

amusement. During my hunting excursions, whenever I had several young men along they were continually telling stories, joking, singing, etc. When in camp and during all-night festivals in winter I frequently heard them laugh at one another for being sleepy. At one of the bladder feasts a young fellow who could scarcely keep his eyes open replied to the sallies made at his expense by saying that he saw three of everything he looked at and accused his comrade sitting next to him of being unable to find his mouth with the food before him.

Among the furs offered us at Point Hope was the skin of an Arctic hare with the tail of a fox sewed upon it as a practical joke. After they had sold all of their valuable articles, they were persistent in offering worthless things, and would laugh heartily when these were rejected. The same men would return again and again, repeatedly offering something which had been refused, and seemed to be greatly amused each time.

They are quick to express their ideas by signs when dealing with people who do not understand their language. At Point Hope the men kept holding up their hands together in a cup-shape position, locking the palms and wagging their heads from side to side in a droll way to indicate that they wished to get some whisky with which to become drunk.

On the lower Yukon and southward there is a trading custom known as *pā-tukh'-tāk*. When a person wishes to start one of these he takes some article into the kashim and gives it to the man with whom he wishes to trade, saying at the same time, "It is a *pā-tukh'-tāk*." The other is bound to receive it, and give in return some article of about equal value; the first man then brings something else, and so they alternate until, sometimes, two men will exchange nearly everything they originally possessed; the man who received the first present being bound to continue until the originator wishes to stop.

The fur traders sometimes take advantage of this custom to force an Eskimo to trade his furs when they can get them in no other way. A fur trader told me of securing in this way from one man the skins of 30 mink, 8 land otters, 4 seals, and 2 cups and saucers; finally the Eskimo wished to give his rifle, but at that the trader stopped the transaction.

#### TREATMENT OF DISEASE

In treating diseases the most common method is for the shamans to perform certain incantations. There are cases, however, in which more direct methods are pursued; blood letting is commonly practiced to relieve inflamed or aching portions of the body. For this purpose small lancets of stone or iron are used. In one instance I saw a man lancing the scalp of his little girl's head, the long, thin, iron point of the instrument being thrust twelve or fifteen times between the scalp and the skull.

NELSON, E.W. THE ESKIMO ABOUT BERING STRAIT.

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One of these lancets (figure 97) was obtained on the northern shore of Norton sound. It is a small, thin, double-edge blade, of hard, pale-greenish stone,



FIG. 97.—Lancet pointed with nephrite (3).

which is inserted in the split end of a short wooden handle and wrapped tightly with a strong sinew cord. I saw other old instruments of this kind made of slate, but at present most of the lancets are similar in shape but are made of iron.

An aching tooth is extracted by placing the square point of a piece of deerhorn against it and striking the other end a sharp blow with an object used as a mallet.

On the islands in Bering strait I saw men using long-handle scratchers to relieve irritation caused by eruptions on the skin or by parasites. Figure 98 illustrates one of these implements which was obtained on Sledge island. It consists of a wooden rod about 17 inches in length, having a thin-edge ivory disk an inch in diameter fitted on one end. In the collection obtained in Labrador by Mr L. M. Turner, there is a specimen of a similar instrument.

#### MORTUARY CUSTOMS

The burial customs of the Eskimo with whom I came in contact vary so greatly that I have given in detail an account of the observances noted in different localities, beginning with the Unalit at St Michael.

The following are Unalit terms used by the St Michael people:

Corpse .....	<i>tū'-ko-māl'-ū-g'i'-a</i> (dead one).
Spirit or shade.....	<i>tū'-g'un'-ū-ghāk.</i>
Ghost, or visible shade.....	<i>a-thi-ukh'-tok.</i>
Grave .....	<i>kuñ-u'.</i>

When a person dies during the day his relatives, amid loud wailing, proceed at once to dress him in the best clothing they possess, using, if possible, garments that have never been worn. Should the death take place at night, the body is not dressed until just at sunrise the following morning. Some of the male relatives or friends go out and make a rude box of drift logs in the usual burial place, which is a short distance back of the village. During this time the body lies in its place on the sleeping platform, with the oil lamp burning day and night close by, until the burial, while the relatives and friends sit about on other sleeping benches. When the box



FIG. 98.—Back scratcher (4).

is completed, either on the same day or the next, the body is placed in a sitting posture with the heels drawn back against the hips and the knees resting against the chest; the elbows are drawn down against the sides, and the forearms and hands are bent so as to clasp the abdomen, the right hand and arm being placed above the left. Figure 99 shows the position of the body ready for burial. It is then wrapped in grass mats or deerskins and bound tightly with rawhide cords. By means of cords the body is usually raised through the smoke hole in the roof, but is never taken out by the doorway. Should the smoke hole be too small, an opening is made in the rear side of the house and then closed again. The body is taken to the grave and placed upon one side in the box, below it being placed the deerskin bed of the deceased, and over it his blankets. If the deceased be a man, his pipe, flint and steel, tinder, and pouch of tobacco are placed in the box, and, if a snuff taker, his snuff-box and tube. Then the cover of rough planks or logs is put on and fastened down with logs or stones. In case of a man, his paddle is planted blade upward in the ground near by, or is lashed to a corner post of the box itself, so that the relatives and friends may see the *ū'-hliū-āk* or totem mark, and thus know whose remains lie there.



FIG. 99.—Position of burial of the dead at St Michael.

If the grave box is made of planks the totem picture is usually drawn upon its front in red or black, or sometimes the front bears the picture of some animal which the father of the dead man excelled in hunting. If the father took part in a war party against the common enemy of his tribe, then the figure of a bow is painted on the box. Should this receptacle be of such a nature as not to permit the making of pictures upon its surface, they are drawn on a small piece of board made for the purpose and fastened to the end of a stick five or six feet long, and the latter is planted at the side or at one end of the box. In a conspicuous place on a corner post of the grave, or on posts set up for the purpose, are placed the dead man's snowshoes, spears, bow and arrows, or gun; upon the ground by the grave is laid his open work bag, with all the small tools in place, and his kaiak frame is set close by.

Should the deceased be a woman, her workbag, needles, thread, and fish knife are placed beside her in the box. Her wooden dishes, pots, and other belongings are placed by the grave, and to the corner post are hung her metal bracelets, deer-tooth belt, and favorite wooden dish, and sometimes a fish knife. The markings upon the grave box, or on the small board made for the purpose, are those of her family totem, or illustrate the exploits of her father, as is done in the case of a man.

These customs, with certain variations, are still observed. At St Michael I saw a father's grave marked with his totem picture, while on the grave box of his son close by was the picture of the animal which the father had excelled in hunting.

When the grave with its various belongings is arranged, the relatives make small offerings of food of different kinds, and pour water on the ground beside it, after which all go home.

During the day on which a person dies in the village no one is permitted to work, and the relatives must perform no labor during the three following days. It is especially forbidden during this period to cut with any edged instrument, such as a knife or an ax; and the use of pointed instruments, like needles or bodkins, is also forbidden. This is said to be done to avoid cutting or injuring the shade, which may be present at any time during this period, and, if accidentally injured by any of these things, it would become very angry and bring sickness or death to the people. The relatives must also be very careful at this time not to make any loud or harsh noises that may startle or anger the shade.

In ancient times the Unalit of this vicinity exposed their dead on the open tundra back of the village, throwing their weapons and tools beside them. It was the custom to lay the body at full length on its back and plant two sticks about three feet long, one on each side of the head, so that they would cross over the face. The old man who told me this said that everyone used to be thrown on the ground in this manner, but he thought that it was from seeing the grave boxes made for the dead in other places that the Unalit had been led to adopt the present custom. The use of grave boxes undoubtedly came from the south, as it was observed that their greatest elaboration was found south of the territory occupied by the Unalit, while to the northward the Malemut still throw out many of their dead. My informant added that it was better to keep the dead in grave boxes, for it kept their shades from wandering about as they used to do; besides, it was bad to have the dogs eat the bodies.

If the deceased was a hunter, the totem of his father was usually painted on his grave box at the time of the burial, but if he was not a hunter this totem picture was not made on the box until the stake of invitation to the feast of the dead was planted by the grave the following winter. (See account of festivals to the dead.) If the person was disliked, or was without relatives to make a feast, no totem markings were put on the box. If he was a very bad man he was buried in a box, while food and water were offered to the shade; but no weapons or other marks of respect were placed beside the grave, no feast was made to his memory, and he was forgotten.

About eight miles from the village of Kigiktauk I saw the remains of a body with a sled. My Eskimo companions told me it was the body of a man who had died in the village from a loathsome disease,

and the people had brought it out there and abandoned it without any attendant observances.

Among the Unalit the graveyard is usually quite close to one side of the village, generally behind it or on a small adjacent knoll. The illustration (figure 100) from a photograph taken near St Michael, will show the method of disposing of the dead in that vicinity.

During my residence at St Michael a shaman died, and the following notes were made on the observances that followed:

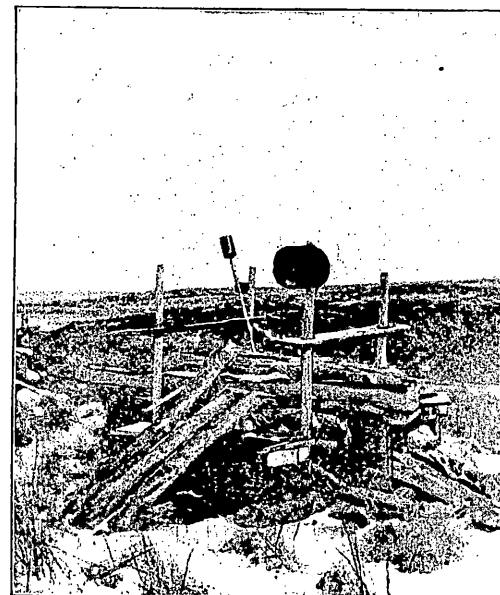


FIG. 100—Method of disposing of the dead at St Michael.

In consideration of the fact that the deceased had been a shaman, no one did any work in the village for three days following his death. The body, however, had been prepared and placed in the grave box on the morning that he died. The night following, when the people prepared to retire, each man in the village took his urine tub and poured a little of its contents upon the ground before the door, saying, "This is our water; drink"—believing that should the shade return during the night and try to enter, it would taste this water and, finding it bad, would go away.

During the first day after the death everyone near the village was said to be soft and nerveless, with very slight power of resistance, so that any evil influence could injure him easily; but the next day the people said they were a little harder than before, and on the third day the body was becoming frozen, so that they were approaching hardness again.

On the evening of the second day the men in every house in the village took their urine buckets and, turning them bottom upward, went about the house, thrusting the bottom of the vessel into every corner and into the smokehole and the doorway. This, it was said, was done to drive out the shade if it should be in the house, and from this custom the second day of mourning is called *á-hluú'-ig-ut*, or "the bottom day." After this was done and the people were ready to retire for the night every man took a long grass stem and, bending it, stuck both ends into the ground in a conspicuous place in the middle of the doorway. They said this would frighten the spirit off, for should it come about and

try to enter the house it would see this bent grass, and, believing it to be a snare, would go away, fearing to be caught. On the third morning, before eating, every man, woman, and child in the village bathed in urine, which cleansed them of any evil that might have gathered about their persons, and also rendered their flesh firm, so that they were hardy and able to withstand the ordinary influence of the shade.

On the lower Yukon, below Ikogmut, the following customs were observed:

These people are very averse to having a dead body in the house, and the corpse is placed in the grave box at the earliest possible moment. This is so marked that the relatives frequently dress the person in the new burial clothing while he is dying in order that he may be removed immediately after death. After death the body is placed in a sitting posture on the floor; the knees are drawn up and the feet back, so that the knees rest against the chest and the heels against the hips; then the head is forced down between the knees until the back of the neck is on a line with the tops of the knees; the arms are drawn around encircling the legs above the ankles and just under the forehead. It is then tied with strong cords to hold it in this position and drawn up through the smoke hole in the roof and carried to the graveyard, where it is placed upon the top of an old grave box while one is being made for it. Figure 101 illustrates the position of the body ready for burial. When the box is ready, usually the next day, the body is placed in it upon a deerskin bed, while other deerskins or cloth covers are thrown over it. All of the small tools of the deceased are placed in the box



FIG. 101.—Position of burial of the dead on the lower Yukon.

and a cover of rough planks is fastened down over the top with wooden pegs. Just before the body is placed in the box the cords that bind it are cut, in order, they say, that the shade may return and occupy the body and move about if necessary.

The grave boxes in this vicinity are made of hewn slabs or planks, squared at the ends, and supported by a stout central piece from below, and frequently with four corner posts, which extend some distance above the box. None of the relatives touch the body, this work being done by others. The housemates of the deceased must remain in their accustomed places in the house during the four days following the death, while the shade is believed to be still about. During this time all of them must keep fur hoods drawn over their heads to prevent the influence of the shade from entering their heads and killing them. At once, after the body is taken out of the house, his sleeping place must be swept clean and piled full of bags and other things, so as not to leave any room for the shade to return and reoccupy it. At the same time the two persons who slept with him upon each side must not, upon any account, leave their places. If they were to do so the shade might return and, by occupying a vacant place, bring sickness or death to its original owner or to the inmates of the house. For this reason none of the dead person's housemates are permitted to go outside during the four days following the death. The deceased person's nearest relatives cut their hair short along the forehead in sign of mourning.

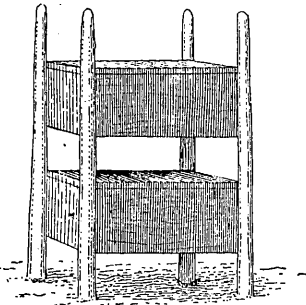


FIG. 102.—Grave boxes, Yukon delta.

During the four days that the shade is thought to remain with the body none of the relatives are permitted to use any sharp edge or pointed instrument for fear of injuring the shade and causing it to become angry and to bring misfortune upon them. One old man said that should the relatives cut anything with a sharp instrument during this time, it would be as though he had cut his own shade and would die.

Near the upper end of the Yukon delta is a small graveyard in which was seen a newly made box placed over an old one made for a member of the same family. This new box was made of heavy hewn planks, painted red, and supported about a foot above the old one by the same set of corner posts, as shown in figure 102.

To the pole erected before this grave were attached a cup, a spoon

and a kaiak paddle, and a pair of umiak oars were placed against the box, which contained the body of a boy, the son of an old man in the village, who, it was said, was prohibited from doing any work for three moons following the death of his son.

At each end of the boxes at this place was erected a post, to the top of which was fastened a cross-board bearing some articles of ornament or of value belonging to the deceased. The boxes were all supported two feet or more above the ground by corner posts, which extended several feet above their tops.

At Razbinsky the graveyard is placed immediately behind the kashim in the winter village, so near that the odor arising from the bodies becomes almost unbearable in the warm weather when spring opens. These grave boxes are well made and are ranged roughly in rows, forming an irregular square. At the time of my visit there were about

thirty of them, some of which are shown in plate xci.

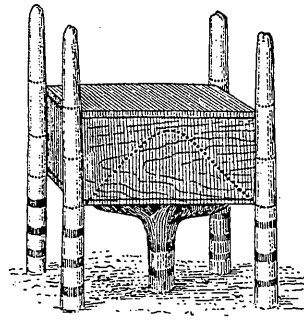


FIG 103—Burial box at Razbinsky.

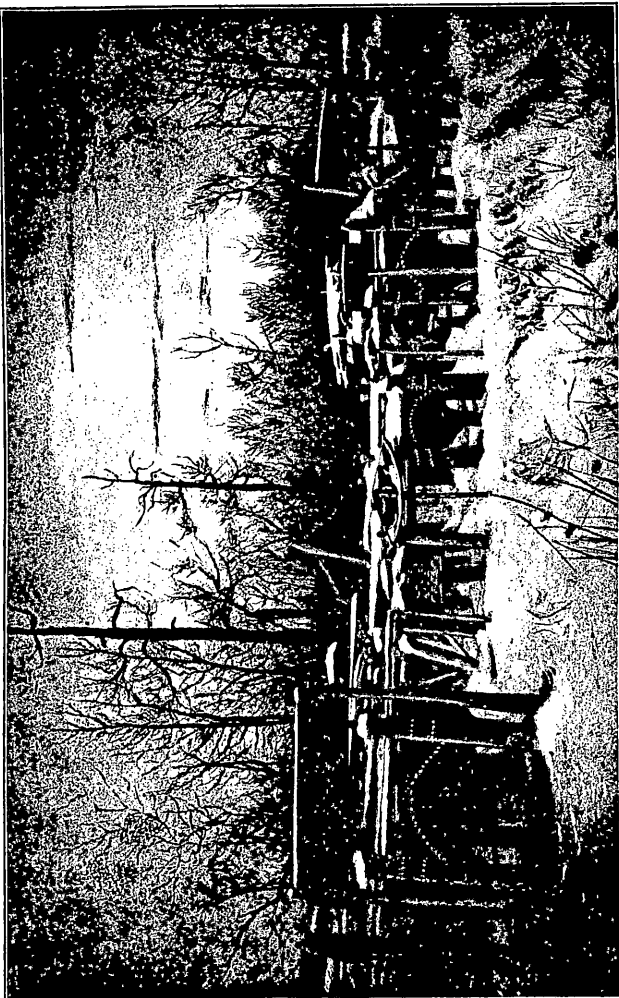
They were made of hewn planks about  $3\frac{1}{2}$  by 3 feet in horizontal measurement and 2 feet deep, and were raised about two feet from the ground on corner posts, with a fifth support formed by the butts of small trees so planted that the spreading roots upturned supported the bottoms of the boxes, which were all painted red, and the posts were banded with the same color. The fronts of the boxes were ornamented with rows of bone pegs, as shown in the

illustration (figure 103), and the corner posts were also ornamented in the same manner.

On some of the boxes were rude figures in black of a man shooting with bow and arrow at a deer or bear. The number and arrangement of the bone pegs varied, but the general plan was the same.

At Razbinsky most of the utensils of the deceased were placed in the boxes with the bodies. A few old reindeer horns and some posts bearing invitation effigies for the feast to the dead were the main objects to be seen about these boxes. Beside some of them, however, were hewn boards five or six feet long, supported six or seven feet from the ground on two posts, and bearing the figures of skins of animals and other objects on their fronts.

At the village of Starikwikhpak, just below Razbinsky, were two grave boxes almost exactly like those just described. On the front of one of them was a large figure in black, representing a man shooting with bow and arrow at a reindeer.



GRAVEYARD AT RAZBINSKY

At Kushunuk, near Cape Vancouver, the dead are placed with the knees drawn up against the chest, and the wrists are crossed and tied to the ankles in front. They are then buried in rude boxes, made of small drift logs, which are built on the ground near the village. About and upon the boxes are placed the tools and weapons of the deceased.

Tununuk village, at Cape Vancouver, faces the sea; on a small point and about 20 yards in front of the entrance to the kashim, between it and the sea, were three large wooden posts, representing human figures, and several subordinate posts. They were of drift logs, 6 or 7 feet high by 12 to 15 inches in diameter, without bark, and not carved except on the top. These were ranged in a row parallel to the beach and across the front of the kashim. The top of each post was carved to represent a human head and neck. Commencing on the left, as I faced them, the following account describes them in succession:

The first post had its head covered with the remains of a fur hood, such as is worn by the people of this vicinity. The mouth and eyes

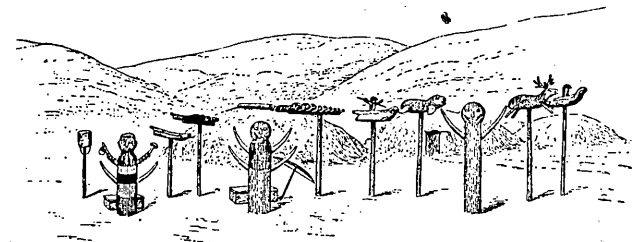


FIG. 104.—Memorial images at Cape Vancouver.

were made of ivory, inlaid in the wood; from each shoulder of the figure a walrus tusk curved outward and upward to represent arms. These tusks were notched above to form places for hanging objects; that on the right side bore suspended from it an ivory-handle fish knife, and near the body were several iron bracelets. From the tip of the left arm hung a small wooden dish, and nearer the body were more iron bracelets. About where the hips should be was another pair of walrus tusks inserted parallel to the upper ones, representing legs. The post was painted in broad, alternating bands of colors, commencing at the head and going down in the following order, namely, red, white, black, white, red. To the left of this was a plain, upright post, to which hung an iron bucket, and on the ground near its base was a wooden box containing a woman's workbag and outfit of clothing.

The next large post represented a man, whose mouth and eyes were of inlaid ivory, and with tusks for arms and legs, as in the post first described. Two large bead labrets were at the corners of the mouth.

At the base of this post a bow and quiver of arrows were fastened. Just behind it was a box full of man's clothing and small tools.

On a small post to the right there was a wooden model of an umiak, and on another post to the left were five wooden models of kaiaks. Close to these last was another post, bearing on the board across its top nine images of the large hair seal. A fourth post bore a model of a kaiak, in which was a man holding a spear poised ready to cast. These symbols were explained to me as follows: The umiak and kaiak models showed that the person represented had made and owned these boats. The nine hair seals were the result of his greatest day's hunting, and the kaiak with the man seated in it showed that he had been a hunter at sea.

The third large post was very old and dilapidated from long exposure. Its mouth, eyes, and arms, like the others, were of ivory, but it was not provided with legs. On two posts close by were models of a large hair seal and a reindeer, with a third post to the right bearing the figure of a man in a kaiak with poised spear. This man was said to have been a good hunter both on land and at sea, especially at sea.

These posts (figure 104) were said to represent people who had been lost and their bodies never recovered. The first post was for a woman who had been buried by a landslide in the mountains, while the men were drowned at sea. I was told that among the people of this and neighboring villages, as well as of the villages about Big lake, in the interior from this point, it is the custom to erect memorial posts for all people who die in such a manner that their bodies are not recovered.

Each year for five years succeeding the death a new fur coat or cloth shirt is put on the figure at the time of invitation to the festival for the dead, and offerings are made to it as though the body of the deceased were in its grave box there. When the shade comes about the village to attend the festival to the dead, or at other times, these posts are supposed to afford it a resting place, and it sees that it has not been forgotten or left unhonored by its relatives.

At several villages between Cape Vancouver and the mouth of Kuskokwim river were found grave boxes rudely made of driftwood, and about them were placed the usual display of guns, bows and arrows, paddles, and similar objects.

At the next village to the south, beyond Cape Vancouver, the graves were located on a high knoll overlooking the village, and were unusually conspicuous on account of the long poles of driftwood which were erected near each, and to the tops of which an ax or a gun was usually fastened crosswise.

At Big lake village, on the tundra, midway between Yukon and Kuskokwim rivers, are a number of small wooden figures similar in character to those above described, and, like them, raised in honor of people whose bodies were lost. In front of many of the graves at this place were large headboards, made of hewn planks about four feet long, placed across

the top of two upright posts. To the middle of these were pinned from two to three wooden maskoids, representing human faces with inlaid ivory eyes and mouths; from holes or pegs at the ears hung small strings of beads, such as the villagers wear, and below the masks were bead necklaces, some of the latter being very valuable from the Eskimo point of view. The accompanying illustration (figure 105), from a sketch made on the spot, shows two of these maskoids. The graveyard at this place was very curious, having a large number of maskoids and images with curious ornamentation, but I was unable to remain long enough to give it a thorough examination.

I was informed that the graveyards of the villages on the Kuskokwim, below Kolmakof Redoubt, are full of remarkable images of carved wood. One was described to me as being roofed with wooden slabs, and consisted of a life-size figure, with round face, narrow slits for eyes, and four hands like a Hindoo idol. Two of the hands held a tin plate each for votive offerings, and the body was dressed in a new white shirt and bore elaborate bead ornaments. The abundance of carved figures in the graveyards of this district, as was noted also among those of the adjacent Tinné of the lower Yukon, is very remarkable, and their use does not extend northward of the Yukon in a single instance, so far as could be learned.

On lower Kuskokwim river the Eskimo believe that the shade of a male stays with the body until the fifth day after his death; the shade of a female remains with the body for four days. On the Yukon and among the Eskimo to the north the shades of men and women alike are believed to remain with the body four days after death. Throughout this region the villagers abstain from all work on the day of the death, and in many places the day following is similarly observed. None of the relatives of the deceased must do any work during the entire time in which the shade is believed to remain with the body.

Along the coast north of St Michael there is much less elaboration in the mode of burial. On the beach near Cape Nome, on the northern

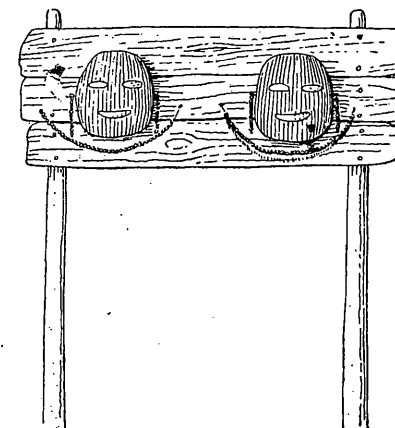


FIG. 105—Monument board at a Big-lake grave.

shore of Norton sound, several summer fishing camps were located, and among these were a few rude graves made by building up slight inclosures of drift logs and covering them with similar material. At one place in this vicinity was a cone-shape inclosure made by standing drift logs on end in a circle eight or nine feet in diameter, with their upper ends meeting. From the top of this projected a long pole, and inside was a wooden box containing the remains of a shaman, swung by cords midway between the ground and the top of the structure. This man, I was told, had caused himself to be burned alive two years before the time of my visit, in the expectation of returning to life with much stronger powers than he had previously possessed; but the hope of the shaman failed to become realized at the appointed time, so his body was inclosed in a box and the cone of driftwood was erected over it.

Near the village at Cape Nome was a large burial box (figure 106),

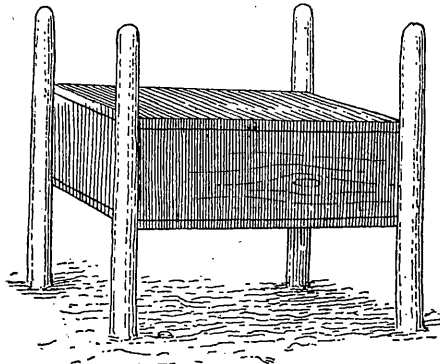


FIG. 106.—Grave box at Cape Nome.

supported about five feet above the ground on four posts. This box was made of rude, hewn planks cut from drift logs, and was said to be the grave of a noted shaman who could breathe fire from his mouth. The other graves about the village at this cape were roughly made of drift logs, with the remains of totem marks, stones, and imple-

ments about them, very much like the drift-log burial places near St Michael, previously described.

On Sledge island, in Bering strait, I examined several graves on a sharp rocky slope of the island just above the village. These consisted of shallow pits among the rocks, surrounded by rude lines of stones, forming rims, over which were laid drift logs held in place by heavy stones. No implements or other marks of distinction were observed about these graves, possibly on account of their age.

In July, 1881, I climbed the rocky hill above the Eskimo village at East cape, Siberia, and found the graves located just above and back of the houses among the rocks covering a long ridge. They were very rude, consisting of a shallow pit formed by taking out the stones and laying them to form a rectangular inclosure 6 or 8 feet long and 2 or 3

feet wide. In these places the bodies were laid at full length upon their backs, with deer skin beds below, and over the top was a covering of rude planks or drift logs, or sometimes a small cairn. Upon and about the graves lay various implements of the deceased.

Graves of men in this spot were marked with spearheads; those of the women with potsherds and stone lamps; at one of these graves was the skull of a polar bear, and at another a few reindeer horns. The inclosures were so roughly and lightly made that the village dogs had robbed many of them of their contents. The graveyard extended along the hillside for nearly a mile just above and in sight of the village, and as I reached one of the graves quite near the houses I found a dog devouring the remains of a boy 10 or 12 years of age. Some village children who had followed me did not pay the slightest attention to this, although but a few days before the dead boy must have been their playmate.

On the southern point of St Lawrence island I found the graveyard located about a mile back of the village. Some bodies had been placed under a cairn and others were laid at full length on the ground, with a ring of stones ranged around them and a stick of driftwood six or eight feet long either on the ground at the foot of the grave or planted so as to project at an angle like the bowsprit of a ship (figure 107). No implements were seen here. From the lack of graves near other villages visited on this island, it is probable that the villagers place their dead at a distance from their houses, as is the custom at Plover bay, Siberia. This may possibly account for the absence of children's bodies among the scores of victims of famine and disease which were found in two or three villages visited on this island. At Plover bay, Siberia, the burial place was located at the base of the low spot on which the village stands, and about a mile from the houses. Some graves were on the flat at the foot of a rocky slope, and others on the rocky bench, about a hundred feet above. Many of the bodies were laid at full

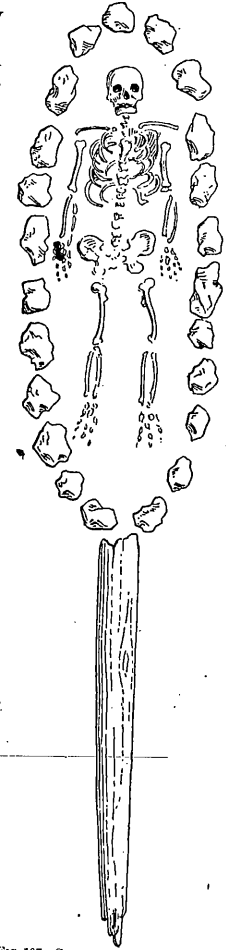


FIG. 107.—Grave on St Lawrence island.



length in shallow pits made by removing the rocks, and were covered with stones. Along the edges of the graves lines of small stones were arranged in a rude oval. Over the heads of some of them were piled four or five pairs of reindeer antlers.

A musket and numerous spears, with other implements, all broken so as to render them useless, were scattered about. Many of the bodies had been laid upon the ground and surrounded by an oval of stones, with a stick of driftwood at the foot, exactly as in graves seen on St Lawrence island. At none of those made in this manner were there any implements or other things deposited, and they may have been the burials of people from St Lawrence island.

At Point Barrow, just beyond Kotzebue sound, was a large graveyard, in which the bodies were placed in rude boxes built of driftwood, above the ground, and surrounded by implements. Still north of this, at Cape Lisburne, I found a solitary grave on the side of a ravine by the shore. It was an irregularly walled inclosure in rectangular shape, about 3 feet high, 3 feet wide, and 6 feet long, built of fragments of slate rock, and covered with drift logs. This grave was very old, as the skeleton was nearly destroyed by weathering, and no implements whatever were found.

#### TOTEMS AND FAMILY MARKS

From Kuskokwim river northward to the shores of Bering strait and Kotzebue sound the Eskimo have a regular system of totem marks and the accompanying subdivision of the people into gentes. It was extremely difficult to obtain information on this point, but the following notes are sufficiently definite to settle the fact of the existence among them of gentes and totemic signs:

Pictures, carvings, or devices of any kind, totemic or otherwise, are called *ū-lhīn-ūk* by the Unalit. People belonging to the same gens are considered to be relatives, termed *u-jo'-hūk'* by the Unalit.



FIG. 108.—Arrowpoint showing wolf totem signs (4).

The gray wolf is called *kīg'-ū-lun'-ūk*; the wolf totem or mark, *kīg'-ū-lun'-ū-go'-ūk*; the wolf gens, *kīg'-ū-lun'-ū-go-ūlh'-ī-git*.

Arrows or other weapons marked with the sign of the wolf or other animal totem mark are believed to become invested with some of the qualities of the animal represented and to be endowed with special fatality.

Among other totem marks that of the wolf is well represented on some arrows with deerhorn points, used for large game by a party of Malemut who were hunting reindeer on Nunivak island. These arrows have two isolated barbs with a line along their base to represent a wolf's back with upstanding ears, which are indicated by the