

Esquimo Story
the orphan boy.

4,500 words

Long ago there was a big village with one king. That king had a brother who had a little boy. The king had himself a little girl. There was also another man who was poor and had a wife but no children. After some time the king's brother and his wife died. The king took the little boy of his dead brother and liked him very much and took good care of him. The boy played ^{outside} every day with his little cousin; one day ~~the boy~~ ^{after they had} played before going in the house they shake the snow ~~out~~ from their park; the little girl had two strings of ^{costly} beads hanging from her neck, and her father wanted her not to break them. But the boy in shaking the park of his cousin broke one and he was afraid of his uncle. Then he went in the house with his cousin, and when he came in the first thing he told his uncle: say, uncle, I break that bead. The uncle said: how did you break it. The boy said: I broke it in shaking the snow ~~the~~ out of the park of my little cousin. The uncle said: Now I will put you to death for that, because you break my sign of thing. Then he took the boy outside and he brought him to the carine. And when he came in, he told the people: you go out from here, all of you. And the people went out. Then the king took off the clothes of the little boy, and went out, leaving the boy alone inside, and shut the door and put pieces of wood against it, and he went up on the top of the carine, and took off the window, and he

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let his nephew freeze to death. Then he left; but the little boy started to run on the floor to get warm; he run until middle night, and it was very cold weather. About midnight some body came on the top of the house, and put his head to the window, and said "hello!" and the little boy answered "hello". The man said: you are alive yet! thanks that you are alive yet! I brought you food to eat and water in a bag, and a little oil, and a sleeping bag. you put the sleeping bag under the floor, and he dropped down every thing to the boy; and the boy took the sleeping bag and put it under the floor, and he went in the sleeping bag, and ate every thing he got. After that he felt warm all night. Then early in the morning, before day light, he came out from the sleeping bag, and started to run on the floor. And early in the morning the King came to see how his nephew was frozen, and he went up to the window and looked down, and he see his nephew alive yet, and he was very mad, and he told his nephew: you are alive yet! the boy looked up, without saying any thing, - and the King said: try to live as much as you can. and he left; and the boy went in the sleeping bag. When it became dark ~~to~~ towards night, some body came up again to the window and he said "Hello" and the boy said "Hello". The man said to the little boy: your uncle is going to kill you now; he told the Doctor (shoman) to kill you; I want to save you, but I cannot. you try to save yourself as much as you can, and he left. after a little while, the little boy heard noise coming from the door, he had never heard a noise

like that before. He did not forget what the man³
~~the~~ had told him, and he saw some light from
the door, and he looked and saw a big, big
snake, and the snake said: I will eat you up.
The boy said: all right, I am ready. The boy look-
ed around for a weapon, and he found a real
right hand, he put his hand in it like a glove, and he
came near the door saying: come over here, snake,
and eat me up now; and the snake came to the boy,
and the boy told him "open your mouth as much as
you can, then I ^{will} throw myself in your mouth. The
snake opened its mouth as much as he could, and the
boy put his hand in the mouth, and pulled out the
stomach of the snake. Then the snake left the little
boy - and the boy went in the sleeping bag. and
early in the morning he came out of the sleeping
bag, knowing that his uncle would come: and early
in the morning the uncle came to see how the shoman
had killed the little boy, and he looked down ~~at~~
and he saw that the boy was alive yet, and he
was mad as can be; and he told him: try to live
as much as you can. and he left. - After that
when it begin to be dark again, some body came up
to the window, and said: Hello: and the boy answer-
ed: hellow. And the man was surprised, and he
said: last night that shoman he put himself in
a big snake, and when the snake came back, ~~he~~ ^{he} had
lost ~~the~~ ^{his} stomach, and this morning he is dead. and
the man said to the boy: you kill that shoman, I
am sure. Your uncle told the highest shoman to
kill you to night; it may be he will succeed
this time, but you ~~try~~ ^{try} to save yourself as much
as you can, and he left. The little boy went

in the sleeping bag. and after some time he heard
 again a noise by the door, and he saw some light
 and he looked again, and there was a bigger snake
 than before, and the boy was scared this time.
 and he looked for a weapon, but could not find any.
 then the snake came to the little boy, and the boy
 saw a big stone lamp, and he took it with his
 hands, and carried it to the door even if it was heavy,
 and he told the big snake; if you want to eat me,
 open your mouth as much as you can, and I will
 throw myself in your mouth, and ~~if~~ when you feel
 me in your mouth, you swallow me. Then the
 snake opened his mouth wide, and the boy ~~then~~ threw
 in the big stone lamp, and when the snake felt
 it in his mouth, he swallowed it up, and went out.
 and the boy went in the sleeping bag; and early in
 the morning came out of the sleeping bag, and run
 again on the floor; and the king came to see if
 the thoman had eaten his nephew, and looked down
 to the little boy, and he saw him alive yet. and
 the boy looked up to his uncle. And the king was
 more mad than before, and he told him: you try to
 live as much as you can, to day is the last day for you.
 and he left. And the boy went to the sleeping bag.
 And when it began to be dark, some body came up to
 the window, and said: Hello! - and the boy answered:
 Hello. - Then the man said: thanks! that you are alive
 yet. and after that, he said: that thoman last night
 when he came back, he said, he had some thing strong
 inside his stomach, and this morning he was dead. I
 am sure you kill him. But may be you will be
 dead to morrow, - your uncle told every man to kill

5/you - I am sure you will be dead. But I ~~to~~
brought you a bow, and a little spear, and clothes,
and a crown, and a little oil; and he told him:
when you put on the clothes, you take some oil
of this, and you oil yourself all over, and when
you are ready you take some black coals from the
fire place, and you blacken your face. But do not
go out until your uncle call you out. After
that the man left. At ~~the~~ day light the boy put
on the clothes, and they just fit. He tries the bow,
and it just fit, and he put on the crown, and
he blackened his face, and oiled himself all over
and waited for his uncle; and the uncle went up
the window call~~ing~~ him out to die; and the boy
started to go out by the door. When he got to
outside the door, he looked and see plenty people
waiting for him, and he looked where was his
uncle, and he saw him standing near the door, and
he had a big spear, and he saw every man had a
spear and bow. Then all at once the boy came out
and every man tried to spear him, but they could not
catch him, the arrows could not go in the flesh
of the boy. and the boy wanted to go back in the
cave. and the next time, when he came out
he speared first his uncle, and after ^{that} he killed
every man around; and very few people were left,
and then he heard noise, shouting: that is enough!
and he looked around from where was coming the noise
and he saw that poor man and his wife standing
on the top of their house; and the man said to the
little boy: if you kill them all, we will be sorry
because no more people. and the little boy stopped.

and the man called him to his house. And the little boy made himself king, taking his, uncle's place. And he took that poor man and his wife for his parents, and he helped them, because it was that poor man who helped him when he was in the canoe. - It is from that ^{time} that natives got the custom of adopting orphans.

✓ The Crow and the day light.

Long, long time ago there was no day light in Alaska and people were living in the dark, doing the best they could. And a crow was living with the people in a village, and people were liking the crow, and kept it. And the crow had his dwelling in the canoe, and he was happy, and talking with the people every night. One night, the crow was sorry and did not speak, and the people seeing that he was not talking for the first time, was sorry also. And they asked him what for he was sorry; and the crow said: I am sorry for the people in Alaska, because they have no light. And the people asked him: what is light? we want to know what it is. and the crow said: if you have light in Alaska, you can go every where, and you can see every thing, from even animals, from far away. - And the people told the crow they would be glad if they could have light. - and the crow said: I know where is the light, but it is pretty hard to get it here. And the people said: if you know where is the light, you try by all means to get it here; and they speak nicely to the crow to make him go and try. - But the crow would not go.

And the crow was sorry to have spoken to the people about day light. But finally he got tired of the people asking him, and he prepared to start towards the East, and he started in the dark. He kept going, and never stopped, and he did not find for long time day light. But after long time he saw far away some light, and he passed from the dark to ~~light~~ the light. But he tried to find the place from where the light was coming, and how it was moving, and he found that it was coming from one place, from one village, and from one big house in the village. And he went near the big house to find out what people ~~there~~ was there, and he found there was only ~~three~~ ^{one} families, who had one only daughter. And it was the family of the King of the village. And the crow watched to see when the daughter would come out for water. And when it was time to ~~come out~~, the daughter came out to fetch water, and the crow found out where was the well, and it had a shade over it. When it was time to sleep the crow went to sleep in the vestibule of the big house, and ~~it~~ he took off his skin, and looked for a place to hide it, because he knew that the light would come out from this house. After hiding his skin, he went outside where was the water, and looked where he could hide himself, but he was too big and did not find any place. So he took a little dust and ^{spread it over} ~~covered~~ himself, to make himself small, and he put himself in a crack near the door. And he waited for the King's daughter. and toward morning the King's daughter came for water, and she filled up her bucket with a cup, and

the crow was wishing to drink water from the cup, and the daughter stopped near the door to drink, and the crow let himself fall inside of the cup. the woman began to drink the water, and the crow began to hollow in her mouth, and ~~she~~ she was scared, and tried to take ~~out~~ him out of her mouth, but she could not, and she was scared to go home. But she went any how, and told her parents what happened. And the king called a shoman to find out what it was; and the shoman ~~she~~ told him: your daughter will have a baby, but do not be afraid, ^{(it is not bad,} only that baby will be smart, you will have to look out. But the crow did not want to remain ^{long} ~~in~~ inside, and he crept as much as he could, and when he came out, the king was much surprised because he never saw a baby like that before. that baby had a little mustache, and the king liked that baby very much; ^{and} after few days, the baby walked already in the house; after that, in the morning the crow started to cry, and his maman tried to stop him, and her parents too, but he would not stop. Then the king gave him some thing nice to make him stop, but he did not stop. And his maman ~~told~~ asked him: what you want?, and the boy said: I want to play with the day light. and the king told his daughter give him a ^{small} day light, and the maman give to her boy a round small day light, and the boy played with it; ~~but~~ but he wanted to take it out side, where his skin was, but he could not. Then he thought that next time he plays, he will take

it out. Next day he played again with the
day light in the morning, and he asks his
maman for a string to hang it around his neck,
and after that he took it out where
his skin was. He looked from the door if
there was any body around, and he saw nobody.
Then he took his skin, and put it on as quick
as he could, and he hang the string with the
day light to his neck, and he came out. But
he could not fly high, and the people saw the
crow flying with the day light, and they hollowed
and they took their weapons to try to catch
the crow, but they could not reach him. And
the crow came back towards the land of Alaska.
And when he came to the dark place, he found
a village, and he tried the day light to see
if it worked, and he scratched a little bit
the day light, and the light came on the village,
and at every village he came to, he did the
same, and when he got home from where
he had started, he broke the day light in pieces,
and from that time the people of Alaska have
light. - And all the people thank very
much the crow for the day light. And the
crow said: if he had taken the big day light
it would never be dark even in winter. - But
the people since then, and even now, like the
crow, and never want to kill him.

Some Eskimo customs, now disappearing.
For the Dead. - When some body ~~the~~ of a family
die, they keep the body one night in the house,
and they dress it completely with his parkies - boots

mitten, belt, etc. like a man ready to start on a trip; then they roll him in a deer skin; and early in the morning, at beginning of day light, they take the body out of the house, not by the door, but by the window, because being dead he cannot pass any more by the door. Then some men bring him in the wilderness, some time as far as 2 or 3 miles. Then they pile around the body pieces of logs, to enclose it like in a little house. and after coming back they make a big fire in the house where the man died, to burn the sickness.

And after that, the family of the dead must not work for 4 days, if the dead was a man, or a boy; if it was a woman or a girl, they must not work for 5 days. After 3 years, if the dead was a man, they make a remembrance of the dead. And ~~on the~~ ^{during the next year} ~~last year of the 3 years~~, the best friend of the dead gathers all what he can, and works to get as many skins and goods as he can. then after the 4th year that friend ~~of the dead~~ calls all those who worked ~~at~~ for the burial of the dead, at the time when the days are shortest, and they start a big dance and ~~the~~ after the dance the man gives all his goods to those he invited, and all the other people of the village, and all those who are present he give them food. - If the dead was a woman, they wait one year more for the remembrance, that is 4 years, and they gather goods for one year, and make the dance and distribution after the 5th year.

The reason why they ~~stay~~ ^{keep} 4 days without work when it is a man who died, and 5 when it is a woman, is because the man is stronger & works hard, but

the woman is weaker and suffers more than man when she gives birth to children.

about child birth. — When a woman gives birth to a child, she does not stay in the house, but her husband makes a little house, either snowhouse, or a hut for the woman alone, but without fire. If the child is a boy, the woman has to remain there 4 days; if it is a girl she remains 5 days; and she eats nothing except warm water her husband brings to her. After that time ~~she~~ before she come in the house, her husband brings her warm water, and she washes herself entirely, and throw out her old clothes and put on new ones. Then she come inside the house where her husband lives, and they do not sleep together for about 2 months.

about the animals. — Every year the Eskimos make a feast for the animals. They count how many animals have been killed by every man for one year, and they give a dance for about a month, at the time ^{when} the days are short. And they invite those who want to come from other villages, and they keep them in the village for one month, and give them to eat until the end of the dance. And when the dance is finished they go back to their villages until next year. And by giving them feast, they think they will catch more next year.

The rat

One day a rat going around ^{found} ~~saw~~ a casine, and he came up to the window, and jumped from one side to the other side of the window, and jumped again to the other side, and again, but the third time he fell down on the floor, and broke two boards of the floor and he ^{hurt himself} ~~was suffering~~.

very much. After a while he saw that he had broken two boards of the floor, and he was proud of it, and he did not suffer any more. And he wanted to go out and wished to kill the people, because he was mad to have nearly be killed for nothing. When he got to the door, he saw a big fire lighted in the vestibule, and he see outside lots of people with spears waiting for him. He wanted to go out, but he was scared of the fire, and he thought within himself: "if I was very mad I would pass even through the fire and go out." and he shut his eyes, and all at once went out. Before opening his eyes, he smelled around himself to see if he was burnt, but he did not smell any thing, he was not burnt at all. Then he was proud of himself because the fire did not burn him. Then he turned around to see how much fire there was, and he did not see any fire but only the sun ~~against~~ ^{on} the door. And he wanted to see how many people was around, and he sees only grass ^{all} around outside, and after that he was very mad, and he said: any way I am going to kill all people all over, I know how to kill them. and he thought to cut off the point keeping the sky above ^{the} earth, and so make it fall on the earth. and he started to look for that point, and he found it, and he looked up, all way up, and he could not see the end of it. Then he made a hole near by to hide himself when the sky would fall. and when he had finish his hole, he came to cut off the point keeping the sky, and he began to bite with all his strenght, and when it began to fall down, he hid himself in his hole, and he heard a big noise of some thing falling down, and he was afraid too;

13) When the noise finished, he came out of his hole to see the pieces of the sky, how it looks. But he could see nothing, but just the same as before he went in his hole. Only he saw ^a plant of rhubarb that was cut down, it was that which he had cut. Then he said to himself: what shall I do? I know where is the Kuishpakh (Yukon river); I will cross that river by swimming, and if I can do that I will be all right." and he started to go to the river, and he found a big river, he could not see the other side of it. Then he jumped in the water, and started to swim across, and he swam long time, and he was nearly dead tired and half frozen, but he arrived on the other side before dying altogether. And when he reached the other side he tried to warm himself and dry himself at the sun. When he got warm and dry, he turned around to see how big was the ~~the~~ Kuishpakh, and he sees only some track of people filled with water, and he had only crossed that. Then he talk to himself. Well, I will not do any more now. If I want to do some thing big, I will get worse yet. I will try to live in the ground as much as I can, that is just good for me. And he tried since then to live always in the ground, and that is why we see so many holes in the ground.

the two brothers.

There were 2 brothers living together in a little house in a place filled with timber. And every day they were going to hunt for spruce hens, and they hunted

only that kind, not caring for other game. Once they went to hunt; the older brother told the other: "you go that way, and I will go this way." This was the first time he acted that way; before, they were always hunting together. The younger went with his bow, and some time after leaving his brother, he saw a spruce hen, and he killed it with an arrow, but the chicken did not fall from the tree, and the ~~boy~~ tried to ~~go~~ climb up the tree to go after it, and he made it ~~to~~ drop down, and he started to come down, and looking down he saw on the ground an old little woman waiting for him, and she had a straw-bag on her back, and she said to the boy: hurry up to come down, because I am hungry; and the boy was scared, and did not want to come down any more; and the woman said: hurry up to come down; I want to eat you up. And the young man was more scared, and did not want to come down. Then the woman said: I know how to make you come down, and she took off her straw-bag, and she took out of it a wooden hammer, and a piece of horn, and a wedge of wood. and she put the horn on the tree, and the tree split all way up; and the boy jumped from the tree falling, to another tree, and he called aloud for his brother: ~~Dear~~ Brother, some body is going to kill me, hurry up to come. All at once his brother came, and he told him: that little old woman wants to kill me, she wants to eat me. The old woman said: you are a liar; I never said that; only I said: you come down from the tree, and then we go after your brother. The young man came down, and the 2 brothers started to go home. and the woman asked

the older brother: shall I go with you? The man said: all right; when we take supper, we give you supper too. And they started to go home, and the woman followed them glad. But the young brother never forgot what she had told him when he was on the tree; and when he ~~got~~ home he made supper, and they took supper with that old little woman. Then when it was time to sleep, ~~then~~ the elder brother told the old woman to sleep on ~~the other~~ ^{one} side of the floor, and the two brothers slept together on the other side. But the young brother could not sleep, and he was watching the old little woman, and when his brother was sleeping and snoring, the little woman got up with her hammer and wedge and she came where the elder brother was, and the younger one shook his brother to awake him and told him: that old woman is going to kill you now. Then the old woman threw back to her place the hammer and wedge, and fell down ~~to~~ ^{near} the fire place, and she took a coal, and began to blow on it; and the ~~older brother said to his~~ (younger brother ~~said~~): what is the matter with you? what for you wake me up? - The brother said: that old woman pretty near killed you. and the woman said: you are a liar, young man; I do not want to kill your brother, I never saw in my life a young man lying like that. - She said again: I went to the fire to save the fire for the morning.)) and she went back to her sleeping place. But the young man could not sleep, and he watched always. And a second time, the old woman did as she had done first, but when she tried a third time, the older brother ~~told~~ ^{knocked her down} ~~her~~ ^{by force} and he threw her out by the window, and he slept again. But the young man could not sleep ~~at~~ the whole night until day-light.

Then in the morning after breakfast, the young
man wanted to see if the old woman was dead,
and he went around the house, and he found
only a small bowl dead. and after that they lived
again nicely. That old woman was the ghost of the
owl. —

Just

Au-Kun-gilak

THE ESKIMO

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The Adventures of Iki-ya-yuk-tua-look.

The Father of Kivalina (Arctic Coast-68th degree)

IN FOUR CHAPTERS:

By JOE SEKONIK, of Kivalina.

This Issue is entirely given to the most valuable folk-tale we have published. It describes the adventures of a famous Eskimo hero whose wanderings covered the whole northwest of Alaska, and is as vivid to the Eskimo readers as the stories of Ulysses to the Greeks or the sagas to the Norsemen. It will tell the white reader many details of the ancient Eskimo life which existed almost to the present.

Joe Sekonik the author knows the old time stories of his people and is writing them down that they may not be lost to future generations.

(ED.)

CHAPTER ONE—YOUTH AND MARRIAGE.

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There was a man and his wife lived at Kivalina River at the place called Egetchiak. That place was their residence in Winter times. Those people were the first inhabitants of Kivalina that the Kivalina oldest people have known, but nobody knows their names and where they came from. They had two children, a boy and a girl. The boy's name was Ki-ya-yuk-tua-look and his sister's name was Monguyuk. Before they were old enough to take care of themselves their parents were dead. Their father had told them that they must go up to Point Hope to live with a man and his wife that were there, for they were near relations to them.

Ki-ya-yuk-tua-look and his sister Monguyuk then went up to (Tigara) Point Hope after their parents' death and lived with these people. They had a son who was the same size as Ki-ya-yuk-tua-look his brother. The brothers used to play together and their father forbade them to play with other boys or they would get into trouble. But one day they played with them and Ki-ya-yuk-tua-look pulled off the belt tail of one of the boys. The tail was made of the white foxes tail. Ki-ya-yuk-tua-look was treated very badly by the owner of the tail and he and his brother did not dare to tell his father about it. (When he was older he got his revenge.)

One day as these two brothers walked along the (Ko-ok-nuk) long pond

at the back of Tigara village, hunting little birds with bows and arrows, they saw many boys running toward them which said to them when they reached them that they should have long distance shooting match. But when Kiyayuktualook won the game the boys assault his brother, for he cannot run as fast as Kiyayuktualook can do. So Kiyayuktualook hit the nearest boy on the breast, killing him with his own hand. Their attackers scattered away immediately. Kiyayuktualook and his brother ran home, while the boys looked at their breathless companion. They did not tell their parents about it.

(FLEES FROM POINT HOPE.)

The next morning someone called in the window and said that Kiyayuktualook had killed one of the boys. Their father felt a little horror when he heard that and said that he had told them not to play with other boys as the Point Hope boys are not kind to the boys belonging to other tribes. He told them that they had better not live together at one place or the people might murder them. So after he made bow and arrows for Kiyayuktualook he told him to go back to Kivalina with his sister who was old enough to sew a little. They made that trip from Point Hope to Egetchiak their home on the Kivalina River three days.

On the first day they left (Tigara) Point Hope they stopped at Agutauruk, the place at the southern end of Cape Thompson and on the second day they stopped at Assukpa river and on the third day they reached their home.

After Kiyayuktualook made fish traps and set them on the river for his sister to take care of, for he learned how to set them from his father, he commenced to hunt caribou.

They resided there until he came to say to his sister that he had thought there must be people near them for some of the caribou he had killed had been wounded by human beings, especially when he hunted on the south east. He told her not to worry if he did not come home some evening for he wanted to go to see if he could not find any people and bring her a girl to amuse her in her home. So one morning he set out and went toward the southeast, that is toward Noatak river for they did not know anything about Noatak in those days. When he got on the ridge he saw the black place, that is the trees that were on the both sides of the Noatak river. In the evening he went to sleep in the bushes and in the morning he saw the smoke coming out of the forest.

(CARRIES AWAY A WIFE.)

So as he started toward it he saw the women going to pick berries. When he laid down and watched them while they walked, he saw among them a girl having a big piece of wolf skin on her hood. He had his eyes on her all the way as they walked. When it was getting dark they started home and Kiyayuktualook went behind them secretly. When she got a little distance behind her companions he grasped her, covering her mouth with his hand so her companions could not hear her when she hollered. Then he carried her away to a distance where her companions could not hear her and he talked to her kindly that he want to take her home to his sister and if she want to see her people why he would take her often to see them. So they went to go to Kiyayuktualook's sister who was very glad to have a new sister who will help her when she works.

(MOVE TO NOATAK.)

The girl's name was Nayak. After they had two sons they went over to Noatak visiting her people and made friends with a man and his wife there. The man's name was Kalutalook but his wife was unknown. After they went back from Noatak Kiyayuktualook went inland in Summer and met some men who went inland to hunt caribou. Among them was a young man which he took home with him to be his sister's husband. The young man's name was Otlanukturuk. He was the Tigara man. Kalutalook and his wife moved to Kiyayuktualook's from Noatak to live with them. They had five children. One day when Kiyayuktualook's two sons were old enough to hunt, the older one did not come home from hunting. They did not know what had happened to him.

As Kiyayuktualook wanted to revenge his son he asked Otlanukturuk to go with him inland. So while latter did not like to go with his brother-in-law he consented finally. When they set out they saw a man dissecting a deer, to whom they went. They had their swords with them made out of reindeer horn. They sat down with him and talked. The man told them that he had wife and showed them where his home was and wanted them to go with him to his home. When they set out to go Kiyayuktualook led them, that man was next, and Otlanukturuk was the last. As they walked along Kiyayuktualook looked back to Otlanukturuk which means he must stab the man on the back with the horn sword. Otlanukturuk did not like to do it, so he made up his mind that he must just wound him and leave his brother-in-law to be murdered by him for he forced him to do such a thing as that.

(DUEL WITH ARROWS.)

So when he had to do it because his brother-in-law kept on looking at him, he stabbed the man on his back but not on the spine. The man ran **the side away taking his bow and arrow** out of his quiver. Kiyayuktualook did the same way and told the man to shoot him first for he had been wounded, which he did but he missed Kiyayuktualook for he raised himself up and dodged the arrow. Then Kiyayuktualook aimed at him, who watched him very keenly. Afterwards he stirred his fingers which hold the string of his bow, a little, as though he was to shoot which caused the man raised up himself thinking he is to dodge the arrow, but it was only a trick. So when he raised up himself Kiyayuktualook shot him on his breast, killing him.

They set out again but did not meet any one till they got to Cape Lisburne way north of Point Hope on the Arctic Coast and there Ki-ya-yuk-tua-look found his old brother of Point Hope. He went home to Point Hope with him then. Those two brothers were always happy when they saw each other and were always playing sport together. Thence Otlanukturuk and Ki-ya-yuk-tua-look started to their own home.

CHAPTER TWO

ADVENTURES AT BARROW (Farthest North Cape of Alaska.) . .

A long time after this Kiyayuktualook was planning to go to Barrow for he heard that there was a man in Barrow who was so strong and athletic that when he was sitting on the floor his heels could not touch the floor on account

of the big calf of his legs, and that this man could beat everybody.

So in the Summer time he and his wife Nayak set out to go up on a canoe. When they got to Point Hope they stayed there a while with his old brother and then started out again. When they got to Pinmegiak they stopped. While they were there they saw a canoe coming up toward them, towing along the beach. There was a man in the boat steering, while his wife was towing. When they got close to them Kiyayuktualook recognized the man in the boat as the same one from whom he had pulled off his belt tail made out of foxes tail when he and his brother played with the boys at Point Hope.

(TAKES MEAT FROM OLD ENEMY.)

The man tried to steer it far from the beach, but Kiyayuktualook seized the woman and took the towline and pulled the canoe by it. When he pulled the canoe up, the man that steered told his wife to get the whale meat in the poke and give some to Kiyayuktualook and his wife. He went to get it out of the canoe and Kiyayuktualook called to the wife to get the big wooden box in which they cook and bring it to put the whale meat in which the woman was to give them. The woman began to pour the poke of whale meat into the big wooden box. Before she poured all of it she asked her husband how much to give them. He told her to give more. Then she poured all of it into the pot.

(WARNED OF BARROW CRUILITY.)

When Kiyayuktualook and wife got to Wainwright (90 miles S. W. of Barrow) they were told that the people of Barrow were planning to treat him very cruelly, for that was the custom of the Eskimos in those days. The first time a man came to another tribe the people would treat him cruelly in order to make him their friend after they treated him like that. So one certain man of Wainwright wanted to go with them to take a little care of them, and while Kiyayuktualook did not need him, he went with them. When they got nigh to Barrow they quit towing and paddled.

When they got to the front of the Village very many people came down to the beach to receive them with a very loud noise that they used to use when they treat the newcomers very cruelly. They were so crowded that the nearest ones were pushed into the water. Kiyayuktualook paddled hard to get the canoe to the sand, but the man who accompanied them from Wainwright kept it off from the sand, scaring the people. So when Kiyayuktualook could not get the canoe to the sand, he took his double edged knife and with it he ran up toward the crowd on the edge of the canoe, and jumped right in with his knife.

(THE GIANT'S HOSPITALITY.)

As the crowd parted he passed through and ran toward the biggest igloo where a woman beckoned him to come. When he entered he saw a big and stout man who told him he was saved now and that the people would not dare to bother him. Kiyayuktualook and his wife stayed with the big man and his wife and were treated very kindly.

After a while Yakialook, for that was the name of the giant, asked Kiyayuktualook if he had anything to sell. He answered that he had a knife and a sharpening jade. Yakialook took them and promised that he would pay him a wolf and a wolverine skin when Kiyayuktualook and his wife came back from the Point; for there were two big villages both at Barrow and the Point, just like the Tigara Village and Jabber Town at Point Hope.

Kiyayuktualook and his wife went to the Point and entered the biggest igloo which was inhabited by a man who seemed to be the chief of the village, and his wife. Soon somebody came in and said that the strangers would have to dance, for it was the custom of the Eskimos to give a stranger a dance, and even now some of the villages keep it up.

(FIGHT AT DANCE.)

So he went to the dance and danced, with a crowd of people pressed close around him. They were getting closer and closer to him with the big noise of cruelty. He did not know how he will get out of there, but when he noticed a man who kept himself more close than all the rest he hit him on his breast and knocked him down. The crowd moved back and Kiyayuktualook got out and fled away to Barrow. He and his wife did not hear if the man he hit on the breast came to life again or not.

They waited till dark before they got into the village of Barrow. When all the people were in their houses when it was dark they got to the village where nobody could see him. But instead of going in to see Yakialook, Kiyayuktualook sent his wife to ask the giant to give them the wolf and wolverine skins for the knife and sharpening jade he had taken, and to tell him that they were not stopping at his village but going on down to Kivalina. But Yakialook would not turn to look at her when she came in and did not answer her at all when she asked him to give her the wolfskin and wolverine skin he had promised. She went back to her husband and told him and he sent her back to tell Yakialook more louder, thinking that he did not hear her when she asked, but he would not talk to her this time either.

So Kiyayuktualook went himself to ask the giant, but when Yakialook would not look up and say anything the visitor looked around in the igloo for the knife and sharpening jade. He could not find them in the igloo and began to examine Yakialook who was sitting on the floor on a wolverine rug. He found the knife under the rug but could not find the sharpening jade until he saw the braided sinew around Yakialook's neck. Kiyayuktualook suspected that Yakialook might put the sharpening jade on his neck tying it with the braided sinew.

(KILLS THE GIANT.)

He grasped the braided sinew and pulled it hard up, holding his head down with his left hand. When he pulled it up breaking it, he saw that the sharpening jade was on it, and Yakialook fell down on the floor dead. Then he went to his wife with the knife and the sharpening jade after having thus killed Yakialook, and put up his tent on the beach instead of fleeing away.

In the morning Kiyayuktualook and his wife heard the shouting of the village people. They shouted with joy saying that Yakialook was killed, the cruel one who tried to boss them always. Kiyayuktualook gave the man who

accompanied them from Wainwright a wolf skin and a wolverine skin when they got back to Wainwright. At last they got back to Kivalina.

CHAPTER THREE
"THE INVASION OF THE BARROW PEOPLE"
—OR—
"THE HEARTS IN THE FIRE."

When the Kivalina people were getting many, they were at the place called Sakak in the Summer. One time the women went to dig the roots which we called massoot. Among them there were two women who were wives of a certain man. One of them tried to make the other woman believe she was a big doctor but the other woman was a doctor herself. Her name was Weenick.

While they were digging roots in the bushes Weenick saw very many warriors in the bushes, so she was telling the others, whispering and digging as though she was digging roots. She told them to go away; as fast as they could and she herself will remain at that place digging to make the warriors believe she was digging roots. She also told her husband's wife to lead the other women to their house, and as soon as they disappear she would shout to them like this, to fool the warriors, "Women it is time for you to go to the river to put up the tents for the night." She told her also not to be scared when she hear the wolf howling but to lead the women toward it. After she sent them home she went to dig near the warriors, but it was not long when the warriors came up to attack her. But she raised herself up, turning into a wolf. The warriors tried to hit her with their spears but in vain.

As the women ran as fast as they could they heard the howling of a wolf and when they went to it they saw it was Weenick waiting for them. She led them to their home and told their husbands, who sent the errands to tell the ones who went away to fish to come home as fast as they could.

(TAKE REFUGE IN CAVE.)

There was a cliff near them with a big cave in it. They went to this cliff in their boats for safety but they were attacked as they went into the cave, the warriors throwing stones at the people; but they did not hit any. They were kept in there for a long time by the warriors. They could not get out to hunt and to get wood. They could not sleep at nights, for the warriors tried to get them night and day.

One day Kiyayuktualook went out to look around to see if he could not find the place where the warriors had to go to sleep every day. As he climbed the hill he looked down to the river and saw a spot among the thick bushes where there were many warriors slept and watched while the two women were sewing. Kiyayuktualook crouched toward them carefully to find out what tribes they came from, by talking. When he got near to them he heard two women talking. They were Barrow women. After he knew them he stole away without disturbing them. When he got to the top of the hill he stood up to let the women see him. They woke the warriors up when they saw him, the warriors ran after him but he got to his people in the cave before they could get him with three of the warriors close behind him.

(THE HEARTS IN THE FIRE.)

The warriors were getting worse by trying to get into the cave which kept the Kivalina people wake up all the time. One day Weenick said to her husband's wife, asking her if she can do anything for the warriors by her doctoring power to keep them away. When she could not, she had Kiyayuktualook to go out to get wood to burn and when he brought wood in they built a fire. Weenick put on a new pair of gloves and put her hand into the fire. She pulled out a human heart and kept pulling the hearts one by one out of the fire. She asked her people if she should take all the hearts of the warriors or not, but they told her she must leave just a few to tell their people at home what had happened.

Just as soon as she pulled the hearts out of the fire the warriors went away. When it was getting light Kiyayuktualook went out to see what was the matter with the warriors, from which Weenick took the hearts. He did get far from his people before he found the dead body of a man, and after this many other dead bodies.

The men got back to Barrow, but just as soon as they got in the katreegee one of them fell dead and the other fell dead after he told his people all what happen to them.

Weenick was getting shaky after she killed all the warriors excepting two men to tell their people, by pulling their hearts out of the fire. So her people changed her name to Sayooktooruk which means "One who is shaky."

CHAPTER FOUR AN ESKIMO DOCTOR AND THE MAGIC QUIVER.

Kiyayuktualook one year took his wife and son and went back to their old home Egetchiak near Kivalina. Kiyayuktualook was an Onguthook (doctor) but he never told it to those people. Some of the doctors in those days used drums for doctoring and some of them used sticks.

Kiyayuktualook and his family would go to bed before it is too dark, for they have no oil to use for light. As they went to bed one evening they heard somebody come in the dark and lay something on the floor saying that these are to pay Kiyayuktualook for doctoring a friend. (In those days the Eskimos would give lots of things to any doctor to doctor their sick friends just like the white people do.) There were two people that came in. After they laid something in the floor and said that the things were to pay Kiyayuktualook to doctor their friend they went out.

When it was getting light in the morning they saw two sets of beads, of a kind which the Eskimos say were the first beads they had. Kiyayuktualook told his wife to go to see if there is anybody waiting outdoors. When she went out she saw two young men standing at the hanging poles where the snow-shoes and quivers of arrow and bow were hanging. One of them had wolverine-leg skin boots and the other had wolf-leg skin boots. Kiyayuktualook decided to go with them. They led him right toward the mountains. When they approached to a mountain he saw an entrance on the side of it through which they went into a big room where there were many people who had many different badges of different fur bearing animal noses on their fore heads.

Kiyayuktualook saw two oldest people among them who told him about

a young man that was very much suffering and screaming on the floor, saying that they don't know what was the matter with him. They told him that the young man on the floor was their hunter who had business to beg for food from the people. He was away begging but he came home very, very sick and those who told Kiyayuktualook did not know what was the matter with him.

He looked carefully at the young man but did not know what was the matter and what he would do for him, till he saw a little black spot under his left arm. He grasped this. It was a piece of flint of the kind a man chips off when he makes a flint arrow point.

(AN IPANEE BELIEF ABOUT WOLVES.)

Now in those days when a man killed a wolf he and his relatives would do nothing for five days, and at the fifth day the man who killed the wolf would do a kind of ceremony which was supposed to let the spirit of the wolf go with a piece of meat which they gave to it believing it would take it home. This wolf who was very sick was killed by a certain man, but some of his relatives broke the rule by working during the five days, making a flint arrow point. A piece of flint chipped off and made the wolf spirit go home very sick with the piece of flint in his side.

Kiyayuktualook made the young man well by taking the chip off his side, and his father appreciated it very much. He said he was willing to pay him, beside his old quiver, an arrow and a bow for doctoring his son. He told him, that when he hunted with the bow and arrows in his quiver he never missed any. So he told Kiyayuktualook to take it home and if he could not use it himself to give it to his son. The quiver had a distinguishing mark on it to prevent it from losing. So he also told Kiyayuktualook if his son could not use it either, why they may put the distinguishing mark of the old quiver on his own quiver.

(THE MAGIC QUIVER.)

The two young men took Kiyayuktualook home. When Kiyayuktualook saw the two young men as they started one of them was a wolf and the other a wolverine. He tried to hand the quiver he brought to his son but his son could not notice it, so when his son could not use it he just put his mark on the quiver. When the young man hunted he never missed a shot. But when he killed a caribou the arrow always hit the caribou on the other side. That is, when he shot the deer from his right side his arrow would hit it on its left side.

His son had ten children, five boys and five girls. The oldest of the boys was Kayootak who had his father's quiver distinguishing mark on his quiver, and when he hunted he never missed. And when he shot the deer from its left side his arrow would hit it on its right side like his father did.

Kayootak had four children but three of them died, leaving one boy, name Koppatkop, who is the father of Cookik Downey and his brothers and sisters.

This is the end of the history about Kiyayuktualook the father of the Kivalina people. We got this history from Chester Seveek who got it from his uncle Ageunuk who lives at Barrow now. We might get it differently from others, but we get it from the one who knows it more far back from the rest.

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Carpentry for the Eskimo Boy

Frank M. Jones, Teacher U. S. Public School, Selawik.

To many teachers it is a problem just how to teach manual training to the Eskimo boy. The lack of proper working space and the scarcity of material and tools often put the teacher at decided disadvantage. Still the rules require considerable industrial work and it seems to me that the most important work for the boys hands is with tools.

In my case the material consisted of a few boxes which the government supplies came in, and a few crates given by a local store. The articles then of necessity had to be small. But there was no limit to the emphasis that could be laid on the proper care and use of tools. The boys themselves took care of the tools (with the exception of sharpening a few) and were made responsible for their appearance and condition.

At the beginning of each work period the tools to be used were shown their names learned and their proper use illustrated. Then came a short drill of the tools studied in the following period. Next each boy wrote in his composition book the use of certain tools and made a small drawing of each if necessary.

The outline for the past year has been somewhat as follows: **How to keep my tools (and gun) from rusting.** (1) By keeping them out of the rain and snow. (2) By keeping them

oiled. (Here is pointed out the misuse of tools and guns by many Eskimos.)

Tools that every Eskimo should have: The boys decided upon the following list: (1) Axe; (2) Knife; (3) Hammer; (4) Cutting saw; (5) Rip saw; (6) Plane; (7) Brace and bit (8) Files. The plane may be either a fore plane or a smoothing plane.

The best way to get these tools: Buy one or two every year and take care of them. In three or four years you will have plenty of good tools. In this way you will not miss the money and can use your tools while buying the rest of your set.

Oils that are best for tools: Three in One, Manyuse, or any oil that does not get thick when left in the air. Do not use lard or seal oil.

Uses of tools: **Hack saw**—to cut horn, iron and other hard things; **Compass Saw**—to saw a circle; **Cutting Saw**—to cut across a board; **Rip saw**—to rip a board lengthways; **Fore Plane**—to smooth rough boards; such as whip sawed lumber; **Smooth-in plane**—to finish a planed board; **Block Plane**—to plane ends of boards; **Try squares**—to test the edges of a board; **Bench hook**—to hold boards while sawing them. **Back Saw**—used with bench hook to saw horizontally, never vertically.

These ten examples give an idea of the list which takes in practically

every tool in the school supplies. By writing these in his book the boy learns to spell the new words and also has their use before his eyes. For him the book becomes one of reference. and a new value is placed on the common old composition book. If he is in doubt about a tool he can readily look up its picture and description. Each boy receives his book "for keeps" at the end of the school year. We teachers often do not realize how something of this kind is treasured, read, and reread in the cabin by lamp-light. The older folks also absorb more or less of what the boy reads to them. Recently a reindeer boy brought a copy of **THE ESKIMO** to school, much thumbed and worn at the folds. He could say nearly all of it from memory, having read it so many times.

So much for the written work. Each boy is held to a neat and accurate standard for his work. Comparisons of work done well and badly done are a good thing. The average boy is in too much of a hurry and has to be curbed somewhat. I tell the boys, "Better one thing done well than ten done wrong."

The following are a few of the articles which can be made with a small amount of material yet which will teach the use of tools and develop accuracy. Soap boxes, varying in design and size, stained and painted; Shelves, which are much needed in an Eskimo cabin; Checker boards; Checker men, easily made of reindeer horn, rasped, sandpapered and dyed with red and green diamond dye, or with berry juice; Picture frames, of many sizes and shapes, using compass saw, scroll saw and bevel; Book holders, for tabel or desk; Clothing hooks of reindeer horn on wooden base; Cabinets to hold pictures, needles, thread or other small articles;; Wind-mills, tops andl weathervanes; Paper

and magazine racks of willow or reindeer horn with wood base; Pencil and pen racks, horn and wood; Crochet hooks of horn; miniature sleds, tables, collars, etc.

Of course if sufficient lumber is available furniture making would be good. However the above list will call into use every tool available and the articles are practical in character. The list is only suggestive and may be added to by any inventive mind. The instructions given in the two books "Sloyd and Whittling" and "Cabinet Working" in the school library are fine but their models are hard to adapt in many cases. If the above suggestions are of any use to a puzzled teacher (as I was) they will not have been written in vain.

An Ipanee Seveck

(Old Knife.)

In 1958 when Mr. Lopp and party were returning from Point Barrow, after they had driven the deer all the way from Wales, they stopped at Tutiks-k's place near Capz Kruzenstern. Mr. Lopp needed snowshoes so he traded a long butcher knife for a pair.

This winter while in Tukiksek's house Mr. Shields picked up an old knife that had been filed down to a point like a needle and which had a blade only 4 1-2 inches long. Tukiksek said this was the knife he had received in '98 and he did not want to give it away because Mr. Lopp had given it to him and because "they don't make them as good now."

But he finally agreed to part with it and the old knife will now go to Mr. Lopp with Tukiksek's compliments to remind him of that famous trip which he and the "Ipanee Men" made years ago.

Make Your Things. Do Not Buy Them.

By Abraham Okillook, Kotzebue.

Some of you waste your money too much. You buy a camp stove ready made for a high price and this stove will last you only a few months. I think it is better for you to buy a sheet of iron that will cost you only a few dollars and make a good strong hand made stove. Make it double all around the firebox and it will last over a year. I never buy a ready made stove any more for I can buy the iron and make a much better stove myself of any kind I wish.

Another way you waste your money is when you buy a belt knife that costs much. Soon you break it or lose it and then spend more money for another knife. You had better make your own knife from an old file and put on it a handle of reindeer horn.

You had better make everything that you can make and then save your money for the things that you cannot make. Next year at the Fair I am going to show some more new things that can be made from reindeer materials which you can make yourself and will not need to buy.

Okillook, who wrote the article printed above knows what he is writing about. He makes his own things. His sleds and harnesses have won prizes for two years. This year he took three first prizes for tanned deer leather. The Kotzebue banner which was the best that has been shown at any fair was made by him. He got a blue ribbon for soap made of reindeer fat. His knife unfortunately was not shown at the Fair but it would probably have taken a prize.

SELAWIK NOTES.

About 925 mink were caught here this winter; 75 lynx; 22 cross fox; 41 white fox; over 300 red fox; and three silver tip foxes.

The largest catches reported were **Caumauk** with 7 red fox, 16 white fox, 7 mink, 8 weasel and 3 lynx. The approximate value received for these was about \$310.00. **Albert Maktoolik** caught a great many mink, about 61 in all; also 2 cross fox, 10 red and 1 lynx. The approximate value received by him was \$315.00.

\$400.00 was offered for two of the silver tips caught and the third one was expected to bring about \$125.00.

Selawik Jim Ivik is building a large boat with 45 foot keel. He sent outside for most of the lumber for this boat. His old boat was bought by **Albert Maktoolik**.

SHUNGNAK NOTES.

A village council was recently elected consisting of nine men. Shungnak has been behind in some things but now has a chance to advance. The Council has planned the spring clean up of the village, a village hot house in preparation for the summer gardens, also a co-operative village garden.

Two wolves, one a black and the other a grey, were killed by the deer boys near the Shungnak herd last November. One more wolf is still at large and the boys would like to meet him half way, at least!

Doctor **Bernard Kapemayalook** of Selawik visited Shungnak this winter to get his pay for making the fish come up the river this summer. Many of the Eskimos who know better are laughing at the Selawik and Shungnak people who are still so superstitious. As an Eskimo, **Kapemayalook** is all right, but as an Ipanee doctor he is all the same as nothing.

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GOVERNMENT "CHARITY" FOR WHITES AND ESKIMOS.

It is said and believed by many that the Eskimos are a dependent race, and live only by virtue of charity bestowed upon them by an overindulgent government, whereas on the contrary, they are not only independent, but are even now in their undeveloped state an important factor in the wealth production of northern Alaska.

Where then does "Charity" creep in? Is it because the government maintains schools for their benefit? There can surely be no protest on that score. It is an admitted fact that the Alaska School Service has been and is efficient in its work among the natives, but this has been due more to the individual loyalty and zeal of the Bureau's representatives than to a lavish expenditure of public moneys. Of course the Eskimos get free schools. But how many white people in Alaska pay any direct school tax?

Is it because the Eskimos are not taxed? But each year the federal and territorial license collectors are reaching more Eskimos. A cache outdoors with a few sacks of flour on it seems to subject its owner to a store tax; and an oomeak that takes a tow is mechanically propelled, and therefore

appears to be subject to a tax. After all few white folks in Alaska, outside of the business man, are taxed any more than the Eskimos.

Is it because the Eskimos are given free medical attendance at Nome, Council, Candle and Barrow in this district? We plead guilty to this with shame, but shame only because of the fourteen other large centers where they get no such trained attention, on account of lack of funds. But no one can complain of this free medical attendance, limited as it is, in view of the number of modern hospitals that are maintained all over the world for the benefit of white folks, where they too can get free medical relief.

Is it because the government will give food to an Eskimo who is actually destitute? It might be surprising to find out how much of an indigent and is used by the District Court for the relief of white folks in comparison to how much is spent by the Department of the Interior in the same district for Eskimo folks. And let us include in these figures the expense connected with the sending of whites to the Home at Sitka and their support there. Possibly the fund spent for natives might fade into insignificance.

All of this is referred to, not in the light of invidious comparison, but to impress upon our readers the fact that if all the above is Charity, then considerable is one for the whites in this country as well as for the Eskimos.

All of our articles that are signed by Eskimos appear just as they were handed in by the Eskimo, except for minor corrections at times to render their meaning more intelligible. Many times the constructions will amuse the white reader, but it must not be forgotten that a Eskimo's English is usually a literal translation of his Eskimo thought.

The Boiled Owl

(A TALE OF THE MICE PEOPLE.)

(An Eskimo story from the Kobuk. By F. M. Sickler, teacher at Shungnak.)

Once upon a time in the village of the mice people there was a great famine. Food was so scarce that many were dying. One day as the women were mending the hunters' boots a large owl flew into the town and entered the nearest igloo. "Woman," he said, "if you are hungry, build your fire, then tie my wings and my feet with your sewing sinew and put me in the pot and cook me." So the old woman built a big fire, and she tied his wings and his feet with her long sewing sinew and then she put him in the pot and put the lid on.

Soon the water began to get hot and that old owl began to sing softly. The hotter the water became the louder and faster that owl sang, and this was his song:

"From that house over there,
And that house and that house,
You can smell my wings cooking,
You can smell my feet cooking.
Now my skin draws tight,
Now one of my eyes pops out—Bing!
Now the other eye pops out—Bang.
And now I am cooked!"

But he was not for he flew right out of the pot, and out of the door and into the next igloo. And he did the same way in that igloo, and in the next, and the next, until he had visited every igloo in the mouse village except the poor old broken down igloo of the orphan and his old crippled grandmother.

When he went into this igloo the old grandmother was sitting on the floor sewing muckluks with little short pieces of old sinew. The orphan boy was crying because he was so hungry.

"Woman," said the old white owl to the grandmother, "if you are hun-

gry build the fire and put a pot of water over the fire. Then tie my wings and my feet with your sewing sinew and put me in the pot and cook me." So the old woman fixed the fire quickly and put a pot of water over it. Then she tried to tie the big old owl with her short sinews, but they broke too much. So when the owl was not looking she picked up a willow stick off the floor and pulled off a long strip of the tough bark. Then she tied that wise old owl tightly with the willow bark, and she put him in the pot and put the lid on.

Soon the water began to get hot and the owl began to sing softly. When the water boiled he sang out loud and fast:

"From that house over there,
And that house, and that house,
You can smell my wings cooking,
You can smell my feet cooking.
Now my skin draws tight,
Now one of my eyes pops out—Bing!
Now the other eye pops out—Bang!
And now I am finished."

And that owl was finished, for the willow bark held him tight, and he was cooked in that pot.

Then the old grandmother mouse called in all her friends and they had a big feast. They ate all the meat and food and fat that they wanted. When they had finished eating all the mouse people went home and brought back wooden platters and seal pokes and they filled all of them with meat and fat and took many choice bits home with them. It was all from that smart old white owl. And the Mice People had plenty of food on their caches for all that winter:

TEDRRA! (I have finished.)

REINDEER NOTES.

By Abraham Okillook of Kotzebue.

I know one reason why so many fawns die. It is because you keep the deer too close together. The females get angry when they are too near together and will kick the fawns and kill them. Also other adult deer will kick and kill the fawns. It is better to let them scatter more and have more men to watch them.

In the spring time it is a hard time for the deer and for the men. The deer like to scatter very much. Reindeer will get fat quicker if they can eat what they want in the spring. They will never get strong if kept too close together. If you let them scatter enough so they get what they want to eat they will be strong and will not get crippled so easily in the corral.

I saw in one of these papers it is asked if it is true that reindeer eat horn. I myself have seen them eat the five horns on other deer many times. Also I have seen them eat the flies from the backs of other deer in the late spring before the hair sheds.

I have heard that at some herds the herders let one boy watch the deer 24 hours. That is too long for one man to watch. He gets too tired after 12 or 14 hours and the deer scatter and he cannot keep them together.

I am sorry because sometimes sled deer die because they are hurt by men in some way. Sometimes men kick the deer on the belly and that is very bad for the deer. Sometimes men hurt the sled deers eyes with the lines by whipping them carelessly.

I am going to talk about the two things that deer eat besides moss, that is the things that are not grown on the ground. I have the opinion that the deer who eats salmon, as was told by so many at the Fair, will not get fat from

eating salmon. Reindeer Men, I want you to remember these things: I have seen one deer that died by eating too much seal oil. This deer lived about for a week after he ate the oil. Also I have seen one deer that died by drinking koak out of a slop bucket, about little less than a gallon. He lived about less than an hour after he drank it. I dont' think that a reindeer feeding on the things that are not grown on the ground can ever get fat.

By Eleктооnа of Kivalina.

How many warble flies will you kill this year? Each chief herder must report to the Superintendent the number of warble flies killed at his herd this summer. Make the apprentices catch every fly they see around the deer.

All the reports indicate that this fawning season has been the best for years. There should be a very large increase in all the herds.

GENERAL NEWS.

We are sorry to learn that Mr. E. E. Van Ness, the Teacher of the Unalakleet school and editor of the Northern Light will leave Alaska this year to take up educational work outside. Mr. Van Ness spent one year in this district, at Wales, and is still most kindly remembered by the Wales people.

Mr. C. W. Hawkesworth, formerly teacher at Barrow and Assistant Superintendent of this District one year, has been appointed Superintendent of the Southeastern District where he will never have to sleep out in the snow or pull deer over the niggerheads

Send in your subscriptions now to the "Eskimo."

SOME REASONS FOR SENDING CHILDREN TO SCHOOL.

By Charles Kutook, Nome.

It is the duty of every Eskimo father and mother to send their children to school. Try to make them go while they are young, then some day you will rejoice over what you have done for them. We have seen little children labor for hours over their playthings. This plainly shows that we never can be happy without a task to do. We are put into this world to do something.

If you want to have your children work and learn, send them to school where they can work and learn in company with their little friends. You know how much more you can do when working with others than when alone. Some Eskimos think that their children are just wasting their time sitting around in the school room. Others think that they ought to keep away from school and hunt and fish all the time. This means that they will never improve on the ipanee ways of their fathers.

On the other hand, some parents, thoughtful and loving, are trying to have their children receive an education which will help them in their future life. They do not only learn Reading, Writing and Arithmetic in school, but many other things which cannot be taught in the home.

Often when we were walking on the streets trying to sell ivory long ago, while my father lived, this is what he used to say to me whenever he talked with the whitemen: "Soowagook oona?" Which interprets like this, "What does he mean?" So in order to speak with whitemen and for other reasons we ought to send our children to school.

One thing that struck me among my own people was that old saying of "learning enough." This is often used

by the young people. And some think they are too big to come to school. But I have seen and heard some Eskimo men and women of today who said "Why did I not keep up school when I was younger?" If we young people do not keep up school we will follow their trail.

We all know that the Government school is one of the greatest things done for us Eskimos and we ought to be thankful and send our children to school. Every boy should learn something before he enters any kind of business, such as reindeer business, etc. That is, he must learn how to write business letters, keep records and compute averages, etc.

ESKIMO NEWS.

We are sorry to report the death of Evans Ablee of Buckland. Ablee came from Shishmaref originally where he still has a few relatives. He was one of the best men in the north and will be greatly missed. He owned more than 200 deer. These deer are now held by the government until the Head Herders have advised the Superintendent in regard to their distribution.

It is reported that two whales were caught on Little Diomed and one on Big Diomed. Muktuk amuluktuk. Arega!

Robert Neuklavok, who is now at Hooper Bay has been married to Agnes Avighenna. That may be one reason why Robert was so anxious to move south.

The "Los Angeles Examiner" published two pictures of Flora Tenganok, also an article about her. Flora went outside with Mr. and Mrs. Maguire when they left Wales. She has been attending school all the time and expects to come back to Alaska to teach.

SCHOOLS AND TEACHERS.

Noatak—Mr. and Mrs. C. Ausley who have done such successful work at Noatak for the past three years are leaving this year for the outside. It is with much regret that we see them go. Mr. Ausley has been especially successful in the medical work, which he had to handle in the absence of the Kotzebue doctor last summer. Mrs. Ausley is one of the best trained teachers we have had and her kindergarten work has been especially successful. Both Mr. and Mrs. Ausley did the work that made the Noatak Fair the success it was.

Kotzebue—It is a pleasure to announce that a doctor and his wife will take charge at this important center in July.

Teller—Miss Enestvedt, whose devoted work at this station has been of long duration, is leaving this summer. Her tireless energy and wholesome influence on all the young people will be sadly missed.

Norton Bay—On January third, the President, by executive order, set aside a tract of land about fifty miles long by ten miles wide. This reservation takes in the new village of Elim and will, we believe, do for this part of the district the same good work that the Noorvik reservation is doing in the north.

White Mountain—Since the establishment of this station the population has grown from 20 to over 150 with the prospect of more next winter. There are more than fifty children there now. This summer a log school house will be erected 50 by 30. Mr. and Mrs. Geary, and their assistant, Miss Hannah, have worked wonders here.

Noorvik—The sawmill is now in operation cutting out lumber for the

large school house. The electric lights have been pronounced vastly better than any hollow wire system. The wireless communicates with Nome, through Nulato, regularly twice a week. Through its work important messages were recently sent to Noatak Selawik and Shungnak.

Nome—Greatly to the surprise of the entire population the old courthouse in use as office, school and residence is now receiving its first coat of paint in 17 years.

WAINWRIGHT NOTES.

By Frank Seelameo.

The people at Wainwright are fishing much this year. Each person catches over 200 smelts a day. The people say that our inlet where we catch these fish is all the same as our meat cellar.

Many seals are being killed by the people. Each man kills four nearly every time he goes out when there is open water. Open water is about 15 miles from the beach. It is likely that it will be fine whaling. The men are getting ready by building whaling oomeaks.

Our coal mine is very useful to us. The people burn coal during the coldest days and keep warm. We are having a fine place here at Wainwright where we can get coal, wood, fish seal, foxes, bears, caribou and lynx, and where we can buy flour and many things from our own native store.

Two white men, A. M. Smith and W. B. Berry came here in November. They were from Bettles. They went up the John River in July to the Colville River with a boat. Then they came down the coast to Barrow on the ice. They had to make a sled out of the pieces from their wrecked boat. They went back to Bettles.

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disaster of them. At one time this village was converted, having a missionary there, and for years were the inhabitants were strong believers in Christianity. After the missionary left the Eskimo gradually drifted back to the religion of his forefathers.

REQUIREMENTS OF CUTTING AND DIVISION
OF THE ANIMAL. *in St. Lawrence Island*

When a hunter caught a walrus he usually called for help from the villagers to tow the animal to shore. The helper usually received different parts, with the exception of the breast, which rightfully belonged to the hunter. The first approaching the walrus on the shore became the possessor of the intestines. The second man received the stomach, which he used for his drum, water-proof clothing and sky-light. ~~The balance was~~
The ~~balance was~~ divided amongst the villagers.

If the walrus was killed from a canoe or whale-boat then the division was different. The animal was cut into four parts. The hunter received the trunk; the man in the first approaching boat, the abdomen; the second man was given one side with a flipper and the ~~four~~ third man the quarter with the other flipper.

After the herds had left for the south and walrus was scarce, if one was killed it was divided in halves, one half going to the hunter and the other to the crew.

If a hunter lost a seal in the fall through its sinking and eventually it was washed up with the waves, it was