had put the stick in. So he took his harpoon and set its head to it and strike up. When he pulled it, it did not came off. So he fasten his kayak and climbed up. Then he came to it and pull his kayak up. He strike upward again and pulled himself up as before and pulled the kayak up again. This time when he striked up again and came to its top and it was sunshine, no foggy. There were many, many rocks. So he hid his kayak and went away to look for a shelter.

Then he saw lot of houses a way off and so he stopped there. When at night he went near it and hid among the grass. He watched there.

When the sun was just rise a girl came out with a ball and so the

young men and young women came to her began to kick the ball, all of them ran around. But not one of them could reached the ball to kick, for the girl is so fast.

When it was noon, the girls began to get water with their pail, he watched them to where they go. At last when it was almost dark just one young woman came. She filled her bucket and went home.

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So the man dug a hole by the well and put grass over him, so it looked like the level ground and he asleep there.

Next morning the people do the same way as they had done as yesterday.

When it was noon a group of girls came to get water. He watched them

while they could not see him. So when they went home another group came. So one many more came.

When it was pretty near dark only one came, who dipped her can into the well and filled her pail hastely.

When she got the pail and ready to put it up on her shoulder. He came out from his hiding place and followed her. But the girl went on without seeing him. She came to a big house and entered. The man followed her as she enters, but he hid by the door.

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Then the girl served food and she took a wooden tray, which a dainty deer fat was on it. The man eagerly had his sight on the food. So she entered into the sleeping room and eat.

When the finished eating and the

girl came out with this fat and put it on the top of the sleeping room. It was just as before as when it was served. Then she entered in to slep.

When they are all soundly aslep the man went to it softly and took some of the fat as big as his fist, but it was the same as he didn't get it.

He went to his hiding place and ate it. When it was just day light, some one call in and ask the man of the house if he should like to go out hunt seal. The man of the house told the caller, that he must come in and ate with him before they could go out.

So the man came in. The man who was in the house told him to take the tray which was on their sleping room. He took the tray and entered.

When they man saw that some one had

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eaten out of it, he asked him why he ate some of it, but the man told him that he did not eat any of it.

So the owner thought that a spirit must had come and eat. Then the girl told them that yesterday when she was getting water that she felt some one touched here, but when she looked back she did not see any one.

Then they ate, and when they had finished the two men went out and went hunting. When they were out the man went to the sleeping room and entered. In it there were three women, one was old the other was the wife of her son. The girl which he had followed from the well was the man's sister.

Then the old woman asked the man to marry her daughter.

The man contented to do that. So he married the girl. When ~~the~~ girl's brother came he was glad to see a stranger.

Then next morning the two went out hunting. Each came home with a big seal which they had killed.

Whenever they played with a ball, the stranger would always in front.

He lived there for several years and at last he became cruel again, he killed so many men.

In this town there was a little hut which lies at the end of the village, to which the man's mind want to go always, but he did not go.

One day when he could not hold his mind back he went and entered into it. There was a very old woman which said that she made his mind

wanted to come to her house. She told him, that the neighbors were planning to kill him. She asked him also if he had a kayak. He told her that he had a kayak.

The old woman told her to set his kayak on the highest cliff and that he should enter into it and shut his eyes paddled, two times.

She forbade him not to paddle the third, for she feared he would passed his country.

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So he went home and when it was night, he told his wife, what the old woman had told him to do. His wife told him to do whatever the old woman said. She told him that this woman was a great sorceror. Whenever she should say anything it happens.

He asked his wife if she should like to go or she would rather stay.

But she told him, she would go with him. The man and the girl went out and took lots of meat to the old woman so that it lasts her life and went to the kayak and do as the old woman had told him to do.

So he was safe home. When he was landed, an old man whose hair was gray and had a stick in his hand came to him.

He asked the old man who he was. He told the story about him, that he was his grandson. So the man died on the shore, just because he had dropped his mind to ~~saw~~ that his grandson was very old.

Kăz zēv ŏă. (walking around a circle.)
There are different kind of Kazzevva.

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One kind of idol they used to worshipped.

In spring when they had lots of dry meat, they should keep some for this worship. They also keep some kind of willow.

Then in winter when the time is on hand, they let their neighbors know that they going to have this worship.

About afternoon, they made a post about six or seven feet long, at one end had like this [illegible] place for tied a rope around so that it won't fall off. They made something else too.

When this was all done, the man who had this worship should wear some kind of worshipping charms. And he should paint his face with one kind of rock, red or blue.

The men who wants to join this worship would have the same kind of things on them. Each man chose where they should go. Then the worshipper should take a drum and they

all went out and go to the house where the worshipper wants to go. When they went in, the singers should sat down in a row and sing just one song. The woman of the house should bring a dish of any kind of food and gave to the worshippers wife.

Then went they were out of that house, they went to another house which one of the follower wished to go. They should do the same way as they had done at the first one.

So they went to several houses. Then pretty negs at evening they went home.

They should take these dishes back with some kind of food in it

When it was dark the neighbors who had followed come with some meat that is on hand. Then the worshipper and the visitors should set up the images they had made and a lamp was placed and when all the things set up, the worshipper should took hold on the post with both of his hands. with two flames on each side

Many old woman come to get some meat for they wanted dry meat so much.

Then the visitors too took hold with both of their hands just in a second and afterward each of them tied a piece of sinew to that post.

Afterward the wife brought these meat which they had kept all summer and set them by the lamp, and the meat which the visitors had brought were set on the other side of the lamp.

Then the worshipper took a drum and sing a song.

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Then he feed the images with the meat, and then he threw little pieces under the lamp. When he threw each piece he named any kind of a spirit that he says to eat.

Then he should call an old woman to give some to the others. The old woman came to the meat and gave a piece to each old woman and then she

took the neighbors meat and put them to the worshipper tray and put some meat from the tray like changing them. Then what was left was put away. If there is a singing man, the worshipper told him to stay to sing, so he stayed and others too stay that who wants to.

Then when they went in the blew out all the lamps and the worshipper sing first. After him the sorceras sings. The worshipper should ask question about the worship he held.

They sing about until midnight and quit and every one that stayed went home. The next morning, they do not anything but tell stories. At night they sing again.

Next morning before the sun is up the worshipper took a paddle, and ran to the houses which they had been and sing.

Whenever he came to them, he hit

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them with the paddle point and went to another. He let them know that they are do something.

Then when the sun is just up, they went to there with a dish of meat. Their husband too go.

When they all come in, each man hugged a woman behind her and walk around the lamp, following the sun when she travels. The worshipper sing for them.

Then they all went home. Next morning the worshippers do the same. When they came, they walk around to another way.

Next morning they sing dancing song. The worshipper dance first and so on all the sings too dance one by one.

Then afterward the worshippers son or daughter would stood up and dance

and have some things before her. When one song is ended, she took the thing and gave it to her or his cousin.

So nearly all of them do this. Then the worshipper send a boy to the woman whom he had hugged. When she came, he stood up with the woman and dance.

When the song came to its end, the worshipper gave these things and send her home. Then the singers do as their head had done.

Then those who get presents came and pay back the things they get. The husbands should dance with the singers' and worshipper's wife.

So when all squared up, They let the images down and took them outside of the house and set it on the northwestern side of the house. Let it stay there for several hours.

Măr 'lŭk (regular kind of trading present)

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This worship lasts only one or two days. They have different kinds of images and different kind of food they had kept during the summer. Also it is done in winter.

First part is like the one that had been written. Also the last part are like it, except they had wrestle after all.

Some times when they had done worship this, at night the men who had trade present to each other should be exchanged. The man sleeps at another man's house.

Worshipping to the walrus head.

Sō wō pŭk 'tăk.

This worship was done just few hours. They kept the first walrus head with the skin on and right side kidney. Also kept some kind of weed.

When the time comes that they are

to worship this, the wife should put a little lamp in the center of the house and had a single flame. The head was placed on the right side of the lamp and the weed with the kidney and some liver served in a long wooden tray and it is set on the left side. The worshipper took a rope tied one end to the head, also the paddle was tied to a post. Then his family would hold the rope while he sings a song. There are regular songs to every worship.

When the song ended, he cut little pieces of meat put them into a very small cup made of wood and go out threw them to the air.

Then he went in and threw pieces under the lamp naming spirits and diseases.

Then all should be put away and the worship is ended.

Eskimo religion.

The people's relegion are almost the same but some of them are the same.

Some men believe that whatever he dreams, he should do like it. But some do not believe dreams, they believe sorcery things.

When a young man married a girl, the father of the boy should gathered some things, as deerskin, mukluk skin, tobacco and few other things, but always plenty of rope. The father of the girl did the same way. And when these fare to go to any worship, they took these things with them. When they are to dance they should put bondages of sinew on which tobacco are hand, around the head, than they put a belt of sinew and hanged dee legs or bread. They stretches a deerskin and mukluk skin on the floor to let them stand on it and dance. While they are

dancing, the old woman came around and took off all the things that are on them.

The one who gets anything first, she should have. Then when all was taken of from them, the older men should tie a rope around each of them and went out. Out side there waiting boys and men. Then the old man would throw off many pieces of rope to the waiters. The waiters try to get as many as the could.

Then when all was thrown, they entend and divide the other ropes to the old men. They believe that their fathers used to do that. But some of thems do not do that.

Also when a child first to go to worship the mother should make a dainty food, and when she first came in, she feed the images and gave to the old men to eat.

But they do not let the young man

or boys have some. They say it is holy for them

The other kind of belief.

When a woman carries a child, they so not her to eat some salmon and other kind of food. They belief that if she should eat all these things she should brought forth a girl. The people used to hate a woman who brought forth girls always.

When she bare a boy, she should not drink water for five or six days and eat only birds drink the juice.

She should not eat any of the food that was forbidden by her parents four several years. Then when the boy is about five or six years old, the parents should not let him eat some parts of the seal, some parts of a bird, and so many kinds of food, that they had known from their fathers. The believe that if they eat all

of things things that was forbidden, when they grew they should weak all the time and slow all the time. Whenever others would do something they could not do. They believe too it would be shamed to them.

To a girl they forbade another kind.

Religion of dead people.

When a man died or child the father and mother and children should not go out for two or three days, wearing their clothes with wrong side out. Some times they have a cap, and have a belt. They believe that if they should not do that way, they die very quick. When the mother died, they do not go out for days and do not anything for twenty days.

They should not bite the ropes, whose part has been used. Even they do not go to the shoe for twenty days, they said

there would be no seaweed or seal come around.

The most of the people believe the sorceror or medicine men. When they are sick, they asked the sorceror to come and make him, but if he did not promise something, the sorceror won't go, but if he promised him to pay, he would go, if he should not go, his helpers the spirit will kill him.

Even they believe when their ear would ring. They said that something would be happen to any body near by.

When a rich man is going to gave something to the others, he should cut a small piece from it. He believe that if he would not do that, his wealth would be gone away in a few years.

They also believe that the sorcerors are the powerful man ever knew.

If a woman or a man hates the other
cruely, he should pray to the spirit to
kill him, and so when he gets sick and
pretty near to die, he named the one who
hated him ~~or he~~ too much. So the
family should know.

A child is always has a follower. They
feared that the others would cut some pieces
from their clothes and do something with it.

When a man loose something, he thought
he would die. But when he is older, he
would sick little bit always.

Some of them would add some dead man's
flesh to kill the others. When a strong or
swift man should spit out blood, they
believe that some of the neighbor had
been do something to do that.

They thought that all the animals are
man, who changes to its form. So they
thought, that they must not suffer them

for their spirit would come and kill him.

They believe many things. They had prayers that done by whispering, they taught their childaen the prayers the used, for animals sea-animals and sickness.

The thunder storm.

Once upon a time many girls and boys played all night in spring. One of the girl climbed up on a walrus skin that was drying. Then after while she was carried off by the walrus skin and nevermore come.

So people believe when it was thunder storm, this girl was traveling. They thought the rain and the lightning was her tears.

Idols

When a man is successful hunter, they believe, the images whom he had made was the reason why he was successful.

The spirit of the images like calling to the animals.

If he is good trapper the same way.

Every man's belief on some kind animals are holy. Thus: when a man shot a bear and did not kill, if he should dive down to the water, they believe that this will cause trouble forever to his children and his childrens' children.

If he was a sorceror, he would talk to it and make it have pardon. Sometimes they believe the other way. If a man kill another he would be killed by the spirit whom the neighbors had talked to.

After while he would have tattooing, means that his joints be not stiffened when he sleps.

The punishment of a murderer.

He should be cut his hair upward without weting it. They sharpened a stick and whenever he get sleepy he should set it before him,

that which should hit his forehead. When he was to eat he use it as a fork.

People believe it is holy to cut all off the hair and to use forks.

When a sorcerer go and treat a sick one as he thought of, he should not do any work for a day or two, he believe if he should work, made the sick one more worse than before. Even the brothers and sister or father and mother, son or daughter would not do anything, ran or wattle.

If a man or woman died, neighbors would tattoed the children with saliva and graphite make another eyes over there and paint other places too. They do that at night when they are going to sleep. They believe, that the devils would carried the dead one to each house, whenever the came to a house, they should stand awhile over them.

If a sorceror would tell a man to do something, he should obey. Sometimes the sorceror tells that a great sickness should comes. Whenever a man asks that if they should do something to it. The sorceror would thought about and then tell them to threw something before it comes. They should do it just next morning, sometimes, they should invite their neighbors to do.

Sometimes the sorceror tell them that the older men or woman should do that.

The first killing animals

If a little boy should threw at a bird first time, the parents would get an old woman or old man, When he came the bird and some delecious food should be brought. The old man first wrestle with the boy, knocking him down on the bird.

Then he should pray to the spirit that they should make the boy a good thrower -

Also, if a boy killed a seal first time, but sometimes, if he killed seal and saw an older man on the ice, the father would make a sign to come. When he came, the man would do the same wrestled with him, and afterward exchange his hunting weapon.

If he killed a big seal, they should divide the skin among themselves.

They believe if he should not do that, he would never killed a mukluk often, but he killed seldom.

They have different act when they killed a seal with a harpoon. Every man in each tribes acts different way. Some tribe do the same way as the place where their grandfathers had come.

When a young man out at some place very badly, the mother would never drink water for five days. She thought it would be cured

quickly if she should do, and it would cured without a little scars.

People believe there is one Kĕyăkănnŭk who live in heaven, but He let the men have different kind of images to worship.

They believe no body can go up there except those who had killed by knife and those who hanged themselves.

They believe that those who died by sickness, should go toward northeast and came to a place where there were not a good place. They could not lodge at one place for it was too much water dripping on them.

When a boat captain died that had been killed different kind of animal, they should take him to the top of the mountain for they honored him, also a strong or ramer should be buried on the top too.

When a boy is about nine to eighteen years of age, the parents would not let him wear fancied clothes.

But if he became strong and fast they should let him wear those fancy things. Whenever they saw a young men who wear these fancy clothes they knew he is strong or fast runner. But if they saw a man who had charms or cut hair the other way, they knew that he is not healthy.

If a man whose children died always, and one should not died, he should have him cut hair different way or clothed him different.

Sometimes they had a long hair behind and sometimes left out some on the crown.

But woman should cut her hair just in front. Sometimes they clothed her mens' clothes, they believe, that the spirit would don't know about her or forget her.

Why should woman not sew at night when a person died.

A long time ago a man died. When it was night a woman among the neighbors sew all night. When every one were asleep, she heard sounds coming toward them. She kept on sewing. After while she heard, something drop just by her side on the outer room. She took a candle and light it and saw a dead man there, She felled by her side and died.

The next morning they carried them both to the mountain. So now for that reason people won't do anything for three or five nights. Nor the children would play at night.

Wairly life.

When a boy is about ten years of age, he should not go hunt. His father let him have exercise. But they do not let him have

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exercise while other saw him, he should do at night when it is calm and moonlight.

He should go out and took a piece of would and went away from the village and round around for nearly all night. When he enters his mother and father would feed him well and very good to him. But if he does not go they would frowned to him and scold him often.

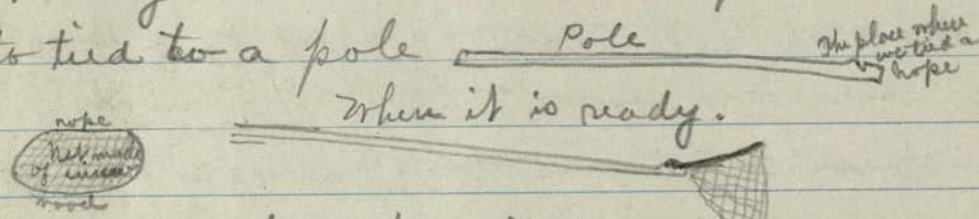
He do that for many months & years. When the parents thought that he is now fine young man they let him stop exercise.

Then he should married. When he gets a wife, he went every morning to work. When the boys like him would do something he would go.

Every morning when it is not so windy the young men and boys ran around a trip which was two and one eighth mile.

They went sea-quailing when it is good

wind. They go to the point near the village.
This point is rocky place. There were many places to watch for the birds. It was the rocks piled up. We had a long pole about twelve ft. long and have a round hope that we used to tied to a pole



We watched there if one should come close enough we swing around this and caught a bird. When three or four were caught, we tied them in their nose to a rope, tied the two ends to the rocks spreadly so that the other birds should come near. They flap their wings very much. When we tied fifteen of them we killed the others. We watched for nearly all day.

When we have killed thirty or fourty, some times one hundred over. We went home carrying them on our backs. When we arrived

at home, our neighbors would come to asked some. We gave them gladly. Then a long wooden tray should be placed and some cooked food. The family sit around and eat while the woman cut some of it and threw it to the middle of the tray. We eat by taking a piece with the two fingers. When all of them finished eating they washed their hands with urine.

When evening, they all lie down on the floor to sleep, side by side. Whenever the first one who awoke early in the morning should go hunt to some places.

Sometimes every boy or young men tried to go first to the best hunting place. Before day light they went to the place and set their weapons and walked a while. Whenever a man comes and saw it, he should go to another place.

In fall when there were many seal and

shags, they do the same way. Sometimes a man go out at midnight to the best hunting ground. When it is daylight they watched there for a day. Sometimes they could not see anything all day. Sometimes they see many games. If three or four man should watch on one hunting ground they should each shot one by one. The first one should shot and the second and third, so on they do like that for many hours. When it is almost dark they go home.

Every day they go out hunting. Sometimes a man shot off all his ammunation without get anything. Sometimes a man killed every time he shot. If one would sink, the next morning he will go to look for it. Sometimes he find it just one day after, but other time, he could not find it.

In october, the women would go out and gather some willow wood and its leaves

in which they filled sacks or pokes with the leaves, but the willow they cut it and put them into the sacks and put them into the cool place kept it for all winter.

In November, the young man would go to the mountain top, to see if the ice is coming. When they saw it was coming the men got ready their things.

When they saw it, the wife would sew all night, making a pair of boots for him, while he make harpon and some ropes.

When it was just daylight all the men go out and went on to the ice. The first day when the ice is just strucked the land there were many seals and walrus. The second day there were not so many.

When a man killed a walrus or mukluk the men would run to him who were near by.

They sat on the edge of the little open

water, while the seal comes up to breathe, he would shot it. Sometimes three of them comes up at a time. When a man killed three, he hauled them home. Sometimes we go with a dog time. So we killed more seal.

When we came home, the seals were put into the house. When it was soft the women cut them up. They hanged the intestine, diaphram and the stomack to dry. Late at night all was done. Then they put the meat and blubber to the outer room, while the men outside cleaning the hair of the skins on the snow.

The next day if it was a fine day for hunting they go out again. But when it is blowy and when the wind is not right, they stretched the skins to dry in their sleeping room.

When it is calm the ice broke, that time the men hurried out to hunt for a seal of course there were many seal when the ice broke.

Sometimes the wind changed and made a little open water. Then we got our canoes and hunt for different kind of sea-animals. Some times we killed a walrus or two, but often many seals were killed.

When it is smooth ice we went in a small canoe with three or four dogs that pulls. We had two small sleds used for these canoes.

When there are plenty walrus, we do not use guns for fearing that if one should shoots, they will scared. But they used harpoons while the walrus breathing through their holes.

When it breathe the man would go near to it and stops a while and walked softly again. When they came to the hole and wait till it breathe again. When it breathed they striked it in their nostrils or on their cheeks, then when it dived the

man would ran back a little distance and took down the small harpoon, stick it to the ice through the loop which was at the end of the rope. So they hold it tight.

When the others came they would made the hole bigger which was one and a half foot in diameter. Then the walrus would came up to breathe again, then that time they used the rifle to kill it. When it is killed pulled it up and cut just the skin. Four of the crew would hauled the skin, while the two were at the canoe. They filled the canoe with some of its liver, kidneys, head and intestine.

When they came home, they divided the meat among the crews. Sometimes they go out in a canoe with only four of them.

As soon as the spring begins they do not go out far, because the current became

stronger and it is dangerous to go out far, but this is the time there were many mukluks and young mukluks were born.

When we see a baby mukluk on the ice, we would walk very softly, but when the mother came up to breathe, we stopped till it dived down again, but if we do not stop the mother would make the baby too dive down by making the water moved

But we softly walk. When she dived down we go nearer. Then we came to it and kill the baby by breaking the neck. Then we hid behind it and ready to shoot at the mother. When she came up we shot it, stand up took our harpoon and strike it suddenly, because they do not stay up on the water but sinks very quick.

When a man killed a mukluk that carries a baby, they do not take the

young one home, for fearing that will make a big storm.

But in the middle of March they can brought the young one too. When ever any one killed a mukluk and the baby, we had one kind of game and the woman can pluck some grass.

Then when the spring begins, they prepared their whaling untensils. The first time when they are to go out hunting in a whale boat, they do not sleep.

Then one by one they sailed out. When we saw a whale, we do not shoot for fearing we scared it. Sometimes the spouts very near to us but only once.

When we saw the other boat who took down their sail we know they killed something.

This is the time that we saved the skins for our houses. When we had killed a

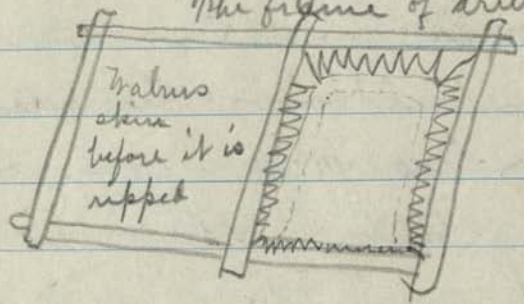
walrus we cut cut only the meat not the skin. When we came home we let the skin to one our crew. The next time we have the other. Sometimes a man get three or four. Nearly every day in three months we go out hunting in a whale boat. Sometimes we do not kill anything.

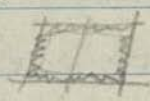
When it is bad four hunting, we blubber the skins and hangs up some meat to dry. The woman would dressed up some intestine and stomack for rain coats.

Then when the spring is over the skin should be brought into the sleping room to make the hair came off. When the hair is easily came off they took it out and shaped it to a form of ablong and rip the edges all around and stretched it. Then the set it up, the woman ripped it with a small sharp mincing knife.

When it is ripped, let it down and stretched it to dry.

The frame of drier for a walrus skin.





When it is dry, we took it down and stretch the other. We rolled the dry one. The baby walrus skin is done like that too.

There is few men that can make ropes.

We cut it before it is dry.

The women dried the intestine and sew it together for rain proof coat.

The woman too busy every day. The do more work than man. The men just do few work in winter while the woman keep the house. If she had many children, it is hard for her.

When the skins are all dried we

took the old cover of the house and built a small one that we lodge in summer

In July the woman would go out to gather some kind of weed. They filled a gunny sack in a day. When they came home, they put it into a barrel and add water to it, let it ferment. When it is fermented it becames very sour.

Then they put it into a poke saved it for winter.

When in fall all the winter house is built. They put new cover over them and afterward they made their sleping rooms.

When the woman gathered some grass for the sleping rooms. Also the men went out to some places to get some long grasses, which they used for their sleping beds. The old woman would fastened these grass together by small bundles. The men worked

his house carefully so that the snow would not get into it. He get some sod and put around one every places that had little holes.

When the ground freezed is the time to clean up the cellars.

The time for crabbing.

The crabing month are March and April. We make many holes and let our line down with a bait above the sinker or weight, when a crabe would bite it, we just pulled it up easily.

Games.

The use of sling.

When a walus with a baby is killed the boys would make a sling. They do not used this sling to every direction but they always threw rocks with their sling toward east. If another is

killed, they threw to two direction east and west, but if many of them were caught they threw to every way.

When a whale is killed, the boys played with a little oar and a whip. The whip's end had a small loop. They set this little oar upward and it has a little piece of wood that sticks out in the middle, they put this little stick through the loop and threw it up as hard as they could.

They also made bolase of walrus skin rolled up with a string, they played this game. When a boy threw his up the others tried to tangled it with theirs. When no one catch it the other would do. So on they played this game. When only one is killed the boys used their toy boats in the house.

When another one is killed, they used these outdoors.

They had also a ball which they used when a whale is killed. They played this game every afternoon when it was fine weather. The girls and boys together. When a boy catches he threw it to the others, while the girls trying to catch it. If the girl catches she should threw it to the others. The people thought this is the time for the boys to kiss the girls whom they loved.

The girls also used chewing gums made of oil. It is black chewing gum.

When a mukluk and the baby is killed, the boys have another game.

One boy set up a piece of bone or wood about 25 ft. distance. Many boys sat in a row and threw at it. When any of the boy should hit it, he called any

one that he wants, to go and set it up. So he go and set it up. When he hit it, he called the one who had called him. So one they do like that.

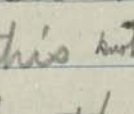
When one is killed they played this game facing toward east, and when many killed either way.

When a seal is found on the ice alive that had no place to dive in the boys used golf playing.

When the men hauled walrus skins is the time to play throwing rocks. They set a big bone and a little bone together about a foot apart, then about 50 ft. from these bones set another two like it.

The bigger boy would take the bigger rocks, the second smaller, the third smallest one. So the bigger boy would threw at them. When he hit the biggest bone, they should come to the middle

of them and tried to hit it again.
When both of them is hit, they go and threw at another or to the opposite way.
But if they do not hit it, another three took all the stones and throw at those bone. It is called Ăr vik'tăk meaning going to one side and to the other side.

Another kind of game is called Ăm mă'sĕk. It is used when the sun goes back. It is like this 

The boys would divide themselves up. Three or four on each side. When a boy gets it he swing it around and had a rock on his left hand, which he threw the rock up and tried to hit it with this piece of wood. When it goes they ran after it. The one who get it, should plaged.

The girls have another kind of

games which some of it was different than boys.

The signs to take cooked meat when hunting in a boat.

When they went hunting in whale boat they do not take any meat with them, but when they saw a bird whose breast is white big as a auklet, then they should take some meat which had been cooked.

The time to throw out the dirt from the house.

Before a whale is caught the people scraped their house but did not throw it out, even they do not take out a smoky kettle. They also do not touch the ground with the meat which had taken out of the cellar.

For fearing that will bring storm when they should do that.

The time to dry a walrus skin.

When a crane is seen, it is the time to dry walrus skins and ropes. They feared if they do that before the caane had seen should no more walrus.

When a lawn is seen, it is the time that they should tied the pieces of walrus skin together one the shore and Tooke to the cellar.

When a black bird whose tail is long is seen, the girls made chewing gum out of very black oil.

The woman do not sew in the outer room before they go acarross the sea to Indian Point. They belive if they should do that it made the ice stay nearly always near the shore.

They had every kind of prayer as they called. One kind of it is to one kind of sickness. These prayers are

taught to the children, but it is done by whispering so no body hear it.

When a man wants one these prayer he should paye'd well, they say it is expensive.

They hadd different offering places. They should keep some things during the spring, sometimes a walrus baby foot or tobacco, dry meat or deer fat.

When the time comes they went to the place where they had took the bear skull They all sat down in a circle and built a small fire which they burnt little pieces of meat. When they had done, they eat some of it. Then stood up pat off their body saying that they took off all the sickness they have.

Some do not build fire, but only threw little pieces where grand parents used to do that.

L. G. NEUMAN

When a man is sick and almost die, his wife would take some thing and took it outside a while brought it in let him lie on it. They thought the divel who made the man sick should take the thing instead of killing the man. Then a little piece of red seal fur is tied to it and took it out side of the house let it stay their until the sick one is able to go out. When he first came out the thing is brought before the house and a fire is built. Then let the man step on it both of his feet and then the thes thing is broken and thrown away.

Sometimes if they had some kind of idol, they should brought and let the sick one to hold on a minute. They believe too that will make him better.

But it did not made him better, sometimes, it made them worse.

If a man could not have a child, he let his wife do wrong with others. Sometimes they changed for many days.

Ō vŏk 'tăk (tossing a walrus skin).

It is a worship. They had a regular kind of meat which they had kept during the spring. It is done in summer. When the time is come the one who going to held this worship got ready. He let his boys to put a rope around the dried walrus skin that he going to used.

They cooked the food which they had kept. When it is cooked. They stretched the walrus skin and every one that come took hold on either rope one by one, every one tie a piece of sinews at the place where they had hold. Then when all of them done, they took the walrus skin and tossed a man. Some woman

never fall down when they throw her up.

When every one had tried, they let it down and the food brought out. The worshipper took little piece and threw to the air and some to the skin. When all was done, the old man and young man should eat all the meat. If some of it is left the old woman divided among themselves.

They set up a long bench and sing dancing songs. Nearly every man who was there trade present.

Swing.

This worship is done in summer. They kept whale skin for this worship. Also a kidney and a flipper of a walrus.

When the time to worship, a young man should ran to the mountain to get some willow wood. When he comes back,

they set a lamp in the middle of the room with a single flame. A rope is hanged for a swing. The kidney and flipper placed on the right side of the lamp. The whale skin is before the swing on the left.

Then the worshipper sat on a swing and step on the whale skin and swinged while the other sing a song. So the family do like it. They swing for a long song. When every one had done, the worshipper feed the swing and threw some pieces to the air and to the lamp, ... early every thing while he had ... Then the worship is ended.

Mă kĭ.

...rship lasts only few hours. A fire ...in the house and the intestines ...s tied to every post. Then ...amily sat around the fire, naked ... themselves while the worshipper

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Măkĭ.

This worship lasts only few hours. A fire is built in the house and the intestines of a walrus tied to every post. Then all the family sat around the fire, naked warming themselves while the worshipper

sings songs. Then the worshipper warm himself and his wife sing.

When all of them had warmed themselves, the food was served which was a mixture of oil and deer fat, and a cup of water is served too, but before a cup of whiskey.

Then the worshipper should threw pieces of fat into the fire. Then he poured the cup by the door saying that the spirit may drink.

When it was done, the family took the intestine and pulled off, trying to get a longest one.

Tĕgh ĕk' sēk. (Calling walrus.)

This worship is done be few men. The man who was going to held this worship made a very small house, covered with walrus stomack.

He brought in his harpoon too. Then in evening the neighbors would come. So they set this little

house. Then the worshipper would go out with two or three men followed behind and took his harpoon with him.

They went to the shore. They grunt like a walrus there. Then the worshipper should dipped his feet to the water. That means he went into the sea to bring the walruses near.

They came farther from the shore and piled some gravel, on which the worshipper set up his harpoon.

Then they came home. When they entered into the house and into the sleping room the lights should be put away and the worshipper sing. When he sang the chorus the men who were by him should grunt three or four times.

When the worshipper done, the sorceror would sing. Then when all of them go out the worshipper should go out to the outer room always facing to the sea,

for he thought he was traveling under the sea. For ten days he did not sleep in the sleeping roora and do not eat fresh meat only old meat he eats.

The eleventh day he should faced toward east and entered into the sleeping room. Still never eat fresh meat. Every night he sing and the sorcerors would come and sing with him, fooling him many things. For ten more days he stayed indoors facing toward the east always. The twentieth day he go out with a sack on his back went to every house asking them to gave him some meat, the people would gave him. So he ate the fresh meat. Sometimes, man gets poor of course he did not eat enough.

Sometimes it lasts only for ten days, and six.

Ăk kō'tă wŏk.

This worship is done by just one woman on the island. It is like this. The first evening, she let her boys to make some small paddles and painted them with seal blood. made them very pretty.

Also she let them made some small hoops of wood and in its middle tie a piece of wood, shaped like a seal.

At evening when it is dark, the relatives should come and help her to set it up. It has a particular kind of food to it.

Then they tied two paddles making a cross. The lamp is placed in the middle of the room with two flames on each side. they hanged the cross over the lamp blanced it. There on the paddles hanged these circles. And had little lamps over them. the a rope is tied around the posts in the house. They hanged these paddles on that line. Between the paddles

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they hanged some duck wings.
It has the post to hold which they set it near the middle post of the house.
After every one had hold on this post and fastened a piece of sinew, the food is served. When all was feed will and the food divided, the neighbors would went home, but if she was a sorcerer some of them entered in. When she sings, sometimes she should warned anyone that some day he should have some kind trouble. She told him to do something or put a charm so that he may escape.
The next day they do not do anything, just they invite the old men to come and tell stories all day long.
Next day the boy of the house should go and tell every boy to come. So many boys came. When the sun is up the

boys should hop around the lamp side ways. If one should fell down they believe that he should have trouble some day. They hopped and hopped while the worshipper sing a song.

So they went home. At the evening the worshipper send message to some sorceror to come and sing with her.

So nearly all night they sang. Every sorceror would prophesy different from the others. So when all of them went home, the family who have the worship slept very short.

Early the next morning the send out that the girls and boys should come.

When all of them come in, the girls hopped a quiet long. Then when the worshipper made some kind of signs, the boys jumped up and took the paddles down Sometimes a bigger boy get more than

the others.

So they went home. Next day they had a trading present. And the worship is ended.

Kăm mă ′rē lă.

There are many kinds of this worship. One kind is like this. A man who going to held this worship, kept a very good things and good kind of food.

When the time is come, the man sets up a post outside of the house.

He hanged a good one above the second under it, the third under. Some little things beside it.

He invite his neighbors too come and those who wants to come should come.

Then the food was served and a fire built. Then they all ran a race a mile. When the return every one tried

to come first. The first prize is sometimes a fox skin or can of powder, tobacco or a box of etgs. The second prize is not so good as the first one, the third more.

The other little things are given to the little boys, as bread, little pieces of tobacco sometimes. Then they let the runners eat these food. as flour cooked mixed with molasses, deer fat, bread or dry meat.

When all was eaten, the worship is ended.

The other kind done last winter is that they had a dog team beside the runners. It is that the worshipper made three little sleds and with three dogs tied to each of the sleds. And a little post is set up, also a lamp with two flames. The first part is done like the others, but this lasts three days.

The first day they do nothing but singing and dancing and telling stories.

The second day they trade presents among themselves.

The third day the little post is brought out with some prizes hanging to it.

The men who had dogs, used only five of their best dogs. The prize is box of etge. for the dog teams. A can of powder for the runners.

The dog sleds went three miles from the village, the runners went two miles.

When the dog teams returned the runners came home running, each trying to be the first one to get to the goal.

But before they were near, the woman came out without parkies wearing a deerskin union suits.

When the first runner came the worship gave him a can of powder. When the man

who had a dog team came first a bx. of stgs should be handed. Then when everything is put away, the young men entered and wrestled awhile. And it is ended.

The other kind is just they run a little distance and came back. The worshipper gave each of them a leaf of tobacco and a bread.

There are many more different kinds of Marluk and Kozewa. All is acted different way. Some had different festivals and also have different kinds of images that is made of wood. But all of them had one name, it is called Pōv ăl lŭ. Also they had baseball worship which they added to the tossing of a walrus skin. Sometimes they had rifle shooting added to it. Also different kind of Tegheksek. Some men worshipped only to a harpoon, or to the lance.

Some woman have three or four different kind of idols to worship.

Eveek.

When a man is going to have this worship, he should ask one of his cousin to be his enemy as they called. If he should content, they tell each other what things the need. So each of them have six or eight singers.

Then each these two men let their singers to sing songs changing the chorus and put in what things the want, sometimes they chorused a song funny make the people laugh.

It took them to have their songs complete.

When they could not miss any of the words in the chorus, they had two man beside the worshipper had lances.

It begins in evening too. The next morning the sing these songs. Each singer hade deer fur put around his head and at the end of their drum stick is a piece of deer fur too. The worshipper had come on his mittens and his wife tied a little piece one her hair.

They painted the mens and boys face with graphite one way, the womens and girls another way. They wear good clothes. They thought this worship is the largest worship. They had four spears. At the end of the spear near the point they tied a piece of deer fur too.

But the worshipper tied a jingle bell also.

Then they let the other know that they are coming the next morning.

So next morning they went out and go. Only the drum is carried that the

worshipper's. When they came near to the other worshippers house, they all came out. The two worshipper should came to meet each other with a lance in their hands and also the other three who had lances should come to meet each other. They hopped side ways, while the people one each side sing songs. They hopped for a long while until they are tired.

Then they all went in. The two worshipper stand opposite each other with a lamp between them. Their wifes beside them. They had their drums in their hands.

Then the owner of the house singers sing songs, while these two men hollow up. The sang not the song the made chorus.

Then when they could not thinck of any song they stood up and the owners sange down and sing songs. When they could not thinck any of the songs, they

sang the songs whose chorus are the things they wants. That time they hollowedmore lowd.

Then these who had come gave present to their enemy as they called by dancing with their wifes.

Then after ward, the girls dance with dish of dainty food before them, that the are going to gave to the comer.

Then when all was done singing, the things are brought in that the man wanted and so they all went home.

The next morning the other came and did the same way. But this time they sang the songs with the chorus they want. Also they brought some present to payed them back.

And so when they all went home. with the things they got. When they came two the house, they cut little pieces

from each of the things and threw to the air. They divide these things among the singers, and the worship come to its end.

Năskōnē (gh) rak.

This worship is almost like the one above. But a man had save all the walrus head he killed with their skin.

He invite the other men to be his enemy. So each of them chose strong men on his side. When the time is come, the man with his company came to the other who was going to held this worship. He had his harpoon, the head and the line with him.

When the came to the house each leader struck one of the head then they pulled hard while the other men holding it in the house.

When they are stronger than these men that are in the house they pulled it out and took it home.

The next morning they came and tried to pulled back to their home.

When they pulled it off, the next morning the other company came and pulled it home. When the worshippers company could not pulled it off from them, they let it go, and so the head is belong to the other.

Some times it lasts for many days, each trying to get the head.

Worship after whaling.

The first walrus and the baby killed in a canoe should be kept for this worship.

Not all of it, but the head and kidney of the mother, the feet of the baby.

When the whaling is over, every

boat captain have this worship.

There is a wooden whale whom their grandfathers had it first and a old drum which was kept so long.

The young man should run to get some willow wood for this worship.

It has a lamp also. The wooden whale is hanged up above the lamp.

Thea head on the right side of the lamp. The kidney, willow and the feet on the other side. When all was served, the family would hold on the whale a minute and tied a short piece of sinew to it.

Then the captain of the boat took this old drum and sing the whaling songs while his wife and mother helped him singing.

When the songs all sang, he fed

the wooden whale with the meat and willow also the head he feed.

When all of it is done, the worshippers wife brought a wooden tray with a pair of boots in it.

They stood in one corner opposite each other and let the wooden whale go to each other. So the do this twice in each of the four corners.

Then his brother and wife do the same way, son and daughter. And it ends.

This worship is done every spring after whaling and whenever they killed a whale they add whale flukes, eyes nostrils and some other parts to it.

But each tribes do different way and have different songs to it.

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All the other worships is done four five years and use no more except they kept the pole. Whenever they are in danger, they called it and worship once and finished with it, burn it or threw it away.

They believed that they should live more longer if they should do. But if they shouldn't do, they lived just a little and died.

Sometimes the woman worshipped to the weeds that she had gathered or some good sewing woman worshipped to what she had sewed.

Some good man who could make every thing worshipped to it. When he get sick he put the things before him and stepped on them saying that they might take him through the sickness safely.

X Superstition –

When a man is drowning, they people believe that any of the wooden idols should not help him to get up on the ice, but when he should call on his relative that had killed themselves. Then he can be safe as easy as can be.

When a man is young the parents would not let him chew the Eskimo black chewing gum, for fearing that when he was to drown, that he should sink easily. Also he should not eat leaning. That means whenever he killed a walrus alone, with a line, he should have a hard time to pull it up.

Laws to a boat hitter.

He should not clap his hands or his feet, He should not bite his mits when he are to pull it off.

They would not let him eat salmon,

old meat or the meat that had served for a worship.

They feared if he should strike a whale it should be very strong and should ran away.

Whenever they other killed a whale the other hittera would not eat the skin for three or four days. The captain can eat it just the next morning after it is killed.

The wifes and mothers did the same way.

Sometimes they ate secretly but it was not so.

The other tribes have different way. They do not eat the skin until whaling is over. Also they do not beat their canoe with a paddle as the other tribe used to do.

If some one would ask from the other tribe, they let him come into the sleping roona and drink water.

And even they do not work in their canoe without mittens. They should work all the time with their mittens on.

When a young man strike a whale first time, he should not touch any part of it. They said it is holy to do that, for fearing that he should miss or lose it next time.

It is shame for a young man when he strike a whale and if he should lose it. Or if he missed it the people would talked shameful words upon him.

The people believed that in whaling

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when the captains tried to killed a whale, Also when they are praying to the spirit hardly they believed that they made their hitter half-crazy.

Some times the hitter could not see the big whale while the crew behind him see it. They believed too that the Captain had made his eyes foggy because that he prayed so hard.

In every boat hitter had different kinds of prayers that they used when a whale is seen.

When a whale is strucked and if he is always moving, the crew would pulled out their mitts and hold up their hands. They believed that the whales feared hands.

Sometimes they won't

let us to point it when it is not killed.

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The holy things in the boat

If they could not came near to the whale they looked around to find something At last they find that some of their new had wolverine skin trimming for their parkies. Also if the coat is made of bird skin, and if just one of it is another kind they believed that makes the whale afraid. Men bones and dead mans things are also holy.

When a man killed a whale every year he should not sleep every night, taking care of his boat for he thought some one will come and put something into his boat and have him stop killed a whale.

Whenever they saw a mark

at their boat, they said that some one had been done with a holy things.

Also if the see any thing along their path to their boat they believe too that was done by a bad man.

Some of the boat captain that never killed a whale should stay out all night after he had the moon worship. They believe that he should be pitied from above.

Every boat captain in each tribe had different prayers that they used when they are staying out at night. Also the hitters have different prayer than the boat captain. Their wipes had different too. The wives of the captain do one way the others

wives do another way.

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