# MS 276
# Paul Silook Personal Journals
# Journal 3 Table of Contents

Journal 3: Journal three details Yup'ik stories, traditions, and ceremonies.


· Page 2-4: The Origin of puffins
· Page 5-7: Origin of sea-lion
· Page 8-10: Why we have clear and cloudy day
· Page 11-14: How summer came
· Page 15-16: How death came into the world
· Page 17-22 and 24-25: Living
· Page 23-23: Why the owl have spots and the crow black
· Page 26-29: Houses or Ningloos
· Page 30-32: Winter Sleeping quarters
· Page 32-33: Winter Heating
· Page 33-34: Summer sleeping room
· Page 35-44: Moon worship
· Page 45-56: Killing a whale
· Page 57-60: Ceremony taken after whaling
· Page 61-63: Sacrifice
· Page 64-69: Sickness
· Page 70-71: How the man became a sorcerer
· Page 72-83: Ceremony of the dead
· Page 83-84: Ceremony of a murderer
· Page 85-87: Religion about some animals
· Page 88-91: Polar Bear
· Page 92-94: Trapping
· Page 95-96: Animals that are allowed not to be killed
· Page 97: Tools
· Page 98: What the children believe about the mountain

STORIES + CEREMONI

# PENCIL TABLET

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The Origin of puffins.

Puffins have two white streaks of feathers right behind the eyes as though its hair.

People used to have their camps about forty miles south of the main village. There are cliffs where the crested auklets nested.

One time several fainilies went there and have their camps there where the birds are establish. Among them two women built a topek (which is rocks piled up for the wall and the roof covered with one walrus's skin.) All have open fires to boil their meals and always outside of the houses.

The same time people never use to have fires outside of the house late ive the evening in fear of some kind of spirit.

One evening these two women have their fires going late in the evening. The neighbors tried to stop them but they would not.

Finally when it gets dark a flame of fire appeared out on the horizon.

The neighbors hastely came to these women and told them to quench the fire, but the woman puts more wood on it so it might have more flame.

The flame which is out on the sea came nearer and nearer, which made the neighbors more scared.

As the fire reached to the foot of the cliffs the two women flap their lips from each sides with their hands and dive down into the burning fire; and both these women came up at the foot of the cliff in the water, both of them turn to two puffins.

The ghost of the fire burn all the neighbors except these two women who had turned to two puffins. From since the puffins multiplied.

amore

Origin of sea-lion.

Once there was a man of South West Cape, who had only one child. The child was a girl.

As the girl grow to be a woman the neighbors' young men tried to marry here, but she refuse to be married to any of the young men.

As for a punishment the father tied a strong rope around her ankles and fasten it tight to the cliff with her head hanging down the side of the cliff.

While she was hanging downward there the neighbors pass by in the canoes to certain places to have their camps.

As one canoe passing by the girl sang to them. In her song she asked the young men to have

one of them for a husband, but the answer was that each of them did not want ~~them~~ her for they had tried to marry her once but she refuses.

As the canoe went by one by one the girl kept on shouting with the same words. The same answer was recieved.

At last the girl's parents came along. This time the girl kick off as hard as she can and break the rope which was tied to her ankle and fell head long in the water with a splash. She stayed under the water for some time and came up over the surface, had turned to a sea-lion who persued the last canoe, her parents.

When she came to them she came

up near her father and pull off the skin of sea-lion from her face.

The father told her to come up into the canoe, but the girl say. No and pull back the skin and dip the canoe over and drowned the people in it. She swam father persuing the other boats and dip over all of them.

From since she became sea-lion and spent much of its time among the cliffs.

Why we have clear and cloudy day.

In an olden times the weather was horrible, snowed most of the time.

As it had happened it happen. There were at a certain place people living but no one knows where and how many, but any way from among the the two boys went out and lost their way.

They went running with the wind at their back. As they ran both touched a small house, into they entered and investigate a small sleeping quarter of deer skin. From it a woman of ~~about~~ middle aged came out from the sleeping room. She talked to them kindly and told them to have shelter in her house, and told them not to go out while she was out. The boys did promise to do so.

The woman puts her rain parki on and strap herself with a leather strap around her waist and around her wrists, taking a flesching-knife she went out leaving the two boys in the house.

After few moments the smaller boy asked the other boy that they might go out and see what the woman is doing. The bigger boy told him to keep their promise, but the other boy eagerly beg on. So the other boy agreed with him.

They went out from the sleeping room and peep out thru the doorway and saw the woman, sitting up in the air scraping the sky with her flesching-knife and had done half. The half was blue as can it be and the other half was cloudy. While they were

watching she begin to ~~fall~~ drop down from the sky.

The boys then ran in to their places and sat as though they had not moved. In a minute the woman came in and scolded them for coming out and see her. She told them if they had not come out and ~~watch~~ see her scraping the sky, it would never have storm, always until now.

So for that reason we have snow storm some time.

How summer came.

Once there was an old woman and her grandson. At that time there was no summer, winter always and snow most of the time.

One day it was very stormy and could not see his feet even when standing.

The boy then went out and ran toward a certain direction with the wind at his back and while he was running he came to a house. By the house there was a man shoveling snow with a shovel and had an adze by him. When he ~~shoveled~~ shoveled all the snow taking his adze ground the snow with it and laid off his adze and taking his shovel and shoveled the snow which causes a heavy snow storm.

The boy stood there wondering to take either the shovel or the adze. The man kept on shoveting ground snow.

At last the boy made up his mind to take the adz. As the man laid his adze down the boy grabbed it and ran with it, ~~while~~ As soon as the man saw him running with his adze he ran after him.

The boy ran as hard as he can and came to his singloo and went in covered with snow. He did not stop but went up the platform behind his grandma.

The man who pened him went up the smoke hole and call in to the boy to give back his adze, but the boy so almost out of breath did not say a word.

The old woman tried to let him

give back the adze to the man but the boy told his grandma that the man causes the storm.

At last the man promise the boy that the following day well be mid summer. He told him the bees will be humming in the sunshine and the creek will ~~be~~ have trouts.

So the boy took the adze and hit a stone with its keen edge and handed it back to the man, which pleases the man. As he took it laugh pleasingly, saying that the boy had sharpen his adze very sharp and the man went away.

Early the next morning the heat of the sun woke the boy up and it was so the bees flying around and fishes were swimming in the creek.

The boy went out and catch as many fishes as he can. So from since the world has its summer and winter.

There are others stories for storm and clear weather, but these ones are the interesting ones.

How death came into the world.

In an olden times there was an ant and a spider, who had made some purpose about life and death.

That was another story about creative.

The plan of a spider was that a human man should have its mouth at the breast and the breast should be where the cheeks are and human man should life forever and never die.

The ant's plan was that man should be like as we are, the mouth on the face and created as like we are.

So they argued about it. The ant think it should be interesting to see people have death and have funeral once a while.

The had an arguement for a.

a long while, until at last the spider failed. So our creation was as like we are as our image and have death once a while as long as a person lives.

From since when people see an ant is put in fire and burned, but spiders were kindly treated, for the good plan it had planned. They called the spider a grandfather or grandmother and always saved the spider's life by human man.

Living. (Continued to above mark)

The living must be very different from that of white people in many ways.

It is supposed to have no chief all the time from the beginning until the time when council were voted for. The strong or runners used to be feared of or the older people.

The belief was that the old people knows how to talk to some kind of ghosts to murder a person in a magic way. ~~especially~~ Young people sometimes is taught by the older people how do do.

As the people has no chief each family has a boss over the household, but a higher boss is the oldest person of his tribe. The ~~bo~~ people are divided into several tribes. Whenever big game is killed by one member of the tribe it is

The belief about animals are the animals change their form into human beings when they are ~~to show~~ sympathetic to have pity to a person.

A fox freed several girls
and how she cunningly
saved her life.

Once there were a number of girls went out from a village to gather some plants as they do. These plants are to be stored for the winter.

While they were gathering a giant came along who took off his huge parki and put them in, carried them away with him.

At a certain place he came to a long post standing up, whose top can't be reached by the giant himself.

He bent the long post by saying some magic words and tied the

large parki and set it up, imprison all the girls who went to his house for a mincing knife suppose to come and cut them to pieces.

While he was away the girls could see out thru small holes that are in the parki. As one of them looking out with one of his eye, saw a bird passing by. She called out with a loud voice and said, "Little bird if thou art surely human being come and freed us." But the little bird answered she would not.

One by one another kinds of birds came along. Not one of them were willing to come and freed them.

At last a fox came along, and when she heard the calling of the girl, she felt compassion on them.

She came to the foot of the post

and wondered how she could
freed them. One of the girl toright
her the magic words which the
giant had said.

The cunning fox do as she was told
by the girls and freed them and fill
the parki with moss and grass
and set the post as it was.

As soon as the fox arrived her own
home she grind some red soap stone
mix them with oil water and fill all of her
dishes and chambers with it, sprinkled
some all over her face and put stoppers
to each of her nostrils, pretenting that she
had nose bleed She lie down as
though she was very sick and wait
for the giant.

Later the giant came along with his
large mincing knife sharpening it as he
coming.

When he reached the post he bent the post and cut one of his large parki's sleeve and it was filled with only but moss. When he saw twas filled with moss he was in rage.

Again he cut off part of his parki and found only but moss. This time he was so angry and sure that the fox had done this and walked right to the house of the fox.

When he came to the fox's house saw the fox was very sick with nose bleed. At first he was very angry but when he saw the fox the anger turned to calm. He felt compassion on her and when he saw all her dishes was filled with blood, he asked her to empty one of her chamber and asked her when he might empty it.

When the giant came to the most highest and steepest cliff stood at the extreme edge and are to pour out the blood from the dish, the fox gave a sudden push and the giant fell down the cliff headlong and was drowned dead so its the end of the giant.

~~How~~ Why the owl have spots and the crow black.

Long ago the crow was as white as an owl. Each of them had no spots.

One day the owl asked the crow that they might color each other with burnt oil. Oil that had burned is thick and black.

So the owl sat and the crow begin to work, dipped the end of a feather and paint spots on the owl carefully and did completed it in sometime.

Then it was turn for the owl to color the crow. At first the owl did it neatly beginning from the head and when it was half done the owl grew weary and took the whole bottle of black oil and pour it over the crow which turn black ever since.

Living (continued)

bossed by one of the elder in dividing it.

As I have said each household has a boss of their older person as father of the children ~~and is boss~~

The father would be boss until his eldest child gets children. If the father had died, the mother very seldom be the boss of the house.

After the death of the father when the children married and have children they may divide the house or two of the other younger brother have new house built of their own, especially when the family are crowded in one house.

The mother always stays with the youngest or the last child of hers and the other may live in a seperate house

by themselves.

Some of the family has an oldest sister. After the father's death this woman can boss over her brothers in some things.

Any belongings of the father is inherited by the eldest brother, but belongs to every brothers. Also every thing not own by only one person but also the sisters who have not married.

But the sisters are not supposed to think about things.

If a man had not a child his belongings are divided among his nearest relatives, the same day after his death, especially right after the funeral.

## Houses or Ningloos.

The ancient houses were made under the ground. The late investigation was that the houses have stone floor and the rafters were of driftwood and was located at the side of the hill.

Perhaps ~~the~~ some hundreds of years later when whales ~~can~~ be catched ~~stone~~ some of the roofing were of whale jaws, the floor of stone and has a small place at the center of the floor digged down and covered with a walrus scapula bone. This might be for skins to prepare for ropes.

The later houses or ningloos were have both bone and stone floors, but made exactly the same way but used only in winter. It is said that in the early part of spring every family built a skin house, which is oblong with

a slanting roof, whose one wall is lower than the front wall. It is covered with skins of walrus.

As soon as it gets cold the break down the skin house and moved to the ningloo. They are heated by seal oil clay lamps.

The later ningloos were the same but has wooden floor all placed neatly in square shape.

Only few ningloos were gymnasium where young men have exercises and dancing.

Early in spring they moved to Siberian type houses, almost round and round top covered with skins all around.

We do not know why the people had stopped using ningloos. About fifty or sixty years ago the people never more live in the ningloos but live in

skin houses all year round.

Forty years ago the ningloos were never use in more, only few campers have ningloos. At that time the walls of skin houses were of drift wood or the boards from the wreck of ships.

These round houses with round roof may used 7 walrus skins, all lashed with ropes. In spring the house cover is pull down also the framework of roof and each built a summer lodge same as it has been written about.

A big family has double one fach the other whose roof is cobled like lumber house.

As the walrus getting less houses were made differently, that can use only three skins and canvase which the people traded from the

traders or get it from the wreckage a mainsail. Some has only two skins covering. In the spring only the skins coverings are removed and put it back in fall.

The modern houses are all of lumber, because walrus are very scarce. Few walrus are killed at a time according to the ~~too~~ rules which the native council had passed. Before the council had opponted any number of walrus can be killed at a time for its skins and tusks and for the internal organs.

# Winter

## Sleeping quarters.

The house is made seperate from the sleeping room or the inner [illegible] of sleeping [illegible] wood and [illegible] ins all around [illegible] entrance. [illegible] and has a [illegible] when [illegible] the back and the [illegible] tight as the draft [illegible] feel.

Over the skins placed boards reaching half way from the bottom to the top and stuffed with grass.

From the top to the middle all around are old clothes hanging down along the sides and the back and the front with grass

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hanged down.

The covering of the top is of walrus hide or a polar bear skin if it is on hand and a thick layer of grass is spread over it and another walrus hide covers the grass.

The floor is of walrus skin, but small pieces of walrus skins are laid on the ground first, thick layer of grass and then a whole walrus skin over it where people can sit on naked.

The only ventilation is a small round hole which is in the middle of the front wall far near the top like a smoke hole and a larger hole just above it at the top of the house, but the door of the main house always stays wide

open all day until night.

When there is more than one famaly two sleeping room are made, one at the back and one on either side which are joined together

Heat.

As there is no stove the room is heated with seal-oil lamp of clay.

While there is frost out in the outer room three clay lamps burning in the sleeping room gives a heat with satifaction and it keep burning day and night and boil meat over it in a clay kettle in olden times now in a ~~tin~~ hand made tin can.

The two room has seven

oil lamps kept burning
all the time day and night
exeipt in summer time.

Summer sleping room.

As soon as the winter is
over especially when skins
of walrus and big seals are
dried each house is torn
down and built a small
summer house with the
frame had been used for
the main house. It is covered
with walrus skin all round;
the sleping room is of deer
skin with the hair inside and
is a small square shape
in which one family lives
in. It can be put up only
at night time and put back

at day time. Only one seal oil lamp is necessary to use.

A big family has oblong shape sleping room. Some times only the front corners are hang up to the upper front corners.

No cooking is done over the lamp, but each house has a fire place at one side of the house which is open fire. In fair weather the cooking is done out doors.

## Ceremonies.

### Moon worship.

In summer as soon as the plants grow out of the village, the women and young girls begin to gather them in gunny sacks and fill a large bag especially a small barrel with little water and ferment it until they get sour.

Then the contents of the barrel is packed in a seal skin poke which keeps in good order all summer and part of the winter.

Beside this a box of tobacco is put aside, a piece of deer stomach filled with deer fat, some cod-fish if it is on hand.

These things are kept by the boat captain all summer and

winter.

Then in February as the new moon is in sight the ceremony is to be prepared.

The boat captain who is going to have this ceremony called his boat crews together and shovel of snow on the sea-shore ~~to~~ making a boat road.

When the road is done they all go to the boat captains house and take all the things into the outer room in the house. A poke of plant, cod-fishes and box of tobacco.

All these are set in the middle of the house and each one is opened. The boat captains wife then grind some sour plant like powder and mixed it with oil, which is a dainty dish.

The men cut some cod-fish and open the box of tobacco and cut one plug in little pieces about 1"x1"

The captain's wife then grind the deer fat and boil it until the ~~oil comes out~~ melts into oil then mix with oil and hardens it with snow.

She put the fat in a wooden dish, and the plant mixture in larger dish. One each she put five small balls round like marbles four at the four corners of the dish and one on the center. The ~~big~~ large mixture is half ophere, the sour plant and deer fat. A pound of tobacco is put in the dish contains deer fat.

When these are all done, they are put in the center of the house with all the other things that have

left over and covered it with seal skins. On it whaling pokes are placed. Over it a whaling harpoon and lance, also whaling charm with two leather peaks are tied to the post.

They let it stay there over night. In the evening, the boat captain and his wife goes out, the wife carrying a small wooden bucket which hold a quart of liquid material. The woman filled the bucket with water not more than quarter full.

They both goes to the canoe which is on its rack. The man stand under the bow of the canoe and sing a short whaling song which means that he rebuking his boat so in whaling time, it

should be beautiful ~~for the~~ of the sight of the whale, after ending it pours little water to the bow and moves back to its aft and do the same way while his wife is waiting by him.

After doing this the man stand by his boat and humbly call the moon by its name and ask the to let him have some sea animals.

Then they come home and when they entered, the boat captain sings whaling songs about one or two hours. They never sing loud but very low, these are the worshipping songs.

The next morning the boat captain's boat crews come to the house and waited there for the day break

and when the light shone in, they take out all the hunting equipment and goes to the boat and lowers it down.

They put the things in and put the boat on two boat sleds and two men goes to the house to get the dishes. The boat captain's wife take the dish with deer fat, she has her best whaling suit on and after her the two men carried the other two dishes, one with sour plant and the other with cod-fish.

The woman led the way to the boat and when she come to it she goes around the boat from the left to the right and placed her dish near the stern, before she put it down she held it up once and place it in the boat, also the men

put their other dishes by it.

Then they hauled the boat to the sea shore where they had made the road.

When they come to the edge of the water, the boat is put down from its sled and launch it into the water and the boat captain hold it at the stern and rock it several times and then pulled it up again.

They all waited for the rising of the sun. As the sun comes up the dishes are taken out of the boat and placed near water and the boat captain sacrifices throwing the small balls of sour plant and deer fat, also the pound of tobacco and some cod-fish. He throw very tiny pieces up into the air.

When these are done, the plant and deer fat are cut in small pieces and the boat crews each take a piece and eat. The rest are eaten by the people who had come to join in, especially the boys who interested would come.

When all the things are eaten, the men took each a piece of tobacco to chew and they put the dishes back into the boat and hauled the boat back to its place.

When the boat is on the rack, the men took the hunting equipment to the house again. They divide the things that are left over among the crews. Before the things are divided, they let the young women go around to each house with a piece of each kind sharing most families.

In dividing the things the boat captain gets the most of it.

This followed by one of the boat captains in his tribe, ~~If~~ there are four or five boat captains in this tribe, the ceremony lasts until all the other had it.

The othea tribe have its worship in March and the last tribes in April. To both of these tribes no one else are allowed to join in but only their boat crews and people who are among his tribe.

The preparation of these other tribes are different from the first one. Some had only sour plant and blubber, some has willow leaves and blubber, while the other has almost the same as the first one

~~ommit~~ omitting the deer fat and in place of deer fat they have trout or salmon which they get from the interior in the summer.

There are five different tribes which all have different names and each tribe has different whaling songs and prayers and act different way when each killed a whale.

Each of the boat captain kept a piece of sour plant and tobacco for other ceremony that will held after the whaling is over.

# Killing a whale.

In hunting games the whale is the most important animal and is sacred.

When one of the boat of one tribe of the first one harpoon a whale, of course the whale line has three blown seal skin pokes attached to the line.

These pokes are thrown into the water as soon as the whale is harpooned.

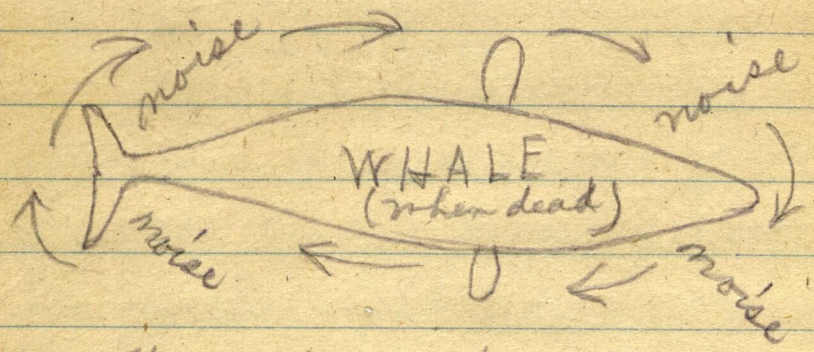
The whale pulls downe the pokes under the water. When the pokes are all under the water the boat captain took his paddle at the handle and held it up with the blade pointing upward and make a noise once and let the paddle down

again. Each boat has a whaling charm, a small pouch filled with unusual things which had been found on the beach or in the land. There are two peaks tied to the pouch, which one belongs to the boat captain and the other to the striker.

When the whale is killed it floats above the water, after the other boats has harpoon it.

The first boat who struck first should go around the dead whale one, before they go around it the boat captain and the striker each put one these leather peacks over their eyes, then they go around the whale, following the direction as the sun travels. If the boat starts from the middle of the body, then

when they come to one side of its flukes, the boat captain took his paddle held it up and made same noise as he had done at the time when they first struck the whale, then they paddled around it and made another noise on the other side of its flukes, one by the head and one when the go around the other side of the bed.

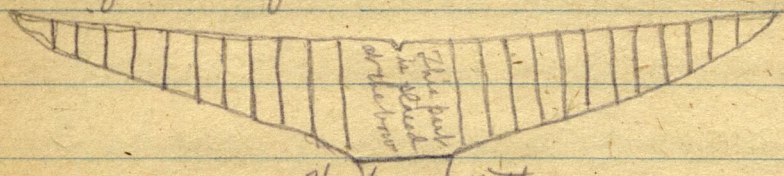



The arrows show the boat way of going around the whale once and the written word noise is the places where the boat

captain had made such noise.

After having short ceremony, the flukes and flippers are cut and place in the boad, the right flipper on the right side of the boat. The parts of the flukes in its proper places, the middle part of the fluke on the bow of the boat.

fluke of a whale when cut apart




the bone of the middle part is thrown away.

The nostrils and eyes are cut off too and placed in the boat in proper places, as the right eye on the right side and the left eye on the left side.

Then the whale skin is cut off by the boats, if there is two way to tow it is. But if there is a way to tow in

The boat who had harpoon it first is to lead, the second boat is the second one who had harpoon it, the third, then the fourth so on.

On the way in towing the whale in two or three times the boat captain held his paddle up and make the same noise once. The last noise he make near the shore.

When they reached the shore they cut the whale. Each one did not get equal share, but the stronger in cutting get the most.

When all the whalebone is cut off from its mouth, one side of course 200 over pieces is owned by the man of the boat who had strike it first.

From other side he gave each boat captain some, five ~~to~~ pairs to the ~~second~~ first one who come first, four to the other and

three and two to the other and five pairs to his relatives, boat captains of his tribes.

After cutting the whale up, the man who had harpoon the whale first with his striker goes to the house, the boat captain with his paddle, the striker with the whaling lance, while the wife of the boat captain dressed herself with ceremonial clothes and tied a piece of white reindeer skin at her right side of her head, ~~to the~~ her platted hair and waited there.

As the ~~two~~ two man arrived the house, the paddle is stand in front of the house parrelal to the door leaning fourward with the blade pointing nearly upward. The lance is place by the door uprightly.

The boat captain's wife fill the small wooden bucket, with water and pieces of white skin, a bite for each crew the same one which is

used during the moon worship.

They then goes back to the boat. The captain lead the way, back of him his striker. The last the boat captain's wife with the bucket in her hand.

As they come to the boat the captain and the striker step into the boat, the woman stand in front of the boat on the shore holding the bucket with her right hand.

Then they rock the boat as the waves rock it. They rocked the boat several times then the captain held ~~&~~ up his another paddle and also the woman held her bucket up, the same direction and the captain make the same noise again two times.

Both dropped their hands down again and rock the boat again and hold the paddle with his opposite hand and the woman same way.

After rocking the man held his paddle up again and make noise while the woman held her bucket up also.

Then the woman pour some water at the bow of the boat on the part of the fluke and handed the wooden bucket to the striker who drink little water out of it and eat a piece which it contains and handed it to the next man back of him until it reaches the boat captain, each drink a sip of water and eat each a bite from it and again handed to the woman.

The striker than take his harpoon

and throw it between the woman's feet and the woman goes home again, and the men unloads the boat.

The parts of flukes and the flippers are hauled to the house and ~~lset~~ set in front of the door.

A long set is placed in front of the house, women sit on it and sing songs about the whale killed by the man using his name for the word of the song and the name of the striker also.

~~The whale bone is divided an~~

The whale bones are also hauled up to the house and the boat in front of the rack.

When all the men come to the house, the wife of the boat captain brought out a small platter filled

with sour plant and pieces of blubber which the boat captain sacrifices, also a small fire is built by the flukes into which the man burnt tiny pieces of plant and blubber.

The crews then eat out of the small platter and eat all the contents in it. After eating the crew gets their share from the whale bone. The boat captain's share is almost half of it because he might gave away a pair to every nearest relatives especially to his cousin woman and sisters. Some to the older people.

The parts of the fluke than hauled to the cache which will keep until the whaling is over and only the middle part of the fluke is taken into the house and pulled up to the post that

stands in the middle of the house
All the whaling equipment
is brought to the house. Two
pokes place on the roof at the
front top. One of the poke is filled
with the whale skin and meat
which will keep for the moon
worship which will added one
more dish.

The man and his crew does not
go out hunting for three or four
days, but spent the days in telling
fairy tales in his house and does not
do any thing. If the whale is a calf
the ceremony lasts five days.

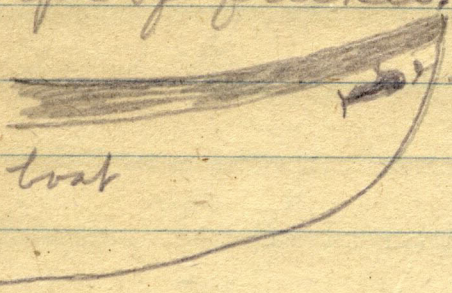
After the ceremony is over, while
they are having a ceremony the
contents of the eyes are removed
from its cover and mix it with
soot and the eye ball is put into

the whaling pouch. Then they had a little sacrifice in the house.

The boat captain cut the very middle part of the fluke skin and hang it in a safe place in the house so nobody would touch it and kept it there.

After the ceremony is over the striker paint an image of a whale on the right side of the bow facing forward and over the bow on both side shape of flukes.

Thus:




+fluke
whale design on the

After this ceremony they can go out whaling again with the rest of the other boats.

Ceremony taken after whaling.

The hunting lasts until some part in June.

During the whaling season when each boat killed a walrus with young, a female, the head is put aside with its skin and also the feet of the baby. Some tribes save the mother's head and the baby's head. These are kept in the cache.

After whaling is over when the man who killed a whale is going to have ceremony sent one man to some place to get a bunch of willow roots, early in the morning before the sun is up.

When the man came with the willow roots, the wife of the boat captain put a lamp in the middle of

the house and light it. The walrus head is placed on the right side of the lamp and a wooden whale is hang down over the lamp.

The other men goes to the cache to get the whale flukes. While they were away the boat captain put his whaling peak and take drum and sing whaling song.

The flukes are hauled up in two sleds to the house and brought into the house and placed by the lamp all around.

People came to join the ceremony the old men and old women.

When all is in the boat captain sacrifices. The piece of sour plant that had saved for this purpose is on hand too.

After sacrificing the meam the

boat captain let the guests eat and filled with flukes. The boat captain appoint one old woman to pass around some pieces to the guests.

After sharing with the guests the rest of the flukes are divided among the boat crews after passing around the houses.

When all is done the boat captain and his wife stand one opposite each other and let the image of whale pass to each other by throwing in the air. It is lashed with rope. They have a dish with meat in it and a pair of boots. Before man used to deal with another man wife and exchange the boots.

The other crew do the same way keeping an each turns until all of the crews done.

The boat captain then stant at the back of the house facing the door and with a drum in his hand, while his wife stands in front of the house and beat his drum in a certain way.

The wife jump up and down and making motion with her arms following as the man beats the drum. In her motion she tell stories the heroism of her people.

This followed one by one of the wives of the crews. Mo motion ing as they ~~are~~ wanted to.

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## Sacrifice.

The ceremony that each of the tribe do at the close of the other whaling worship. The oldest person in a tribe appoint a day for it.

Each tribe has a certain place where their's altar is, it is always away from the village.

The other boat captains who had not killed a whale kept walrus baby's feet for this purpose.

At the day appointed the man invite all his relative to the altar to have sacrifice. All take their things with them to the spot.

On the way some gathered some dry moss for fire. When they all arrive to the place they all sat around the fireplace of the altar

and built a fire. This fire is kept going by putting moss over it.

They all take out the flippers of baby walrus and some of them added some Russian leaf tobacco while the man who had killed a whale a part of fluke.

Each cut a very tiny pieces from the meat and throw each piece into the fire and while throwing they named a person's name who had died before. They are supposed to feed the soul of a person.

After all these they named some spirits that causes sickness supposing that they might not make any trouble if they eat these fine food.

After feeding the spirits all eat some of their meat and saved some of the parts to take home.

They sat there around the fire-place until the fire is out, all stood up and each take a grass and let their sons or daughters stand near the fire place, brushing down their body, back and front. While brushing them down, suppose to brush down the sickness which will come to them sometime.

The ceremony ends when all are brushed down and all went back to the house.

## Sickness.

The people believe that all the sickness are caused by some kind of evil spirits the devils.

Most of them believe that some people knows how to deal with an evil spirit and causes sickness to other people or poisoned other people whom they hate.

Treatment: In treating a sick person the family ask some person who knows the prayer to the evil spirits who causes sickness to change their mind to let the patient well again. These people had to be paid in a certain way and certain amount.

These people ~~bad~~ would have to have things that had not been used of any sort. For instance a

deerskin, a whole rope whose end had not been cut, some sinews and five small pieces of blubbers. These had to be taken to the person in a platter made of wood.

The sorcerors must take care of themselves, because they had helpers of devils who would like to have things.

Some sorcerors would choose a dog always every time when they treated a sick person.

Some had different things for payment, but each of them never to be overpaid or paid full always not short.

They fear if they should over paid, his helper would get

angry and causes him sickness unto death instantly.

Other times the family treated the patient by themselves by letting a dog in place of the sick. When a person is very sick the family would go out and take one of their dog and talk to the evil spirit to take the dog instead of a person, this the dog is brought in. and let the sick person lean over it and a piece of red seal baby hair is sewed on one of the ear of the dog as a sign.

Some time very often the patient died and seldom the patient got over the sickness.

As the patients gets better and able to go out of doors, the first

day when the patient is to go out, they let him or her to take a walking stick to walk with and let him walk around the house once from the right around the back to the left.

Then a fire is lit at one side of the house and the dog is tied with rope around the neck and the lower abdomen.

Then one of the man of the house take a knife or a lance and kill it by sticking the knife at the heart and kill it. The blood which flood out first is thrown into the flame of the fire and the ear with the red hair is cut partly and burn as a burnt offering.

The patient then stood by the

fire and one who had killed the animal brush down the patient on the fire supposing that his sickness is brushed off.

Then the abdomen of the dog is cut open and pull out part of the intestine not from the end but some part of the middle and let the patient walk throu the loop which two men held the intestine in form of a loop. Then followed by the whole family one by one. The dog is throwen away and sometimes if a neighbor wants to obtained it may skin it.

Another thing they used for this purpose a weapon whom they think is the precious thing for

evil spirit. The dog must be the lowest grade not the best one, or some time a treasure is used for a sick person to deal with.

Other times they promise to have some ceremony in treating a sick person or let them stand on whale fluke when they killed one. So sometime very often it is true those people kill a whale, in the spring.

## How the man become a sorceror.

There used to be very many sorcerors on the island. When a sorceror dies, one of his family may become sorceror.

The starting point of one is that while he is out in the wilderness come near him and make him to have a trance several times, people says if a person have five trances he may have more power to do some kind of action, as tricks and have more power to treat a sick person.

At the same time a person may obtain some kind of ceremony. Each person does never tell about what he had seen in his

vision, because if he does the spirit who had shown loving kindness to them might get angry and cause death to him. So for that reason they never tell stories about their vision. A person may begin to tell about their vision when they gets very old person.

Some may obtain good luck in their vision to seeking some games as whale, walrus big seal so on, and other land animals.

## Ceremony of the dead

Death in a family is another sacred thing.

When a person died in a family the older people may bathe the dead body with water and oil. An grass insole is used as a wash rug. The bathing starts from the foot to the crown of the head, and the body is laid on a deerskin with its feet near the sleeping room entrance where the log pillow is and covered with deer skin. Before covering it, the body is clothed with it clothes, the wrong side out.

After having walrus ropes ripped the body is bound with reindeer skins with the hair out and

lashed with the rope. A long piece of wood is lashed over the body, so it can stay straight and stiff.

At the same time the family of the dead person put their clothes on. They put their outer garment with the wrong side out over their ~~under~~ garment.

The gathered all the clothes of the dead person and all the belongings, put them in one of its garment and lashed it with the rope that was left.

The men who are to bear the dead body, each hold at the rope lashed around the dead body and take the body out, the feet first ~~and~~ goes around the house while the weepers

followed along. His belongings and clothes are carried by one of the oldest person of the family or a relative.

The dead persons family who had clothed with the wrong side out tied a piece of grass around their faces with a piece of strong odor plant which rests by the left side of their nose and each wear mittens and have their hoods on.

The funeral goes back far from the house and there they stopped and have their ceremony toring the dead persons beddings and clothes, breaking his eating dishes. Also some of his belongings and the rest is to go with the body to the cemetary which is by the side of the mountain.

The body is dragged on the ground or on the sled by a number of people, five or six on each side. A man follows behind with some of the belongings of the dead person carrying on his back.

On the way to cemetary the poll bearers rests several times and change places. No one should go around the front of the dead but behind

When they come to the side of the mountain they search for a place to laid the body so that it cannot be seen from the houses, most the time behind the big rocks.

When a good place is found the body is laid at the place

with the head toward north and with a knife the lasting are cut, the deerskin, even the clothing, and the body is laid naked on the stony ground.

After the body is laid, his belongings are divided by the bearers, his tools or her sewing things.

Then they go around the dead body once and climb down the mountain in another trail. One of the relative of the dead leads the way down.

First they go to the sea shore and washed themselves, just rolling near the sea on the sea shore and all walk toward the home where the dead had been carried

When the bearer arrived the

mourners house, a fire is built out side of the house, which the bearers let the spoke rise to ~~them~~ themselves by standing over the fire. One of the man of the house gave each a piece of rope that was left over of the lashing they used, also to each bearer a bead stringed with sinew is given.

The bearers tied these beads to their belts and take the piece of rope which is about several inches long to their drying rack and tied this rope to one of the standing post.

Each bearer goes to the sea-shore and take a piece of sea-weed home with him. As they arrived the house each lift the thing they had brought with them

outside of the house to let the air blow on it.

They bathe themselves with water from the crown of head to the sole of the feet. For a rug an insole is used which will be thrown away.

After bathing the person lit a wooden torch or a bunch of lamp moss and put the sea-weed on the flame so the odor may rise up. They held all their clothes over it awhile, let the odor settle on their clothes.

These things they are doing are washing themselves so that they might not scare any kinds of game away, in the water or on the land, because they think the animals are scared

of the things like that.

The family who had loso stays in the house, having two or three persons of among their family do the work.

Those who had clothed with wrong side out would never go out of doors or stick their head out of the deerskin curtain for two or three days and eat separate from the other people of the house using different utensils.

After two or three days the people goes out and first thing they goes to the grave yard of their dead and comes home to their house and instead of entering the house they went to the sea-shore to get some sea-

weed as the bearer had done.

When they come to the house they entered and bathe themselves and do the same was as the bearers had done.

Each put their clothes right side out and can stay out of doors, but when they are to pass water they enter in and does pass the water.

Same time they cut their hair and throw away all the cooking and eating utensils. By this time they can eat with the rest of the people in the house.

During this time they are not allowed to go to the shore nor handle any fresh meat with their hands nor to be taken

into their house, for the reason is the game will get less.

These people do not take off their hood for ten days and after ten days they can work and can go anywhere.

If a dead person is a mother the ceremony is long which lasts twenty days; ten in the house and ten out of doors without going off from the house.

But if it is an infant the ceremony is short, sometime as though some one had not died in the house.

Some tribes are very strict about it while the other tribe would not.

The common people's body is laid by the side of the mountain, about half way from the summit and the bottom.

The heros always taken up to the top of the mountain farther back from the edge.

The good whaler always is laid on the top of the mountain and also women whom the people favored is laid at the top of the mountain.

Before the white people come used to be killed when they have so much suffering. Hang themselves or fell on a knife or let others stick a sharp knife. Not very long ago after people have guns the person shot himself or let others shoot them from behind them

but always covered their heads with something.

Even women who suffered do like that. This is showing their boldness to others.

Ceremony of a murderer.

People used to murdered other people, but not often.

The punishment is when a person murders, his hair should be cut upward beginning from around the rim without wetting it but dry, also his eyebrows.

He is allowed to sit up always never to ~~lie~~ lie down, holding a very sharp stick in front of him when he leans the sharp point me stick to his forehead and stays wide awake most of the time

so he may suffer for a while.

He does not go out of doors for twenty days. After twenty days he can go out and does not get away from the house another twenty days. He have to hail a group of bones tied to a long rope so he can drag it around as he walks.

Relegion about some animals.

The people were used to be very strict about sea animals. When a boy kills a first seal the parents would call any old person they like to deal with the youth.

The seal is placed by the side of the boy outside of the house and the old person wrestled with the boy and knock him down on the seal once and ~~change~~ moved to other side and knock him down again the second time. After knocking the boy down twice the seal is taken to the old person's house and the old person prayed to the spirit of the creator of seal to bring the

boy a good luck all his hunting seasons. R

People always pour some water into the seal's mouth but some don't; some do this until the young man marries and has children, then begin to give water to the seal.

The head bone or the skull is always thrown back into the sea, so that it might bring a good luck to the hunter.

The took more care of big seal skull because they are hard to get, only the industrious person gets them often and is compared with a whale.

But the people doesn't care much about the walrus head only the tusk cannot be taken off

before the next new moon.

To a girl the same way, when she sew any bird in the first place, the old person wrestles with her so that she may becme a good sewer when she grow to be a woman.

# Polar Bear

Polar bear is like a whale it's very scarce. One may killed once a while or one may seen after several years.

The ceremony is like that of killing a whale, only the image of it is not drawn, but the whale flukes only for a sign that a person had killed one.

Where a polar bear is seen by a person, it is his even though he do not shot it.

After skinning it the head with the skin is owned by the person who saw it first, the mouth should be wide open a stick is placed between the jaws so it might stay open

The skin is always cut in pieces and divided among the people who are present.

If the bear is seen by one of the captain's boat crew the head is in the captains house.

The same noise is made by the man in coming home the harpoon is used as a paddle if the bear is killed on the ice.

When the skull is brought in the house, it is laid at the back of the sleeping quarter. If the bear is a male, a tobacco pouch is placed around the head a string of bead around the female skull.

During the day the man invite his neighbors to have a visit.

They tell stories all day long and at night the head is placed on top of the sleeping room after the man sing his whaling songs in the night.

As soon as the day break the head is brought in again into the house in the inner room. Whenever the man is to smoke he puts in little pieces of tobacco into the mouth or little pieces of meat when he is to eat.

If the bear is a female the wife does do the ~~[illegible]~~ dealing with it.

The ceremony lasts only two days always.

After the ceremony the skull is cleaned thoroughly and kept outside back of the house for

number of years until it gets very white, facing toward north. After several years the skull is taken to the alter and leave it there until it turns to mud.

The dealing to a polar bear is like a person dealing with a stranger from other lands because they believe that they are human beings.

# Trapping

Some people are good trappers with the the olden time of traps in the olden times. Few people do the trapping, unless a person has an idol of frog.

They kept some thing for starting a little sacrifice thing to the creator of foxes.

If they succeed they think they would be in a good health for a while, but if they do not succeed they think surely some one will die in their family and it is so happened as the man thinkeith

After trapping is over the man have short ceremony over the heads of the carcass

After having a ceremony the skulls are taken to a certain place away from the villages and leave them there.

The equipment used in trapping are snares, a certain kind of traps and a net like salmon net, which men set them at a certain place and keep watch over night, until several are caught.

During the day light, the men goes out and set a net and runners, some with dog team goes off to drive the fox into the net. This way several caught in a net if a person is lucky. Often times they do it in vain.

The owner of the net always pay the fellow men also the runners

with a reasonable payment.

Almost every game has a ceremony in starting to hunt.

People used to hunt seals with harpoons. When they killed seals, the household know by the signal he has agreed with them before.

# Animals that are allowed not to be killed.

The people believe that if a seal is killed without a tail it means that the killer will die sooner.

If a walrus with three or four tusks is killed, means the whole family will pass away.

When a whale is killed and if it sinks, means some one will die in a family the same way for polar bear. Because these two animals always floats.

Some birds are also dangerous to be killed. A small bird that looks very much like murre, means that if a person kills one it means the whole family will die. So when

a person catch one in a net it is allowed for him to let it fly away thru between his legs.

A hawk is not allowed to be killed, the reason is that the killer will die.

A white goose is also not allowed to be killed, means bring him bad luck.

Some other kinds of birds that we do not know the names are not allowed to be killed because of some reasons.

# Tools.

Tools are very common, adze made of flint and the belt of bone or ivory.

The ripping is done with a scratcher of slate. Takes a long time to rip it in strips.

Other tools are indefinite to tell about we cannot imagine of them.

Tools were very scarce, so people help turns in using them, lending to one another when needed.

Yes the people with these poor tools can carve ivory better than present people do.

The women also were used to be very good tailors.

# What the children believe about the mountain.

When the child is very you, it believe that mountains are very narrow piece of land or strip of land which the man in traveling, travel with the mountain between their legs.

Even a bigger boy who never climb the mountain would think the same way.

Stories & Legends