MS 276
Paul Silook Personal Journals
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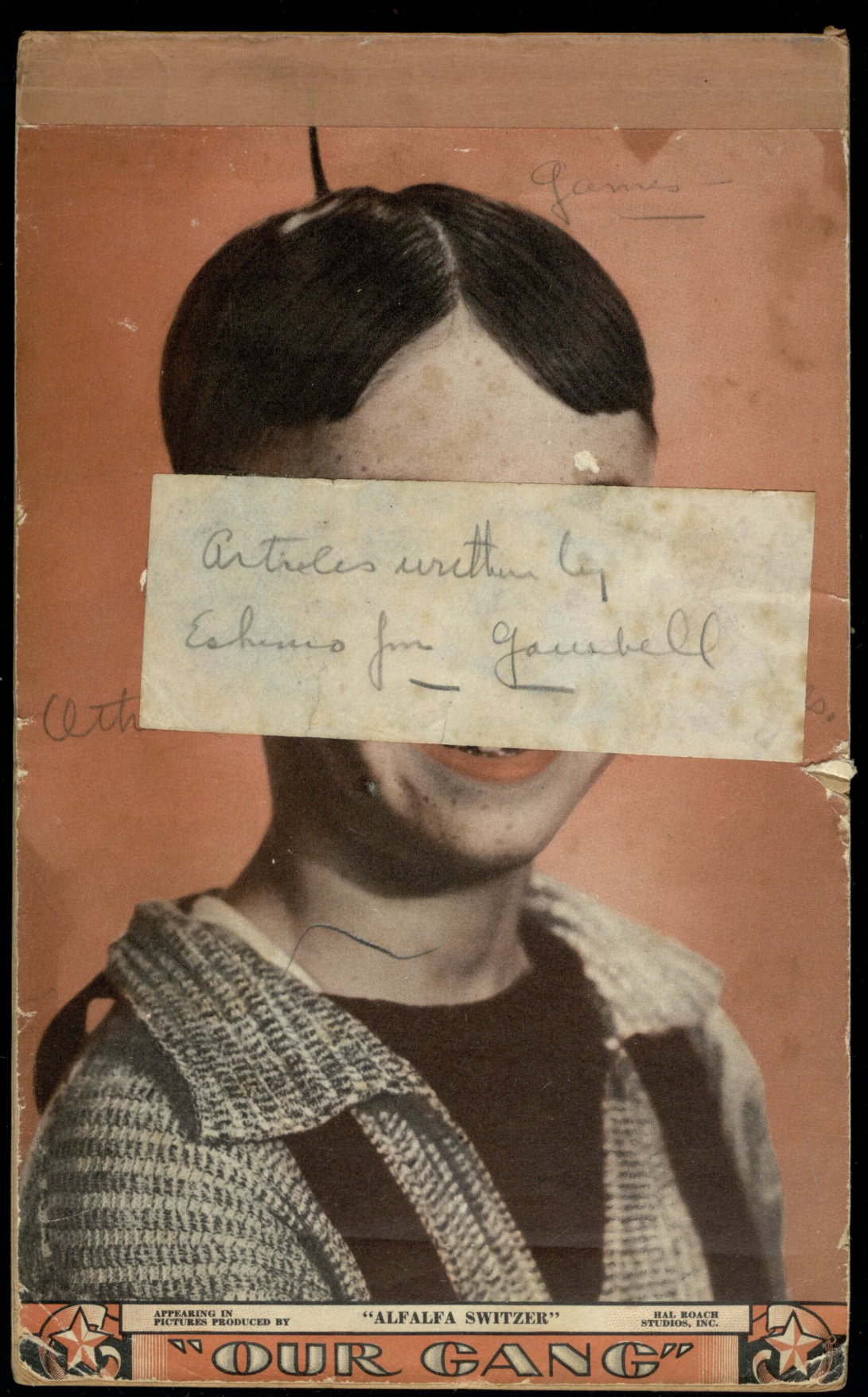
James
Articles written by
Eskimo from Gaumbell
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Hunting

The ancient people hunting is common one. They use harpon ice pick, walrus rope and small knapsack.

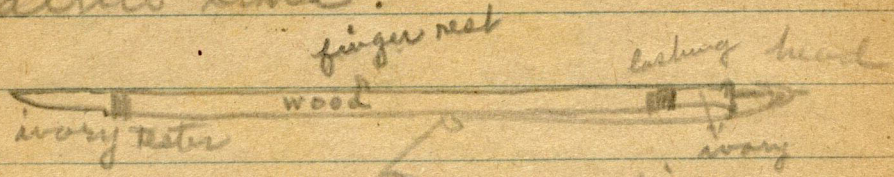
The knapsack is carried on the back with the ice pick.

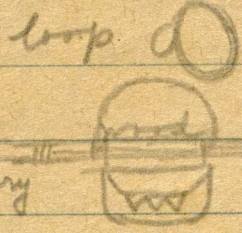
The contents of the knapsack are skin ropes, harpoon heads and some small pieces of baleen.

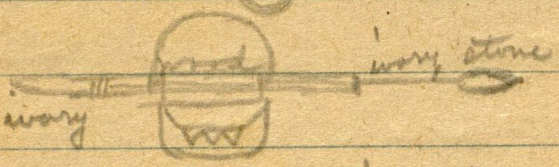
The ice pick has a sharp point, whose shape is like a lance-point which is used in killing walrus.

The hunter has his walrus rope around his neck in coil like hoop. The knapsack with the ice pick is carried on the back.

When a person sees a walrus or herd of walrus, the head is attached to the harpoon which is at the end of the walrus line.







Knapsack with ice pick ready to carry on the back.

The coil which is like loop has few strings of baleen tied around which keep in order.

The walrus of course has its holes to breathe. They breathe through these holes only by

sticking out their nose. So the hunter come softly near them and harpoon it in the nostrile which is strong and will hole.

As soon as the walrus goes down the hunter ran back away from the breathing hole throw down the knapsack and take the ice pick, which he shove the sharp end, the way part and stick it through the ice and step on the loop, to keep it from coming up. In this way the man hold the live walrus. When it come up to breathe, the man made hole through the ice and and tied the end to the ice.

When the second time if the walrus comes up to breathe the hunter pierces it with the spear shape point and kill it.

In spring when the men hunt for walrus in boats, the same equippment is used, only having no ice pick, but has a seal skin float attached to the loop end of the rope, but the killing of it is the same

The sealing equippment is the same only without ice pick.

In summer men uses clubs to kill seal with, while they are sunning themselves on rocks.

Nets are used for seal hunting beside the harpoon. These

nets are set at the places where more seals ~~are po~~ passed

Polar bears are very scarce but several were killed with lances, after pursuing them.

First the men make them before they had killed it. When they chasing a bear, the belief is that they are testing the swiftness as though they are having running match with a stranger.

So men when they are still young having their exercise out doors in a lonely place at the open air.

Trapping fox is done by two or three ways. First people made a trap which is hard to

explain unless one is made.

The second is like small cache. It has entrance way which is made from whale vertebrae. The middle part is taken away, so it has a hole clear through, then a draw baleen loop is fitted around the hole. In the inner part which has covered, there a person lay baits. In some way the fox is caught around the neck while trying to get some meat in the cache like trap.

There are several such places like it which some

person has made. No other person is allowed to come near them.

The third stage of fox hunting is by net. A long net which is like fish net is used.

Two person set this net in a shape of almost half circle. Near the net is a bait set and at both end of the net, two men one at each end make a cave like in the snow and stayed there over-night keeping watch.

Some time it is said two or three caught in a traps in one night. This is set when it is clear and moon light so the watcher can see clearly.

When this net is used at day time, it is set straight or curved. The width of the net is as high so the fox cannot jump over it.

Also two people stay around near the net and two parties of men, runners or by dog team goes from each side of the net and make a large cirle and met each other away in some distant from the net.

When these two parties meet each other, they all turn back and ran, shouting as they go toward the net.

In this way when the

foxes are frightened ran to the net and caught.

Whale hunting.

Whale hunting is the most important one and has more equippment than any other hunting equippent.

In hunting a long harpoon is used not like walrus harpoon. It has a large harpoon head with slate blade. The blade stays in the whale when the wory part comes off.

Three seal skin pokes is used. Between these floats are three long skin ropes, two of which are longer than the one where the harpoon

head is attached.

While the whale have its breath the men paddle in a boat and when they come near enough, the man at the bow strikes it and the other men who are in the center would throw off the poles and line which attached to each other, and so the whale drag them under the water and on the surface of the water. In this way the whale goes more slowly and it can be killed easily. In killing them, a long lance is used. The length of the lance is so the point can reach the heart.

It said in windy day, and if the wind is from the direction which they should go against it, they harpoon the whale one both sade of the nostrils with common walrus harpoon and drive the whale to the shore like driving reindeer having reins to guide it and controlling them. on these reins on both side, a piece of blown up intestines which is little more than a foot long and is called the water bottles which every boat crews took in the boat. In driving the whale homeward these intestine is used to turn the animal to the right way as wanted by hitting water by waving the line.

When this is done all the boats ought hold the stronger line so the whale can drag them to shore and kill it when they come near enough to the shore.

The preparing of the food.

The old times and modern people prepared the food in the same way.

The meat and skin of walrus are always boiled in large pieces. Walrus skin in strips about a foot long and an inch and a half wide, the lean meat in large lumps.

The seal meat is also boiled not the skin which is used for clothing, for boots and trousers or made white leathers out of it. The blubber is used for fuel.

The whale skin and meat are not boiled but can be eaten raw.

Nearly all the animals can be eaten raw, only few are not eatable. Most birds are used for food.

No plates, nor forks, neither knives and aprons are necessary to use. The eating is by fingers.

A long wooden narrow platter is used in serving food, which the people sat around it while one woman at one end cutting the meat with a mincing knife. These pieces are smaller than mouth full.

When the woman cut a pile of it she throw or pile these pieces in the center of the wooden platters and the

eat with their fingers until they are all filled.

In keeping some of these food for the winter is, especially walrus skin and its meat. The skin of a walrus is about 6 x 10 ft when spread open. This is cut up into eight pieces and these piece are made into large round ball shape and stored in the cache for the winter. The hair part peel off during the summer and in winter when it freezes it can be eat raw.

The meat of walrus and big seal is hang to dry in the summer and are boiled when they are to eat. Some of its meat is put in poches of seal

skin and it stored in the cache for the winter. The storing of whale skin is the same.

Even the blubber of walrus and whale are used, not raw but boiled, boil all the oil out and the blubber cooked and can be eaten like meat, but it's little tough

The main diet.

The main diet of the people is walrus skin, which is used for food by the people of ancient days, until now. perhaps it may be the main diet by the next generation. It can be eaten when it is frozen raw and boiled even when it gets old, it can be eaten.

The reason is because it is, it was hunted by the people and the most animal hunted for at the time when there was few seals and when the seals were scarce. Only the best hunter can get seals.

Plants

There is no growing plants that the people planted to eat, but some natural plants are used for eating.

One kind of plant is a greenish color with petals on the stem and has reddish thing at the top.

This plant is fermented in water and has heavy weight on it keeping it from withering

This plant is stored in pokes and packed in so the air cannot get into it. It gets very sour.

In winter when it freezes, it is cut up in rounds and covered the pieces in the snow.

In preparing it is ground in very fine powder like and the oil is mixed until its almost like dough. This is done by kneading. Other times it is ground into course piece also oil is mixed with it. By this time it is sweeted with molasses or sugar, granulated.

It is a delicious dish when lard or deer fat is added to it.

So every summer each family women gather as much as they can store for the winter.

Very often these plants are stored by itself, but other time something else is added. Leaves like tea leaves are added, some-

time fourth of it is filled with these leaves.

Also the roots of this plant is eaten, with blubber and birds' boiled liver.

The other kind of plant is used for food is a long leaves which has its natural sourness. It is better when fresh.

Lots of these leaves are boiled until it gets very soft and stored away in a poke too. It took sacks to fill a poke, because it is boiled it gets very small, shrinks good deal.

In winter, this is mixed with oil and with broth of meat

and little sugar so it has a sweet taste. Cefter ward let it freeze and serve it.

The other kind is willow roots. The outer part like membrane is eaten with blubber and meat. These roots are cut in short pieces and kept in damp place for the winter.

These plants are gathered during the summer to save more meat, because some time the fresh meat is very scarce.

The other kind of plant is a stem with leaves. It has its natural sour. Only the plants are gathered and not stored for the winter.

In fall, when the mice gathered its roots and filled their store houses, then the people robbed them. Also roots of grass are stored by the mice, which is round and is black.

There both plants are eaten with only blubber and not with meat.

The other kind plant is leaf like something like that and is green. It can be eaten with blubber only.

Some time it is soaked in oil, let it stay in oil for good many days until they are well sodped in oil and can be eaten by itself.

There are some more few kind of other plants that are not known the names of.

In summer these are the diets the people has, The main diet of the people in summer are auklets and sculpins.

All kinds of birds are boiled and only the auklets are soaked in oil until they gets smell and can be eaten raw.

Only vegetables are very small potatoes, which is found in mice's store rooms in fall after they had gathered.

Berries are gathered in early part of fall. Small blackberries, larger blackberries and gorse berries. These berries are not

stored, but can be eaten by itself. The black berries are mixed in with fish eggs and with oil. The goose berries are boiled and mixed with and served. It is a fine dish like fermented plant.

The names of the grasses are not known, nor recorded.

The only grass is green in summer and white in fall when it withers.

The other kind of grass in the tundra, watery part of the land.

Some of the other grass is like tube which is stiff and is use for sleeping room covering.

Houses.

The ancient people first used underground houses dugged in the ground and covered with whale bone and sod over it. In spring they moved to skin houses which is Siberian type of house.

In summer they moved into another kind skin house which is call the summer house.

After years passed they build wooden frame house, walls of driftwood and skin covering and has an inner room of reindeer skin with the hair out.

This small room is covered with grass, the top and its side, leaving the front part

which is entrance.

This Siberian type of has contain six walrus skin covering with wooden wall.

Later the people made houses that the three skins can cover it and canvas in front. This house was invented to use less walrus skin. At the same time a smaller house is made which has only two walrus skin covering. The inner room is always the same.

But when deerskins are getting scarce, the back of this room is made of lumber, but has grass between the lumber and the wooden wall of the main house.

The modern houses are all made of lumber which the Eskimos bought from the white people.

The inner room is made of lumber almost all around only the entrance way of deer-skin.

Grass or sod is used for packing between the walls. The heating is always heated by clay oil lamps, three in number. Two lamps on each end of the room and one in the back of the room.

Not many years ago the inner room has made a window for it. This was taught by the school teacher.

The people.

The people of the Eskimo race is come from different places.

Some of them come from Indian Point, some from Plover Bay. Some of the people are from Kukuliak & Kayaleghik and Pongok. The South West Cape people are from Plover Bay.

These they can tell by their language and by their ceremonial songs and prayers.

The people who came from Siberia are supposed to be that once the Siberian people robbed woman from the island and married them

and so the ancestors come back to the island and prosper.

Only few people are supposed to be the real people of Gambell whose ancestor live always at Gambell.

Medicine man.

There are medicine man whom we call the sorcerors who play tricks and treat a sick person.

Not only the medicine man treated a sick persone, but there's another medicine man that treats sick peson with prayers which they prayed to the spirit.

The people do believe that the medicine man helps the sick person.

The sorceror treated the sick person by singing over them. As they sing over them, they get unconcious. It is said that is their helper the devil. When they are unconcious they inhale the place where the disease is

and after inhale it the sorceror exhale it on the drum. Sometimes it is a form of worm or some kind of insect and very often it is an unusual kind of creature. After showing it to the people the sorceror chew it up and swallow it.

Very often the sorceror, try to bring the patient's spirit by sending his helper for it. When they think the spirit is brought in the sorceror put the spirit in the patience's parki or socks and let the people watch it while it moving around.

Very often the invalid recover and seldom the invalid dies.

The person who treat with prayer

prays over it several times.

But each of them have to be paid for their treatment so much they inquired for.

The sorceror never gets too much neither too little. They have to have things that had not been used part of it; as rope whose end has been cut is not necessary, so of other things too. Beside these the sorceror asked for five small pieces of blubber or meat as big as pencil point in a scraper which is thrown to the air which is supposed to be eaten by the helper. So is for the prayer person too the same way as the sorceror.

Some sorceror never gets anything else but a dog, ~~small~~ short rope that has been used, a piece of sinew, one leaf tobacco and perhaps some skin.

The reason these medicine men never get too much or too little is because they should die. So it is so some of them died in accidently when they are dealt like it.

Some person treat a patiente by manipulating at the place where the pain is.

All these medicine men believes if they treat a patient exactly what they should do, would have suffered for a while then recover.

After they had treated a sick person they do not do any work, in fear of making the sick one get worse. Perhaps it is true, sometime it does.

Some time the family of the sick person treated their invalid by themselves, by redeeming them with some things which is very precious for them. For male, weapons are necessary for this purpose and a dog. A dog that is not good, the dog that looks very ugly to them. If the patient is a female, they used woman's thing.

The age of the village.

The age of the village is not recorded. But it is said that the village had been from since when Kayaleghak people and the people of Poongok became fres.

It is said the South East Cape people moved to Gambek and built their houses at the foot of the hill, so also the people of Poongok moved and established near them, which is call the Iroogayagmeet. The other people is call Miyowoghmeet.

But after their establishment they were enemies. It said as the sun rises the Miyowaghmeet begin to fight. They do this

so the people of Iwogogagmeet may not see them with their eyes toward the rising of the sun.

At the sun set the other side fought so also they might not see them while they were at the same direction where the sun sets.

But before them there was a village that lies up on the side of the hill, which was excavated by the science of the U.S. These underground houses are build of drift wood and has stone floors.

Creation and flood.

There is no story of the creation of the earth, nor of the flood.

Most of the stories are came from Siberian people and the Mainlanders, the Alaskan Eskimos.

Only the creation of the island has record for it which is squeezed from the depth of the sea, and placed it, where it is located now.

The old time wedding.

The wedding of the olden time was that whenever a boy is grown up to be a manhood then the parents would try to get him a girl.

But first they let them have all kind of open air exercises so he may be a athlete.

Then the parents asks for him a girl that the father and mother chose for the boy.

The both parents made an agreement between themselves.

So when the right time comes the father of the boy collects things from his

kindred. The things amounted to 100 or $150 trade goods.

When the trade goods are taken to the parents of the girl, it is divided among his kindred.

So after that the boy begin to work for the girl, at the girl's parents and among his nearest relatives.

Whenever the young man kills seals or any other animals he takes them to his father-in-law, but sleeps in his own house.

After working many month the young man then sleeps in the girl's house. They do not sleep together for

sleeps
a long time, but separate.

The young man does not try to be with the girl for a long while.

After long while perhaps two or three months afterward, the young man than is to be with the girl, even having struggle during the nights.

Some weeks afterward the father of the girl urges her to be with the young man. So she obeys what the father had commanded her. He says they are married.

The young man stays in his father-in-law for get longer after their marriage.

When the parents of the boy knows that they had married.

then the fathers made an agreement between themselves that at a certain day the father of the boy would come for the girl.

So from that on the father of the girl collected things which would be taken with the girl.

At a certain time, the father of the boy either himself or send some one else to the father of the girl to bring her to their own house.

The father of the girl and some of his relatives would go with the girl, carrying the things that goes with the girl.

It seems that the father of

the girl paid back almost same amount as he had obtain in the former days.

From this on the belonging to the boy does not go to his father-in-law any more.

After that these couple are married. If they are going to join in with a dancing ceremony they had some kind of short ceremony so they can join freely in any idol worship.

The father of the boy had saved many skin ropes for this purpose so also the father of the girl.

When they are to dance, strings of sinew tied around the forehead, shoulder joint, waist, wrist, knee joint and ankle with strips of

deer fat and Russian leaf tobacco. Each of them stand on a skin either big seal or reinder skin.

When they start to dance the old people came around them, so at a certain time the old people grabbed these hangings and pull them apart each person try to get most pieces.

After their dances the fathers tied the end of the skin rope around their waists and has many strips of skin rope on other hand, and when they go out, there the waiters of many boys and girls outside waiting. The fathers then

throw the ends of the ropes toward the people, each people try to get longest piece of rope by tangling. It is lots of fun to try to get long rope.

So the ceremony of the marriage is ended and after that the couple can have calls from any people who bringing some kind of worship and can trade wife with a person whom he had exchange some present with.

Divorce.

There is no way of having divorce, unless the man married second wife by himself, the first wife would leave him. Often when a woman has no child she urge her husband to marry a second wife so they may have children. So she would held her peace for that because she herself make her husband to do that.

But often the couples divorce by their parents before they ever get married.

The people had not ever practice it. When the couple married, then they get married and cannot be parted again. especially after they get married.

Religion.

In the beginning the people's belifs ~~a~~ followed their ancestor religion. Each tribe had little different gods to worship at, but it said there is only one God which is called Apa by them.

Years ago ~~In 1893 to 94~~ missionary came and preach the gospel story to the people, but the people did not change their religion.

Later ~~in 1900~~ on another missionary came who preach the same thing, as the first missionary had taught.

Few people followed the preaching of the missionary, some took this new religion, because they thought, by having new

way of living they would
live in good health.

These people had two religion
one way serving the Eskimo god
and the way is white people's
religion. Some followed just
to please the missionary.

So the new religion did
not last long, when this
missionary goes off, the people
goes back to their old religion.
But then a new type of missionary came
~~In 1933~~ while there is no
missionary, some persons had
vision which is exactly like
perhaps several young men
have these vision, so these
families has an idea that they
should take the bible way of
teaching. So Sunday school

services were open by the native by themselves.

A year later a missionary came to preach which encouraged these people who try to live the way of Christianity.

But before the missionary came the native translation from the bible changed several peoples' idea, so they join in

Before that from since the second missionary left, only one person continued the way of Christianity until now.

The Eskimos Prayer has prayers of their own which were taught by their great-great grandfathers who taught to their children and to the children's children

up to now.

Each tribe has different prayers of their own, unless they learn from other tribes.

All of these prayers' endings are by spitting out sputum. There are prayers for diseases, games, to calm the wind, to stop the wind, and to calm a troubled mind. Also prayers to the evil spirits to kill a person whom they do not like.

The use these prayers by whispers so no-body hears them for they believe, it would make it useless if heard by other people but the believe is the foreign prayers are stronger than their own.

Language

The Eskimo of Sevoukuk has no written language ~~[illegible]~~ perhaps some other has written language.

It is like have schooling when the young people learned new word once a while. It is learn by memory.

As we have learned English language, a short sentence in English may be only one long word in Eskimo. Also most of the Eskimo sentence is not complete in English, for instance. Words used in Eskimo is

1. 2.

A man went hunting for a seal.

In Eskimo only two words are used in this sentence. So ~~we~~

have much less words than white people.

The Siberian has several words more than we have but some of the foreign people talked the same language only some words are shorter and some pronunciation is just little different.

Winters

Childrens Games.

In early part the children has a golf like thing, made of wood about little more than a foot long.

This game is done when men kill a seal on the ice which has no way to go into the water. Seals often trapped on the ice when the big ice come to the shore.

The game is trapping fox.

The boys made small caves by the side of a snow bank about five or six inches in diameter and the top is about less than and inch thick and has a small hole at the top so a small stone can roll

in. This is a house.

The trap is made exactly the same but have no opening at the top, but scrape the top very thin so that a stone may break the place and fell into the closed front cave.

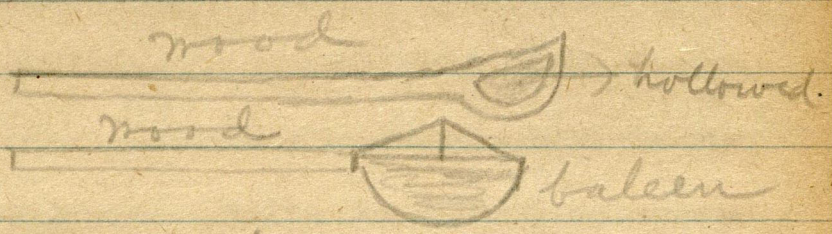
The boy who is going to be a fox gathers good number of small stones.

The trapper has several according the number of people in his family.

The fox is moved by hitting with the half spoon like golf. Often when he hits it it goes through the thin place and fell. The trapper did

the same way. This game is played until the children tired out.

Illustration of a golf.



Two kinds of golf.

The other game followed the golf game is when walrus is killed also when the men haul in walrus skin on the ground.

The boys gathered some stones as big as two fists put together and the number of them are about eight on each side.

Bones of walrus, especially walrus skulls are set upright about 40 feet or more apart and by these larger bones smaller bones are staind four or five inches away from the larger one.

Then three or four boys take two stones each and stand on one side by these standing bones and the first boy who is supposed to be the captain throw one of his stone at the bones which are opposite of them. If he missed, the second boy throw one of his stone. If one of the bone knocked down then they all go to the middle between these bones and each throw at them. If the

larger bone had been knocked down, each boy try to hit it again, if one of the boy hits it the others throw their stones at the smaller one. If this is knocked down, the same group goes to this side and throw their stones at the bones where they had throw their stones from.

These knocked bones are ~~stood~~ picked by the other party who are the other group of boys.

If every one of them throw their stones off and if the last two hits it, they all go to the other side and throw to the opposite way.

If these boys did not knocked neither of the bones then the other group take their turn and throw their stones the same manner. If one side knocked one of the bones with the first four or five stones and missed with the rest of the stones, then the other party take their turn. Each throw both of their stones.

This game is played in outdoor all day. Not only the boys play this game but by the grown ups to which keep them warm in cold weathers.

Some time each party try to get as many stones as

they can.

In doing this, each party first throw each of their stone off, then all of them at once throw the last stone.

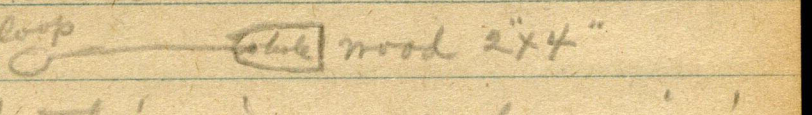
If one of them knocked down one of the bone they all ran too the other side where they had throw their stone and all struggle to get most number of stones.

The boys and the young men never tired of this game. It is played all winter when the ground is covered with snow. The little boys always play by the house.

Another game is played by the bigger boys when the day first begin longer, about December 22.

As the older men keeping up calendar by watching the sun by its rising.

So when the time comes boys make a wooden thing with a string attached to it:



This thing is used by swinging around while the other hand holding a stone, flat one so it can go far. After swinging it several times the stone is thrown up and hit with the wooden thing, it goes about several hundred ft

from the place where it has started. When the stone fell to the ground the boys ran at it.

This game also is played by two parties. Each party has has goal.

Each of party tried to win, and start from the middle of their goals. Each party's goals are opposite to each other.

There are four or five on either side of the party but one shooter.

Each member try to get the stone first so as to win the game. If one party gets beyond his goal he wins.

Tag.

The game playing tag is a common one and is played at any time.

The beginning of it is the one who mention the game would be the first one to ran after the others, then when he touches one, then this one ran after the others and try to touch one of them, not the one who had touch him.

This game is played by young men and boys, or young women and girls.

When there are boys and girls are playing, the boys try touch one of the boys, and the girls ran after the boys.

In this game, the one that has been touched call with funny names, somewhat like joking them. It is very funny, makes people laugh at that time.

Norm game.

This game is something like the game tag, but has two places opposite to each other. It has marks on both side with a line.

All start on one side, and run to the other side. In running to the other side, the last one is the player.

He walk back and forth between these lines, while the

others who stood beyond the line try to go to the other side and so while he turn his back one or two of them ran back of him accross and so the player ran after them and try to touch him. If he touches him, then the one whom he touches is the player. So on they played this game for a long while until they all tired out.

This game also played at any time, winter or summer.

Spring games.

Of course nearly every game has a time to played. Some of them has no reason to play but some has reason for.

When a big seal with young is killed, a game is played by the boys. For instance there are six boys.

First a small piece of stick of wood or piece of bone is set up, so it cannot fall down. Then the boys sat down about thirty feet away from it. All of them then throw at it trying hit it.

If one boy hits and knocked it down then he call one of

the boys he likes to go and set it up again. The boy whom he call is his enemy.

Every time if the stick is knocked off the same boy whom he had call go and set it up. Some time when one boy goes to set the thing up, they quarrel about it.

Some boys is skillful in this game.

If one big seal with young had been killed, the players play facing toward east then if the second is killed they can play this game either facing east or west. When three or four are killed, they

facing at any direction.

The reason why they faced toward east at the first time, because the belief is, they would scare the animals away.

Also they never play this game before a big seal with young which is born is killed.

Sling shot.

Sling shot of course is one kind of weapons used for birds.

This is used only when a walrus with calf is killed, and it is the same manner as above; boys can have sling

shot toward east when one walrus and calf is killed. and so on.

At the same time when this animal is killed boys uses his mittens for a toy boat which they played in a place where the snow had been melted.

The boys and girls play a ball game with a mitten for a ball, shaped it round.

In playing this game the boys and girls play together, the girls throw the ball to each other while the boys try to catches it and if they catches it then the girls have their turn in trying

to catches the ball.

High flyer.

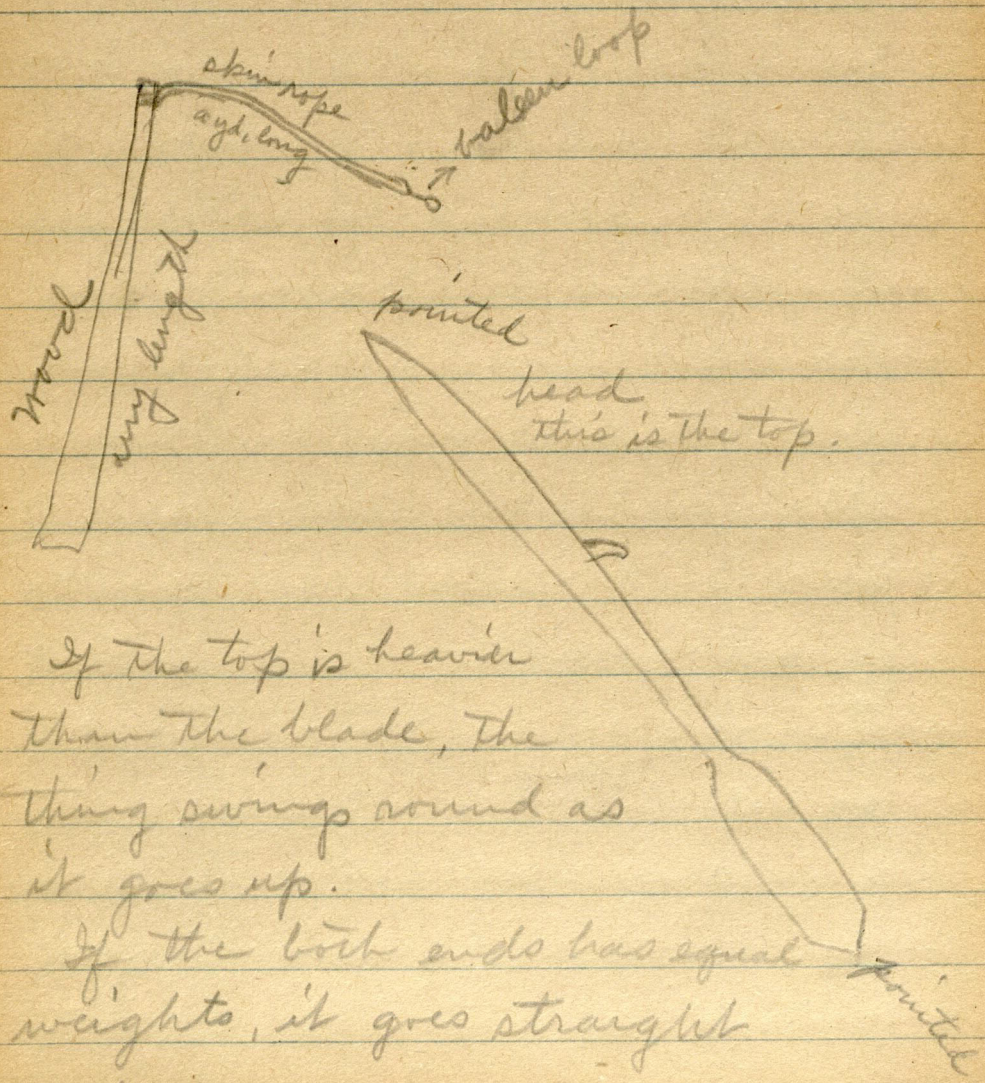
When a whale is killed the boys make a oar like object which is almost two ft. in length, with a small thumb like thing on its side which is in the middle. Beside it a small whip like thing is made with a loop at the end of the skin rope which attaches at the end of a wooden handle.

In playing each boy try to send his oar high up in the air. Some oars can go up so high and could not be seen, so the boy paints it with soot.

This game is played

for many days.

Illustration.



If the top is heavier than the blade, the thing swings round as it goes up.

If the both ends has equal weights, it goes straight up.

Also when a whale is killed a ball game is played in the same manner as they played when a walrus with calf is killed but a real ball is used which is made of sealskin. Now they use cloth for a ball.

The boys have another game which played at the same season as follows. Two rounded piece of walrus hide are made with strings like bolas. Each boys keep turns. One boy throw his up while the others tries to entangled them with there's. This also as an interesting game keep the boys having an exercise.

Indoor games.

Girls often play indoors with toys or play as though they are ~~real~~ having a real living by imitating

There are few more other games of the girl which is very hard to explain.

Some of the games not many few of them are like the games as we learned from the white people.

Some of the boys outdoor games are also very hard to explain.

Anyhow boys has a place at the drying rack, a strong skin rope is tied from a post to the other

post, on which the boys swing around. Some can do many different ways.

Its hard for the beginners but have practiced for a long while.

Oiling the bodies.

No story of oiling body is not recorded.

Only the tattooing on faces are recorded by the people, even on mens' faces not like the tattoo of woman, but decoration was like the decoration of their harpoon heads.

The tattoo on woman is not for some reason but makes the woman look nicer and different from of man's.

Each tribe has its own ancestor designs. Some has tattoos that goes above the shoulder and on the chest. These are done by pricking with sharp needles and painted with soot mixed with the water & oil so it can not rub off.

Funeral.

The funeral is the ceremony when the people ~~keep~~ think to be an important thing to have.

When a person dies in a family may be the son or daughter the parents and brothers or sister would put on their parkas, the outer parka with the wrong side out and also the outer trousers worn with wrong side out. Each person put around their body a dog harness and tied a strong odour plant by their nostril with grass goes around their head.

The dead person also clothed with wrong side out. Only one garments are put on the dead.

Then the dead body is wrapped in deer skins with the wrong side out and lashed with skin rope with strips for every man to hold on when carrying the dead body.

The belongings of the body is put into one of the dead person's clothing. All his beddings are go with the body. Before the dead body is wrapped it bathed with burnt oil and water with grass insole for washing.

The bearers took hold on each piece of rope which is fastened on both side of the body and take the body out, feet first and last the head part.

The family goes behind, the

pall-bearers first. They first go around the house and some older men carried his, the dead person's belongings. Some to the grave yard and some at the place near the village at the place where these are break and torn to pieces.

The body is laid with the covering about quarter of a mile away from the village. There some of the belongings are broken in pieces the eating utencils, beddings and clothing, some of his important things are go with the body to the grave yard. The body is laid at the side of the mountain.

The pall-bearers pull the dead body either on sled or

by itself.

When they find a good place to lay the body, they laid is that cannot be seen from the village behind a big rock. The wrappings are first cut open, then the clothes and laid the body naked on the ground.

After cutting the clothes off, his belongings are divided among the pall-bearers for an inheritance.

The relative lead them, they go around the dead body once and then left the dead body. When they go away from the dead body, the leader prayer a certain prayer, he set stones before him which he steps over and the others followed as he does. He do this five times on

the way home. They first go to the shore and pretend to wash themselves.

Then all goes to the house where the dead person has brought out. At

At their arrival the people of the house bring out a small fire, number of beads stringed with sinew, one bead for each bearer.

Each of the bearers stand over the fire and let the smoke rise to them.

After doing this each obtain a bead and a piece of rope which had left from the lashing.

The bearers then goes to their houses, first to the sea-shore to get some sea weed, then to

their boat racks, shove the piece of rope and shake them-selves first they hang ~~the~~ each post and shake.

They go in their house and bath themselves with water using their grass insole for a rag. They light a small flame of fire and put the sea-weed in the fire and burn it. While the odour of the sea-weed the person held his clothing over letting the smoke rise on them.

After bathing the rag and other things thrown away.

The family who had lost one of their family, stay indoor for several days, eating seperate from other people.

They sleep with their clothes on and whenever they are to have fresh air they put their hood on.

After three or four days early in the morning they all go to the grave of their dead and came home again, instead of entering into the house they all go to the beach and wash themselves. They take sea-weed home, especially kelps.

When they come home, they bathe themselves and burn the sea-weed and do exactly the same was as the pall-bearers had done.

After that they can stay out of doors the rest of three

days.

In these days while having death ceremony the people in the family does not go to the beach in case of scaring the animal away.

While these people having a ceremony, the neighbors never does anything at night until these three or four days are spent.

When a wife dies the living family has longer ceremony which lasts twenty days. Ten days in the house and ten days out door.

The reason why they take the dead persons belongings to the grave, is because they

believe that the dead person's spirit will take its belongings wherever the spirit goes.

The reason why the other people does not even do a thing at night during the death of someone, because the idea is will bring the dead back by the demons.

A story is told about it and it is said 'twas true.

One time a person died and was taken to the grave. All his wrappers out in pieces and the clothes also.

In the night one of the neighbor wife sew while her folks were sleeping. As she was sewing she

slightly heard people's voice. Every time when she pulls her needle the voices gets clearer, until she could hear them clearly, as though some one pulling something heavy.

At last she heard something fell by the sleeping room between the main house wall and the wall of the inner room.

The woman then light a torch and see what it was, it was a dead body wrapped in deer skin already to carry. She was so frighten and fell dead by the dead.

The next morning when the family woke up, there were two dead people, one wrapped in

deer skin and the other was just been died from this family. The pill two of them during the day.

So people were careful because of this reason, even while they are carrying the dead to the mountain the people do not do any work.

The people more superstitious of dead babies more than the older person and also of young people. It said their ghost has more power than of that older people.

Dances.

There are two different way of dancing. One way of dancing is done by men. The motion is following the words in the song so telling what it said by motion. The song is sang, only the tune is sing first, beating the drum slow and soft. When the song is come to its end, the beating of drum gets very loud, by beating it hard and fast.

While the song is sang slowly, the dancers moves his arms, swing them ~~ba~~ to the right and then to the left. When the singers beat the drum hard, then the dancer almost jump and begin to have motion as fast as he can and

use his muscle as hard as he can as though he is going to work something very heavy, tramping one foot and shouting same time.

Then the singers ended the song by repeating the time also stop beating the drum.

The second time the words of the song is sang and without stopping at the end, the drum beats gets hard and repeat the songs tune for the dancer.

The woman dancing is different from that of man's in motion. As the singers sing the time the woman dance slowly, keeping time with the beating of the drum. At the same time the woman beat her knees at every beat of

the drum:

As soon as the drum beats gets hard, the dancer dances hard and fast, the hands of woman are open — spread open, but men close their hands.

The dance of women are telling stories by their motion. The story is ~~that~~ about heroic deeds. If their father or grand ~~mother~~ father had done something that other man can't do, the woman's motion in dancing is about it.

People who are watching can tell what they are dancing about.

The motion of the dancing are taught by mothers to their daughters and granddaughters until they can have correct motion.

Many times man and his wife dances in the singing.

When foreign people comes to their land, they have dancing contest, also ~~trade~~ exchang presents in this singing and dancing contest.

Songs.

There are five different way of singing. As five different kinds of songs that are song by the people.

Two dancing song, one of which differ from the other. The first dancing song ~~w~~which has a tune whose notes are almost one, but notes changes little and is easier to follow in dancing. The beat of the drum is steady.

The other dancing song is hard to follow for the tune changes often in tune and the beating of drum changes too. Only the best dancer can follow the beats of the drum. Almost every song has different motions in dancing.

The sorcerors songs are different from dancing songs. These songs has no motion. The beginning and the endings is absolutley different from that of dancing songs.

The beginning is somewhat like this ēy ă hă ang ăng so also the ending. This is of course dancing song.

The beginning of a sorceror song is yă ngă ă and the ending is ăyă ă ă yă ă ăng ē.

The other two kinds of songs are only sang in ceremony, one of which is whaling worship song and the other is another kind of ceremony song. Their times are unusual ones. The time is like singing in vain. But some of the time is easy to learn but the others are hard to learn, because the time changes in a sudden.

The dancing songs are made up by men nearly every month, only certain men made them up, especially men who had been try to be a runner and wrestler have made them up. Some are learned from dreams or visions.

Each dancing songs has words that the singers had made up by themselves. Some men's song has words, joking their second cousin. Most words in songs are something unusual they had done or something strange they had seen.

Even when they are working they made up songs.

The song of sorcerers words are of what their demon helpers has taught them, also the tune is taught to them.

The whaling ceremony songs are not made up by themselves but learned from their fathers and the fathers learned from their fathers. All of them were

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from their ancestors. There is no record from whom they had learned these.

These songs are especially pleading songs, something that is sympathetic.

All of these songs are learned only by their times, because no songs in all Alaska have any notes.

If we have phonograph with special reproducer and blank records we would have the singers songs.

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Ceremonies of different kinds.

Marlik or exchanging things.

This ceremony lasts about a day or half a day.

"It has an image of different kinds, [illegible] whatever the man had seen in [illegible]

[illegible] ceremonies are held after the snow [illegible] over. The time is in February. When the appointed day is at hand [illegible] the [illegible] had kept some [illegible] animals meat dried for [illegible]

[illegible] in the afternoon. The man [illegible] neighbors known what is going on. In the afternoon the wife of the man [illegible] and set it in the center of the outer room. [illegible]

[illegible]

There is [illegible]

In spring people used to look for the female walrus and young which their skins are useful for boots and canoes.

The male walrus is used only for food stuff only few smaller one can be used for covering of skinhouses.

The baby walrus skin is used for walrus rope, and The two or three year old walrus skin is used for whaling line. It is said the big seal skin rope is stronger but not lasts as long as the young walrus skin.

Adventure stories.

The people of Eskimos of course get their living from the sea which is moving all the time, perhaps every six hours the tide changes.

When the tide goes out the current runs toward south, and as the tide comes in the current runs north.

The north current is safe to go out on the ice hunting for walrus and try to come back before the current changes to south.

As it was told there several young men were caught in the ice by the south current.

They were drifting away toward south, of course even in winter the ice scatters on the south side of the island. This was in April.

The sun gets hotter and hotter and the ice beginning to melt from the heat of the sun. So half of them moved to an iceberg and made a cave there. They use pieces of walrus hide to sit on, but it is raw walrus hide.

It said for several days they were drifting southward in the fog. One morning one of the man went out and saw the fog had cleared up. The man saw an island which is visible on the south. This man was an uncle of a man who is still living now. He is about 56 yrs. old.

He also notice that they were among herds of large male walrus.

who sunning themselves on the ice, So he call the others who were sleeping in the cave.

They tried to go to the island but failed, so they came back to their cave again. Presently the wind changes to south and drifted them northward.

About few days after they were in the middle of water of course the big open water had come from the north and break the thin ice around them, but the iceberg where they were did not break.

This ice berg was drifted beyond Pinnak island. As soon as they were north of the island the wind change to north and again

the wind drift them back, and after two days the iceberg drifted ashore about 25 miles east of the village. So they walk along the shore to the village and arrived safely home and it was the middle of May when they lands.

It said these other men who were seperated from them did not come, pelhaps they all drowned.

These men think that island is St. Matthew Is. which they had seen.

Another time in fall, when the ice form in the water, it is not far off, the open water is bayond it. So it is dangerous to go far out.

But it happens there drifted off several men away. So they were on the ice for number of days, of course when they see an animal they would kill it for food.

After these days staying on the ice they are drifted to far south they were almost come to the most dangerous place. It said they were about two or three miles off from the place, which the ice melts.

It is told that the current was so strong the large cake of ice ~~gone~~ sunk under the water and seen no more afterward.

There landing were near the place where some of the Koreaks are living. By that time people of different places were fierce, whenever they see a foreigner they would kill them.

After their landing they saw a man coming that way. Their landing was away from a village.

One of these men can talk Siberian deer men. So he talked few words to the man. They some distance apart when they were talking to each other.

When the man had talked with him he beckon them all, so they want to meet him.

At once he took them to the village where he live. They live

live there for sometime wated for the snow covers the ground so they might travel ~~to~~ along the coast, by dog teams going from village to villoge.

Their journey lasts somewhat five months from the place to Indian Point and stay their for a month and came back home in April.

They all came back home except one who was older than all of them who could not travel any more on the ice in case of some desease so he let one of his companion murdered him.

There is a story told by the people, but it is true.

Even in fairy tales there was no story that tells of a man that cross the Bering Strait on foot.

But it is told that a man did cross it walking over the ice. His name was Mel to gotig.

It was not told how long it had took him to cross it, perhaps it took him little over than a day.

But however while a boat was out hunting from the village, in coming home there they found a man near the shore, just other side of an open water. He had walked from Indian Point a day before but arrived safely.

Adventure of a woman.

As I have said there were people always living at Gambell who were the real people of the island.

There was a man whose wife was a woman of Ōwăleet tribe, and has bare him two or three boy children.

The youngest child was about six or seven years old.

In one fall as it was there arose high surf on the west shore of the village, the wind from the land. This man had a quarrel with his wife as another man does.

The woman then clothed her child and also herself and went out while her husband

was busy making a harpoon.

His wife whose name was Agnăgă, with her child on her neck went to the sea-shore, to the northwestern Point.

Then some one called her husband and told him that Agnaga is going to be drowned.

So the husband went after her in haste. But before he overtook her she walked into the surf carrying her child on her neck.

Her husband did not go in fear that he might drown.

As for Agnaga and child, They were on a new world walking toward west. It seems to her there was no water above, but the water was like glass

above her.

She walked a long distance and came to a valley of two gravel banks. It filled with all kinds of sea-weeds. She sat there and ate as much as her stomach can hold and took a nap. After having a nap she arose and continued her journey.

Afterward she came to another valley which has another kinds of sea-weed all eatable. She eat at every such places.

Perhaps after some days she arrived to a nipoo whose people were kind. They had such short arms and legs and

has large round eyes.

The older person told his family to give her something to eat. Then a woman went out and brought in a long wooden trench filled with fresh tom cod which she eat heartily.

While she was eating the old man says," people up above us eat our liver, first they dip it in oil over and over again." Then the woman realized that they were seals who change their forms to human beings.

She stayed there for a day and continued her journey the next day and came to a larger village than the

first and went right in. The people of the house were taller than the people of the first house she had been. They also has short arms and legs and with large eyes. She was feed with worms and fishes. She ate fishes only; she sojourned and went on the next day.

After a day's journey she came to a large mig loo, and in the entrance way she saw many skulls of walrus, some has only one tusk, some very short and some long.

In the house there was a very large family. Most of them people were young people. She was fed on clams, oysters and

worms.

The next morning the young men put on their clothes in haste, and while they were in haste they all argued, some said that he would go to a person whose harpoon is excellent, other said that he goes to a person who has poor walrus line. Some said such and such. So they all went out and gone for a whole day. Before they all went out, each young man try to get the biggest tusk, when the weak ones could not get best tusk, they took a rib and put it on and went out.

So in the evening when they returned, the woman saw some

has a harpoon head stuck fast in their cheeks, of course they were walrus. So she cut out a piece around the harpoon head with skin and sew the place together. By doing this the people of the house thought that she was a sorceror. She then cook the piece and eat it while the people watches. Those who had said about best weapons do not returned, for they had been killed.

She stayed there for many days and went on again, one morning.

This time it took her two days journeying. In the afternoon she arrived to a very

large igloo, whose entrance way was filled with whale flukes piled on each other.

She went in and stayed there for many, many days. While she was there her son grow.

These people do exactly the manner of the walrus family had done. Some days they all go out and when they return some of them was missing.

Some has whaling harpoon head stucked in their skin which the woman cut it out and sew the place. By doing this she saved them.

One day, the old man of the house asked her if she is not homesick. She

told him that she was, but that she did not know the way home.

One morning the old man told a very young man among the family to take her and her son home.

So the young man became a calf whale and let them sat on his back and swam toward their home. The whale sometime come up to breathe.

Aguaga had a small mincing knife which she had take with her when she starts from home.

After traveling several days they were near the shore and the whale was sighted by

the people.

The men launch their canoe and came near where the whale was. From under the water the woman could see the boats coming out. Some boats were black as an ink and has thrown most dark shadows under the water. These were boats who were very poor hunters had never kill whale.

Some are not so black, but when the last boat came out the woman could hardly see them, for they are transparent and no shadow had thrown down. She heard the captain of the boat pray to the whale so that he may like to come

up. This made the whale anxious to take a breath, but the woman try to keep him down. The whale could not stay down so he came up to breath near the boat.

So the striker of the boat strike him. When the men throw off their lines and poles the whale pull them under the water then the woman cut the rope between the second and the third poles.

Then the whale land them about three miles south of the village at a place called Cynuk.

The boy coiled the rope and carried it on his back with the

poke and come to the village.

As they were walking along the shore and came near the village the boy and his mother saw a man at his boat rack putting up the paddles, they had just come in from hunting.

When they come near him the man recognized the woman and it was the very same woman who had gone into the sea several years ago.

They arrive the man who said that he had sad news about lost a whale and it seems that their whale line had been cut off with knife.

He saw the poke and line whom the boy is carrying, so he asked the

boy where he ~~had~~ get them. The boy said he had found them on the shore. So he return them.

This man was a successful hunter which is one of Alugograt tribe, my mother's ancestor. The woman had ~~learned~~ memorize his prayer, so for that reason, Owaleet tribe's prayers are some way alike of that of Alugograt tribe.

Also the Owaleet tribe was a good walrus hunter since, because of the woman's aquaintance with the walrus family.

Many years afterward one of the man has gone to the walrus place in fall and come back in spring with the female walrus. This man also belongs to Owaleet tribe.

It said after spending several season with the walrus hair of walrus appeared on his body and told his people that he would never more come back, so he was never seen afterward, he became walrus.

Many more years later his people heard a grunt of walrus, mentioning this mans name repeating it, so they named a man with this name. He was my father's mother's brother who was best walrus hunter on the island, he died 20 years ago.

A poor hunter who become the most hunter in town.

There is a small place where people living east of Gambell and is on the side of the mountain. Among these people there was a man who had never kill a seal.

Every day he went out to hunt but instead of trying to kill a seal he lay by a pile of ice and slept all day. So the place ~~was~~ where he sleps every day gets smooth and the snow gets very hard.

At home his wife beg for meat so that he may have a meal when he comes home.

So one day some of his neighbors told the woman all about her

husband, how he sleep all day instead of trying to kill a seal. So she made up her mind to go and see if these are true.

The next morning all of the men went out again to hunt for seals. Perhaps an hour later the woman went out in search the place where her husband was. Indeed she found her husband sleeping soundly by the pile of ice berg. He laid his face on a block of ice. By him there lay his harpoon and other hunting equipment.

She took all of his hunting equipment and went home without waking him up.

In the afternoon the man woke up and found that his hunting gears were not there.

He at first seek in vain he goes to every place near by and neither find any trace of man.

He thought and thought what to say at last he made up his mind to ~~say~~ make a good story.

So he went home and as soon as he ~~came~~ entered the house, he said, "I am sorry that I have lost the first seal I kill," He said "I harpoon a seal and while I was holding it while trying to escape I beheld my other hunting gears were almost covered

up by moving ice. I fastened one end of my seal line to a block of ice and saw for my hunting gears, but before I come to them, the ice covered them."
Then he said, "then I come to kill the seal but there was not there it has escape."

He told his wife to borrow some of her brothers hunting gears for him to use on the following day. So the next morning before the day break she gave him his own things which she had brought them the day before.

The man was so ashamed so he went out very early in the morning and went along the ice back along the shore line toward

west and later come to a place where there is a pond of water on the ice, not has a hole clear to the water.

There he got ready and stand by it waited for a seal. After a moment a seal came up to breathe.

The man harpooned it and the seal pull down his line unto the end, but instead of trying to escape it came up and there jump up a skeleton of a human who knocked the man down and fought with him, until his face was swollen and gets bluish color.

After fighting with the man he went back into the water

again.

After him the man was so sad and don't know what to say. But his idea thought out a plan. He said "I will say that I harpoon a most largest seal. Try to hold it with my hand but could not and so I hold it with my mouth and it pulled so hard that it knocked me many times on against the edge of the hole."

So when he went home he told this false story because of his face.

The next morning he went other way and kill a real seal and came home before the hunters go out.

From since he was the most successful hunter in that town. He kill ~~seals~~ three or four seals in a day and lives most happy life.

When the missionary at Savoonga left the native's started to go back to their old religion but one night at council meeting the question of Ann Bannon came up and we discussed it. She seemed so happy, her life was so full of things she always smiled, she never feared what was coming. We remember what she said at Sunday school and so we decide that if her religion make her happy and her life was not one of worries why not we do the same as so we ~~had~~ built the Sunday school and have had it ever since