Paul Silook.

Vol. 12

NEUMAN

Bad Man.

If a man tells a lie or if he always lie, the people should have an intertainment with him as an honest men. But they did not believe what he says.

If a strong man should become bad, the people feared of him. But sometime afterward they treat him just as he treated them. They believed also that strong man sometimes say that he is going to kill another, but his mind would not for he is afraid to die. But they thought that a poor weak man should not say anything, but whenever he is angry, he should die or kill some one who had done wrong to him.

They said too that whenever an older man should say something bad to a young man, the law is like this. That he should not say any word

to him, for he feared that would be a shame for him, But when a young man, should have trouble with him, is the time to pay back what he say.

If a bad man should quarrel with other, at first he do not pay him back, but the next time he should pay him back just as his mind chose.

Man and woman seperated.

When a man and woman is speerated by their parents, they should not come together again, no matter, how much they loved each other.

Some times they themselves séperates, but after while they came to gether again.

Some time a man fought with his wife and the woman go away from him. But after a while the man tried to bring him back, but she won't come back, no

matter how hard his brothers or parents spoke to her.

Some time they are separated by the others, if the woman could not have a child. The other would tell the husband that he must finished with that woman and to marry their daughter or some of their relative. But when a man loved his wife very much, he have to marry another one, but he must ask his own wife first if she would like him to do that. When she liked, he married another.

If a man's wife could not have children, the father or mother have hatred upon her. Whenever their son gone away, they do not let her work. But when he comes they are very good to her, so sometimes

the woman would go away for that reason.

They could not be seperated when they had lot of children. If he fights with her, she should not taken away from him.

Whenever a woman brought forth children, she is the boss of her husbands. Whatever she should say, the husband obeyed.

But if she could not have children she is like a slaves.

The people said that if a man dies that had no children, he should laid on a bad place. But if he had lot of children, his burial place should be a good one for his children buried him honorably.

How the husband can lend

If a man could not have a child, he can lend to a young boy, or he can lend it to a man who had a wife. When they do that is called "brother".

But some man could not lend her to the others for if he see her doing wrong he would punished her. That man is called a bad man.

When they are to go some where, they should say that she must not go out and walk around. So she could not go out until her husband come home.

Some times two men who were called "brothers" would talked a long time, and at evening they went to ask to their wives, that they wanted to sleep at the other man's house, when she would let him, he should go and sleep with other man house. They called that trading of wives.

Long ago the man who had no child can lend his wife to another for a month or even a year.

Some times the woman can ask some young one to haves him one night while her husband gone.

Or the woman can talk to her husband to ask the one she loved the best. If the man should do, they called him a good man.

Before they become brothers, they first trade present at any worship. After that they always trade presents whenever they joined to a worship.

They believe that a good man can lend his wife to other, but a bad man can not. The people much talked about him.

If a man had a "brother" in another village, and if he come to visit, he let

him in and sleep with his wife and he sleep in his neighbors house. If he stay for two days, he let him sleep at his house all time.

Even though if he had a "brother" among his neighbor, and if he should come in to visit, the man of the house would go out and go to his house, like, changing of wives.

Songs of idols.

If the idol is an image of a bird, the song is about the bird, they say that the bird may eat the meat which they had served. And also he'll be glad to eat and can pay back. There are many of them that I do not remember, for I haven't been there and just I heard about when my grandmother tell it. Of course she went to some of them to get some meat.

One kind of woman's idol.

Only one woman had this worship. She used to live almost like a man. Her work is better than a man.

She let her father make four little lance of wood about a foot long. And four large one, but these have iron points.

She made some fancy straps of white leather which were to bind around the forehead also straps for built. She made narrow straps for the legs.

The shape of enamel were sewed to the leg straps.

She let them saved dry meat, cod-fish, dried birds and deer meat and fat. She held this worship in winter.

When the time is up, lances were brought in and a little lamp was set by it with a single flame. The father and brother made images of birds, fox, bear, seal and walrus.

They stick a feather to a bird for wings. They made one large bird, four small one. Also wings of birds were brought in. They let it there four two or three hours.

When it is almost dark, the relatives came to joined the worship. Then all were in, the woman her father and mother went to the shore, the father had a wooden bowl, which he filled it with ice and four stones. The woman with a spear.

When they came in, the men stand one the right side, the woman, on the left side, the woman who held this worship had a drum, her father also. They sang a number of song while the men and women dances.

The wooden lances were took by the brothers.

When they had sang a number of songs. They set the spear up and a lamp was placed with double flame.

The four stones were thrown to the four corners of the house. The four birds were hanged at the corners of the house, the fifth above the lamp with a cord fastened to it, so that they can let it slide and pulled up. The images of seal, walrus and bear were fastened to the lance which was standing in front of the lamp.

When all was set up, the took hold on the lance for a second and each tied a piece of sinew to it. Then the food dry meat and cod fish were served in a wooden tray and set by the lamp. The worshippers mother threw some of it to the lamp. Naming some spirit. She feed all these images also.

Afterward, the old woman divide them among themselves. So all went home except those who wanted to stay

in to listened while the singing man sings.

The next morning they do nothing but have stories and have a good times. At night they sing again.

The next morning they had to walk around the lamp following the sun's direction. And at night sing again.

The third morning they walk oppisite way, when they finished they served deer meat and fat.

The fourth morning the men and the worshipper took the three lances and have a rope around his shoulder.

The man and his brother hopped side ways each with a lance in his hand, when they finished the changed the ropes.

So they done and go in. At night they sing again, each sorceror played some kinds of tricks.

The next morning, they sing danging songs. They trade presents. When they all had done, the worshipper, her father and mother served the dried ducks and feed them again. When all of them well feed they set these images at the northeast corner of their house leaning little.

The young men should came in and wrestle or played some kind of games.

At night they sing nearly all night.

So it is ended. This worship held for once in five years. When they had it for five years, the burned it or through it away.

Trading with the Siberian men.

The people on the island keep walrus skin big sealskin and rope to sell to the Siberian men.

About in the middle of June they

Siberian men came down in three or four boats. Sometimes eight boats filled with men, women and children.

When they come ashores, each man of the houses on island took their friends to their houses.

When they came in they eat with them. Sometimes a man brought in four or five friends.

After while, the young men of the island have to test them if they are strong or fast. So they had to run around a circle. They ran four several hours.

When they done, they wrestled with them. Every year the people on the island beat them.

When they wrestled a quiet deal, they went home.

The Siberian brought in deerskin,

parkies, trousers, sinews, Russian tobacco and red leathers. Also willow bark for dyeing leathers and deerleggings.

When we gave a walrus skin, they paid us two summer skins, or a pair of trousers and a deerskin.

A mukluk is worth like a fine parkie.

The Siberian bought from us, walrus skin, mukluk skin, intestines, raincoat, drums, wood, wooden trays and sometimes canoe, paddles and oars.

They bought these things because there were no wood over at Indian Pt.

The women traded with the Siberian women. They bought sinews, leathers, barks, and deerleggings. They paid whatever they wanted.

Some of them just came to beg around for something. They came just for fun or to eat.

They are the filthiest people.

Some of them had very poor clothing which smelt so bad, of course they carried the meat on their backs sometimes and sometime they carried them on their back without clothing.

Woman.

The woman should do the house keeping all the time. It is too much of work for just one woman to keep the house neatly while the husband go out in seaching of food.

When she carries a baby, her mother-in-law do the most work. She is forbidden that she should not eat salmon, trout, dried young baby walrus and also the breast skin of a female walrus. They thought it would be bad for her. Or she shall brought forth daughter.

When is to sick, the older woman who had learned to take care of one came and helped her. When she bare a child boy, the father-in-law would serve some tobacco and something that is on hand, for he is so glad. She led in bed four five days and the baby beside here. Whensoever she was to eat she dipped her finger to the juice and put it in the baby's mouth.

When five days over, the woman went out and another woman lead her by the hand and walk around the house.

It may be they do something else that I do not know for the man would not examined them when they doing this.

They believe, if they were with them they should unlucky always.

Clothing.

The clothing is all made of fur. The man had two clothing in winter, one for hunting and the other just stand around the house.

The coat which worn under is made of bird skin and also the outer coat is made of bird skin. But they had a snow shirt over them.

This is made of white intestine of a walrus. Some are fancied all over with hair of seal dyed with red and bird hair.

The trousers are made of deer skin and sealskin. The socks of deerlegging and sometimes sealskin. The mittens are made of sealskin also. But the deerleg mittens are only worn when they do not go hunting.

The woman had two union suit of deer skin, one worn next to the skin with the hair inside. The pretty was worn on top of it. They had parky also made of tender

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bird skin.

They wear white intestine on top of it.

The boots are made of white leather, red leather and often of sealskin hair removed.

The man's boots are made of sealskin with hair outside also of deerlegs fancied the upper part.

They wear water boots in spring and they wear sealskin mitts with hair removed.

In summer the man wear just one trousers and one parky. The boots are without socks, but fits the foot.

The woman wear a short pants which reached to the knee. They had almost the same kind of boots that the man wear.

<u>The making of white intestine</u>

The intestine is dressed before it is dry. They soaked it for a long while. When they are clean enought they took it out

when it is very cold, let it freeze and hanged it out side always. When it is dried they are pure white.

Dyeing of seal fur.

It is that a piece of baby sealskin cooked with red bark and urine. They cooked until it gets red. They used these for pants or snowshirt.

How the lamp was made.
How it is oiled and lighted.

When a woman need a lamp, the man would go and brought some clay.

The woman would go and get some very fine sand. She mixed the sand to the clay before she shaped. First she made the under part of a lamp which is deeper. Then she shape the above one and carefully she dried it.

when it is dried she put them into the fire let it stay there for a long while until it gets hard and brittle.

Then she paint it with blood to make it red.

Then when he was to used it, she put the deeper part first, and over it the other part. She grind moss into fine pieces and puts it behind the face of it.

She fills it with seal-oil or walrus or whale oil full. She little it and put little moss on the face, made the flame very straight with piece of bone which is crooked. It last a quick long time, Some times it break.

How the gum is made.

When the lower lamp had enough oil dripped from the upper one, the woman took it out and put it into a clay

disk, filled it full. She lighted it and when it evaporated, she filled it more. Then when it evaporates again, she brought out a dish of water, put out the flame and poured it into the dish of water. Then she took it out and it is hard. Sometimes it is sticky but most time very good.

How the name is given.

If a man or a woman died they do not named their name right away because they believe that if they should took their name and named to their child, the child would not lived.

But after three or four years when a baby is born, the father would go to the older man among his tribe and asked him, what name

should be used. The old man would told him whoever he think of.

The children would used the name for their children, but sometimes the mother's name should be named by her relative.

If they had no children their relative have the name. If they had no children nor relative, they let them go.

× Sorcerors own songs.

The sorcerors have their own songs that they had dreamt about. They believe that their helper taught to them in their dream. So they learned it and when they awoke the sang it or let the woman learned it.

Some sorceror said that every thing the saw came out as a song from their mind. But some of them had no

songs by themselves.

X Begguing of sorcerors.

When a man or woman first began a sorceror, he or she insaned for many days. He would ran out naked and so they had some one to take care of him. Sometimes he or she get poor because that he did not anything.

When he is well, they do not let him ate some kind of food.

So after while he became a sorceror.

X How the idols are made.

Most idols are told by the sorcerors and dreamers. They told them to make some and be put up at the house or in the house, also that they must feed them whatever they get. So they say that these will protect them from sickness.

DANIEL S. NEWMAN

Why the house moved when a person died.

When one person died, the house should not be moved. But if two died they should moved it for they believed the place where they used stand is became poison. They feared that they should smelt some of the germs it may be.

Who owned the house.

When a man died, the oldest of the children should owned the house, and after the brothers married, they made houses themselves and make a living by themselves. Also if he had no sons the oldest daughter owns it.

If he had no children his relative should divide it just after his death. But if they let it stay for a year they do not take any part of it.

Old men.

The old men are the boss of their family. Whenwer he say something the family obeys.

Sometimes if a young man had something nice ~~to~~ eat that ~~a~~ old man see, he should gave part of it to him.

Also the young men listeied well to the old men. If he had something to carry the young man would tadaf it ~~for~~ him.

A young man can not have an intertainment with an old men for he is shamed to do like that.

The old men can come together among themselves and talked about the old time doing, and talked what they have seen, when they are young.

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Use of a drift wood.

If a wood found by a man, he should mark it by cross or just a vertical mark.

When others saw this mark they would not have it. Some of the wood is made for paddles, oars, trenches and dishes.

Some used for houses. Most of the wood is chopped down for to burn.

If a man who find some drift wood the others could have it or the children have it. But if it is in his house they do not take it or use it.

Charms.

There are many different kind of charms.

One kind is just strips of seal skin sewed on the clothes which the sorcerors had told them to do. Sometimes an images of man, beast and other kind sewed.

Also there are medicine for some kind

of sickness, that they burnt a little of it and let the sick one take it. I do not know the meanes of it.

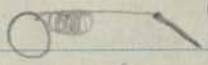
Moved from place to place.

The people do not moved in winter, except the campers do. They had thre or four dog teams. Loaded them with their few things and the family had to ride on.

Games.

The boys have games made of ivory. They had seal, walrus and birds. They played that their games like alive one let them go hunt and kill something. The girls games are like it but were men and women made of ivory. The other kind is made of willow wood. They made a big ring and fastened

a cord to it. At the other end they fastened a piece of stick. They made many more rings which they let them into the cord.



They played, and tried to let this stick have hit these rings.

There are so many games that I could not write about in English for I do not know their names.

The dances of woman.

The woman dances different than men. Their motion are with their hands spread; If their grand fathers or fathers had done something hard that the others can not, they tell the story by the motion. The other know by their motion.

Evil spirits.

Most of the young men and boys

afraid to go out alone in the dark, for they feared that an evil spirit would frightened him.

There are no names for the evil spirit. The people just called them devils. (Tōk nā rak)

They thought every old igloo had a devil. And every post that stands long, should have a devil also.

+ Eskimo sorcerors.

The Eskimo sorcerors is the man that can do many tricks. Some can dive down through the ground. Some times the other man tied him up so that he could not loosened it. And immediatly he threw off the rope.

But they could not do in the light but all of them do in the dark.

(St. Lawrence Is.)

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Ī yă hō yă.

Once upon a time a little boy went to the shore and saw a walrus swimming. He hollow up asking the walrus of his name,

The walrus replied that his name was Iyahoya thrice. The little boy went home naming it while he was walking.

But he stummbled and forget, He thought and thought about it for a long time. So he stood up and went back again. He saw it at the same place again. He asked him,

This time he went home and pronouncing it. He entered in still naming Iyahoya. His mother asked him what the matter was, but he still kept on saying Iyahoya. At last he feeled dead.

(St. Lawrence Is.)

The dogs.

Once the people of the village went camping out some places. They left only their dogs.

One man and his family went near called Kȳē lŭk. One day he came to get some oil. As he came near he heard the sounds of drums. He went to it. It was in the igloo. He went up softly to the vantilator and peeped in.

He saw men sat in a row with a drum in their hands. Singing while one dances.

They sing that the dancer may twist his elbow. Then he hollow down, sŏgh tĕg-ghŏgh tŏs tŏŏk, kăm kŏŏt, twice. They all felled down and died. So the man entered and saw there are many dog skin. He picked out the best one and went out. He went to the cellar and get some oil. He went to his camping house.

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Foot-ball by woman.

When the women are to play a footfall, they stand round a circle opposite each other. Sometimes four or six. ∴ They stand around like that. When one of them should kicking it upward and did not let it fall off.

When she kicked it three or four times without touching it, they say that he get a walrus skin which is rolled up. Then if it fall off to the ground the others tried to catch it. If she catch it, she would throw it to that which is opposite from her. Whenever any one catch it should play the game. If any of them would kicked first with their knee and then with their foot is that she killed a whale.

Sometimes they sat opposite each other and pat it. Some of patted

it a long time.

Hospitality

Most of the people on the island are hospitable, but some not.

If some of the people are going to eat, they should call any one that is near to come and eat with them. Some times if they had very nice things to eat, they should invite their neighbors to come and eat with them.

When a Siberian natives should come they treated them as they treated their friends or even more. They thought if they should go their, they should be treated as they had treated them so.

But some of them are cross

never invite the others. These kind of people are much talked about.

When a boy is about fourteen years of age, the father should taught him how to be hospitable to others. Even a girl should be taught.

A man that had sons should be hospitable to others, that when his sons grow should be treated by them as he had treated the others.

Numbers.

The numbers are just up to ten. When they count twenty, they say that it is one man.

Twenty	Ū ē năk just like man's finger & toes.
Forty	Ū ĕk - Măl hōk
sixty	Ūk - Pĭng ā ū

Eighty	Ūk - Īs tam ŭ
100	" - Tăl lī mă.
120.	" Ăk ă vĭn lĭk
140	" Măk ă răk ă vĭn lĭk
160	" Pĭng ī ūn ĭng lō lĭk
180	" Istăm măn nĭng ĭng lō lĭk
200	" Kōl ŭ like 10 men.

The numbers from 1 to 200 have names. But between 200 and 400 there are no names to it. 400 is Uk - Ūē nŭk as twenty men. The figures are as follows from 1 to 10.

1	Ă tăs ĭk
2	Ăl hă
3	Pĭng ī ūt
4	Īs tăm ăt
5	Tăl ī măt
6	Ăk ă vĭn lĭk
7	Măk ă ragh vĭn lik
8	Pĭng ī ū nĭng - ĭng lō lik

as five is added three equals 8.

9. Is tam ă nĭng ĭng lō lĭk. like 5+4
10. Kōlă.

The numbers are evidently counted always up to ten and no more just as when they are counting they go over them again.

Two is sometimes called Măl hō.

They do not measure things in inches, ft. or rods, but only by fathoms.

There are no measurement of liquids or any other kinds.

Arm pulling.

There are three kinds of arm pulling.

Two men would took a rope which has a loop and pulled each other. The other by their middle finger and pulled opposite ways.

Some times hand in hand.

Strong men do not pull always

but some weak men can pull a strong one. Another time they joind together with their middle finger and pull.

They also joined with both hands and pulled as hard as they can. A strong one made the other stand up.

Neck pulling.

They put a rope around their neck and they kneel down and pull apart. Sometimes they used a seal skin trousers for neck pulling.

It is called wŏw wĭr'ngă.

Pág.

Many boys or young men played this game. The one who wants to play the game should try to touch the other. While he was trying, the other would

made fun of him. They teased him about his parents-in-law. Sometimes some of them made every one laugh who were watching around.

It is a fine game. When he touch one of them he would have a rest for they could not try to touch him. If the one whom he had touched touch the other he would play again. So on they played a long time. Even though made a shame word to make a fun of.

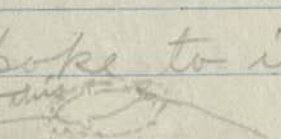
Girls' tag.

The girls play tag when they are to go home in the evening. They play tag with their neighbor. They tried to touched the other and they should not be touched.

They say a long ago they used to play this game every evening. Some times all day.

Rope jumping.

Not many men used to rope jumping. They had a long piece of rope, which the two men took the two ends and swing it twice to the right way hitting the ground and to the left the same way. One man jumps it over when it hits the ground.

Some times they tied a poke to it and jump around it 

The dotted line shows a man jumping around. Only one man can jump around and while jumping he stepped on the pope.

Shoulder push.

It is like head push, except the push each other with their shoulder.

Other times they had a wood to push each other. They took hold on each

end and push, trying to knock each other.

Hide and seek.

Many boys would gather together and have a captain, that he may ask every one of what game they want.

If many of the boys want hide-and-seek they played this game. But the first one who chose should first shut his eyes. The others would hide to some places. When they all hid themselves, he looked and hunt for them. When he saw first one he should turned and stayed there. So on they played this game.

The boys and girls played this game in fall. They are very fond of this game also they done it in evening when it is began to dark. Sometimes they use a thing and hid it let the others hunt for it.

Blind man's buff.

This game is done often in the sleeping room. The boys or sometimes girls would stand in a row while one boy stand facing them. Then he should say to the first one in a row, okā, then when he say that, the boy should do something funny and the player tried to follow him as he did.

So when he had done to all of them he shut his eyes and feeling around trying to touch any one of them.

Behind him some one hit him with their hand. When he touched one he should play as the first one had done. They played this game for several hours, while the big folks laughed at them.

Jumping.

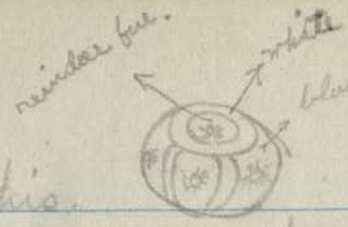
The jumping is always done in winter. Each young men tried to jump more farther than the other. They jumped two times. Some times they are like run twice and jump as hard as they cans.

Humerous (a game.)

They had a humerus of a big seal, which they tied a piece of cord to it and on the other end a piece of sharpen stick. They took the stick and tried to hit the little hole which was at the end of the humerus. If they could not hit it, the other do it. When they can hit it, they played it again.

Hand ball.

The hand ball is made of leather. It is red and white sometimes, or black and



white. Some what like this.

It is about as large as a fist. They used this just when a whale is killed.

The little girls begin to play with it, then young girls and young boys together. The girls threw it to each other while the boys is trying to catch it. Then when the boys catch it the girls begin to tried to catch. So on they played this game a quiet long time.

They played this game only in evening and quit about midnight.

When it is fine weather they played every evening.

But before they had not killed a whale, they could not play this game, for it is superstitious. If they killed a walrus and the baby, they used a mitten as a ball.

Racks.

When they have broken their house and is to make a summer house, they had four posts, standing which they kept their things during the summer.

They put up the woods on the rack and when they had put up all of them they laid a walrus skin on it. Then they put the things in which would not needed in summer. They put two coverings of walrus skin on it, and tied it up.

It is some what like that.

Then in fall all the men are ready to built up their house. They let this things in the afternoon, and they asleep. Early in the morning, the broke the summer house and they set the middle post of their winter house.

just setting up the post

Afterwards the put up the frames and also the eight smaller posts set up but it leaned a little bit, to shape the house almost a half sphere. They first cover the front part of heavy canvas. There are five skins used for a house. And ropes were used all over of it, so that the wind could not blow the cover off.

But now most of them used only two or three skins. They made a new kind of houses. In summer they just took of the skin and leave the frame of it. In fall, they cover it and all was done. They always broke down their winter sleeping room too. The summer sleeping room is small and had just one lamp used in the middle of the back part.

Tobacco.

Tobacco is used for a long time ago. The Siberian man brought it in. But only leaf tobacco and no other kind.

But when the ship came, the people get some other kinds of tobacco, which the people called it dry meat. They thought about it, because it is black.

Some kind of tobacco they called it ī yā lā wāk pāk = a wooden board which used for cutting things.

The old men and women smoke it always. When they cut it they add little of birch wood to it.

Seasons.

There are four seasons in a year like white men. Ōpēn rāk = Spring
Kēāk = summer
Ōk sāk = autumn
Ōk sōk = winter

Spring is the time to have whaling and hand balling.

Summer is the time for bird hunting and walking around to find something when Autumn begins is the time to get chickens and also seal hunting. The young shags can fly. They went out to hunt for them, the woman gathered weeds for the winter.

Winter is the time for them to hunt for seal and walrus. And also is the trapping season.

Prices of things.

The people who was not educated do not changed the prices of the things as follows. When they sold a raw walrus hide the price is two thin summer reindeer skin, or a pair of pants added to skin.

When it is a dried one is a fine

coat or a woman's trouser.
A mukluk skin = A coat or a woman's trousers.
A drum = 1 man's deerskin trouser.
A raincoat = 1 deer skin.
A wood dish = 1 " or 16 dunleggings.
A wooden tray = 2 bundle Russian tob.
A dog male = A coat and a trouser
female = 2 " " 2 "

They sold paddles, oars, canoes and such other things, but the prices are not the same, sometimes they pay more sometimes less.

But if one pays more than the other the people traded more with him than the other.

Even woman traded among themselves.

Men believe, that they should not trade meat, tobacco and some other kind of grub, they say these are women's things.

Cermonies on mittens.

Very few people have charms on their mittens. Some had a piece of leather straps sewed on the back of it. Some had red seal fur. Only one man had a pair, which a strip of beads sewed accross on the back of it.

The gloves are fancied, but have no reason for it. It may be some had reason for it.

Whencoever the singing men or dreamer would told them to sew a charm to it, they do it.

Cutting with knife.

Only the sorcerors cut the other with knife just only that is a trick. They cut a man with a piece of wood. One man did one time, he took a broom stick and sticked it in his

belly and made it bled.
Some sorceror cand cure a cut without a scar. When a man cut himself with knife some sorceror can mend it right away.

Treatment of sick people.

The sick people is treated very well by his family. When he gets worse they would took a dog in and let him lay on the dog for a while. They believe that the sickness wood go off from the man and settles on a dog. Then they sewed a piece of red seal fur on the right side of the ear.

When his is better and able to go out, they let him out and built a big fire. The killed the dog with knife and threw the blood to the air. Then they cut the skin and let the intestine

out and let the sick one to go through the intestine, after him the family all go through it. They believed that they are safe.

Sometimes they get a praying man to pray to the spirits that they must have pity on him. When they done pray, the tied a piece of sinew with a bead on his belt, sometimes on both side of his wrist. (bead) Sinew (Two like it)

And beside they paid him any thing that is on hand.

But the sorcerors have to chose what they want to. One chose a rope that had not been cut, a seal skin, a piece of sinew and have them cut five little pieces of blubber served in a muscle shell. They would say before they sing that if one of them gone the sick one shall die. But if every one of them

are there, The sick one shall live.
The others I do not know about,

Feast of the dead people.

Before the sick people are take out, they served a little dish on the body with pieces of meat which the family each should have one.
That is the feast of the dead person. Every one does that whenever a man, a woman, a child dies.

A seal (Siberian) founded by the girls.

There was a villages and had lots of people. One day many girls went out on the shore. After walking for a while, they found a seal which was alive.
They killed it and was ready to take it home. At once they saw a crow coming.
So they sat on it, to hide it. When

the crow settled down saw it and asked them, what it was. They told him that it was a piece of wood. But the crow that why it hasie eyes. They told him it was knots. But he kept on asking them. At last he took it and carried it home.

When he reached home, his wife cut it up and cooked it. They ate most of it and they let the pieces in the kettle, saved it for the next morning.

But at night the girls came in softly and ate up all, they filled the kettle with bad stuff. They hid themselves and listen what should be happened.

When it was just daylight, their child awoke and cried, that he is hungry.

The mother stood up and took out one handed it to the boy. When the boy Taste it, he cried that it was

not the seal meat. Then she saw it, it was bad. So she awoke her husband the crow, saying that the girls had done this, for she was very sure about it. Then when the crow arose angrily the girls ran away.

The crow persued them. When he was near the girls cried out, that he may not do any harm. They promised to gave him, some human flesh, but he would not. At last they say that they should pick out the lice from his head. So he contented. He lye down and the girls began to pick out the lice from his head.

He went aslep, and that they tried to wake him up, but he did not wake up. They took a piece of dyed seal fur and sewed to his eye-lashes.

After while they woke him up and told him to go home. So he awoke and went home. But when he came near to his home he saw a flame in his house. For the red stuff were on his eyes. He called out to his wife to put out the flame.

But his wife told him what the girls had done to him. He went back angrily again. But when he came near the girls cried out as before and so he pitied on them. Again they let him to lie down and began to pick out the lice from his head. When he fast asleep, they tattoed him like a woman. They awoke him up and told him to go home. They told him also that

if he sees a pool of water that he must deaned down and drink. So he arose and' went home.

When he found a small pool, leaned down to drink. He saw a woman in the pool. He was astonish. He asked down that he wahted to marry her. He himself made sign like saying yes. So he talked to his own shadow for a long time, telling it that he was going to get his tools.

So he arose and went home. When he was arrived, home, his wife told him, that the girls had tattoed him. But he did not believe her. So he took all his things, adz, a box of tools, hammer and few other things.

When he came to the pool and dropped in all his things.

At last he said to his shadow that he must dived down. So he stepped into the water, but he was drowned. So he was at an end.

Why the crow should not eaten.

The people do not eat the left side of a crow. They say if they should eat it they shall die. When they are short on food a long time ago, they eat these parts of a crow.

XXX Fish worship.

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There is only one fish worship. Which is when the man are to hold this worship, he hunts for small fishes. When he catch three or four, brought them, let his children to step on them. He brought also, some roots of the weed, and kelps. He set up a piece of stick which

had a piece of whale bone tied to it. It has a loop. He let let each of his family to took hold on this stick. Then he threw off some of the kelp and roots to the air. When he done, the worship ended.

Cemeteries.

There are several burial place in the mountain. It is that each had a burial place. They do not buried their relative at the other tribes burial place.

But now they buried anywhere they wished.

Rock worship. (ăkăk ō pkăk)

This worship have no food. It is done in summer. The worshipper would get a round stone as big as a fist. He bound it with a piece of intestine, and tied a cord to it. He let his wife to set a lamp in

the middle of the room. He let this hanged over the lamp. When all of his family had took hold of it, he let it down near to the lamp and pulled it. While he doing this, he sings that this may go up and down.

It is done by few person. When they took hold to any of these worships, they believed, that this worship may keep them away from sickness. They say that the evil spirit causes sickness.

The sorcerors called the sickness "a foggy." When the sorceror sings their helper do not come right away, but when they sang a quiet number of song they came. When they heard the sound of it, they beat their drum very fast and hollow up. Then they came in.

They have different kind voices. Some of them like howling, but the sorceror

is like interpreter. When their helper howled they interpret to his family. Some can talk and the others just whistle.

But the owner knows, what they say and they say that they can see something in the dark.

They believe that the evil spirit is like a bottle standing on its neck. They say, that they are very big in the dark and get very small, when it is just little light.

People believe that some of them can see a souls of an old man or old woman. They say the soul is as white as snow.

Some sorcerors believed that they have three souls. One that lives in them, one that farther and the third farthest away.

They all believe, that they are to have four more deaths, after this life.

A Eskimo prayers to the evil spirits.

There are many, many kinds of prayers. They do it in whisper, so the others could not hear it. One kind for sickness, and for the calling to the animals. They taught them to their children, when the children knows it, they taught to their children.

If they are to let their neighbors learned them, they should be paid a good deal of things. But it may be that each tribe had different prayers.

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(St. Lawrence Is.)

The shags and his wife.

There was a man, who had no children. They lived alone on an island. One day the man went out to look for something.

Then after walking a quick distance

saw a very small woman. Which gave him, something secretly and told him to put them into his wife's mouth to swallow them. He took them thankfully and went home. He did gave them to his wife and she swallowed them all.
The next day the man went out again.
While he was away the wife carried a baby, and ~~then~~ bare five young shago. So she laid them and waited for her husband.
When he came, told him all about them, and asked him, what they should to do with them. So he told her that they must take good care of them like a human baby. So the man made a large wooden bowl, which he filled it with salt water and put them in.
Every day he went to the shore to look for a fish and worms. When he filled a little sack, took it home

and put them into it. So they grew very fast.

One day the man went out again, and the woman also went out side of the house. While she was sitting, she heard some one talking in the house. She sit very still. After while she heard the beating of the drum. Then they sang.

But when she went in, there were no one in the house except the shags which were diving in the big bowl.

When her husband came, she told all about what he had heard.

The next day they hid themselves and watch. Then the shags one by one came out of the bowl and took off their skin, laid them in the middle of the house and each took a drum and sing. One of them was a girl who dances.

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Immediatly the man jumped to their skins and tore them to pieces, and so they stayed as a human men.

The people on St Lawrence Is. believed that the people of King Is. was once shags of course their tongues seems to them crooked.

The wolf. (Siberian)

There was a man who was successful in whaling. Every spring he killed a whale. He had two wives. One of it had a boy child, but the other had none.

So sometime afterward he became to have hatred on one of his wife who had a child. He told his second wife that she must never gave him any meat whenever he went. So the woman did as her husband had told him to do.

The man built a house for the woman

whom he hate.

One day the man went out hunting and his second wife cooked meat, outside of the house. This little boy cried, that he was hungry, for he and his mother did not eat for a quite long while.

His mother told him to go and ask from the second wife. The boy went and did asked. But the woman did not look at him. He stand beside her waiting for an answer. The woman took a fork and stick one of the meat from the boiling water threw it to the boy and hit him on his breast and it blistered very badly.

So he came to his mother crying. Then he went aslep. When he was fast aslep at night, she took a pail and went to get some water. For she thought when the hungry child woke up, he must

drink some water.

It was dark, she came to the well and begin to dipped down his dipper and she looked no sew a deer passing by.

She thought in her mind that she wished to have the deer for them to eat. She then dipped is can and filled her pail again. At once a man came to her which was in the skin of a deer.

He told her that he would leave the skin there and before the breaking of the day she must come and put the skin on and go to the shore near her husbands boat rack. He told her also that her husband used to wake up very early in the morning.

He told her that if they come to kill her, she must run by her husband to his house. He said that she must do to the other wife, whichever she wished

to do.

So the man went away, the woman went home. She did not sleep all night. When it was almost the breaking of the day, she went out to the well, there she saw a deerskin. She put it on and went near to her husband's boat rack and eat some little moss there. When it is just the break of the day, she saw her husband came to his rack.

When he saw her, he was excited, he went home and told the other men that he saw a wild deer. So they all came with their weapons.

They surrounded her and at once she ran by her husband to his house, she entered and killed his second wife and went out to her own house, took the child and ran away. They persued her but could not catch her, for

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she ran very fast.

When she was out of sight took a rest and traveled just by walking.

She traveled days and days. When she was tired, she took off the skin and walked with her child.

One day she came to a hut and in it saw an old woman alone. She put the child in to her and told that she must take care of him. The old woman took the child and nursed him.

But the mother went on traveling toward north. After traveling a long while saw a beautiful house. It was shine as can be. She went there and behold that it was bare, no man, but filled with riches. All kinds of furs and many other riches. She went in and waited, that if some one should come.

About afternoon a man came, whose parky was made of wolf's skin and the trimmings are also wolf skin.

When he saw her he was glad and said, that she should be his wife, and she shall take care of the house. She contented to do. So he married her. Every day he went out and came back at evening bringing deer. The woman bare a little wolf.

The child whom she had left at an old woman now grown to be a young man, who was a fine slender man. He was swift and successful hunter for a deer. Sometimes he killed three deer at a time and carried them all at once.

Always the old woman told him not to go north, for there were too many black bears, but she

was feared that he should see his mother.
The young man thought that this old woman was his mother.
One day when he was out hunting, thought he should go north and see if there's many bears.
So he went very fast and came to the house which his mother was.
The woman let him in and served food for him. She did not know who he was. The young man was perspiring.
He took off his parky and began to eat. When the woman saw the scar on his breast thought, that his son whom she had left at the old woman's house.
So she asked him, who he was, he told her his name and told her that his mother was an old woman. The woman was astonished when she heard his name.
She told him that she had left him

when she was tired.

The mother asked him, that if they could go to their own land.

But the young man told her that he must kill the old woman first before they should go.

So he went and on the way, he killed a big buck, which he left there. He pulled out the intestine and tied it up so as to carry the deer on the back.

He went home. When he entered in, told the old woman that he had left a buck deer that he can't carry it. The old woman told him the next morning he should get it.

The next morning she went to the place which they youth had appointed her to go. But he followed

her secretly.

When she came to the deer, she tried it to put up on her back, but the rope breaks every time she tried to stand up. At last the youth came to her and ready to shoot her with his bow an arrow.

So he shot her right in the heart, she was dead. He took her to the hut and laid her as she was asleep. He went out and travel northward to his mother. Just in the morning he arrived. The wolf had gone. So they tied the young wolf to the house and leave him there.

The young wolf howled so loud that the father heard it from far. So he went to his house to see what the matter was. There he found him alone. So he changed himself

to a wolf and persued them.

They were very far, but the wolf ran faster than them, so he was sighted by them. When he was near, the young man told his mother to do something that the wolf should not catch them.

But his mother told him, that he must do something. The youth searched and found five stones.

He set them in a row, prayed to the evil spirits, that these stones may changed into five high cliffs. So he carried his mother on his back and ran.

When they looked back, saw five high cliffs. So they went farther, while the wolf climbing them. At once he was near to them again. This time, he sit a

piece of willow tree and said that it must changed to a forest, that the wolf cannot find a way to pass it.

When they looked back saw that there was a vast of forests.

They ran farther than before, but the wolf passed it again. He had tore his skin while passing it.

When he was near, the youth searched and found a little piece of ice. Which he said that the ice may changed to a big frozen lake that the wolf could not cross it. It happened as he had said. The wolf tried to pass it but his feet slipped and his ~~flesh~~ stuck to the ice fast, and he was killed.

The woman and his son

got to their home safe. He became, a successful hunter. He did not let his wicked father in.

Whenever he killed a whale he gave all his neighbors a part and none to his wicked father.

The fur Seals.

A Long time ago there used to be lots of fur seal just eastward from the village. The people believed that they killed many some times.

But not long after ward, there were not one ~~there~~. They say that one woman had dyed a skin with red and so all the fur seals were disappeared.

The disappearance of the bear.

It was told that the bears are used to live there, the place called Pōwō ē lăk. When a man and his wife came to there to lodge. They saw these bears. He killed many of them and tried many ways to drive them away. But they won't.

By and by the woman burned a part of it. So just a little while all the bears went into the sea and swam toward southwest and not one seen from thence.

That place is a cliff. On the side of cliffs there were strips of level ground, which the people believed it was the road that the bear had made.

From thence the people killed some bears nearly every year.

The law of walrus head.

When a walrus is killed, the tusk should not be taken of right away, but when the new moon just out they take it off. And also they are careful not to break up the skull before the new moon.

When they let the head into their inner room, they always put a willow in its mouth.

They believed that they feed it like they are being hospitable to a stranger.

The reason why they do not take it off right away, that they feared of disappearance of these animals.

There are two principal parts that they carefully when they cutting up a walrus. It was that the should

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not break the middle part bone and behind. They feared that the walrus should disappeared.

The reason why they could not eat any of the meat that they kept for a worship or sacrifice.

The meat which is saved for a worship or sacrifice are allowed that it could not be tasted. For they feared, they shall die or the evil spirit would killed them.

They say that a man once eat some of these meat and just few days afterward he died. So for that reason, they do not taste any of it.

There is a law for a man who cannot stole the tobacco, which the part had used for moon

worship.

After moon worship, they kept three or four pounds of tobacco, only four hunting. When they go out hunting in a canoe or even in a boat, the take little of it.

At home when they are to take a part of it, they do not cut it in the house, nor out side, they always took it by their canoe and cut some part of it.

They feared if they should do it in their house, they shall die. Also if some of them stole some of it, they die.

Religion on animals.

They had a law of superstition on animals. That the people should not do any fun to every animals

They believe, that if they should done bad to the animals the spirit should do to them, as they had done.

So they never do anything harm to the animal when they are to kill them. We always killed them instantly.

Punuk Is.

Punuk Island is the place where male walrus used to come and settled there. Every five years there are many, but the other five years, there are no.

They know because a man and his son had seen it and lived there for several years, just before the famine.

But these years the people did not go and see it, but some spring the went to get some dead ivory which was thrown up from the sea.

The birds of the island.

Long, long ago there were many birds on the island, the mount near the village was all over covered with birds. We thought so because there were many watching places.

So the disappearance was, that a woman had a hut at the side of the mountain. Every evening, she could not slep for the birds make much noise. So she dried many way to drive them away.

At last she do something with some part of it, that I do not remember. And it was disappeared for several years. But not many years after, some of it came and settled on one part of it.

But now, the birds prosponed every year.

82 (Siberian)

The arrows.

There lived in a place five men, whom their father and mother had died. They are brothers. They had no wives nor sister. They hunt for deer every day. When they came home, some of them cook, while the others drying their clothes.

One day, The oldest thought, that he must make out a plan to have wives for themselves. So he made an arrow.

He bade his brothers to go out with him when he had finished the arrow. He took his bow and shot off his arrow. His arrow went in the air that at last they could not see it.

So he went following the direction where his arrow went. He walked nearly a whole day. Then he saw a little black spot in a distance. When he was near it seems to be a man.

He went to it and saw it was a young woman, and his arrow was in her

hand, which he had shot off. So he took her by the hand and led her home. So he had a wife.

Next morning, the second did the same way and have a wife too. So one by one they do as their brother had done.

At last the youngest made an arrow and shot it off. He went to search for his arrow. At last he came to a very old woman who had his arrow in her hand. He took her by the hand and lead her home. But just two or three steps she stops to rest. At last they came to the house. When the brothers saw it, they laughed at him and made fun of him.

But the boy took good care of the old woman and he never hunt for deer any more. But one day she changed to

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a beautiful young woman. She told him, they shall became old when the grass died, and became young every year as soon as the grass begins green. But she told him also that the brothers are weeds, who shall vanished away.

And it was so the brothers and their wives all died, but the youngest and his wife lived happily. And when the grass became white, their are became gray, but when the grass bloom they are young again.

(St. Lawrence Is.)

Five men and five woman.

There lived in one place five men who were brothers. Not far from them there also lived five women. They were sisters. But they do not know each other. Each of them lived on reindeer.

Also each of them were rich.

One day one of the women thought out a plan that they must make a boy out of wood. She asked her sister to help her, but they told her to make it alone. She told them to make clothes of a boy. The others did made clothes while she curving a wood. When she had done a shape of a boy, she clothed it and laid it by the door. After while she bade one of her sister to go and called the boy, by the name of Kăm ĭs ng ăp. But her sister told her, she must go by herself and woke him up. So she went and called him, Kămĭsngap Kamisngap, kĭng yă wĭ (wake up)

So the image stood up and was a fine young man. So they let him go to the shore every day, to search for sea-weeds. They made a knapsack

for him.

Every day he brought sea-weeds and kelps.

One day he went to the men, who were not far from them. They asked him where he had come. He told them the place where he comes.

They asked him if he had any parents or brother or sister. He told them, that he was alone. They asked him how he came. He told them as he remembered that he was by himself. But they kept on asking him, So he told them that he had a sister. Still they asked him if they were only two. At last the boy told them that he had five sisters who were grown woman.

They filled his knapsack with deer meat and send him home.

When he entered into his own house

the woman took his knapsack as they used to and was astonished to see the deer meat. They scolded him why that he had gone that way. They asked him if he had tell about them. He told them, that he did not tell anything about them.
But they pushed him, beside the door, he fell down became a wooden image. Not long afterward the men came to marry them.

The religion on the old things.

The Eskimo believed, that if they should removed any thing that is in the old igloo, there shall be a great storm. Now they took it to examined.

The old post should not be chopped

down. For they feared that they should have a leper. Or a post that had fallen off should not be removed.

They also believed that if they should take the young crows, it shall caused a great storm.

There are two birds that they had never killed. It was a hawk and a small one that looked very much like a murre. They feared if they killed these, they shall die. But the small one sometimes caught in a net, but the man throw it back between their legs, let it fly off.

If salmon is found on the beach they also should not take it. For if they take it home, they shall die.

There is another kind of animal too that are dangerous for them. It is very much like a shark.

When they finds one, they should prentend to pull out things from it. Naming each of their family just as they pulled out things from their sealskin trunks.

The egg of any kind of bird that had founded on the beach is saved for medicine. They say it is a good kind of medicine for constipation.

When any one is constipated in the family, they burnt little part of it and let the man ate of it.

Nearly all the Eskimo are superstition but others don't. They believe more for their own mind. So of them would follow the others.

Whatever they do the others would follow it. Most of the people believed on sorcery things.

Whenever a dreamer dreams

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something awful, they should do some kind of throwing to the air.

Some of them treat the sickness with dancing songs. They sang a good deal when any one sick in their family.

There are few dancing singing man who had songs by themselves. Whenseever a dancer stands in front of them, they beat their drums slowly first, but when it is came to its end, when they are going to sing is over they beat their drums very fast, while the dancer have a hard time to have the motion.

The feast after the covering of a canoe.

When a boat captain first covered his canoe, just after it is covered, the

wife should make dainty food.
They took the boat to the rack laid laid by it and wait for the food. The wife brought the wooden dish of any kind of meat and walked once around the canoe following the direction of the sun and laid it in the canoe.
The boat captain would feed the canoe with the meat and threw some into the air.
The crews then ate the meat and when they eat it all, put the canoe on the rack.
One of the tribes had a small feast in February. They say that when they had this feast, they put their canoe higher.
It is done as much like as when they covered their canoe.

(St. Lawrence Is.)

An orphan who married
a polar bear.

At a certain time there was a man among the natives on St. Lawrence Is. He had a cousin who was just an orphan. He always teased him. It was fall. Afterward they saw the ice coming; so each man made their harpoon.

Each man in the family made a harpoon. So the orphan too made a harpoon.

When his cousin saw him making a harpoon, he made a fun of him saying that he should have a big feast when the harpoon finished.

But the boy kept on making it without say a word.

At last the harpoon was done. The cousin kept on asking him

to have a feast. The boy told him, that if he had a parents he should have a feast.

But he bothered him so much and so he went out and did not come in a while.

He went to a big rock which was near their house and sat crying. For he feared that if he should go home, his cousin should bothered him. When at last a woman came out from the rock and asked him what the matter was. He told him about his cousin, what he had said.

She told him the next time if his cousin, should ask, that he must go to the door and hollow up, to bring the meat. She also

told him, that if she should brought two dishes, he must gave the smaller one to his cousin.

When they had an entertainment the woman went it and the boy went home, feeling light.

As he entered his cousin asked him again to have a feast on his first harpoon.

So when he could not rest, he called out for meat. At an instant a beautiful women came in with a dish on each of her hand. One was smaller than the other.

So the boy took the bigger one and set it in the middle of the room, the smallest handed to his cousin. His cousin told him that because of hatred gave him the smallest that he should not satisfied with it.

So the family eat off all that is in the bigger dish. But the cousin could not eat all in his share, for when he get some of it, instantly the dish became as before. He ate and ate, until at last when he could eat any more handed it to his cousin. The boy ate it all right away.

So his cousin could not speak any longer, but after while he asked him again, that they should trade wives just one night.

The boy told him that he had no wife. But the man bothered him more than before. So he went out and went to the big rock again.

The woman came out as before

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and asked him. He told her what his cousin had said. So she told him, that he must let him come to her.

So he went home and told his cousin to go to the big rock. The man went without delay. When he came, the woman let him in.

As soon as it was night the man bothered the woman. When she could not sleep, she became a bear and killed him.

Early in the morning the boy went and when he was in, his wife asked him, if he was sorry about his cousin, for she had killed. The boy told her that he is glad because he is killed for that he always bothered by him.

She told him, that she was going away to her country and relative.

She asked him, if he would liked to go with her or rather to stay. He was willing to go with her.

She changed herself to a bear and went on the ice trwaled north ward. The boy followed behind. When they came to the water, the bear let him to sit between her ears and swam across it.

After traveling for sometime, the bear said that she was tired and told him that she must called her brothers to come to meet hiia. She forbade him if they should come, that he must look at them eagerly on their face. If he should'nt do that, they would eat him up.

So she howled many times and

they kept on traveling. Just a little while a flock of bears came in front of them. When they came near the boy looked at them eagerly. So they did not do any harm to him, for they thought he was brave.

They carried them home. When they came to their place, they were like men had a large house. He saw that their father was an old man.

His body was scarred nearly all over.

His wife had a husband before she had come to the island. So next morning a messanger came to him, that the man whom he had taken his wife wanted him to go and have a slide.

His father-in-law told him to have

his skin, but the boy told him, that he should not like it.

So he went. There he saw a steep place reached to the water. So the bear slid down and dived into the water. He pushed up a stone as large as a young mukluk.

And he came up. The boy slid at once and dived down into the water also. There under he saw two stones. One was as large as a young mukluk, the other was as large a big mukluk. He tried to lift up the smaller one and it seemss light for him. So he took the largest and pushed it up right on the ice.

When the bear saw that the boy throw up, the one he could not lift, he went home.

The next day he sent for him, that he would like to have a foot ball with him. His father in law wanted him to wear his boots. But he told him that he should wear his own.

So when he go his brother-in-law went with. There a saw a big skull of a walrus, which was the foot ball of the bear.

The bear kick it to him, and whiz toward him in the air. The boy at once kick it and break it to pieces.

So he went home safely again.

The next day he send for ~~him~~ for him again, that he should like to wrestle with him. So he went with his bow and arrow.

When he was near, the bear came to meet him growling. But the

boy waited for him and when he was so near, he shot him right in the heart and killed him. He took another arrow and killed some others.

So he killed his enemy. He brought some of them and cut them up and cooked the flesh and eat. His brother-in-law thought he was eating human flesh. He lived there for many years and had just one child which was a boy.

One day his father-in-law asked him, that if he should like to go to his own home. He told him that he wished, but he was wondering which way to go.

So his brother-in-law brought he and his son to his own home.

DANIEL S. NEUMAN

Ceremonies on first things done.

There are some ceremonies, that done when a child do something. When a child first turn over himself or herself the father wood, send some things that is good to eat to the old men. If he ~~finish~~ crawl, jump or do something else the father would send something to his neighbors.

Even ~~when~~ a young man. If he do something that others could not do. The father would let his wife to make dainty food and let the matcher ate it. The reason is that they are proud of it.

When a young man first made a sled or a canoe, he took a piece of wood; break it over the thing.

They believe for doing this, that the sled or frame of a canoe should

last long without breaking.

Why people do not touch a dead man bone or step on.

The people feared to touch a dead man bone or step on it, that if the should do, the place should rot when they are pretty old.

The bones or flesh of a human should not be brought to the shore, for they say, the sea animal should be disappear. Nor the sea-weed should be found.

Long ago when a dog eat man's flesh, they killed it before she gets to the village. For they believe, she shall breath them. This breath shall make them sick and died.

The whale of St. Lawrence Is. lake.

The people believe there is a whale in the lake which was near the village. They say that this whale sometimes changed its form to a fish and to a seal. They said whoever saw it, they shall die.

The man's evil spirit wife.

There was a man and his wife in a family. One day as he was out found a woman, so he married her. He did not know, that she was an evil spirit. But afterward, while he was out she one of the families child eat him up and put the bones under her lamp. When he came and saw the bones, he told her to make the child whole again. So she did made him whole. One day he went to some place

in a dog team. On the way he met a man whome he had been trade present, "a brother" he told him that he must not come in to his wife, that had no children.

So they passed each other. When the man came to his brother house he went in to that which the husband had forbade him not to go.

At night he disturbed her much so she could not sleep. After awhile the woman took out all his bone and not touching the flesh. She folded him like a piece of intestine and laid him, by the Camp. The next morning his companion came to asked him, that if he is going back to his home. He told them, that he was to go.

They await for him a long time

When they could not await, they came to see him again. For he could not moved without any bone.

When they saw him, they asked what was the matter. But he told them that he was fine and fell well as he used to.

They put him up on the sled and tied a rope around him, so that he could not fall off. They went back home, On the way they met his brother who scold him for that he had disobeyed him.

He took him back and let his wife to put back his bones.

So after that, the brother would never more come to this wicked woman.

The man found a woman.

There was a man and his wife, he was a successful hunter. Every day he went in his kayak to hunt and brought home three or four seals at a time.

One day he went out again, he came to cliff, where there's a woman. So he asked her if she should want to marry her. She contend to do. So every day when he killed three or four seal he lift some there and took the other to his first wife.

After some time he nevermore brought any of them to his first wife. She wondered why that he never killed a seal. So she asked him what the matter was that he never killed a seal any more.

He said that she must had cut it

the other way.

She told him she cut it up as before.

One day after the neighbors that knew about it told his wife what he had done with the seal he had caught. They told her too about the finding of a woman.

She made out a plan to go and killed the woman. So the next day when her husband went out hunting, she went there and saw the woman. She came to her. She was cooking seal heads and it was boiling.

She asked her to see if there's lice in her head. So the woman washed her hands and did look for lice. When she had done the stranger told her to lie down that she may repay back.

While she was picking out the

lice from her head, she went asleep that she could not wake her up.

She stood up softly and took the kettle and poured the boiling water into her ear and killed her.

She hid herself among the rocks and watched that what her husband should do.

After a while the husband came toeing in four seals. When he was landed he called the dead woman to come and help. But the woman seems to sit right still. When he could not let her come, he took his paddle and ran to her hit with his paddle, she felled at once. He thought he killed her.

So his first wife ran home. After while her husband came home toeing four seals. From thence he killed do

many seals as he used to. Sometimes he brought dry skin with him, but his wife did not tell him what she had done.

After that he was successful as before.

Ceremonies on seal cutting.

There are different ceremonies on a seal cutting in each tribe. When a seal is to cut, they forbade not to break some part of its bone and should be done well. If they should break it, they feared that they should never killed a seal any more.

The other tribes treatment to any animals that they had killed is different. Even some of the tribes treated birds thes way he believes.

A long time ago they used to hunt shags by night when they are asleep. The came to it when it is dark. They caught as many as they wished. But some men are more wise to do that.

When the cooked it, they ate it carefully not to broke apart any of its bone.

They feared they should never killed any more.

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Chags = ngĭ kăk