

English Translation of Alphonse Pinart

Alaska Papers -French notes

circa 1871-1877

By Céline Wallace for the Alutiiq Museum, Kodiak, Alaska

March 2007

Page 1 of 116
Page 1 of the Pinart Papers

A legend related by Konstantin, an inhabitant of the island of Ougak. Written by Alphonse Pinart in French at Orlovic (Eagle Harbor), Island of Kodiak.

Legend

There used to be, in an undefined place, a large village. The *toioner* of this village was very rich and had five sons and one daughter. The daughter was very beautiful, but very wild. She did not want to see anything of the outside world and never went out of the *barabara*. Even worse she never set foot outside of her *jupan*. The *jupan* was very elaborately decorated. Her bed was made of sea otter and *evrashka* [ground squirrel] skin, and three *kalra* [slaves] females were always at her service. There came a time when she had to take a husband. Having heard of her beauty, all of the young men in the village turned up. Indeed one young man presented her parents with the customary gifts consisting of fur, berries preserved in oil, seal oil etc. When she heard that someone had proposed she started crying and would not answer. She even refused to look at his face. Another came along, then a third, but all were faced with the same refusal. Each time a new husband proposed to her she would start crying and not answer. All the young men of the village had come in turn and the father's *barabara* was halfway filled with the presents they had brought. A final young man remained: the father's nephew (*Ukshua*). A rumor had been circulating in the village that the young woman was in love with him. When the rumor reached the young man's ears, he finally decided to ask his uncle for her hand in marriage. The father agreed at once. Addressing his wife, he told her that this time he expected his daughter to take the candidate as a husband and that this was his will. The mother went directly to her daughter's *jupan* and entered to find the daughter sitting on her fur bed crying. The mother explained why she had come, that it was her father's will that she marry her cousin. The young woman cried. She responded that she did not want a husband since she already

had five brothers to feed and dress her. She cried and sobbed, and finally refused. Broken-hearted, the mother came out, went straight to her husband and told him about his daughter's behavior. Hearing this he began crying. He cried for a long time, and then anger overtook him. He climbed to the roof of the *barabara* and harangued his people, "People, leave this place, people, let us all go." Then he went back inside and headed straight to his daughter's *jupan*. He took the fur pieces which were laid out inside and threw them outside. He tore the pieces of seal guts which formed the window. Then he stripped his daughter of all clothing, leaving her completely naked kneeling on the floor. He told her, "This is what you wanted; you have made yourself this way." Then he left and all the villagers left with him. Sitting on the dry grass of the *jupan*, the young woman started to feel the cold and wrapped herself in her long hair. For three days and three nights she moaned and cried, remaining in the same position without drinking or eating anything. By then the cold had stiffened her limbs. Suddenly she felt some warmth spreading throughout her body. Then she heard a voice telling her (*Taimagun*), "Come here". With some effort she turned around and saw the sun. The same voice repeated, "Come here". She replied that she was naked and dare not go. He threw her some clothes and told her to get dressed and follow him. She got dressed, but as a consequence of her long fast she was numb and could not easily move. He then grabbed her by the hair and dragged her. She fainted and awoke by a lake. She heard the same voice again (*Taimagun*), "Now throw yourself into the lake." She did not comply and was once again seized by the hair and dipped in the lake three times. She heard the same voice once again, "Here, now you are purified. I saw you were about to die and took pity on you." He gave her three pieces of clothing: one of sea otter, one of *evrashka* [ground squirrel]

and one of *rovduga* [dehaired caribou skin]. Then, taking her by the little finger, he took her to a splendid *barabara* where she found everything wonderfully decorated with *lavtak*. There was a bed made of three layers of sea otter and *evrashka* [ground squirrel]. "There..." he said, "...you will have to live. But do not think that you will be alone, because I will visit you often" and then he disappeared. The young woman was stunned. She looked and was stunned again. Finally, bored with being alone she started looking for a bag of sewing material, which she could not find. The same voice was then heard again saying, "Look." Turning around she noticed a bag of sewing material with all the necessary tools and instruments. Feeling tired and wishing to sleep, she lied down on the bed and soon fell asleep. The night came and it was completely dark when suddenly a bright light appeared at the door. Out of this light came a young man. He sat on his knees at the entrance of the *jupan* and told her, "Come here. Lay down with your back turned towards me. Pull up your cloths and lift your left arm, but no matter what happens, do not look." Meanwhile he was holding a small lancet made of bone in his right hand and a sort of wooden vase (*aludak*) in the other. Right then she felt a sharp pain in her side and looked. Blood was running. She saw the blood in the vase. Right away the young man placed his right hand on the wound and it healed immediately. He got up and threw the blood at the door. As soon as he did this, the cries of a child could be heard and at the place where he had thrown the blood, a little child laid. He took him to the young woman and told her to take good care of him. He left saying he would be back soon. She noticed that she was thirsty and asked for water to be brought to the door. At once, without anyone appearing, a vase (*tuknik*) was by her side. She drank and then thought of washing the child. As she washed him, the child grew and then sat down. She put him back to sleep and went to sleep herself. Soon after, she woke up and thought of giving the child another bath. After this bath the child was walking. She put the child back to sleep, got in bed and fell asleep. She

woke up as the sun was about to rise. She watched it for a moment when it suddenly got dark again and a bright light appeared at the door. She looked and saw the same young man come in, sit on his knees and repeat the same words and the same operation as described above. Out of the blood he threw at the door, a new child was born. But this one was much more advanced than his older brother, since he could talk. She put them to bed, but the children wanted to play and did not need to sleep. Soon after she had washed both children, they started running. When morning came the children asked for their father. "Not yet..." she said, "...sleep now." Soon it got dark, and like earlier, a bright light appeared at the door. The sun man appeared and talked to her. "Here you are..." he said, "...now you have a husband, the sun. But now if you want to eat, ask for all you want and it will be brought to you." Then he disappeared, after what she got up. As she moved towards the door, she said she would like to eat. When she looked inside the *barabara* she saw there was a fire going. It was smoking and there were various types of dishes on display. Then addressing it she said, "Bring some food." Suddenly by her side was a long hollow wooden dish (*aludak*) filled with seal intestine and fins. She ate. When she was done eating, she started thinking, "Why", she said, "...is my husband not with me? Why does he always leave me alone?" The sun man appeared at once and reproached her with thinking thus. Then he repeated the same operation as before. And from the blood he had thrown at the door, he brought a new child saying it was over now, that three children were enough. "Now when I return I will live with you forever." Then once again he disappeared. Soon the children knew the time when he came. Towards the middle of the day, an eclipse of the sun took place. She looked at the door, but this time there was no light, it was dark. She saw a man dressed in a parka

of *evrashka* [ground squirrel]. Quietly he moved forward and walked inside. "Now," he said addressing her, "...we will live together, but three children are not enough, we must have a fourth." He made her sit down in the position previously described, but instead of operating on the left side, this time he operated on the right. In the spoon appeared a human drop which, like before, he threw at the door. Right away a child was crying, got up and walked toward his father. Taking him the father told his wife that this one was his and he would bring him up himself. "Although younger, he will be superior to the others and the others will obey him." The father washed the child and when he was done, the child started talking and writing: "Our sister is on her way", he said. "As for us we must live here in the *barabara*, but at a distance in another *jupan*." The father agreed and took them to a new *jupan*. He placed the youngest in the front of the *barabara* at the end facing the entrance, and the other three according to their age. Then he addressed the youngest: "You," he said, "...you will be the leader here and your brothers will obey." The father then left but before leaving he told him that he knew their sister was on her way. He then went to his wife and told her that four children were not enough yet, that he needed a fifth but this would definitely be the last one. He made her sit in the same position as before and again recommended that she did not look. The wife stiffened and did not look. The husband performed the operation on the right side, and as soon as the drop of blood was thrown at the door a voice was heard. But it was not a human voice, it was a barking dog. The father took it and presented it to his wife: "Here," he said, "It is our daughter and last child." Then he said he would bring her up himself, invited his wife to go to sleep and put the little female dog to sleep next to him. The wife fell asleep and in her dream saw a young woman of extraordinary beauty, standing at the door with a dog skin next to her. The father then told the female dog not to show herself thus, that she must not reveal her human nature. The father then told his wife to feed the child and handed her the little female dog. The wife presented her with her left breast but the female dog gently rejected it. She then presented her with her right breast, but once

again the female dog refused. The father then declared to his wife that the little female dog did not wish to be fed by her and that he would feed her himself. Seizing her he made her open her mouth and blew inside of it. At once the dog fur withdrew and instead of the female dog a young woman of stunning beauty appeared. Then once again she put the skin on and told her mother that she must not tell what she saw to her brothers, that they must not know her, that she had taken off her disguise only to show herself to her mother. Soon after, the youngest brother came in and as he walked toward his father, he told him it was high time his brothers and he found their food themselves, that they were idle and wished to work. The father agreed and took them to the shore. He told the youngest brother to make four *baidarkas* out of sand. The *baidarkas* were made of sand in such way that they looked real. The son told his father to turn these sand mounts into actual *baidarkas*. He blew on the front of each of them and the sun turned them into the desired object. Soon, four *baidarkas* were ready to go to the sea. "Now," said the father, "go ahead, kill a good hunt, but not too much, and do not be long because some hosts will be coming soon." At those words the youngest of the brothers shouted, "I know them." The father then went back to the *barabara*. The dog went out and while capering told her mother: "Hosts arriving, your very hungry relatives." After these words her speech became unintelligible. The father and mother as well as the dog stayed like this in the *jupan* for some time. Then the dog went out again and said jumping that her brothers were coming: one with a whale, another with a *Kasatka* [killer whale], another with a seal etc. When they arrived at the shore, they abandoned the result of their hunt, hid their *baidarkas* and went straight into their *jupan*. The father went out to meet them and the sons told him about their hunt. Finally they said that they were hungry and needed to eat. The father told them to prepare their own food and went into his *jupan*.

The youngest brother then asked aloud for something to eat and unknown invisible arms brought dishes (*Aludak*) filled with food. When they were done he asked for the dishes to be removed, and the dishes disappeared, taken away by invisible hands. The female dog having gone out again, came back inside, walked toward her brothers' *jupan* and then leapt onto her younger brother, telling him that two *baidarkas* were coming. They came out to greet the hosts and take them to the *barabara*. The father told his wife to go sit in the *barabara* and to treat the guests. Since they were starving, when they saw a whale on the shore they started cutting pieces from it and eating them. The youngest brother told them they should not touch the whale now, but instead go to the *barabara* and be treated as their guests. The guests arrived at the *barabara* and recognized their sister as their hostess. They sat down holding their hands to their mouth, eyes wide open with astonishment. The sister asked them why they had come back. They replied "to give her remains the last honors" (you must realize that the *barabara* where they currently lived used to be their father's). Then she replied that by looking at their face she could see they were starving and at the present time it was best for them to have a good meal. At her command dishes appeared, followed by invisible arms. Once they had eaten enough she told them, "Now return and tell my father that you have given me the last honors. Also take some pieces of whale for the trip, but do not give any to my father." They returned to their village and upon arrival told their father that they had given the last honors to their sister. Soon after they started eating whale without giving him any. He asked them where they had gotten this food, and they replied from where he had sent them; from whom they had gotten it, and they replied from the one he had sent them to bury. He then exclaimed that his daughter was still alive, and climbing to the roof of the *barabara* he harangued his people. "Listen, listen, rejoice for my daughter is alive and she has an enormous whale! She has

an enormous whale! Get together and let us all go eat whale together.” Everyone then rejoiced and soon all were ready. They left, some to the *baidaras*, others to the *baidarkas*. Everyone left and no one remained in the village. The youngest son entered his parents’ *jupan* and told them that some guests were coming. The father then told his wife, “Now comes your father. We must treat him well, but we must not at first let him cut from the whale. Instead, make him come to the *barabara* at once.” The *baidaras* and *baidarkas* were approaching and from afar one could hear the old man shouting to his companions, “See, look at this huge whale on the shore. It is going to be delicious!” The wife hearing those words told them not to be in such a hurry to cut the whale, but instead to come to the *barabara* in order to be treated like guests and friends. The father, mother and sons sat at the bottom of the *barabara* and the female dog went into the *jupan*. The guests were served by the same invisible hands, eating all they wanted and all they could. Once the meal was over, the guests were given permission to go cut some whale. They cheerfully rushed towards the shore to begin the operation. The father then told his youngest son, “That old man wanted to let your mother starve to death, and now he is taking from the whale you hunted. You can do what you please with him.” The young son walked to the shore and addressing the old man told him that he had meant to kill his mother. Then, raising his hand he struck the earth. It opened up and turned over, swallowing the old man and all his companions. He then went into the *barabara* and said, “They had come to burry us, but we buried them instead.” He then told his father it would be useful for them to go hunting again. The father said it would be better to go look for wives now, that it was time for them to get married. They agreed. They traveled for a long time on a long bay and along the coast of a long cape. On the other side of the cape was a large village where they stopped. There and the younger brother told his older brothers, “Let me provide you with wives, and accept the ones I will bring you even though they are

not beautiful.” They agreed and stayed on the shore. The youngest brother went alone to the village and soon returned with a mouth-less woman whom he gave to the eldest. The latter accepted it without a whisper. He went back and soon returned with another mouth-less woman whom he gave to the second brother. The same happened with the third brother. Each brother and his respective wife returned to their father’s in a *baidarka*. The father, seeing his mouth-less daughters-in-law, said it would be awkward if they could not speak and told his younger son to give them mouths. The latter wet three of his fingers with saliva and, placing them where the mouth was to be on his first sister-in-law, he rubbed until the mouth opened up. He repeated the same operation for his other two sisters-in-law... The father then told his wife, “Where do you think all these food and clothes come from? Who provides them? It’s me, and only me. Now I am getting old and it is time for my newly married sons to work.” The following day all the sons went hunting and brought back large amounts of animal skin. The women then started working to prepare the clothes. The father then told the younger son that it was time for him too to get married. The latter replied that he would marry the daughter of death. “So be it, said the father. It is your destiny.” The younger brother then addressed his older brothers and told them that now that he had married them, it was their turn to help him get married. They all agreed and got ready to leave. The female dog asked to go with them and was granted permission. The sons left in the order of their birth rank, with the female dog following behind. They walked for a long time and arrived at a crossroads with five roads. Following the female dog’s advice, they took the third on the left. They walked for a long time and finally saw on the road, laying on the ground, a woman of massive dimension who covered and barred the road. Vermin ran through her hair. The female dog said, “If the lice are not cleaned off from her head, they will become human” The female dog then touched the old woman with her paw and the latter made way.

The female dog let her brothers go first. After she went by, the old woman took her place again blocking the road. Once again they walked a long distance when finally a strange and frightening noise was heard. Soon they saw death [word unclear], turning around with a horrible noise. Then the female dog said, "Here those who have listened to their parents go unharmed. Why be afraid? Are you those who do not listen to their parents or those who do?" The youngest brother then took his brothers under his arms and, telling the female dog to go first, he followed her. Once they had passed that place, the young brother put his brothers down and they continued on their way. They arrived at an immense river which seemed to be boiling. Steps were marked on its surface. Once again the brothers were scared. The younger one took them under his arms and, following the female dog, made his way. Finally they reached the other side of the river and continued on their way. They reached the top of a mountain so tilted that its base could not be seen. They tried for a long time to figure out how to descend the mountain. The female dog first rushed down the slope and made steps for her brothers. Then the young brother started downward with his brothers under his arms. Finally at the base of the mountain they reached a very unique country. They saw a large river filled with coho salmon (*Kizhu*). This river was the one in which the husband of death's daughter came to fish. They continued on their way and reached a large village. The brothers, in order not to be seen, slipped behind the *barabaras* until they reached the last large *barabara*. The female dog said that in this *barabara* lived their aunt. They entered, and inside the *barabara* they found a middle-aged woman. When they said they were starving, she brought them dishes with a fish egg in each. They were surprised, but ate the egg. At once another one appeared and so on, until they were full. Then their aunt told them that she knew them and what they had come for. Her brother had told her a few

years before that his sons would come and why. At night they went out to settle by the river. There they waited for the husband of death's daughter. The younger brother gave his eldest brother a spear, the second some arrows and the third some arrows too. For himself he only picked a large and heavy stone. Since his brothers were scared, he took from his bag an undefined piece to eat (it is not clear what he gives them) and at once they stopped fearing. They heard a great noise and saw a big bear. Then the young brother stopped him and told him that the sons of the sun had come to kill him: "Go ahead, kill me," he said. He immediately threw the stone at him while his brother threw the spear. The bear fell over. He ran to him at once and stripped him of his skin. Inside the bear he found a very old man with a completely bald head. He took the net of fish he had been dragging along the river and tied it to a rock. Then he put on the bear skin and took his brothers inside for protection while entering the village. He went straight to a *barabara* and sat quietly at its bottom. An old woman of a gigantic size and great ugliness entered the *barabara* immediately, holding a large wooden vase (*Tukmik*) filled with blood. He was not scared and drank the content of the vase. She went out and came back in, holding a large and long dish (*Aludak*) filled with human feet and hands, which he ate until the dish was empty. The old woman once again went out and brought back a huge dish (*Aludak*) filled with fish, which he again finished. The old man form of the husband of death's daughter had three wives he could change at will: a bear's wife, an old man's wife, or a young man's wife. He decided to try the young man's and entered the *jupan* where he saw a young woman of ravishing beauty. He spent three days with her. On the morning of the fourth day he left and changed back to himself while setting his brothers and the female dog free. Then they went to their aunt and told her that he had killed the husband of the daughter of death. They told her that they were hungry. She brought them the same dishes (*Aludak*) as before containing only one fish egg, on which they

fed. The egg renewed as they ate. Then he put his disguise back on, went to the daughter of death's *barabara* and told her to look for lice in his head. She was searching when all of a sudden she stopped and started crying and screaming. "The son of the sun killed my husband!" She found on his head an *ayaqua* scale and ran away lamenting to her father. The latter started crying and worked himself into a great anger, shouting that the son of the sun had killed his son-in-law and that he must be punished accordingly. The young brother once again set his brothers and the female dog free. He told them that they must now begin working. It was time to heat up the bath and the five of them went after the five brothers of death. They arrived at a large tree trunk, the ends of which were made of jaws and the inside filled with teeth and blood. The sons of death pushed them inside and the jaws immediately closed. But the children of the sun put on their talisman *Chernika* seeds [blueberry] and repeatedly struck the jaws until finally they opened, releasing them. They took pieces of the trunk and a load of wood back to the village to heat the bath. They heated it and went to lie down on their bed. Very early the following day they heard shouting, "Now is not the time for sleep, but to get up. Come and attend the game of swings!" (*Alkulik* this game consisted of placing a long wooden plank on an axis and to swing). The brothers were invited to swing. The brothers of death tried to throw them in the air. They succeeded in throwing them a certain distance the first time, but on the second one of the brothers was sent far up into the air where he disappeared. Soon the same thing happened to the second and the third brothers. Now only the youngest brother and the female dog remained. They wanted to find where their brothers had been sent, so they let themselves be thrown. They were sent west to the end of the earth and there they found their brothers who had been previously sent there. They came back immediately and once again appeared before Death. Once again in the morning there was shouting in the village that a new game would take place, the *bernage* (*inixgan*[^] –

inixgan[^]: This game was composed of two *lavtak* posts tied to strong ropes allowing strong movement down to the air). They were once again thrown in the air. First the three brothers, then again the younger brother and the female dog were thrown in search of their brothers. They once again went west to the end of the earth, but this time they did not find their brothers. They wandered for a long time until they reached a river of fire from which screams and sobs could be heard. Soon they found a road and the female dog said it was the way from which they had come. Fortunately they reached their father's place. As an inheritance, he turned the brother into the moon (*igaluk*) and the sister into the sun (*machak*). The other brothers were never heard from again.

This legend was recounted to me by Konstantin here-after *toion* of the village of Orlovic and inhabitant of the Ougak Island. Orlovic (Eagle Harbor) Island of Kodiak. March 20th, 1872.

Maps ad sketches of some Aleutian Islands, made by Alphonse Pinart.

Seems to be [words unclear] American on the southern tip of Little Rouvage, presenting the aspect of a [words unclear] to Quatrepages.

The islands are generally covered with thick grass over the lower parts, [words unclear] on the edges, with a few birch bushes [word unclear] the area. Most of the peaks are now covered with snow, which gives a wild [word unclear] look and the horrible story I [word unclear] from outside [word unclear].

The bay in Little Rouvage Island is wide and perfectly [word unclear], therefore check in both plus the small [word unclear] bay by the [word unclear] shaped mountain.

Talking about three Koniagmiut skulls, Baer in his *Cranas Sebita*, St Petersburg 1859, says, "[text in latin]."

Miscellaneous references, fragments, notes, etc., chiefly bibliographical references.

[Title – Mockba 1869]

Brochure of 15 pages; number 8 presents nothing new. = It is only a compilation of different books by Burchmain about American languages. Affiliating them back to the Mexican family, he considers the Pima language as the pivotal point between the Mexican language and the Californian and Pacific coast languages. He gives the Koniagmiut language as having the same form as that of the Koloches (?).

Then he mentions the relations indicated by Schotte between the Aleut languages and again gives an example taken from Schotte

[vocabulary]

[more notes in another language]

In the first letter to *M. de Quatrepages*, give measures on the rarefaction of the sea otter (population and rifle hunting technique) –

In the time of 6 fathoms [word unclear] apparently shallow: he [word unclear] however at the canal which is 3 fathoms deep.

Aleutian Islands-

There is a superstition in these islands, related to the wild men. Each island has its own, and they see, or think they see, it every year.

[text in English]

Ottar Island

A peculiar distribution exists among the naturals of this island. They claim that each [word unclear], when they go sea otter hunting in the Sermiti Islands, they see a white sea otter, but he is [word unclear] and that it [word unclear] if they happen to kill him. The sea otters would then completely disappear never to return.

Isanots Ru pass

The pass thus named was for a long time declared inaccessible. It was crossed in 1868 by Cpt. Henry on the [word and name unclear]. Cpt Henry says the pass is mostly

Monvyuk

Little Rouvage

Rocky island. [words unclear] west wind by the bottom of the bay is a narrow band of land that splits the bay in a series of small lagoons, which are only separated from the strait between this island and Eksank by a narrow band of land. The [word unclear] is [word unclear] and deserted. Not a tree grows on the island and with the exception of a few bushes; one can hardly find any trace of vegetation. At the bottom of the bay in a small estuary, closed up by a reef of pebbles that are a [word unclear] made of [the rest is unclear]

low place at the bottom of the bay which, through its [words unclear] and lagoon, lets you catch a glimpse of the heights of Sikhianak.

Sikhianak Island is composed of two mountain peaks linked by a band of lower land that stretches toward the north around the higher of the two peaks over a distance of 300 yards. The height of the peak is not [word unclear] and for the highest peak in the southern part is not higher than 4 to 500 feet.

Honsuyak. This island is formed by a series of small hills which are steep for the most part, none higher than 6,000 feet.

[rest of the page unclear]

in the archives of the Russian-American Company

[rest of the page in Russian]

bestiality and their pragmatism, those from the Academy of [name unclear] are by far the most interesting.

Point on the Konitchak River where the tooth was found:

Lat 59-0'

Long 156, 41' west of Paris

Every year when the snow melts, the river carries a considerable volume of water which furrows the banks on each side. They crumble down leaving the bones uncovered or dragging them with them to the sea. The soil the deposits are in, are of a dark color and do not seem to contain any trace of tree or vegetation.

[text in English]

(1) The village of Pactolik is located near the last branch of the Yukon, the Uptoan, when going up the coast toward St. Michael Redoubt.

Petrified shells from St. Paul – Pubyloff Islands

These shells were found on the eastern side of the island. This part of the coast is made of a cliff, which contains a stratum or seam about two feet thick, and is composed for the most part of volcanic ashes, containing pieces of burned marine mud and petrified shells. This seam or stratum runs in the middle parallel to the surface layers, the entire length of the cliff.

Miscellaneous collection of notes, chiefly in French and English, of ethnographical content.

Kaniagmiut Masks

[probably associated with pictures of masks]

[masks details sketches on both pages]

- 2 1. white
2. blue
3. red
4. black

The small circles are red on white

- 4 1. black
2. green
3. red
4. blue

The small circles are red on white

The feathers are made of eagle down

RBR The ornaments are red and black and presented [word unclear]

- 1 1. white
2. green
3. red
4. black

The ornaments [words unclear] on wooden background

The feathers of eagle down

- 3
1. blue
 2. green-blue
 3. red
 4. black

The decorative circles in the background are red on white

On the mouth white on red

GWR 1 red

white

green center

[weapons sketches]

length – 1.38

width m – 0.07

b - 0, 16, 50

length of the blade – 0, 28, 20

thickness of the blade – 0, 23, 10

- m: 3 1, 02, 90

- b – 0.12

total length 1, 26, 3

length of the shaft 1.20

length of the point 0.06

width of the point m 0, 04.20

- b 0, 03.906

- h 0, 02.40

width of the shaft 0, 03.30

height of “x” [see sketch] 0.10

M Collution brought back from
the Okhotsk Sea by the
Cpt of Perals – 1859

Window 81-a – Kodiak

Q-shaped Stone Axe

Dimensions

total length 26.500

width z a 12.700

width x – b 12

width a – b 4.500

blade thickness 5.500

P-shaped stone axe, same material

total width = 21

blade width = 5.600

head width = 3.900

median width = 4.500

Original translation (this page) by Alphonse Pinart himself, preceding the French version.

A poor man had neither money nor bread to feed his children: he rose early, made his prayers to God, awoke his son and went with him to the house of the wealthy man to ask for some work to do, for, being an honest man he didn't like to ask for alms. They enter the door of the lord without seeing anybody because it was early and there they saw a heap of money lying on the floor. The son said, "Ah, father, what a heap of money, let us take what we like." "God help us from it," answered the father, "this money is not ours, and you must not take secretly from another the smallest thing, because you would lose the blessings of the Lord and of the man."

"You must know, my son, that the thief does not steal for his profit but for his perdition."

After these words, the rich man who was in the other room and who had heard the whole conversation of the poor man, entered and was favorable to the demand of the poor man and gave him as much money as he wanted for his establishment.

[English part]

The Aleutes too had class structures. The rich, the hunters and the *kalra* – poor or slaves. The *toion* and the rich owned the right to wear otter parkas. Only the *toion* had the right to wear ermine on his hat (*Karr&ukd*).

Itarsk Selegnoff told me how his mother was used to sleeping with her feet higher than her head. She gave the following explanation for it. "When I was young and I had my sea-otter parka, a female *kalra* would kneel [word unclear] at my feet, while they rested on her shoulders. As pillow, another *kalra*, sat on the [word unclear], her legs half extended, and she held over them a sort of pillow where my head rested. While I was sleeping she was in charge of checking my hair for lice."

They were used to not eating before midday, when the sun starts forming a shadow on the mountains.

[Russian part]

[English part]

The steep rocks – Once the frame was built, smaller pieces of wood were placed across it, and soil was placed on top. A hole in the center of the roof was used as an entry door as well as a chimney for the smoke. One climbed down inside using a primitive stairway, finding oneself in almost complete darkness that was only brightened up by small stone lamps that burned using dry grass threads dipped in seal or whale oil. The smell inside these yurtes is, at first, almost impossible to stand for a European. The smoking burning lamps, half-rotten pieces of seal, whale, or fish so prized by the Aleutes, and the smell the latter give off ~~almost make one fall over~~ involuntarily make one back up when they set foot on the ladder to climb down inside. Each couple inside the yurt has a special compartment secluded from the others by partition. This roughly gives the visitor of these ~~large~~ semi-subterranean houses [the impression] of untidy stables, where horses would have been replaced by human creations. If you add to the picture all the waste from meals that usually lay higgledy-piggledy near the hearth, you get the general idea. Inside each of these inner partitions is a raised piece of ground on which the family spreads out its furs and skins and use as a bed. They only live this way because of the difficulty in finding enough wood to build their own yurt, and probably also in order to defend themselves against their neighbors. Indeed, before the Russians' arrival, they were almost continuously at war. Either the Aleutes infringed Kaniagmiut territory upto the very island of Kodiak, or the latter came all the way up to the islands inhabited by the Aleutes and

even went as far as the Atkba Islands, located some 300 miles west of Unalaska. These wars were very deadly, but these wars between neighbors weren't the only feared. They were possibly even more worried about being attacked by their own brothers. Civil wars had torn them apart. Neighboring villages sometimes fought over the ownership of good fishing and hunting grounds, and for places where a specific color of stone they were interested in could be found etc. Often they only left after a village was entirely destroyed. They killed every man, woman, and child. They only had mercy for the few children they took with them and put in slavery. Attacks were led by surprise, so the villages generally held night watches in places near their dwellings. But the enemy, when they did not choose a very dark night, came on a foggy day which is very common in these islands. They were able to reach shore before the alarm was given. Then they killed anyone trying to escape, and destroyed the houses, by setting them on fire, roasting those inside unfortunate enough to not escape.

Although the Aleutes are now excessively soft and harmless, the Russians went through much suffering at the beginning. Many Russians paid with their lives because of their tenacity in trying to settle down on these otherwise inhospitable islands. Today they talk about these old days only with a feeling of fear and fright, considering those who lived then as men of different specie from their own.

It is at sea on his frail kayak that the Aleute excels. He, who on the ground moves heavily and in an embarassed way, just watch him sitting in his craft defying the furious waves. His *kamluka* perfectly wrapped around the hole of his kayak and tight around his face, he is at home. How dexterously he uses his paddle, aiming

at the top of the wave where he glides to the other side, going up again then disappearing again behind a new wave hiding him away from sight. This is where, I repeat, the Aleut excels. The strongest storms do not scare him. If he is tired of rowing and the sea is too strong, he places a strong [word unclear] bladder previously inflated on his kayak, and retires inside. He then ties his *kamluka* tightly above the hole and lets himself glide along the waves. They ~~sometimes~~ stayed in this position until they were rested and if the sea had calmed down, they would start rowing again. Other times if he judged that the sea was too strong he would retire inside his kayak until he was able to continue on his way. The Aleut never goes to sea without something to eat, in general seal or whale fat. If he is at sea and a wave surprises him (a very rare event) when he is not expecting it, capsizing the kayak, he turns back up with a particular movement of the paddle.

Chapter XX

Some statistical and ethnographic notes on the Russian settlers.

The Russian government, constant in its jurisdiction over the Russian-American Company of the Russian colonies on the Kuril and Aleutian Islands and the northwest coast of America, is bordered in the north by the Glacial Ocean and in the east by the southeastern part of Siberia, the Okhookh Sea, and the Japanese Island of [name unclear] Ityrup. They are bordered in the south by the Pacific Ocean and the English territory, plus any other western part which may be added to the American shores.

In this fashion these territories include a part of the northwest coast of America from {4°-40' lat. to the same [words unclear]. All the Aleutian and Kuril islands from Ityrup Island and north of the ones mentioned below:

Nuniuok, Ukibok, St. Mathew, Pribzloff Island, Commander Island (Kommandorski) and others, that means those territories spread between 132°-3'g and 20°g-48' longitude west of Greenwich, or more precisely 210°-9'.

For an easier [word unclear] the management of the colonial affaires in these territories was divided into two divisions (*odbdD*): Sitkha and Kodiak, and some subdivisions (*yupatussiu*) under the jurisdiction without appeal of these divisions staff members. That is 1st that of the North subdivided between Michadobski Redoubt and Kolmaksb Redoubt, 2nd that of Unyak, 3rd that of Unalachka, 4th and 5th that of the Pubylob islands, 6th that of Akba, and 7th that of Atton.

8 : That of Bering Island – 9 : That of Copper Island (Miednoi) – 10 : That of the Kuril Islands devided
[word unclear] on Chumchu and Urupe

1/ The division of Svarha encloses the north-west American continent from St. Elias Cape in the north until 4°40' latitude and includes the islands.

2/ That of Kodiak. The Lessugatz coast and island and the Kenay Peninsula and the northern part of the Alioska Peninsula up to the [word unclear] of the Chumagui Islands, the islands of the Kodiak archipelago, Ukamok Island and other neighboring islands, and in the north the [words unclear] of the Bristol Bay, near the Nuchaka River and a few remote places on the Kuskukvim River.

1/ The North Subdivision has under its jurisdiction: the sheltering places in Norton Bay, the mouths of the Kirskokosin and the Kvichpack and other nearby places.

2/ Unga. The northern part of the Alaskan Peninsula and the Chumagui Islands.

3/ Undachka. The islands of the Lissi group (or of the Fox) until the Amnkhta Island.

4 et 5/ On the Tribglob Islands – the division jurisdiction of which and independent from each other [word unclear] over St. Paul and St. George Islands.

6/ Atkha on Andreanov and Kruici Islands ([name unclear] Islands)

7/ On Atton Island. On the Blynie Islands.

8 – 9/ The subdivision on the Bering and Copper Islands.

Afognak

Among the Aleutes, each *baidarka* bears a print on its structure either of a star, a half-moon or another object. The following legend was recounted to me by Nikkepon Celeznoff.

Once upon a time there was at the Folotoi Cape at the entrance of Kalzinoki Bay, a marine animal about the size of a cat which capsized all the *baidarkas* that went around the Cape. The Aleutes considered this place with great terror and stayed far away from the cape, not daring to come close. A young Aleute decided one day to try to kill the animal. In order to do so, he built a *baidarka* with an only hole on top, and painted on the cover of the *baidarka* the following figures (he had first carefully painted one side of the *baidarka* red, and the other one black). On the front left he painted a large (*pouku*), on the front right a human hand, on the back left a star, and on the other side a *baidarka*. He repeated the same figures on the [word unclear] and the palm of his hands. Then he took a spear (*Hocoku*), with which he had killed five men, and left without telling his intentions to anyone. In the place where the animal was supposed to be, he heard a sort of whispering, then a lapping, and then he saw the animal moving toward his *baidarka*. "Against me," he said, "You cannot do anything." Then he showed the large (*pouku*) lobster and said, "You see this figure, the lobster? It is the power of the sea which can seize you." Showing the human hand he said, "You see this hand, it is the power of man who can seize you." Now while displaying

the star, "You see this star, it shows you the power from higher up which can also seize you." And finally showing the *baidarka*, "You see this baidarka, it shows you how it can contain you." While he was speaking thus, the animal was forming circles around the *baidarka*. The Aleute grabbed the spear with which he had killed five men, and throwing it, killed the animal. He took it to the shore and spent the night there. When he returned to the village everybody thought he was dead. He did not say that he had killed the beast, but asked who in the village would go with him in that direction. As everyone refused with terror, he said he had killed the animal.

In commemoration of this event they now place this figure on their *baidarka*, [word unclear] protects them if they meet one of these fantastic animals at sea.

[...]

[...]

[...] SONG

He says that the moon is a man. There were once five young women gathered in a *casine*. Four of them had fiancés, but the fifth one who was the eldest did not have one. She said she would take the moon as a husband. Therefore she [words unclear] but appeared on the earth. When she was asked why she did not get married, she would start crying and singing the previous songs. Then the moon took her away.

They say that when the moon dies (eclipse of the moon) it picks a rich Aleut to replace it. When it is that time, none of the rich Aleutes sleeps in the village.

They say there was once a man who became tired of his wife who would not eat scales (*dandapki&sudasnd*). He took her with him to the sea and abandoned her on a rock. Then he came back home and married another woman. The woman left on a rock was rescued and also married another man. Soon she told her husband that she would like to go back to the place where her previous husband lived. They went there and found the previous husband living in a small *barabara*. She then told her previous husband that he had tried to kill her. He answered that he had abandoned her because she herself wanted to kill him. She replied that he was lying, picked up some bear *Hop Ku* and started gnawing at them. Little by little a bear skin covered her body. The other man's wife had a sea-cat skin and as she started gnawing at it, she turned into a sea-cat. The woman turned into a bear, jumped on her husband, and tore him to pieces; then she did the same with the sea-cat, and the whole village. Soon after the sea flooded the village and because she did not have anywhere left to take shelter, she started swimming. She swam for a long, long time until reaching the end of the earth. There she found another earth. Then she seized some kelp and as she threw it on the shore, it turned into bushes (*KyonplanuKs*). Then seizing a large piece of kelp she threw it on the ground and it turned into (*ordobomkd*). Since that day, bears have always liked young (*ordobomkd*).

There once was a settlement far away. There the wind always blew strong and it was never quiet. No one dared going out of the village. However one man took a chance. He built a *baidarka* with only one hole, decorated the structure with five *lavtaks*, took five *kamleikas* and five paddles, and left. He went north. He reached a cape and saw, sitting on the top of a cliff, a man blowing. His eyes were poking out of his head and a violent wind came out of his chest. Then he seized his (*docku*) and threw an arrow which hit him in the middle of the chest. He saw the man fall and hurried to the top of the cliff to get his arrow. When he reached the top, he did not see anyone, and could not find his arrow. He looked for a long time, but unsuccessfully. During his search he ran into a large trail. He followed it for a while but did not see anything, and sat down to wait for the night. Once it was night he started following the trail again and soon he saw a large settlement. There was a large *casine*. He walked towards the *casine* from the left side, and being armed he looked inside through the window (*okomka*). There he saw that there were lots of people inside, and at the center on a piece of *lavtak* laid the man he had pierced with his arrow and he recognized his arrow. He entered the *casine* and was seated all the way at the front. Those who were inside then said that the man laying on the *lavtak* had been wounded by an arrow but that they could not find the arrow, so they could not heal him. He then told them to evacuate the *casine* and that alone he would fill

this function. They left and as soon as they had gone he took his arrow and started running. Soon they started chasing him and in order to escape he threw some black color at them. They picked it up and covered part of their faces with it. Since they were still after him he threw some red color at them. Again, they colored their faces in red. He reached the cape and his *baidarka*, and left the shore.

For that reason they used these colors, red and black, to paint their faces when they danced. This also shows that they think that the winds were men.

After that he traveled yet another long time at sea and went around the earth. He visited the different winds, and when he found them he filled their mouth with cod.

This is why it seems that sometimes the wind blows and sometimes it is quiet.

They think that the (*Kacamka*) are also men (see other notes)

M&ramiamd (mask) When the individual wearing it enters the *casine* he holds, together with the castanets in his hands, a whaling spear, the tip of which is made of human bone. He walks to the center of the *casine* and threatens those in attendance, until the *kasaq* stands up and intervenes. The mask wearer is considered a sort of devil. Afterwards, he does not eat for 20 days. He wears a parka made of sea parrots.

Shugashat – Translation Unknown, 179, 185

Nahruk (the food bearer)

[...]

When it arrives in the *casine*, this mask holds a large *kantag Beruske* of *chikcha* and *sarana* (wild lily).

During the time this song lasts he dances holding this large *kantag*. When the song ends he passes the *kantag* amongst the elderly first and invites them to eat. Then he passes it to the young, etc.

[...]

Macxu [...]

He enters the *barabara* searching through all the rows without finding what he wants. After having looked everywhere and the song is over he exits.

&hh&mrokd

[...]

They say that during a trip this mask looked at the devil and half of its face was burnt by the sight. He enters the *casine*, goes to the left corner and, his back to the audience,

he dances on his knees during the first part of the song. When the second song starts, he gets up with his back still turned, goes to the center and jumps and bounces before disappearing.

R&n&rinekd (U&nauredmin)

[...]

The legend says that one day, a man who wanted to become a shaman retreated in the woods. There he started getting inspired, saw the devil, and turned into this mask.

Two arrive with the following mask. The follower goes to the left corner, hidden by a *kamlak*. He watches him dancing on his knees during the first song. At the end of the first song he gets up while holding castanets and dances and hops around the *casine*, falling down, getting up again and dancing again.

Uhocrarakd (npocnbmomkd)

[...]

Araroxcr&akd (dokmam Macka)

[...]

They talk about *rep hodyporu*, these masks say the devils are the dead.

[...]

[four pages in Alutiiq]

They say that when the latter was in the woods, he (the devil) saw him from a distance and started laughing. This mask represents him. He dances around, picks up the castanets, dances, and starts laughing. He dances around, stopping in the center between the four corners, and jumps. Meanwhile the other mask leaves.

[...]

[...]

[...]

[Alutiiq word]

Macku

Afognak – April 10th, 1872

{*Animruk*

{*Ur&uxm&mku*

They say that these two masks represent some men who lived in a cave in a place very far away where the stream was very strong.

During one trip a man called *Kuronruk* reached a place (in the North), where a large number of men lived. He went back often and for a while he spent the winter there, and the summer in other places. One day he got the idea to bring back these two masks to show his fellow citizen how the men were [word unclear]. On his way home he killed the first men on a *baidarka* (*dbyxkdy*) he encountered and [word unclear]. In the same manner he killed two more men he met in the woods. Hence the masks show a man and a *baidarka*.

There were two men that drew masks in a large *casine* who were natural brothers. They lived there for a few years. One day another man arrived who was their brother. One of the two in the *casine* seized him and said he was going to kill him. The other said he should not do it; that he was his natural brother. He made a vague reply then attempted to kill him again. The other, once more, reproached him. Since his brother could not make up his mind, he told him that if he really wanted to kill him, it would be better to take him by the sea and expose him. So they did. Having covered him with a *jenka* they exposed him on a rock by the sea. The brother who was still very young started crying. Soon he heard a human voice asking him why he was crying. He turned around but did not see anyone and started crying again. Once again the voice spoke and asked why he was crying. He turned around again and saw a bird standing next to him. This bird was (*Kurudakd*) who had turned

into a bird. He asked him if he was hungry, then gave him a piece of seal. He told him he would take him as his companion and he would go with him where he lived in the North. Then he told him to put his head in a *jenka* and made circles around him while blowing (a specific type of whistle used by shamans). They flew away and soon landed at the top of a mountain. There he gave him some food. They went on like this until they reached the settlement where (*Kurudakd*) lived. There he saw his dwelling, a large rock filled with various animal skins. There they [word unclear]. When the summer returned (*Kururlakd*) said that he should now go back to his settlement. Then they flew to the first mountain and (*Kurudakd*) told his companion to pick some wild raspberries, because he said "Here it is summer but where we are going it is fall." They flew like this from mountain to mountain, resting at each. Then they reached a mountain near the settlement where the brother and uncle who had tried to kill him lived. There they saw on the sea a number of *baidarkas*. It was the season of games and they were about to dance with the masks mentioned above. (*Kurudakd*) told his companion that his brother and uncle who had meant to kill him lived there. Then they seized a bow and arrows that he [word unclear], and he told him, "Now you are going to fly over the *casine*. Your brother is on the right side of the door, your uncle on the left side." When they heard the first sounds of the (*ra&inckd*), he took off and landed on the *casine*. The *casine* shook instantly and the two inside were startled and stopped moving. Then he entered the *casine* through the upper hole and started dancing. As soon as he reached the

casine floor, the grass withdrew and the light went toward a corner. He danced around the *casine* and at some point showed the raspberries he had brought. As he was asked where he lived, he replied "on the mountain." Then they shot some arrows at him, but he was invulnerable and the arrows glided over his body. He immediately took his bow and arrows and sent one straight to his brother's heart and another to his uncle.

{The mentioned bird wearing a costume was the author (*urcmpedu*)

{The mentioned settlement is (*Usrad&kd*) on Afognak Island, facing (*Ebpamusen*).

{The rock on which he was exposed is located between the two islands and is called (*Ram&axrukd*)

From there they flew over to the [word unclear] of Kodiak and there he started dancing with his mask on. His companion flew away and was never seen again.

K&r&K&aKu – A man once was in a *baidarka* which capsized at sea. He had a mother. He lived at sea for so long that kelp started growing on his head. One day, while they danced in a settlement, he came out of the sea and brought this mask. He entered the *casine* holding it in his hand. At once the grass crawled to the back of the *casine* and the (*&paprinkd*) to a corner. The air in the *casine* was filled with the smell of the kelp from the beach (no one recognized him). In the *casine* he saw his mother and father. Since they asked if he knew anything about their son who had capsized at sea a few years earlier, he set the mask on the floor near the lamp and went out, back to the sea.

Apobekiu Eagle Harbor, Apobekiu – Kodiak Isl. March 25th, 1872
Song 1:



1) Angun- Old Man

Nani una yuiaka aulallaku, Kanintuk caiame pidarkanun, aulallaku

1) Angun
Нани уна уиакана алаулаку
Канинтук айаме пидарканун
аулаулаку

2) Akullria (Akrillria)

Nallumaimnik llangyartuama, nayaryat kaurkut kayaku'annga,

2) Akullria
Наллумайник ллангыртуама
Найарят каврукт каякуаннга

Once again **Angun**

Cumi tugumauimni inarnauimni

Суми тугумауимни
инарнауимни

Once again **Akullria**

Aulalruanga gwii cumi puyakun unnakun.

Аулауруанга гвии суми пуйакун
уннакун

The origin of these masks is the following as given by the Aleutes of Orlovski. They say that a hunter among the rich was not able to kill anything. Once he sailed to the end of the Ljouk Bay, came on shore and pulled his *baidarka* onto the cliff. There he fell asleep and slept for two nights and two days. In his sleep he dreamt of these various masks.

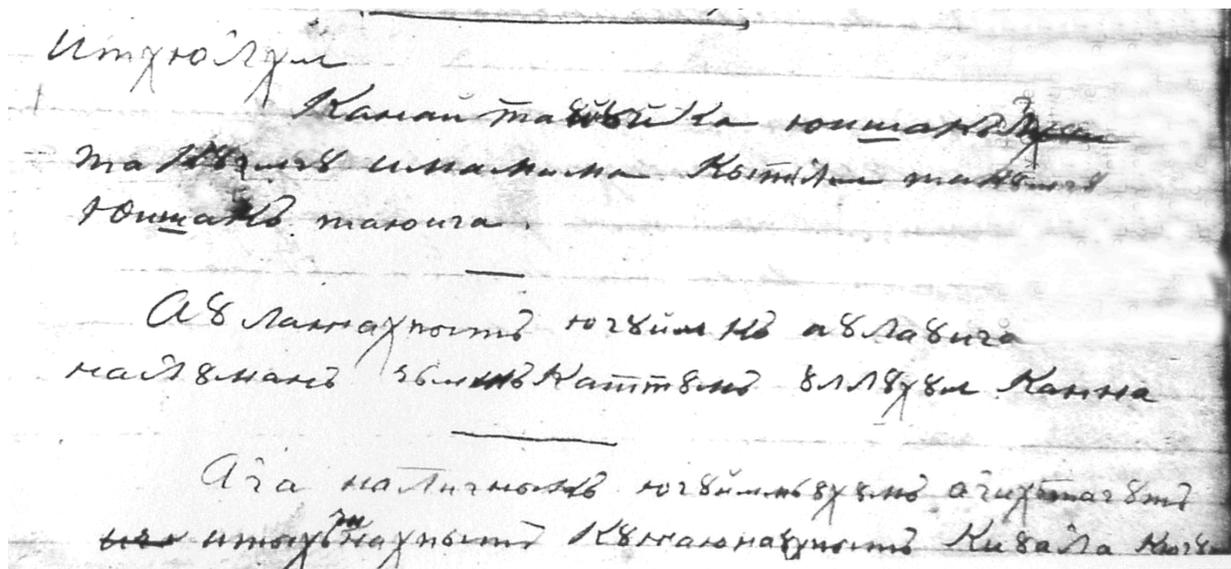
Song 2.

Itryullria

Kanai tauyuika yushakllria, takuyau imamama Kitllia takuyau, **yushak** tayuga.

Aulangarpit yuguak aulauaga, nalluman cumi kattum ullurua qanna

Aga nalignik yguiyam urum agirtagut, utircunarpit kungainaurpit kiualla kuguna



Translations by Jeff Leer and Lydia Black

Itxullxya

Zaxodyavshiy

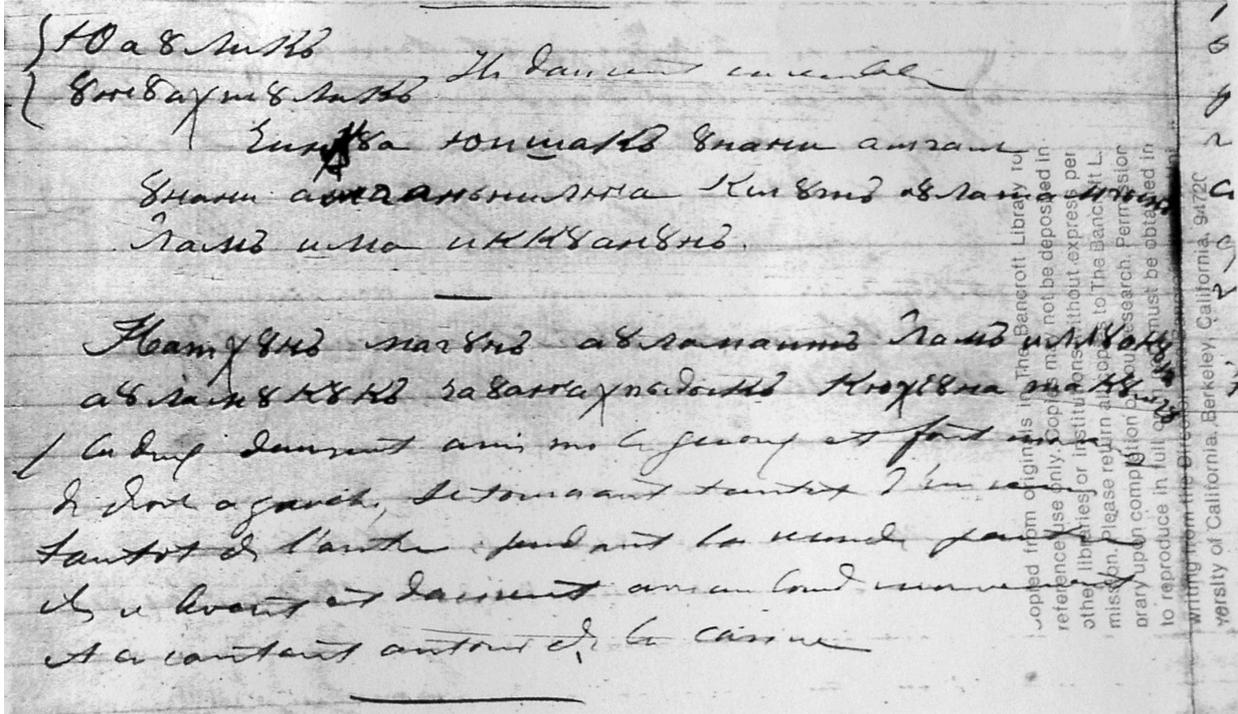
He who came in

2.1 a Kanay tayuik yhuishak, takuyaku imam-ima kitlliya **takuyaku (yushak)** tayuga.

2.2a Alulangaxpit yuxyak aulauiga nalluman ch'yam kat-tum ulluxua kanna

2.3a Aga nalignik yuguyam ugum agix'tagut, itix'chinaxpit kungayungaxpit kiualla kyuguna.

Song 3:



-----They dance together

Yuauluk

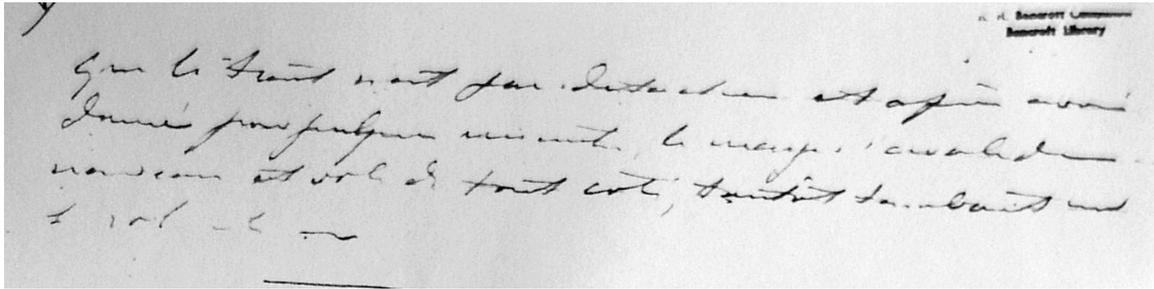
Unguartuluk

-Cinrua yushak unani ayagaya, unani amaannilnga (ayaannilnga) kiyuut aulatamgin.

Llami ima ikkuanun.

-Natgun magun aulamaut llami illuakin, aullamukuk cauangarpidik kyuruna takuyagu

The two of them dance sitting on their knees, moving from right to left, turning to one side and then to the other. During the second part they stand up and dance with a heavy motion [word unclear] around the *casine*.



That which holds it remains hooked. After dancing for a while the mask flies away again moving in all directions, at times falling to the ground etc -

Song 4

[...]

[...]

When he enters the *casine* he kneels down on the doorstep. He has a small *ypupunkd*. He is covered by the others with a large bag made of bear skin. While he is covered, he burns birch roots inside (young roots) and an intense smoke immediately fills up the *casine*. The bag is removed and he is still on his knees. His face is painted and he wears eagle feathers on his head. He holds a lamp in front of him in one hand, and castanets behind him in the other. He exits and when the second part is sung he jumps on the mask and dances heavily around the *casine*.

[...]

During the first part, he walks into the *casine* with the mask and stands on his knees by the door, dancing with castanets in one hand. When the second part starts he stands up with his back to the audience. When the words of the second part start, he turns around and goes around the *casine*, looking at each person separately. He [words unclear] the door and goes around again, dancing heavily in front of each seat, and then exits.

[...]

He dances during the first part, his back to the audience. During the second part he faces the audience, turning around from time to time while going once around the *casine*.

{AHarassauKd

{R&uduKd They dance together

beforehand

HeaHH &Ha msxaKa ararosaK& KaHaHuni&Kd rduurm ararosaK&

They enter together

[...]

[...]

Eagle Harbor
Island of Kodiak
March 25 1872

Houdxue

[...]

They say this mask told the man mentioned above while he was sleeping, "If you cannot kill anything, do not worry. I will provide you with a successful hunt."

The mask wearer enters the *casine* with an aureole [sic] around his face and dances during the first song. Meanwhile the mask is hung by a string and swings from one side of the *casine* to the other. He steps forward asking where the mask is. When they start the second song, he seizes the mask with his teeth and dances.

Arasoxr&akd

[...]

This mask wearer enters the *casine* with a parka made of *monopurka*. His arms are tucked inside the parka, a sleeve hanging on the front layer and the other on the back. He dances in place during the first part and then he goes outside. When he comes back in, he dances again, but this time he dances around the room with heavy movements, dancing in place after each leap.

Marrenkd

[...]

(Hunter of the aurora borealis) He enters the scene wearing a *kamleika* with sleeves pulled up and arms covered with blood. The lower part of the mask is also covered with blood. He dances around the *casine*, turning around briskly.

Amurukd

[...]

It takes a long time before this mask enters, and the first part is sung while he is not in yet. He walks in with a helper whose face is covered, and who sings the second part.

[...]

The man walks in without his mask, wearing only eagle feathers on his head. The mask is hanging and swings from one side of the *casine* to the other. At a given time he seizes the mask with his teeth, but the string . . .

Armm&Ku

Two men came from the end of the land in the west and were thus called. They appeared for the first time to the Aleutes on the top of the mountains. When the time came to dance, they flew up to the roof of the *casine* and sat on each side of the upper opening. As soon as they sat, blood started running down toward the inside, drop after drop. Those inside became scared, and asked each other where it came from. Soon two men appeared in the *casine* and the blood was dripping from their bodies. When they entered the dry grass withdrew before them and the lamp ran to a corner. Everyone found themselves standing scared, not knowing what to do. Then an old man said they would not leave until they were given some food, and that they needed human flesh. One of the eldest said he had lived enough and offered to sacrifice himself. They laid him down on a *lavtak* and made two openings on the sides of his belly and one in the middle. Then they put their hands in the wound and all of the flesh disappeared, leaving only bones. They immediately vanished. The following year they appeared at the time of the games. A woman (improper) [word unclear] told them that they had eaten a man the previous year. They replied that it was only because the *kasaqs* did not know the words to use. They did not eat the man but some seal bowels. If these *nompaxa* (bowels) were placed on the chest or on the belly of the victim they felt no pain. When it was time to dance they appeared again with the vanished elder his belly naked. But this time amongst the gathered people was a famous and educated *kasaq* from the south of Kodiak. They operated identically and when they opened

the belly, the *kasaq* said some magic words. They covered the body with *lavtak* and vanished. For this reason they always reappear in the same way to commemorate this event. This repeats every year on the fifth day of the games. The individual destined for the operation is made unconscious before the ceremony. When he is taken to the *casine*, the light is dimmed by putting the lamp in a corner and setting up a screen. They place the individual on the *lavtak* and pretend in the dark to cut the privates of the man by kneeling down. Then they stand up eating seal intestine, which is supposed to represent human intestine (when they gather close against the body, the *kasaq* says magic words). Then they cover everything with the *lavtak* and carry him out of the *casine*. After that the *lavtak* is thrown into the sea.

There is a tradition for the Aleutes of Afognak that says that they came from the north, as well as those who lived on the Kodiak Island. When they arrived in this country they brought a walrus (*arp&r&Kb*). Once they were established in their new settlement the walrus left them and went back to the north, clearing a path across the island. From there comes the strait separating the island of Afognak from that of Mabrissovoi. The other walruses went back too, also clearing paths across the island, shaping the Konprianoff Strait between the island of Kodiak and that of Mabrissovoi. Since then the Aleutes of Afognak were called *a&p&xmmb* (men of the walruses).

Aranagsuku

Afognak – January 26th, 1872

KumorubHir

There is a legend amongst the Aleutes which says that the whalers were also created by these two men, the *Kamakb* and the *kalalik*, and that they come from one of these small beings they met. The *Kamak* sang him the incantation used when striking whales.

They say that this same *Kamaxuaka* now lives in the second sky and that above him lives *rand m&a*. Each word spoken by *rand m&a* goes through the mouth of *Kamaxuaka* or of his descendants, the *kasaqs*.

Whalers sing when they leave the shore to follow the trace of the whale - they only sing it if no other *baidarka* can hear them.

When he places the tip of the arrow.

A&ruka a&ruka a&an aHuxraHa ruHura

When he has placed the tip.

After the tip of the arrow is placed, he follows the outline of the whale, spits in his hand and directs his open palm in the whale's direction saying, "There you must go in this direction."

[...]

When he is about to throw the arrow, he makes different figures on his *baidarka* and sings an incantation. Each whaler has a particular incantation. The one we are reproducing here is that of *Arasra&suKd*, an old and famous whaler. He was 74 years old at the time when he dictated the following incantation to me.

[incantation]

The whalers when they know the one of the [word unclear] is dead and they need some human fat, send six whalers at night in the custom of the (*supobuyor Pakd*) to take away the body. They take it to some waterfalls and, placing a rope between their shoulders, place him in a [word unclear] position so that the water falls on the back of his head. When the body has swollen enough the belly is opened and allowed to dry. The items they intended to boil are taken away and boiled it in a great cooking pot. While the operation is taking place they dance around the cooking pot and sing *U-su-su* in order to prevent themselves from hearing the boiling in the cooking pot (they say that if someone hears this sound they become deaf). They wear a large hat on their heads made of *lavtak*. Their underwear is also made of *lavtak* and their faces are painted red. They hold castanets in their hands (*KaHramamd*) and a stick with which they stir the contents of the cooking pot. After they have dried, others put ~~some bowels~~ the

bowels of the mummy back into place making *Unr&md* of them. These they dressed in their best clothes.

The explanation given of the mummies is that to them they represent a beneficent divinity and those having a mummy always have successful hunting.

They brought him food which they threw from a distance into the cave or *barabara* where the mummy was kept. They said that as soon as the food had reached the place where the mummy was sitting they heard a noise *Hu, shi* – and later would only find bones.

M&urakd – Monopdku – ecapanct

Afognak – A R
January 25th, 1872

Shugashat

M&rumamd: large mask which wais supposed to have come from the sea. The individual who wears it enters the *casine* with a flapper in his mouth.

He shows his elbows, first the right and then the left with his hand on the opposite hip each time. Then he runs forward.

Meanwhile two men and one woman are beating a drum **(ra&usku)** **remove** and the man wearing the mask sings.

U-ru-U ; o – ro [u-gu-u, o-go, ugu-u] . They feared him much.

The legend for this mask is the following. One day while they were dancing in the *casine* a fearless woman asked why during those games they did not go to the shore. Then she decided to go by herself, holding in one hand a wooden stick (of the kind used to dry the fish). She immediately saw something red on the sea, like fire. From it appeared two men and one woman. The two men wore *kaddaka* on their heads and the woman only her hair. The woman held a human hand in her mouth. They moved closer and were soon on the shore. The woman who had come out of the cabin holding a wooden spear had prepared to defend herself. They came out from the water in the direction the mountains. They fell, and in their places were found only some drops of water. Their bellies were still [word unclear] and puffed up like bladders. Soon after, they got back up and flew over to the mountains. A man then came out of the *casine* after them. He soon went back and the three shapes followed. They did not stay long at the *casine* and soon vanished completely.

Arassa&uk&

Legend – There were two men, a *kasaq* and a shaman (*kararukd*). They traveled for north for a long time. At one point they arrived at a place where they found a very small man. The *kasaq* told the *kalalik* that they needed animals or birds, and that they just had to turn the small man into an animal or bird. The *kalalik* turned and spun around the small man without being able to do anything. Then the *kasaq* said, “There you are, you heavy and stupid man. You can not do anything!” But still the small man turned into an animal. In the different places where they went, they found the same small being, and created different animals. For the fish, they gathered some wood, melted it, threw the pieces in the water, and each turned into a fish. Another time they needed water to drink. The *kasaq* told the *kalalik*, “Take this twig and hit the cliffs. From it water will spring.” The shaman turned and turned, hitting the cliff in different spots, but nothing happened. The *kasaq* said again “Ah, you heavy and stupid man!” Taking hold of the twig he pressed it strait against the cliff and from the center sprang a large stream. Soon after, they needed some fire. The *kasaq* told the *kalalik*, “The wood is in place, now light the fire.” Once again the shaman turned and turned but could not obtain any result. Once again the *kasaq* took it upon himself, blew on the wood while saying some words, and the fire sparkled. Hence they had created the different sea mammals and men. After this the *kasaq*, according to the ancient Aleutes, had superiority over the *kalalik*. It is likely that the names of these two men were *Kamakd* and *Ararukd*.

Legend. Once the fishes were created, a child who was playing on the river bank with his father and mother nearby saw a large fish and seizing his bow and arrow, shot the arrow. The arrow broached one of his fingers and he was carried into the water. The fish took him to a faraway land. There, to his great astonishment, lived a large number of sea mammals, whales, seals, etc. They lived there for some time. When the fall came and the birds were about to leave, the same fish came back and told the child, "I will now take you back where I took you from." So he did. When they arrived at the river, the fish showed the child a woman on the river bank who was gutting the fish. He told him, "Show me your mother." The child recognized his mother right away due to the black color she wore on her cheeks (young mourning women covered their cheeks). Seeing a fish staying still by her side, the mother shouted to her husband, "Come here, there is a fish staying still, shoot him with an arrow!" The husband replied, "A fish took our son away last year, you must shoot the arrow." The mother pulled the bow and shot the arrow at the fish. Soon, as she pulled back the rope attached to the arrow, she brought her child back. He told them what he had seen, and said that in this faraway land where he had lived he had seen a river crawling with sea animals.

They say that the aurora borealis is composed of men (these men were the first men ever created) – these men have established dwellings.

Legend – in the time of the ancient Aleutes there were five stages in death. After the first death, called *M&kk&hnum&kd*, one would be resurrected in another place. The second death was also called *M&kk&hnum&kd* and one would once again be resurrected on another planet. The same for the third. In the fourth called *Amu&d&kd*, man becomes more and more evil. He is resurrected again in another place and dies. The fifth time he is *M&r&&kd*. After this death he (*Ura&xm&kd*) becomes an evil spirit, an *Urakd*. The head becomes longer taking on a pointy shape, and he has a pair of eyes on the top of his head.

They say that during the fifth death the man flies away from the grave towards the west (*Nascorkd*) in the form of a ball of fire (*khdekd Odaxsu&kd*). There in the west he reaches the end of the earth (*Namdakurh&h&ud*).

They have a tradition that on the shore of the Iliaski bay there once was an enormous worm (*Nienuxnakd*) that killed and devoured all it encountered: human, animal, etc. It had a human face, a large number of eagle-like feet, and a body that was made of the colors of the rainbow. The eagle feet were only on the side of the tail – under the belly and towards the head it had human feet. Nobody could kill it until a whaler did [word unclear].

Masks

ArimWrokd: **Agiyashik** - They were two and had united their [word unclear] in the shape of lightening.

There were two poor young women who did not have anything to eat. The inhabitants of their settlement fed them in turns, but soon tired of it and sent them away. They wandered for a long time until on a stormy day, they flew out and met the thunder and lightening.

When they enter the *casine* everyone in the back wonders whom to give them. If someone has an inner illness, they are given away. The masks then lay him down on a bed of *lavtak*. Having prepared everything ahead of time inside their sleeves (blood, bowels, etc.), they pretend to open him up in different places. Then blood runs and they eat a little from the bowels and flesh hidden inside their sleeves. Soon after they leave. No singing, no tambourin (*Ra&uekd*).

Odarik Gedeon

Karlouk

February 6th, 1872

They say that at the beginning in the West there was a people which lived in evil. At the end the *darmam&u* destroyed them and soon [word unclear] their appearance again, as bears [word unclear] the other men (they were men and women). As the animals were more and more necessary, he created them. And if the men killed them and considered them useful, then he made even more.

Aramk&akd – man *Allayakuak*

K&runaxmakd – woman *kugumartak*

They say there are five different skies, with inhabitants on each of them.

Some men called *Musnmormd* live on the first sky with the stars. They are younger than the men who live on earth.

As we climb up the ladder of skies, we find men who are younger and younger, until we reach the fifth sky where the *Massd In&a* live. These *Massd In&a* rule the roof of the skies and of the earth.

WORK INTO INTRODUCTION

He says that when he lived on Ukamok there was a case of a man on the verge of dying who said he would turn into a *Kucamka*. Soon after, a *baidarka* came by the sea and [word unclear] *Kucamka*, the dead. Then for a long time the [word unclear] was seen swimming alone by the shore near settlements.

Uraku - He says that *Uraku* used to live in the fifth sky, but having become a bad man, the *Massd In&a* threw him onto the earth. There he appears from time to time to the men and makes them happy [word unclear] etc.

Ouiak Village

February 3rd, 1872

tainaku: they called the evil spirit which belonged to every shaman by this name.

[rest of the page in Alutiiq]

The settlement of Celegssof is located on the *Kusp&md* bay. It is composed of several houses of Russian style. Creoles currently live there [word unclear]. There is a river full of fish, and a lake situated a little further behind the settlement. On each side rise small hills that are covered with pine trees. Bears, foxes and otters are abundantly found. It would be [word unclear] one of the best places of the island if only the bank were good. But there the surf is always strong and the waves break heavily on the otherwise quiet beach. The village is composed of a Russian church, which is clean and nicely ornamented inside for a place so removed from the [word unclear]. A large house occupying the most prominent spot of the settlement is occupied by old Christopher Leleznoff, and some other dwellings of lesser importance are "inhabited" by his relatives. The river is always full of fish from April to October and runs along the right side of the village after coming out of a lake. This river follows the flow of a chain of lakes, one of which is a considerable size, which results in a splitting at Haskin Bay. The Creoles have established a fish trap at the source of the river of the first lake.

This was the first place where the Russians settled. There was then a large settlement of Aleutes who have, as of now, disappeared. The Russians had an *Artel* there, while in Pubtsoboki they only had an "*odinstchka*".

Celegssoff - Mrupson was telling me how one day when he was at Letkon with some Kanakas he started singing an Aleut song and that the Kanakas listened to him with great attention, as if they understood the meaning of the words – the same in return.

The idea of divinity for the Aleutes of Kodiak was that there was a man superior to all the other men, whom they named *Umassund&a* or the all powerful man. They referred to him although they could not see him for he was an invisible being. The word *nassu&od* was also used, meaning "who sees everything". They did not have idols. They did not look at any of the other particular [words unclear]. Everything, the sun, the moon, and all the sky-roof obeyed *Umrassund&a*, the all powerful and invisible man.

The shamans were known to their people under the name of *massatkd* or black men; men who could see in the dark.

The masks they used during their ceremonies were called *Cmassakd*.

Their common idea when I ask them if they have always lived in this country is to show me the west and to tell me that this is where they come from. But through where and when the immigration took place, they cannot say. For them it is all mixed together in the *massakd* or the darkness of time. But I am positive and can no longer doubt that they came from Asia.

March 14th, 1872

Karaku

[...]

Kacnar&md – They called this an ornament often used by women. They made a lot of small holes around the lower lip and introduced into them bits of mussel shell, which had the black part removed.

Manra&dumd – cheek tattoo

Ar&urh&am – tatoos around the eyes

[...]

Holding a piece of human fat in his hand, the whaler moves as close as possible and tries to position the whale between himself and the shore and within the circles he is making with his *baidarka*. He claims that the whale will not go beyond this circle.

When they use human worms for whale hunting, the spot on the whale hit by the arrow fills up instantly with worms, they say.

Each time the Kanakas came to the Kodiak Island to wage war, they attacked the *Arunakuf* Island near Ichiniak. The inhabitants of this island had learned to pull their *baidarkas* and themselves to the top of the cliff by using ropes, since the island was steep and offered no other way of reaching its top or any other possible place for landing. When the Kanakas arrived to occupy the island, they built some dummies and let them down by rope to the edge of the cliff where the landing was. The Kanakas taking them for Aleutes shot arrows at them. But eventually seeing that they were not moving they came closer to the landing and set foot on the ground. There they realized their mistake. Meanwhile, the Aleutes shot arrows at them from the cliff, killing a large number of them. They [word unclear] in haste and left to this [word unclear] the name of *Xanannakd* (empty man, hartless man).

nankx&uku is the name of the Aleutes in Kulzinski

[...]

Karlouk

February 7th, 1872

They say that at the [word unclear] of the sea there [word unclear] a large cascade. Having traveled far out to sea in *baidarkas*, two brothers reached this cascade and were hurled down without being hurt. There they found fishes that spoke a human language. They traveled on this new sea and reached a land completely unknown to them, where they found female beings who were very evil. They took some of them. They left this place and wandered out at sea. They reached another land and found a settlement. The same evil female beings lived there and during the night they killed one of the brothers. The other ran away, reaching another settlement, where he found men resembling those who live on earth. He got married there. The women who lived there had one shoulder higher than the other. When he asked the cause of this he was told that, when a pregnant woman was about to give birth, they made an opening on her side and retrieved the child. For that reason, they said, when the wound healed the shoulder on that side became lower. Having married his wife in this settlement, a time came when she was pregnant and was about to give birth. The woman's father sharpened his war knife every day, and when the time came he entered the *jupan*. As the husband asked him what he intended to do with his knife, he replied that he was about to open his wife's belly to retrieve the child. The husband would not agree to this, saying that he would do the surgery himself, and sent the old man away. He then changed clothes and entered the *jupan*. He [word unclear] his wife [word unclear]. He then went to get the old man and told him he had killed his wife.

The old man then went into the *jupan* and found the mother and child. All the elderly men and women then gathered with thread and needle to stitch the wound. They were surprised to find the mother unharmed and with her child. They asked her how the child was born so she told them. Since then, they allowed children to be born the natural way. This man stayed in this settlement. This place is in the West.

They say that at the land's end there are two large pillars. If by any chance these pillars came to be knocked over, then the earth would be destroyed.

A legend tells the following story of how the various animals came to be created:

There were two elders on a large strait, living there with a niece. By chance the niece became pregnant. And when the time came for her to give birth, they took her into the *jupan* of their *barabara*. After some time they supposed that the birth had taken place and entered the *jupan*. They found that she had given birth to a sole. They took the animal and threw it immediately into the sea. As soon as they had seized the fish she gave birth to more animals. When the elders asked her where they came from, she said that she had become pregnant with the (*пумтатъ*). Once she had recovered, she left the old men's place and ran away. She wandered for a long time and finally reached a large river. There she found a large

number of animals and finally her husband, *Mittak*. The latter told her that since he could not kill anything for food, they would have to eat their children. After that they went back to the place where the old men lived. But they did not find anyone there, as they had died. They settled down in this place and lived there.

М8хпатъ They call thus the giants whom they claim live in the Alaskan mountains behind Katmai.

Мнн8алі8къ They call thus some tiny men whom they say live somewhere on the Kodiak Island.

Н8Лавакч snake

8йніуокъ a type of small fish resembling a sea snake

М8йруЛуКч legend of the devil-man

A few Words about the Inhabitants of the Kuril Islands

The short overview I am publicly giving today about this interesting vanishing population was suggested by some interviews I made last winter in Afognak (Kodiak archipelago), Russian America (Alaskan territory) with a Native, Paul Uiai. He was a very intelligent Koniagmiut who lived for nearly forty years on the Kuril Islands. As a very skilled hunter, he was sent by the Russian-American Company in 1837 to hunt sea-otters, which at the time were very abundant in the region. Mixing constantly with the naturals, living their life and sharing their meager provisions, he was able to learn their language and was exposed to a number of their customs. But as in other places where the Russians introduced the Greek-Russian religion, it became very difficult for him to obtain any information about their old ways and traditions; even though, being naturally curious, he tried to make them talk.

As we will see, the language of the inhabitants of the Kuriles is slightly different from that of their brothers from Geis, particularly in regard to the vocabulary and grammar, as it was published by Mr Ch. Pfigmager of Vienna.

Under the name of Aleutes proper are included the inhabitants of the Aleutian Islands, Pribyloff Islands, Shumagin Islands, and a few villages on the pacific coast of the Alaskan Peninsula.

The Aleutes

Under this name are included the indigenous people from the western coast of the northern part of America, the inhabitants of the Bering Sea, Aleutian Islands, Shumagins, the Alaskan Peninsula, the Kodiak archipelago, and a part of the Gulf of Kenay (Cook's inlet), as well as the pacific coast from Cape Elizabeth along the Prince William Sound until the mouth of the Copper River, and the area near the Bering Bay (Port Malgram), on the southern side of Mount St. Elie about 60° of Lat. N. This spot is the southern-most reached by the Aleut race on the American continent.

The name Aleut is at the origin of a large number of etymological explanations. Some claim they find the etymology in the very Aleut language, making it come from the words *Kamtchadales* or *Tuguces*. Sekhunerioff, one of the authorities regarding Alaska, has the word deriving from Eleutts, a Mongolian population from the Tobolik province in Siberia on the Chinese side. He says that the first Russian navigators who discovered the Aleutian Islands gave this name to its inhabitants because of their great resemblance with the Asian [words unclear].

A very important question now naturally rises: What is the origin of the Aleutes? Where did they come from? The fact that the Aleutes and the Eskimos share the same family in my opinion should not create anymore doubt. Indeed, let us randomly choose some words in the Kodiak dialect and in the western Eskimo dialect spoken at Cape Walringhain in the Davis Strait.

	Eskimo	Kod.
Mother	<i>Anunga</i>	<i>ANNa</i>
Daughter	<i>Pania</i>	<i>Pania</i>
Woman	<i>Analuka</i>	<i>Akhanak</i>
Hair	<i>Nuyar</i>	<i>Nujat</i>
Eye	<i>Iky</i>	<i>Ik</i>
Mouth	<i>Kannioung</i>	<i>Kannik</i>
House, hut	<i>Iglou</i>	<i>Inblauk</i>
Night	<i>Unnouak</i>	<i>Unnouak</i>

These few words taken randomly show a sufficient community of origin between these different and distant tribes.

Showing evidence now of where they came from is seriously more difficult. In spite of having been addressed several times, the matter has never been resolved. Do Aleutes and Eskimos belong to the American soil or did they enter America following a migration resulting from convulsions on the Asian continent? The majority of the writers who have dealt with these [word unclear], either in passing or in lengthy dissertations, agree on the Asian origin and give evidence of the great resemblance and similar ways of life with the Tugures. Other authors, including my living friend Mr William H. Dall, insist on their American origin. But regarding this latter point of view, evidence is blatantly lacking. Let us now review what seems to prove their Asian origin and let us look first at their spirit and lifestyle, then their traditions.

The Aleutes are of short size, between 1.30" and 1.45", and they seem even shorter due to their habit of being in their *baidarkas* which distorts their legs apart. Their constitution is generally dry. Never have I seen a [word unclear] belly. Only their face and cheeks are very full and have an oily aspect. Their skin color is rather tan and yellowish, very close to that of the Japanese, but very different from the Native American brown-red. Their hair is dark and thick. They hardly ever have beards, especially those who have not reached a mature age. The elders generally wear a thin beard on their chin, and some of them also grow a moustache. The head is generally large and angular at the top (a lot of Aleutes have the back of their heads artificially flattened, which makes the head seem

even larger). The forehead is large and not very high, averaging between 1 $\frac{3}{4}$ to 2 $\frac{3}{4}$ inches high and 5 $\frac{1}{2}$ to 7 inches wide. The hair grows on the forehead along an almost horizontal line from the middle of the forehead to the ears. The eyebrows are very dark and thick. The eyes, although small and not very wide, are nevertheless very lively. The largest part of the eye is not in its center but rather near the nose. These are not on a horizontal line and bend toward the nose like for the Japanese or the Chinese, giving the eye an olive-shape. The distance between the eyes is very important. Their color is dark brown with a hint of yellow. The Aleutes' sight is excellent and where our eyes hardly allow us to make out objects, they can tell us their number and describe them. Aleutes are pug-nosed; their nose is short and the nostrils surprisingly thick. Their mouths are generally wider than average with rather large and thick lips. Their teeth are white and always healthy. The front ones are not pointy but of a round or oval shape that is very peculiar. Their cheek bones are pre-eminent and the cheeks generally full and puffy. Their face always has an oily aspect. This description of the Aleutes also applies to the different families that make up the tribes of that name.

Before we go any further, here is a useful description of the division between the Aleut tribes.

The Aleut family is divided into two main branches:

1. The Aleut family per say, located in the Aleutian Islands, the southern part of Alaska and the Shumagins Islands, and the Koniagemiut or Kodiak Aleutian or western Eskimo family.
2. The Aleut family per say is not very different from the latter: their habits, ways, and lifestyle are absolutely identical. Only their dialect, although its form is similar to the Koniagmiut, is different by its endings and words. This family is itself divided into two branches:

1. The Unalachkans or Unanhans who live on the group of the Fox Islands ([word unclear]), on the Shumagin Islands, and the southern part of the Alaskan peninsula as well as St. Paul and

St. George islands where they were taken by the Russians.

2. The Atkians and Attuans, Nihouhins and Sasigran who live on the Andreanof and Bligni islands. Their dialect is only different by a few points from the Urialachkan.

The Koniagemiot family is also divided in a great number of small tribes which speak dialects slightly different from the mother language. These are, starting with the southern-most:

1. The Ugalakoniutes who live on the continental coast on the Bering Bay, south of Mount St. Elie (60° Lat. N). They are very few and poorly known.

2. The Tchugatchigmiutes who live in the Prince William Sound from the Copper River (Atna) and the Elizabeth Cape until the opening of the Kenay Gulf (Cook's inlet). They are also very few and speak a dialect different from the mother language in that they add to their speech a type of soft hiss.

3. The Koniagemiuutes living on the Kodiak archipelago are in this family the most numerous and the least divided. They are themselves divided into small tribes speaking dialects more or less different from the mother language. To this branch can be attached the inhabitants of the Alaskan coast on the Shelekoff Strait who live in the villages of Southoum, Katmai and Qaigmag.

4. The Oglaimiutes living on the Alaskan coast on the Bristol Bay are few and split between three villages.

5. The Aglegmiutes who live on the shores of the Houchagak River and along the Bristol Bay coast from the Kuitchak River until the mouth of the Kuskokouim.

6. The Kuskogmiutes and Kiatingmiutes who live on the shores of the Kuskokouim, from the inner part of the Huchagak River until the Ilianna Lake and along the shores of this lake.

7. The Agulmiutes who live on the coast of the Bering Sea from the mouth of the Kuskokouim at the Avieroff Cape until the Kiumantzoff Cape, including the large island of Hunivak. Their dialect has very few differences with the mother language.

8. The Magemiutes who live on the coast of the Bering Sea

from the Kiumantzoff Cape until the mouth of the Kuichpak.

9. The Ekogmiutes and Kuichpagmiutes who live on the shores of the Kuichpak from the Bering Sea until the Ekogmiute Mission about 400 kilometers into the river. Their dialect starts to draw slightly apart from the Koniagemiut language.

10. The Unaligmiutes who live on the Norton Bay shores from the mouth of the Kuichpak until the Unalaklik River.

11. The Malemiutes who live on the coast of the Norton Bay from the Unalaklik River and spread inside until the Katzebue Gulf into the Glacial Ocean. Of all the dialects it is the furthest apart from the Koniagemiute.

12. The Kaviagamiutes live on the Kodiak Peninsula from the Golovin Sound, Port Clarence and the coast of the Bering Strait, until the Kotzebue Gulf. This division includes the inhabitants of Aziak.

The other tribes who live further on the Glacial Ocean coast are totally unknown to me and are gathered under the general name of western Eskimo. According to reports from the whalers who visit these areas, they are many and live in a large number of villages spread along the Glacial Ocean coast. To this same family we must probably add the Tchuktches and the Tuskis, who live on the north-eastern part of the Kamtchatka Peninsula.

July 19th, 1972

(Origin of the name of Aleut)

The name of Aleut has raised such a vast number of suppositions about the origin of this word that I cannot pass on them, and will review the various etymological theories that have been suggested.

First looking at the name these tribes give to themselves, *&HarraHr (unanban)* (this name is used by the Aleutes living on the Fox and Shumagins Islands) we find that in the Aleut language this word actually means on [word unclear] (*rartd &HarraHr tchan ounaban*, on the hand. A while back this word probably had another meaning, and we know that some words the Aleutes used when the Russians arrived are now completely ignored, their meaning lost. Such is probably the case regarding the word *&HarraHr*.

Innokurtri Menianninoff, in his "Notes about the people of the Unalaskan roof" Vol II page 4, gives the origin of this word the following explanation: "It is likely," he says, "knowing the Aleut language and customs, that when the Aleutes saw the Russians for the first time, these were the first travelers and men they [words unclear] and their [word unclear] vision, they [word unclear] in their astonishment of one another, *ARaku &ave*, or *ARu kave*."

What is it then, and what does it mean? And in the same fashion, to all the questions the Russians asked them while not knowing the Aleut language, they did not understand them and always replied with the words *ARaku &ave*, *Alikouaia*. These words are very often shouted by the Aleutes in order to get someone's attention. The Russians hearing them repeat these sounds often might have concluded that the inhabitants called themselves that; or unable to learn their name, they called them [word unclear] of Aleut, and later on the Aleutes. Chamisas is on Menianninoff's side and gives as the origin of the word of Aleut the same legend.

In his detailed book about the history of the Russian-American Company, Thakmenioff gives it a completely different origin. According to him when the Russians (*Sibirsokes*) first arrived in the Aleutian Islands they were struck by the strong resemblance between the naturals of these islands and a Mongolian population, the Eleuthe, who lived under the Pobolik government in Siberia. They called the indigenous [word unclear] the same name, which was later on corrupted into Aleut.

Which of these two origins is the true one, it is not for me to decide; both [are] entirely plausible and likely.

The name of *Unanhans* (&*HarraHr*) only applies to the western Aleutes. The Shumagins Islands inhabitants are called (*KaraHr mamr&HuHr*) men of the east. These Aleutes live in the most eastern part of the territory covered by the Aleutes. The inhabitants of the Usimak Islands are (&*HanrHr*) (*Unumgin*). The inhabitants of the Kurstsies Islands (Tigalde, Akum, Uatanak, etc.) as well as the first villages on the Urchitka Island, from the old village of Vesieloffski until that of Sliuliask, are called (*Kurur&Hr*), which means those who live in the north-east. The other inhabitants of the Unalaska Islands from Kodiak until Tchernoffski, and the inhabitants of the Umnak Island are called (*Ka&RuHuHr* or *Kar&RuHaHu*) *Kaulianhin*. The inhabitants of the Four [name unclear] Islands (*Tchetyrisopotahmoi*) are called (*Ak&sanr* or [name unclear] *Akugu*) which means the inhabitants of that place over there. The inhabitants of Atka Island (*Hur&rusr* or *Hums&nuHr*) are *Nihonhin* or *Niagounhin*. The inhabitants of the Routi Islands (*Kai&Hr*) are *Kahoun*, and the inhabitants of the islands closest to Kamtchatka (*kakurHarHi*) are *Sasiga*. Also, the inhabitants of the Andeanoff Islands are sometimes called (*Hanus&Hr*) *Namihoun*, which means Westerners.

Nurhagak - June 9th, 1871

A dark brown complexion, the color of which is probably the result of the reality to which their face and body is exposed, and a very dark and strong hair, though not thick. Their hair is cut on the top of the head about one inch from the skull, brushed forward on the forehead and cut along a line running parallel with the eyebrows. In the back they let it grow and hang at will. Their nose is generally flat, the nostrils wide, and the eyes sidelong in the Tartar-way seeming half-closed most of the time. The pupil of the eye is dark brown and the white of the eye is perfectly white. The cheek bones are prominent and always more strongly colored in red-brown than the rest of the face. An excessively light beard, the majority have only a scarce moustache. The hairs [word unclear] are always very thick. There are blonds amongst them, but they are the result of the cross-breeding with the Russians. The shape of the skull is very peculiar. The back of the head is in general very flat, and the front very round. The lower point of the head is narrow and the forehead for the most part is behind the lower part of the face. Their proportions are in general rather good and their size average. Fat seems to be their [mark of] privilege. Their personality is in general good and a lot on this point [words unclear] the Russians, although I cannot always approve, whose behavior and brutality toward the Natives have contributed much to improving them. But to tell the truth, none of them are really Catholic, in spite of being baptized, and in spite of religious [word unclear], they still believe in the shamans and trust these [word unclear]

The clothes are almost the same for both men and women. A parka or jacket of deer skin decorated with red woolen thread and a myriad of small pieces of skin sewn in various places, and some skin pants. Men do not always wear them, while it is customary for women. Their boots are made of deer legs skin, and also decorated with red woolen thread. These boots soles are made of sea lion or seal skin, doubled with [word unclear], and sewn very securely to the top of the boot. These soles can be replaced very easily while the body of the boot may last a very long time. They usually pad the bottom of the boots with dry grass, which makes them very comfortable for walking on dry ground and very warm. On the head they wear either a type of fur hat made of the same material as the rest of their garment, or a type of hood usually stuffed with fox skin. The *baidarkas* are in general covered with beluga skin, which is very strong. To move they use a single row which they swing with both hands on one side then on the other. They are excessively lazy and careless. They eat like gluttons during the fishing season without trying to set anything aside for the winter, during which they starve. Their main foods are fish and deer meat. They are able to eat the food after the flesh has decayed. For example, a fishing boat from San Francisco was salmon fishing in [word unclear] off Port Alexander

Nurhagak –June 9th, 1871

and before they put the fish in salt, they removed the fish heads. An Indian woman collected the heads as they fell, and put them in a hole with some water. She let them ferment and rot there for two weeks, and then [word unclear] ate them raw like candies. [This story] is to give an idea of the taste of these dishes.

The village in Port Alexander is composed of old houses from the Russian Company, including a Greek church. All of them were built out of [word unclear] wood in the style of the [word unclear] houses in Russia. Four houses made up the civilized part of this place. The church, built in accordance with the general Greek-Russian style, is a good example of the [word unclear] of the inhabitants. The part of the village half-way on the side of the cliff is rather picturesque. It is sheltered in the southern part by a point of land going into the river. A shabby stairway leads to the shore. On the top of the cliff is the Russian cemetery, where numerous crosses indicate what the first who [word unclear] this place had to endure from the Native's enmity. Rorlinakoff, who founded the port, is buried there. Until the moment when the [word unclear] Territory Union [word unclear] United States, the redoubt was surrounded by a wooden square fortification with towers at the four corners where canons had been placed. Since the [word unclear], the whole building has been destroyed for firewood. [words unclear]

Near the trail leading to the Russian cemetery is a cross surrounded by fences. This is where the church was supposed to be built. Where a religious building must be built, and for some reason it is not, it [is] the custom to raise a [word unclear] monument. In Ugashik on the other side of Bristol Bay, the inhabitants raised a cross where the priest planted his tent during his last visit! To the left of the village is the indigenous village, and further up on the cliff in the same direction as the Russian cemetery is the Indian cemetery. The Native dwellings are of two sorts: the first is subterraneous with a type of veranda at the front, the dwelling being made of a hole in the ground covered with a structure covered with soil and the second is made of four panels raised 6 feet above the ground, which you access using a ladder. These types of dwellings are described elsewhere. The *casine* of the village is not very important, but apparently the village where they dance has a very large one. They dance once a year during the winter.

Tchugatche: the Indigenous people who live near the Tchugatz Bay, north of Kenoi Bay, belong to the

[words unclear]

[damaged page]

In parts of the American continent north and west of Kenoi Bay live tribes that also belong to the [name unclar] family, a large family that came from the north, as is evidenced in the general traditions of all these people. But which of the two races, [name unclar] or Greenlanders do they belong? This has not been decided yet. Their languages share similarities with the Koniagemut. Almost identical [words unclar] Ktutchkis, indigenous people of the Asian coast, spread on the coasts of the Bering Strait and resemble the Sikiuro languages. In reality the dialects spoken by the various north-American tribes stem more or less from the Koniagemut language, which is considered as the root.

[damaged page]

The Aglemiut language is part of the Eskimo family of languages and belongs to the Koniagemut division. It is spoken by the inhabitants on the banks of the Nuchagak River, as well as by those on the coasts of Bristol Bay from the mouth of the Kvitchak River until that of the Kusqoquim. The dialect is spoken by the Kusquogemiutes, or inhabitants of the Kusqoquim River, until the Kolino??fski Redoubt; by the inhabitants of the coast from Kusqoquim until the mouth of the Kwichpak; even by those in Nunivak (Nunivak is an island located near the mouth of the Kusqoquim, separated from the continent by Cooks Inlet). The Agulmiut speak it from the Cusnoff Cape along the coast until Rioussianzoff Cape, including Nunivak, and the Magmiutes from Rioussianzoff Cape until the Kwichpack. The dialects spoken by the Kiutruski and the Tunotzi are not very different from the Aglemiut.

The Aglemiut language, like the compared dialects of the Eskimo family, is thus guttural but at the same time rich and very expressive. A few words are enough to bring evidence, and the different expressions of thought such as desire, will, habit and the facts of having or doing something are represented mostly through a simple change of the ending or the beginning of the noun or verb. Negation and ownership are also expressed in this fashion. This makes the Aglemiut [word unclear] the longest and most detailed declination. Gender does not exist and the same pronoun or adjective [word unclear], as well masculine, feminine or neutral adjectives. Conjunction and preposition

can also change depending if they are used with one or several objects.

This overview being only the appendix to a more detailed grammar and vocabulary of the mother language of these different idioms, Koniagmiut, I will not here linger anymore on the subject.

I use in this overview as well as in future publications the writing adopted by the Russians, which is only an imitation of the one invented by well-known and revered Father Ivanovitch Veniaminoff, for representing the sounds of the Aleutian language. A few additional letters were added in order to represent missing sounds of the Aleutian idiom.

The distribution of this small volume is as follows:

Overview of the language grammatical system

Everyday dialogues as well as vocabulary of the most commonly used words

Different pieces extracted from translations of the Greek-Russian Church prayers translated into Aglemiut.

Before ending this foreword I want to express my gratefulness toward Vasili Orloff, diatcheck of the Fort Alemudor Greek-Russian Church, for his help translating the dialogues and final pieces.

St. Paul, Kodiak

October 31st, 1871

Today metropolitan archbishop in Moscow (Russia)

Classification of the native tribes of Alaska. Written in French by Alphonse Pinart.

The inhabitants of the current Alaskan territory (old Russian America) can be divided into two large racial families.

The Indian family, indigenous of the American land that lives inside the territory, part of the coast around Cook's Inlet (Kenay Gulf), and another part of the coast from the Atna or Moon River until the Bering Strait. Or in other words, from Mount St. Elie then the rest of the coast from [name unclear] Bay until the southern-most part of the territory. They are divided in two large families: the Tlinket living in the southern part of the territory until the Atna River and whose type is Koloshe, which is itself divided into a large number of different tribes; and on the other hand the Tinnets, who belong to the great Chippewyan family, spread along the Rocky Mountains from the Alaskan territory, the plains of the Hudson Bay, until the Mexican border where the Apache formed the last [word unclear]. They live on the shores of Cook's Inlet and in an area inside the territory also divided into a large number of different tribes. They are known from the Russians by the name Koltchassi.

2' The Inuit family (Inuit is the name these tribes call themselves when mentioning their race - it is, I think, more appropriate than the following) or western Eskimo live on the banks or at the mouths of large rivers as well as in the various coastal islands at the 60th parallel. It includes different tribes [and] we will later name each one separately. These populations are not indigenous of the lands where they live and, like their eastern Eskimo brothers who live on the Greenland and Labrador coasts, they migrated to the country where they now live. Now the question arises: from and through where did they emigrate? Different solutions have been suggested,

all tending to prove their Asian origin. Their aspect and the general conformation of the body and head together confirm this theory. The Aleute or Inuit, mainly in the places where racial mixing with the Russians did not occur, is characterized by the following traits: a generally big but narrow head ending [word unclear] sort of point, dark thick hair, oblique eyes (particularly amongst the Agulmiutes, inhabitants of the Nunivak Islands and of the coastal section from Avinoff Cape, and amongst the pure blood Aleutes), generally dark brown eyes, a flat nose and wide nostrils, very prominent cheek bones, a very short beard made of thick hairs but the moustache is commonly found, a general medium size rather short among the Aleutes, and small well-shaped feet and hands, such are the general traits of the Inuit. Like their eastern brothers, they wear animal skins and live in earthen huts that rise slightly above the ground and in which a person wishing to enter has to walk on his hands and feet because of the low entrance. A general opinion prevails that the Aleutes are only descendant from the Japanese who were ship-wrecked ashore by a storm. This opinion, which seems to be confirmed from a certain viewpoint, is in my opinion completely untrue! Its base is however true. About forty years ago a Japanese junket was washed on shore at Atton Island (the last and most western of the Aleutian Islands) and those on board were handed to the Russians

who repatriated them. According to them, they had been at sea nearly eight months. As soon as they departed one of the Japanese harbor to reach another one in a more northern part, a storm caught them by surprise. They folded masts and sails and found themselves at the mercy of the sea. They were probably then in the flow of the great current known to the Japanese as Siro-Wo, Black Stream, and that this stream which brushes past the Atton shores and other different Aleutian Islands where its presence is [words unclear] by campher wood and others belonging to the Japanese flora, carried them at a speed of 9 miles per day to the Atton Island. This is said to explain the generally adopted idea.

Whereas the idea I have formed, thanks to my stay [word unclear] these different tribes, is that they are obviously of Asian origin and I would even add that I seem to recognize Ainos features in them, and the Kuril Islands inhabitants, the ancient inhabitants of the Japanese land. One of the main bases on which my arguments are grounded is the exclusive use by the Ainos, inhabitants of the Kuril, Aleutian Islands, by the western and eastern Eskimos, of the KAYAK. This skin covered boat with one, two, or three holes in it, enables the Eskimo to sit in it? It is then a *kaiaknak*, *kaiuknak* or *paitalik*, that is a boat in which one, two or three people can sit. The name of kayak is used by each of these tribes. It is known by the Russians as *baidarka*. It is the same with the *umiak* (*baidara*) or large skiff whose structure is covered with skin, and which can contain up to 60 or 70 people. As regarding the comparison between dialects, I cannot develop it at this point, having no

vocabulary from the Aino or the Kuril Islands. But my intention is, after I achieve the necessary research in this territory, to travel to the Kuril Islands and do the same research there. As regarding these population's traditions, I have been unable up until now to obtain anything. These Natives have been so oppressed by the first missionaries of the Greek-Russian Church that they have completely forgotten their traditions or they are scared of telling anyone about them.

Let us now get back to the route these populations have used in their migration. We find two practicable routes. When the ancient inhabitants of the Japanese archipelago were driven away from their houses by the current Japanese, they withdrew to the North where we find them in the Yeso, Sagahieu and Kuril islands. From there they crossed to the southern part of Kamtchatka where they lived until the beginning of this century and disappeared only [word unclear] the continental wars in the Kamtchatkas and harsh treatment by the Russians. From there, opinion is that they spread along the coast until the western-most part of Asia, where we find the Tchutchis and Tuskis who seem to belong to the same Eskimo family. But these populations found some resistance from the inhabitants of this part of Asia. The Kamtchatdales sought to migrate again and from this point we can shape two migration paths to the American continent.

The first one leaves the Asian continent around the mouth of the Kamitchatka River going across the Commandor Islands, (Kommandorski Ostrova) first through the Bering Island,

and from there on to the Copper Island (Miedni Ostrov). Then they migrated from that island through a 170 mile strait to the Atton Island, where they split between the different Aleutian Islands. This path seems to be the one [word unclear] by the Aleutes.

2. The second route followed by the other Eskimo populations would be the following: leaving the Asian continent from the Oriental Cape, then reaching the Diomed Islands (Nunahbook or Ratmanoff, and Ignalook or Krusensteur), and from there to the Prince of Wales Cape on the American continent. The distance to cross by sea does not exceed 40 miles. From there, part of the group settled down on the shores western America, and the other continued along the coast, settling down on the northern part, where they later reached Greenland by crossing the straits separating these numerous islands found between the continent and Greenland. Traces of their passage can be found on Passy Island where they seem to have built huts for a winter stay.

Let us now get back to the description of the various tribes living in Alaska, the shortness of this overview forbidding me to linger any longer on the previous subject. We can divide the western Eskimo family in to three mother-tribes:

1. The Aleut tribe sub-divided between:

1. Unalachkans or Unanans who live on the parts of the Aleutians known as Fox Islands, including the inhabited islands of Unalachka, Umnak, Akouss, Tigalda and Avoutarrok; the Pribyloff Islands (St. Paul and St. George) where they were transported by the Russians; the western part of the Alaskan peninsula

where they have the Mezioui (walrus) and Belkoffski (squirrel) settlements, and a few others of little importance; the Shumagin Islands where they live, the Unga, Korovenski and Vozvouishouski islands.

2. The Atkhaus or Hibunins, inhabitants of the Andreanoff Islands and the two islands of Atkha and Amla.

3. The Attuans, inhabitants of the Bligni Islands who live on the Atton and Agatton islands.

These different tribes differ only slightly between themselves, their dialects only changing by the word endings.

The Aleutian language is rich and [word unclear], although hard and with a difficult pronunciation for European palates due to its strongly guttural sounds and its final aspirations. A few words are enough to make up the thought. The different expressions of the thought or will such as desire, will, possibility, impossibility, and doing or saying something, are rendered by a mere change either at the end or in the body of a word. Out of all the other Eskimo dialects, it is the only one which possesses a [word unclear]. Similarly with its fellow idioms, it has only one common gender, masculine, feminine and neutral being obtained with the same word.

2. The Koniagemut family includes the following divisions:

1. Ugalakmiutes - Inhabitant of the Bering Bay shores south of Mount St. Elie. They are very few and not very well known. The only vocabulary we have from them was collected by an employee of the Russian-American Company. Through their daily contact with the Ugaleutses, they imported a lot to their customs, although their dialect remained pure. By their dialect, they are very close to

the Koniagemiuut.

2. Tchugatchigmiutes - Inhabitants of the Tchougatz Gulf shores from Cape Elizabeth until the mouth of the Atna River or the Copper Islands. In the middle of them is the Russian harbor of Hutchek. Through their contact with the Atna Indians, they absorbed a lot of their customs. Their dialect is very close to the Koniagemiuut.

3. Koniagemiuutes - Inhabitants of the Kodiak archipelago.

**Various notes written in French and English on the natives of the Aleutes and their legends, etc.
Written by Alphonse Pinart.**

Under the name of Kaniagmiutes are comprised the inhabitants of the Kodiak archipelago. With the different tribes spread over the coasts of the Prince William Sound on the Alaskan peninsula, as well as on the Bering Sea until the Glacial Ocean, they belong to the great western Eskimo family with whom they share their language, way of life, and most of their customs. However, we find that in their traditions and religious ideas some points are very different from their fellow tribes. This is in all likelihood due to the influence exercised on them by the essentially American tribes of the Koloches, next to whom they lived for a long time. When, a long time ago, Kaniagmiutes coming from the North crossed from the continent to the islands, (a distance which at the time was very short- the traditions says that the Shelikoff Strait once was a very narrow band of sea, so narrow that the inhabitants could throw the fish they caught from one bank to the other) they found the latter already occupied by the Koloches. Some long wars ensued and finally the Kaniagmiutes having lost, had to surrender to the winners and accept the Koloches' leaders as their *toiuns*. They lived thus, side by side, for a long time, until the newcomers, having considerably increased their numbers, ended up driving the first men of the island away. Or the Koloches finding themselves outnumbered ended up being absorbed by the Kaniagmiutes. The only sure thing is that among their people there are, up to this day, many identical customs, legends and traditions. It is beyond doubt that we can link this coincidence to a community of origin, the Koloches belonging to the great American family and the Kaniagmiutes to that of the Eskimos [words unclear] whom came from the Asian lands.

Nushuyak

A common practice among the indigenous people of this part of the coast and among the Aglegmiutes in general, is circumcision. No reason has been given for this matter, since those that were formed were the result of tradition and invented from fantasy. It is curious that of among the Inuit, the Aglegmiutes are the only ones following this practice. It is also curious to find this custom among a population so remote and spread out from countries where circumcision is practiced. ~~Their most plausible answer regarding this question is that when the Aglegmiut [words unclear]~~

Kopizobkiu

There is, near the Skbortsoff settlement on the Elobie Island, a large rock partly buried underground and partly sticking out at a height of about 75cm. The shape of this stone is very peculiar and has given birth to a superstition among the Aleutes. This shape resembles a whale's skull; the part composing the jaws is buried, the back of the head forming the lower part. On each side are two holes which, were the rock a whale's skull, would be the joints for the

first ribs. There two small outgrowths or stone balls can be found, which the Aleutes considered as its eyes. Indeed they considered this rock as a man who during the night turned into stone. Some whalers removed the eyes (or stone outgrowths) keeping them as a [word unclear] talisman. During the time the Russians stayed in this country, they tried to take the rock to Kodiak, but because of its massive weight they had to give up.

Elobie Osrtov

At the northern tip of Elobie Island there was a cave where the Aleutes kept a large group of their mummies. The cave was wide and deep, and in the middle was a water pond around which the mummies were sat. In the pond was (imitation) a whale made of wood and by its side a *baidarka* ridden by two whalers. One of them was holding a spear, ready to throw it toward the whale. The whole thing was destroyed by the Russians around 1831 – they broke it into pieces and threw them into the sea.