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RACHAEL SAKEAGAK – Nanjinaaq

I don't know of anyone who palpates but I will tell a story of myself. I showed myself and I didn't have anyone show me. Everybody's innards are not the same, a woman's is different from a man's innard. A woman's innards feel flaccid when palpating and a man's are more firm but you can tell the difference when you are working the innards.

Some might be here and there might be some men over in the other section who I might have helped, while we were at Qalluvik because I was thankful for their help to us, but I was not taught by anybody and learned how to do it myself. I would be very happy when that person got better.

Also when I started helping in birthing situations, nobody showed me how to do it but I had to learn. Some of the women I helped might be in here today and some might be already gone. Nagiaq showed me last spring and it was after I quit palpating due to my hands having not much feeling anymore but if someone needed my help where there were no doctors around, I would still be able to help although there is not much feeling anymore.

You can feel how a fetus is situated in the womb, you can feel the joints, head and the buttocks. You can also tell where the ovaries are. Also when the head of the fetus is hitting one of the ovaries, it takes awhile for the fetus to pass through. So before I begin helping a woman, I must find where the head is situated first. It has to be right here in the place it should be when it is ready to come out but once it starts stopping on one of those ovaries, it takes a long time before it passes through unless you fix the path for it, then it comes right out. Also the placenta, some women will keep a placenta in but it should be helped out just like a fetus by pressing on the upper abdomen and it comes out like a child does. Some women have a moldy film probably due to not moving the fetus around when carrying it. That was probably the reason why we were told to move the fetus around when we were pregnant so that it would not have so much moldy film. Sometimes we hear of a fetus or placenta being stuck and so it was the reason to move the fetus around in the womb.

I don't know of anyone who palpates. I have given birth to five and none of them were born in the hospital because we were always out east or either at Nuvuk. Qaggaq's mother and Ada Ahngasak's grandmother, Asisauna, who was blind would come and help me if I was giving birth at Nuvuk. Right after the child was born, she would hand it over to me and my husband and I would do the rest. They do not allow you to sit for awhile but because I was disobedient, after resting for a couple of days I would be up and around. The women in those days

use to wear belts and I would just tighten my belt and wander around after resting for two days because in the early days, you would have to keep moving after giving birth. When the doctors first came up they had their patients stay at the hospital for awhile but I think nowadays they just stay for a couple of days and then send them home.

I don't really have much to say but I have told of myself, nobody showed me how to live but I had to learn myself. A person that is not pregnant and his/her innards have moved up has trouble breathing so when you are going to palpate him/her, you begin by pressing on the upper abdomen. It is hard when you feel it and while keeping it pressed you start palpating the intestine area, then you will find out how the insides are from there. Then the upper abdomen which was hard will slowly start getting soft. When the innards start moving up, your breath is shortened and you do not feel well at all.

I think they are letting us speak on these so that the younger generations will know although we had discussed them before. I am Rachael Sakeagak, let another person come and speak who has knowledge on palpating.

DINAH FRANKSON — Aviq

To start it off, when I was a young girl, I had a great-aunt by the name of Kiñaviaq in Point Hope. I must have been seven or eight years old when I got real sick and they couldn't do anything for me anymore. My grandfather's half-sister was Kiñaviaq, he would go and get her to palpate me and she would not find anything and I was losing weight and could not do anything for myself.

When his half-sister could not find anything and when she just went out my father spoke, "although she is my older sister she does not want to do it empty handed." So the next day, he went to get her again pulling her on a sled. When he brought her in, he started scolding her, "although we have one mother and my very own daughter that I love very much, you are going to let me lose her even though you know how to palpate and you know the innards of a person, why are you not doing anything for her, I will go and set my traps and fill your hands with two fur." So the sister took off her parka, opened her bag and took out a bunch of pictures of Jesus. We would always get these pictures from Sunday School. She started looking through them and although she could not see very well she finally pulled one out with a picture of sick girl and Jesus healing her. She placed the picture on my forehead and began praying, I could not really hear her praying because I felt so sick, but before she ended her prayer, she placed her hand on my abdomen and while she had her hand there

she finally said "amen." After she said that, I felt a lot better. Her hands there, she started palpating me and then she heard a sound and said that she has found something that is

"Go," she told my mother to go and get a piece of bird's meat and boil it because I had not eaten for a long time. When it was done cooking it, I was watching her and when it came to my mouth, began chewing and while chewing she said "keep on chewing for you." Oh, I sure felt nauseated and it was either better or worse or not. My mother began scolding me when I went back out, why are you refusing what is being offered to you. Several times to try and give it to me and I finally took it. After she palpated me again and told me that later on before I could eat, the food eaten will pass through. That evening I told my mother to give me a drink of water so she gave me a drink of water in a cup and I felt so much better.

When I awoke the next morning, I sat up in bed because my mother felt uneasy about me wanting to get up too soon. My father was getting ready to go to work and got up because I felt so light and relieved with no pain. I went to eat broth and so I did that whole day. When my father went to his traps, he had gotten three and they were already full so he took two of them to his older sister Kiñaviaq.

It was because of those that palpated in those days and I had watched my great-aunt palpating. As time went on I didn't think that I would end up working but in 1931 I went to Nursing, Maligian who was Roy, my inlaw's second daughter of Asatchaq. Maligian died while giving birth with the Field Nurses.

They gave us some material to study on midwifing. Sarah and Daisy who came with us to the hospital many times I had helped my younger inlaws when they were in two that really helped women were my aunt Nigu and my aunt was Kiñaviaq's aunt, and the third one was Qiannac who came to palpate to free a pregnant woman's fetus if it was stuck. My aunt of this lady that I heard from Tijuk's wife. That time she was in labor for two days and when she went on to the hospital was Qalayauq's wife, came in to see me if I could

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her hands there, she started palpating me and then she said "araumaa" in a long
sound and said that she has found something that is causing my ailment.

"Go," she told my mother to go and get a piece of whale meat or a piece of
bird's meat and boil it because I had not eaten for a few days. When she was
done cooking it, I was watching her and when it cooled, she put some in her
mouth, began chewing and while chewing she said to me, "you will eat what I
am chewing for you." Oh, I sure felt nauseated and didn't want it whether I felt
worsen or not. My mother began scolding me when I didn't want it, "it will come
back out, why are you refusing what is being offered to you?" It took her three
times to try and give it to me and I finally took it. After I swallowed it she began
palpating me again and told me that later on before I go to sleep that what I had
eaten will pass through. That evening I told my mother that I really wanted a
drink of water so she gave me a drink of water in a spoon and after that I felt
so much better.

When I awoke the next morning, I sat up in bed. I must have been thin
because my mother felt uneasy about me wanting to get up and she didn't want
me up too soon. My father was getting ready to go out hunting so I got dressed
and got up because I felt so light and relieved with no pain. They still wanted me
to eat broth and so I did that whole day. When my father returned from checking
his traps, he had gotten three and they were already frozen when he got to them
so he took two of them to his older sister Kiñaviaq.

It was because of those that palpated in those days that I am alive today,
and I had watched my great-aunt palpating. As time went on I got married and
didn't think that I would end up working but in 1931 when they started the Field
Nursing, Maligian who was Roy, my inlaw's second wife, his first wife was the
daughter of Asatchaq. Maligian died while giving birth but she used to work
with the Field Nurses.

They gave us some material to study on childbirth, so we started
midwifing. Sarah and Daisy who came with us to the conference know how
many times I had helped my younger inlaws when they were giving birth. The
two that really helped women were my aunt Niguvana and Siitchiagruk, who
was Kiñaviaq's aunt, and the third one was Qiannaq's wife, Nusaniña, who used
to palpate to free a pregnant woman's fetus if it was stuck to the cavity. Also the
aunt of this lady that I heard from Tiñuk's wife. This was her first delivery and
she was in labor for two days and when she went on her third day, Qavaana who
was Qalayauq's wife, came in to see me if I could be of any help. It was a

retained placenta and if you have heard paper tearing, that was the sound you heard when Qavaana began loosening the placenta and moving it to the side and you could hear it when the fetus got loose. I felt uneasy but she turned it and it didn't take long for it to come out, but it was just white. It was my younger sibling's wife Utuana, you probably knew her, Asatchaq's first wife. Her daughter, and this one's younger sibling and their kids are down there.

My hands will not become confused with the feeling of a child's body in a womb. I am not trying to praise myself but they would come and beckon Maligian and myself and when we were done we would try and fill out the paperwork required by a Field Nurse, and when we come to think about it the instructions given by an Inupiaq are just the same as a Field Nurse instruction book.

When I, myself was giving birth, did not succeed but one is living now. I gave birth to two sets of twins and the first set I carried the full term of nine months, and they both weighed at ten pounds each. When a vaccinator by the name of Mulander, a superintendent from the Kotzebue area, came to vaccinate the people along the coast, vaccinated me and that was the time that my twins that I was carrying were killed. I was so huge with my pregnancy that I could not even tie my laces on my boots, and it was hard for me to stand up. The first child came out easy but the second one gave me problems, and sometimes I would lose consciousness.

Later on I realized that a Shaman, one of the last ones from Point Hope, was dealing with me and I didn't know it and when I gave birth to my oldest, an old lady shaman came to see us and told us to name our child "Agligualuk," but my husband just told her that we already named him "Isigratuaq" and he does not want to give him another name. She replied "yes, let him be your son." We were not alarmed, but later realized that she went to Mannilik, who was Jake's wife. You probably know her, "Tikiq's" younger sibling "Napaqiaq," his wife. She would go see this lady and tell her that when I got pregnant again that I would suffer when giving birth, but would not say if it was going to live or not. Then I finally gave birth to twins and prayer was the source when they were having a hard time coming out, Kuniyaq who is my younger inlaw's stepfather. He gathered all the old men of Point Hope outside of the house, which was our store also, and had them go on their knees in the cold weather and with their leader Sammy Rock, Uyagak began praying loud. While they were praying I woke up from unconsciousness and they were trying to get the placenta out after the twins had been taken out.

This is what I want the younger generation to know and have told this to the young people in Point Hope and because giving birth will never stop, our children, grandchildren and our great-grandchildren. When the white man leaves us or no longer helps us, they might not know how to give birth and that is the reason why we are here today, to show them how.

I was saved by prayer that time and when I reached consciousness, I could feel the presence of that shaman of Point Hope around me, and I felt sick and sometimes losing consciousness so finally my husband and his cousin, Laurie Kingik's older sister, gathered all the bibles and prayer books they could find and put them around my bed, and from them on I could sleep a little better because the presence of that shaman was not so close anymore but further away. While I was there healing, after my aunt and Siitchagruuraq took out the placenta by pieces by putting their hands in to get it out, and they did not wear gloves in those days but their nails had to be cut. They made me live and up to this day I am still living.

I have lived a hard life and my grandchildren can say that was how our grandmother was saved although she had a hard life. I have a lot of grandchildren and great-grandchildren. I was born in 1909.

These are what I found out and learned more about how a child and a woman are, or if there are any problems. One night my uncle Samarun summoned me to come so that he can teach me the bones of the body, because he said that he was getting tired of putting them back into place like the joints and that I should learn them. So listening to him I started doing this and I don't know how many kids I helped, whether it be their dislocated ankles or arms and I will not doubt which way to help your dislocated joint. The one thing that I don't really like to deal with is the leg end connecting to the hip bone. I have fixed a lot but this is the one that I hate to do the most. When it is dislocated inwards I will not attempt to fix it without help, but for the sake of the young people, I myself experienced this. When we were in Fairbanks I broke my leg when I slipped, but before that I had dislocated it inwards so following the instructions of my uncle Samarun, I had them wrap up clothing into a ball shape, then laying on my belly and putting my feet against the wall, and had my husband on top of me. Then I put the wrapped up ball of clothing in between my legs near the pelvic bone and when I thought that I could bear the pain, I pushed my feet as hard as I could against the wall and my kids heard the sound when it went back to place. You can also do this if you are alone and have dislocated your leg but as long as it is not outwards and if you feel around your legs you can tell which way it has dislocated.

When I couldn't understand something I would go see my uncle Samarun. This was how my uncles and aunts survived and how they taught me. One time around 1931, my husband and I were on a ship heading south along the coast towards Kotzebue. You probably have heard of a Shaman named Pisiktaagaq, who was Tijuuraq's son-in-law, his older sister's husband, who was from the Kobuk area. The people of the Kotzebue area feared him and he had a daughter who was not of sound mind. He would send his daughter to the store to get some insoles or socks without any money, or to get some material for a parka cover, or boots. Because they feared this shaman they gave him whatever he wanted, even a stove and you would see all this material that he got when you entered his tent. He was this kind of a shaman. This was before 1931, around 1929 or 1930.

When we went there, Qappuk, who was my cousin, warned me about this shaman and how he used his daughter to get what he wanted. Qappuk said that I should not deny whatever he wanted because he kills when he doesn't get what he wants, so I told him that I would not deny anything from him but when we reached, this shaman never asked for anything from us.

In 1931 while bearing those children, my innards were in a mess so a nurse and Pualuagan took me to Kotzebue, and it was that time when there was a flu epidemic. We finally reached by dog team and I was really exhausted, at that time Miss Carlson was our nurse and for sure I didn't think I was going to make it. I was so sick while I was there at the hospital in Kotzebue and I had to have surgery. I was constantly reading my prayer book every day. I hadn't eaten for a week and when my husband walked in, I was in a senseless stage and they were waiting for me to die. While in that stage I started thinking of my only son, and how would his eyes look at other women and my heart started aching so I got on my knees, even though I was so weak, and began praying from my heart and when I finally said "amen," I had a sudden urge to want to eat. The nurses were very surprised when I wanted to eat and from that day I started eating, and realized the strength of prayer when you earnestly believe and receive the power of prayer.

While recuperating and beginning to walk around, I heard that some dog teams had brought in the shaman Pisiktaagaq from the Kobuk area, and that he was very sick and dying. While I was reading my prayer book a nurse and a doctor and his wife walked in to my room. They asked "how are you feeling?" I told them "I'm fine and doing a lot better," they told me that the medicine man they brought in is very sick and dying and will not live for very many days. He wanted someone to baptize him, so I told the doctor that there are preachers out

there who do that and that you would just have to call for them whether it be Catholic or the Friends church. He asked if I was Episcopalian, "yes I am," I replied. He said that the Friends Church do not baptize but the Episcopalians, Presbyterians or others will, and asked if I was willing to baptize him. I will baptize him if no one else will and I had saved a lot of children while helping women in giving birth and baptizing them. So I got my prayer book and went to the baptismal page and asked the nurse and doctor to bring me a saucer filled with water and they took me to his room.

When I got to his room he was laying down, when he saw me he sat up and asked if I can baptize him, and he started telling that he has killed many people in his lifetime, whether it be at Barrow, Pt. Lay, Kotzebue, Kobuk, Shishmaref, and other areas he named. My powers are strong and I have no place to go when I die except this dark place, and so I told him, "Only when you believe in Jesus and not in me, Jesus was baptized with water and He was the one that saved us," he replied "yes" and then sat up, so I knelt down and told him that I would pray for him first and then baptize him. I prayed that in the name of Jesus that the words be from Jesus and let the hand of Jesus baptize him. When done praying, I got the saucer of water and calling him by his name "Pisiktaagaq," because I didn't know his English name, baptized him in the name of the Father, the Son and the Holy Ghost.

When he awoke and sat up grinning, he said that he wants to spit his demon out that had caused him to kill all those innocent people, and he wanted to do it in front of us that were there. He had killed all those people that didn't want to give him fox skins or polar bear fur when he asked for them, or if he had asked for someone to make boots for his daughter and had refused to do it, then he would kill whoever refused his order. We will see his power, so when he asked for a piece of paper towel, I handed him a piece and he started heaving to spit his demon out, and alas a white claw-like being was finally spitted out. He said he was glad that it was finally out and that we should burn this thing that had caused him to murder innocent people. While laying there and keeping his eyes closed, he said that he could see stairways and it looks very bright at the end. He said thanks to Jesus who does not favor people for he himself should be cast into fire, but this girl has helped him and may she live a rich life. I was about to grab this thing that he had spit out but the doctor kept pushing my hands off, and said that they will burn it themselves, so they wrapped it in that napkin and I wanted to do it but did not get it my way, so the doctor and the nurse took it away. Up to this day I don't know if they really burnt it or not.

But this is what happened when this shaman wanted to be baptized, and I thought that maybe I helped him, because I believe that if you truly believe that you are baptized that you will be saved and that you truly love your neighbor as yourself.

These are what I experienced but I still know how to put joints back together, and I am trying to show my niece Rosella Manuyak, you probably know her, she is a cousin of Mitiktaun. She has learned the innards of a person and you as well can learn like she did. You can tell if a person is not feeling well and by palpating, beginning from the upper abdomen and then going to the middle, then you can really tell what the problem is to really begin palpating the problem out and thus the person feeling better afterwards.

Nowadays I am working on the muscles or tendons, for instance when a boy is limping, although he has not dislocated an ankle or an arm can't be lifted up, then you rub it and find out to see if his tendons are twisted then if they are, you rub them til they become loose. Also I have worked on a few in Point Hope who have problems with tendons right above the buttocks, you let them lie on the side and you take liniment or some kind of oil and begin rubbing to loosen the muscles. One of our grandchildren had this done after playing basketball and after a few rubs he started doing the high kick.

If you are not doubtful of yourself, you can learn but you cannot learn with just one teaching, and this is what I want our young people down there to learn. Although I cannot really understand Barrows dialect sometimes, like for example, "saptaqtuaq" was one word that I could not understand for awhile but later realized that we say "taptaqtuat."

Because I had an uncle named Samarun who use to fix joints that were dislocated. One time Kuniyauraq's daughter had dislocated her arm and a Field Nurse was trying to put it back in place because it had gone underneath the socket. The little girl was just crying while the nurse was moving her arm around trying to put it back into place, when the parents told me to come over and fix their oldest girl Aileen Tiñuk, because her arm was dislocated. When I went in and seen that the nurse was still trying to put it in place I went up to her and told her "you sure are making her cry a lot," and she replied with a "what" and I just replied back with "you make her worse, you don't know how to, you say you are nurse, how come just once I could fix it, I could put it back just once." She said "you could do it," and I told her that she was a bad nurse because I was so mad, the poor little girl who was my niece Aileen, was just sobbing, so I told the nurse that I was going to take her to her parents and fix it.

When we got to her house, I got her younger sibling and her cousin Calvin to help me with her. After I fixed the arm so that it was really underneath and told my helpers "go ahead and hold her by the neck so that she does not move." (what part of her arm?) The arm has really been dislocated and has gone in here and is hard to fix without the help of someone else, otherwise if it had not gone under there, I would have done it myself. So I had the cousin and the sibling slowly pull away as hard as they can, and when I thought that they had pulled enough, I pushed it up and thought I heard it snap, and the other siblings came running to me. "Grandma, did you break her arm?" But she slowly started raising her arm and at the same time stopped crying but still gasping from her crying so hard. That nurse sure must have been putting her through pain.

That is how you put a dislocated arm in place. The doctors here don't know about bones, but they will do surgery on someone who needs it. I will fix a bone that is dislocated, but I had a hard time with my own wrist and because I like to go ice fishing when it happened, I tried to get some of my relatives to help me but they wouldn't. Because I know some of the ways that our parents and their parents used, I am able to tell of them. Well, you know who I am and someone will probably add to what I have said.

FREIDA ELAVGAK—Ilgutchiaq

Thinking about God first and then the questions. We hear that John from the Bible used water to baptize and John would tell of this man who would baptize with the Holy Spirit that would come after he did. I will read this short verse on Baptism. "What is Baptism? Baptism is a sign that Jesus died for our sins with his blood." That is it, that was the reason why I came down to speak and because of the younger generation who wants to hear this, and should. They are trying to survive and this should be told to our children. That was one of the reasons why I came down to speak.

Rachael Sakeagak who came down was also the one that I used to call on for help when I needed palpating. Also when I was going to bear a child, my husband would go and get her for help so that she will be around in case we needed her help. Those kind of people we should be thankful for. God said that this woman that he made will be in pain when multiplying and we all have gone through it. I am so very thankful for God who gave his only Son to die for us and the only one we should be thankful for. That is all I wanted to say and there are other people to speak.

ISA SOVALIK – Tuuqłak

I am not a person who palpates but I have worked with midwives, watching them in Wainwright. One time a woman was in labor and when I was told to go and see her, I thought that other women would be there to help, so I went over and realized that I was the only one there. I had not actually delivered a baby but I had no choice right there but to help deliver, and these are what should be taught to those who want to learn. My father-in-law was also one who could palpate and would often help women after delivery who had clotting problems, he would palpate and loosen the clots and thus saving their lives.

They were also talking of blood-letting and I was getting worried about this, what if the young people tried it and hit a bone if they are just talking about it without explaining. When my father-in-law was doing this to me, I had watched him and he made sure that the knife was not to touch my bones. Also my husband would tell me of a story that he had seen when he was a boy. When he went out camping with his family out to the ice with a white man following. They had been eating seal meat all that time that they were out there and when this white man ate the seal meat, he would take all the blubber off and also eating the cartilage, finally he became so constipated and had no bowel movements and was in so much pain. Although my father-in-law was palpating him, it was of no help and his innards were so hard. Because we are talking of survival techniques, we should explain them. My father-in-law got a one gallon can to use as a tool for enema and getting an intestine of a bearded seal then drilling a hole on a bone and fixing the point of the bone right. Then putting warm water and adding Naptha soap to the water because we did not have anything else, and used it for enema to begin the bowel movements to make him feel better.

This was the reason why I came down to talk about what I know. My name is Isa Sovalik, Tuuqłak.

SALLY ASOGEAK – Manuyak

I am from Wainwright, although some say that I am from Point Hope but I am a Wainwrighter, right Isaac? Because they are talking of people who help other people and because I had a mother who could not move for almost two years and no matter how much people tried to help her she could not get better. When Suvaliq came and told my mom that his father performs blood-letting healing, and when he came to see my mother, he began palpating her back and told her that he will not touch her bones but that he blood-lets between these two discs

and will feel just a little pain for a short period. He began the process and then my mother made a wincing movement and then she started bleeding and he told her "if it could bleed, just let it bleed but do not try to get up for at least a week," so my mother did as she was told. After the week was up, she slowly started to rise, because before that, when she tried she would never get up because of the pain, but after that week was up she was up, and began walking and doing chores and got back to normal.

I would also like to tell of my experience when I was a young girl. When we came from Point Hope around 1925, and many months did not past when I got very sick and could no longer eat and got very thin, it was Typhoid fever. When the North Star, the Boxer came and because I could understand English, the four doctors had come ashore, they told my father "Although that you would like to have your daughter, we don't think that you will have her for very long in her condition." You probably know Patik, after the boat left, he brought me a bottle of seal oil to eat because at that stage I was not eating and keeping anything down, even water. My mother would give me a little bit of that in a teaspoon every morning and evening, but one day I could no longer breathe and that was when I realized that prayer was very strong. I was told that my father went in front of the tent, because we were using a tent and it was around August that I began feeling sick, and when I quit breathing, he knelt in front of the tent and began praying, then went inside to pray some more and while praying he saw me open my eyes. When my mother called my name, I answered her back. From then on I began feeling better. Finally in October, I started going out after being sick from the beginning of August.

This is what I wanted to tell of myself, because I have heard of others speaking about other things, but it is amazing what God can do and I realized this there and how He made me live, but sometimes I feel that I am not thanking Him enough when I can walk after being badly burnt and some of you might know how badly I was burnt. I want to thank you and I had told my husband that I would pay my own way because if they do not like the way I talk that I will not feel too bad about it and so I made my own ticket here and am thankful that you did not turn me away.

I would also like to tell of another experience. You probably know Leo Attungowruk, my uncle Uqqiksaun had taken me to Point lay and while I was there, I thought I'd visit Leo and Martha and when I went in, there he was just pounding on the floor, so his wife said "quiet, I think he's gone crazy, go and get your uncle." She meant Uqqiksaun so I went and got him. After he went in and

got his little knife he said that it was blood that is doing this to him so I decided to watch him. He palpated around his head and then, did his blood letting and out came blood like a string and filled up a wash pan about halfway then clotted it with blubber, but he said that he should've let it bleed a little longer. This is the same thing that made Lydia survive. This is what I wanted to talk about and awed about, but I also want to thank you for giving me the opportunity to speak.

BESSIE ERICKLOOK—Panigluq

I will not talk much. We grew up around the Colville area where we did not have any doctors and my parents lost seven of their children but I don't know the reason, probably sickness. Three of them were girls, a set of twins, the rest boys and my mother, are all buried there making them eight. Our parents did not give us medicine but would try to treat our ailments as best as they could. Agnavigaq, who was Alasualuk's mother, would palpate or help in giving birth, she would also palpate my stomach because I had problems with it and she taught me how to palpate, but when we came here I quit because the doctors did not like it done. When we first came to Barrow, I palpated Greta although she is a big lady, I guess I helped her a little.

When I was younger than 30, I was midwiving and I guess I touched this part and I didn't know so much plus there was no one else around to help. Atanana, Mekianas' wife was giving birth and, while I was helping, I must have touched part of the colon and it startled me and I jumped back, but then Qujuyuk came and pushed me slowly back to what I was doing. It was dark and I was to cut the umbilical cord and Qujuyuk began showing me, he tied a knot and then showed me where to cut it, so he gave me scissors to cut it with. It was Christmas season when this child was born around Qulvi area, when Atanana, Mekianas' first wife was giving birth.

This Agnavigaq used to palpate a lot and made a lot of people survive also being a midwife along with Alugaaq. Although my father did not palpate much but, if he was needed to help deliver the placenta, he would help out in this way. We were in a place without doctors until we were mature adults, and when we finally came to Barrow we didn't know what shots and medications were, and I would run off before they were given although I was old enough. Nowadays we have to go to the doctor for this common cold although we grew up without them, but if we didn't have someone to palpate us when we were growing up maybe we wouldn't have survived and this Uyuguaq helped a lot of people.

I would palpate my son sometimes, the doctors had advised me not to do it anymore due to my adopted son having had so many operations. It is not so hard for me anymore to palpate because I was taught by Agnavigaq, Alasualuk's adoptive parent. This Agnavigaq's hands were inflicted (probably by arthritis) and had turned inwards due to palpating so much and working on little kids too.

It is so good to listen to you all, it's very informative and I want to thank you all. I will not talk too much, I am Bessie Ericklook daughter of Paniulak and Nunjaluk, my name is also Panigluq, who was my grandfather's name and also my great-aunt's name, a great-aunt of mine and Sarah Kunaknana, those are my forefathers and I am from inland and not from Barrow.

IDA NUMNIK—Suksran

Although I am not one who palpates, I just wanted to come up and tell a short story of something that happened not too long ago. When Qaggun (Helen Suvlu) was working at the hospital, had asked me to come and relieve her from her job for awhile and at that time Anugasak's wife, Nuliatchiaq, was in labor. Although Miss Keaton was usually very calm in times like this, she felt very uneasy because this woman's legs kept having spasmodic movements thus keeping the child from coming out. The child kept coming out but everytime she had spasms, it would go back in and you could hear this woman's bones when her legs snapped in. Miss Keaton had no place to turn there in the hospital so she finally decided that she was going to pull it out the next time and at that time, Miss Keaton was telling her to push and then finally got the baby out. It was Connie, their oldest child who was born that time. I was there that time because Helen (Qagguak) was so tired from working and being with other patients.

Also when I helped Miss Keaton when Qunmigu gave birth and Miss Keaton asked me to cut the cord after the baby came out, I couldn't even find the strength to cut because I didn't like to hurt anyone. That was another time when I helped Miss Keaton. But that lady from Wainwright had to be sent to Barrow because she had a disorder with her legs if she was to give birth, her name was Nuliatchiaq, wife of Anugasak. This is what I wanted to talk about.

BERTHA LEAVITT—Aaluk

I will speak a little. They are talking about palpating. I myself have been helped through palpating through Fannie Okakok and Rachael Sakeagak. When the doctors first found out that the Inupiaqs palpated, the doctors forbidden it but last year the Health Department had decided to find someone who knew how

do this but most of the ones that palpate are now old. The doctors found out too late that palpating can help. You probably know Della Keats, she helped a person that the doctors thought had no hope for, but found out after that person was helped by palpating, realized that Iñupiaqs know something about this and decided that our Health Department find someone to do this kind of work. Some young person might want to learn and they learn fast, they would be a lot of help to the people.

I myself can never palpate because of my hands that have gone through a lot of drama, although my great-grandparent was real good in palpating, I am not following in their footsteps. I just wanted to bring this out, because the Health Department had searched for someone and Fannie had agreed to, and very willing to work but she tired so easily at that time.

It is probably a good feeling when you help someone get better through palpating. I know that me and my daughter Loretta were helped by Fannie when she palpated us, and not having to bear so much pain and she was not lazy to do it. Because I never bore any children, I don't know anything about birthing, but one time while I was at the hospital, a lady came in who was going to give birth, they asked me to watch the time on her contractions, and at that time I started wishing that she would not have the child while I was there. I was really glad that she didn't. That is all.

DAISY OOMITTUK – Iñuuraq

I am Iñuuraq and I want to speak so that our grandchildren will know how we lived. Six of my children were born in an old fashion way and the last five were born the white man's way.

My mother never talked about how I was to give birth, finally I got pregnant and she still hadn't told me about birthing. When Nasuksraq came to visit me, she began explaining what was to happen if I started labor. She said that when the child is ready to come out, my lower abdomen will begin hurting and when my contractions get closer together, get the caribou skin because that is what we used for bedding in those days. You roll the skin up and tie it at both ends so that it will not unravel easily. You remove your clothing and then just put a parka cover on. You get on your knees and if it starts to hurt you where you can't bear the pain, you bite on your snowshirt and get a hold of your bottom half of the snowshirt and lean down on the skin and then when it hurts you, you push as hard as you can.

She even screamed when she was explaining to me on what to do, she even

nd the skin, the snowshirt, and was down on her knees when she was explaining. Then when it comes out, you push it on the side, then you pinch the umbilical cord and while pinching it, if you have an eagle feather or if you don't have one, you can use your fingers to induce vomiting so that the placenta can come out. This is what she explained to me because my mother never really talked to me.

My husband had taken me to Point Hope when he found out that I was pregnant and Nasuksraq had talked to me about the beginning of labor and delivery. When I started feeling pain, I thought my belt was loose, because in those days we wore belts, although I tightened it, I still felt pain so I thought it must be the labor pains so I prepared for it just like the way Nasuksraq explained to me and that was how I delivered our first child.

These are some things that our children or grandchildren might need to know, the ways of the old Iñupiat, in case of an emergency. I myself was more used to delivering in a squatting position than how they do it nowadays laying on one's back, because you do not bear so much pain when squatting down on your knees. I have a lot to say but I will stop for now because someone else might want to speak.

FANNIE OKAKOK – Mitiktaun

We are talking about palpating and we have not talked about some parts. The intestines are hard when they have trapped gas and when you slowly palpate, the gas passes through. Also when working on the Inferior Vena Cava, this is something else. When it is out of place and trying to put it back is a task, it is one of the strongest of a person's guts and can affect a body as a whole when it is not right. You feel a lot of pain when it is not functioning right and when you feel unconscious, is the time to put it back in place, you slowly feel for the pulsating then really try and put it back in place. A person's innards feel hot or they feel hot when you are palpating. Also the large intestine, sometimes you might feel something hard and when you palpate it, it softens back up. It is hard work but worthwhile when you help someone.

Although I did not take part in midwiving but I used to help those who were pregnant and needed help. When the head of the baby was up in the upper abdomen, you move the head clockwise until it is in place near the uterus. These were my teachings. Sometimes a husband would come and get me at night with their one dog and sled if their pregnant wife was having complications. One time when Aaquatchiaq came and got me, it made me laugh because I asked him,

"now that there are cars, why isn't one hauling me with something that is not a dog?" It was night time when he came but he laughed with me.

I don't have much to say but I wanted to add to what I said earlier. Fannie Okakok.

DAISY OOMITTUK – Iñuuraq

When Iliuq's older daughter was to give birth, they came and got me and my sister, but then the labor stopped and my sister went out with her husband. When her labor started again, this time Agniuk was helping me but she was still in long labor. She finally started saying that her lips were getting numb. We started getting scared because the baby couldn't come out and when it finally did, the cord was tied around the baby's neck three times and its neck had stretched. It had died so we wrapped it in clothing and put it in a box.

I began receiving letters from a doctor wanting to know exactly how the child was born and because I didn't know how to speak and write English, I had Alice help me with those letters explaining how the baby was born. It was Mamie who was in labor.

This is what I wanted to tell, but the baby was dead when it came out due to the cord being around the neck. The teaching we got was, never to have a purse with a drawstring when we were pregnant because it effects your unborn child. This was our teaching and I just wanted to mention this.

NANNIE WOODS – Uiññiq

I gave birth to a child whose head was covered with membrane, who is now Ullaaq. My grandmother would always talk to us about using double clothing. Siakuk and I would always try and have ptarmigan gular pouches for purses, or braid, or if we were to skin ground squirrels, we were never to use our feet when removing the skin, these were our teachings from our grandma.

We were out east when I gave birth to Ullaaq, he didn't make a sound when he came out because he was covered with membrane all the way to here, so Nauyyaq, Nasagniq's mother tore it off and he started crying. That is why they told us never to have purses like that, and although I knew, we used to make fun of it. I just wanted to mention this and I am not one who would palpate because I never tried to learn to do it. I am Nannie Wood, Uiññiq.

GRETA AKPIK – Suvluuraq

Although I don't do anything, but when I used to work at the hospital, I would

to myself that I would never have children. When Qiñugan came to have her baby, that was the time that I said I would never have children but I was wrong and have enough now.

I try to protect my children the best I can when they are not feeling well. When they have stomach aches, I palpate them. Panigluq (Bessie), when she palpated me that time, I had bad stomach pains and it was due to gallstones but I didn't know that then. That time when I visited and I started feeling the pain, I would even lay down at that person's house, that was how much pain I was in. When a person wanted to help me, I took it. When my kids needed my help I would palpate them although I didn't know much but it would help them.

When Frankie was two or three years old, we were camping along the coast when he started having real bad headaches. He would wake up crying complaining of headaches. I didn't know what to do but I had heard of blood-letting when they had headaches that wouldn't go away and when Frankie heard that, he wanted me to help him like that because he couldn't bear the pain. I asked Utik (Walter) if we should cut him, he just said that if I don't do it he won't do it either. So I started sharpening the knife because I was scared for my son and he wanted me to do it. I didn't search for anything and I started to cut him quickly but I was so scared and my hands were shaking that it took me awhile to cut and finally I made a cut and squeezed around it and it began bleeding. While he was bleeding, he finally went to sleep so I put some towels under him and let him sleep. He wasn't complaining of pain and was sleeping well and when he finally woke up, he didn't complain of pain at all like he used to.

If we were in a place where there were doctors, I wouldn't have done what I did. Not too long ago, he asked me if I could do it again but I refused because we were where there were doctors, and I told him that they might put me in jail for it. So I didn't do it but he got better some how.

You try to protect your children the best you can. Seal/whale oil was beneficial, my mother used it and she'd tell me to put half oil and half kerosene if I was to use it as liniment. This is what my mother used when she had a cold and I also used it myself. Nowadays when there are doctors, it is amazing how these medicines work but sometimes you need seal oil instead. I myself used seal oil for my kids when they had earaches.

When Mary and I went to the Anchorage hospital, because she was to have surgery and I myself was to have it too. Her x-rays were not clear and it was a big thing for the doctors, and while laying in bed the doctor came in and asked me "Did you use seal oil for ear drops or use it for liniment on their chest?"

He said that she had a sickness in her lungs. I used seal oil with my older children but I didn't use much on the younger ones or if they used it at all, and it was Mary who had gotten sick and she was the youngest one.

I don't know how they found out that it was from the seal oil but I don't remember using seal oil for ear drops on her unless, because I used it so much on our older kids that I used it out of habit. I don't have much to say. I am Greta Akpik.

HARRIET KASAK – Tuluk

I don't palpate but I just wanted to come up and speak. Because we didn't have the medicines we have today, you have heard what the women are talking about and I myself used seal oil a lot for my own children.

One time one of my kids had too much roots and could not defecate what he had eaten. It was many months and my little boy was getting thin and I didn't know how to help him, he wasn't eating much and finally it was freezing up. When Lizzie's father Ulaaq, Amiqqaq's sibling, came up to Kayuqtisilik in the Kuukpik River where we were staying, and where all of my kids were born, I asked him if he could palpate my son. I told him we had a lot of roots and although we had seal oil, I didn't think that my son had his roots with the seal oil. So Ulaaq began palpating him and after he did that, he asked me if he had quit eating, so I told him that he don't like to eat although I try to feed him what he might want to eat, and we had no white man's food at that time. He gave me instructions to feed him some raw caribou or fish when he wakes up because he was palpating him while he was sleeping. He said he didn't find anything wrong with him but I had blame the roots that we had eaten and that he probably could not defecate those, although he had bowel movements. When he woke up I began feeding him raw caribou meat after I thawed it out, and he finally started eating and he ate raw food for awhile til he started looking healthy and then adding some cooked meat later on. This is what Ulaaq found out about him, and my son got fat and healthy from then on.

When my kids got sick, I would palpate them although my hands are not that talented but then it would help. I raised five sons where there were no doctors. I don't really have much to say but my kids were born where there were no doctors around, and I probably would have some more if my husband was alive, maybe out there or here in Barrow. I am Harriet Kasak who was speaking.

EUNICE LEAVITT – Uinñiq

We have listened to a lot of different subjects whether it be welcoming or another. We don't just come down to talk of what we know.

I know of some things that were used long ago and I will not hold them to myself because I have grandchildren and they might want to know or read, when it is put into a book. I am thankful for those who have told of what they know because some of us do not know also and have taught us.

We have heard on the subject of whale/seal oil used for medicinal purposes, and I have used it myself when a doctor told me that my child was not going to live and he had given up hope for my child. I did not know how to palpate and didn't know what to do but I could use seal/whale oil and someone had made me a mixture of oils to use for liniment and to change it everyday. We also would pick up Fannie to come and palpate her and she would help by letting her have bowel movements but there was really nothing to be done. There was a lot of prayer involved because we know that it works and we had a little bit of cod liver oil for her to take. Her breathing was really bad, but we tried. We had lost two of our older kids prior to that and we weren't about to let this one go and so it was through hard work, whale/seal oil and a lot of prayer that helped make our child survive.

I am very thankful for those people that do not give up easily and that give encouragement in hard times because when you don't have that kind of encouragement, you just kind of give up sometimes. With Fannie's help and her encouragement, we made it through that hard time.

You all have been talking about things that will be of help, you women elders, who are knowledgeable have talked about welcoming. I had parents who loved to welcome visitors, I, myself am not following in their footsteps and also my father use to love to feed visitors and to welcome them. I don't really have much to say and don't know much about palpating but I just wanted to say these. Thank you, I am Eunice Leavitt.

IRENE ITTA – Taggaq

A woman spoke earlier, that if these young people had someone to show them, that they could learn how to palpate and thus showing their children and help them in case they needed to palpate. Sometimes a child will walk in after playing out and complain of stomach pains, and all they would have to do is palpate and trapped gas might just be the problem, and thus curing it by palpating.

This is what I did with my kids when they were small, when they had stomach aches or if they were constipated, I would ask them "when was the last time you had a bowel movement?" These women are talking about how they tried to help their children when they had aches, also with seal/whale oil, maybe giving them a teaspoon every morning if they needed it because I myself used it.

I will tell you a short funny story about myself. One time we were going to spend the whole summer at Tulimaniq, and we did not even have a boat, I guess we weren't too worried about not having a boat that summer. There were no planes nor did we have any money for it, but we decided to spend the summer there anyway. We ate on meat and we had a little bit of sugar and a little bit of tea. Tulimaniq is not that far from Barrow when traveling by air or snow-machine, but when you have to travel by dogs, it's a distant ride because you have to cross the inlet although you can go there and back in a day with a snowmachine.

Anyway we were there not too long ago, near Tulimaniq about a walking distance but we were there watching over some belongings of white people there. We were there with the Shugluks family and while we were there I was getting sick and felt pain, but I knew I wasn't pregnant. Our oldest boy Avaiyak was about two years old then. I had heard about people drinking seal/whale oil when they were hurting and I was in pain. We had some seal pokes filled with seal/whale oil and they were getting good, I had made three seal pokes filled with oil, we were also getting ducks but we didn't even think about fishing and we might have gotten some fish if we had been fishing.

While my son and I were alone after lunch about one o'clock, Shugluk was nearby making a boat and they had their two older girls with them running around, I think they were Mary Magdalene and Daisy, no, it wasn't Daisy but it was another girl. Anyway while in pain I got the seal poke ready and not even thinking about getting a cup, I fixed it so that I can drink out of it through the front flipper where we usually pour, so I untied it and began drinking until I no longer wanted any more.

That was the time that I really drank seal oil out of a poke. I never told anyone of what I had done up to this day no one knew what I had done. From then on I never felt pain until we went to Barrow, when the pain return that I had to have surgery to cure the pain. The doctors told me that the sickness is not all gone and that they could not do surgery again for the same purpose, but I didn't let that bother me on my way home from Anchorage. I just thought that the one

that helps me the most will allow me to spend more days with my children whom I want to spend it with. I didn't tell this to the doctor but I said it in my mind that I was going to get better, and I did, but that doctor had said that if I took care of myself that I would live a long time.

I will also tell a story of my mother. My parents were young when they got married. You probably have heard of an old man named Saalaagruk, this is what my mother told me. He had tried to be intimate with my mother but my mother had told him that she would never be intimate with him and he tried more than once. This was when my mother was young.

My mother Laura, Avaqqan's wife. These were my parents, I had a grandfather from the Noatak/Selawik area by the name of Kunullaq. My father had a father named Aviugan and his mother Kakianaaq, and when his father married for the second time, this was how we got related to the people in the Noatak/Selawik area through Kakianaaq.

Anyway this old man wanted to be intimate with my mother but my mother refused him. My mother had gotten pregnant right after my parents were married, she was to have Rex their oldest child, he is around here. When the nine months were up she began her labor and was in labor for three days. On the third day of her labor, Amiikkaq who loved her daughter-in-law and although Dr. Spence was watching her but could do nothing else but wait, then the third day my mother was feeling weak and towards the end of that day Amiikkaq asked her "has anyone told you anything or have they said anything to you?" My mother replied "no, no one has done anything," and she asked again "anything, anywhere, has anyone told you something, over anything?" My mother did not want to say a word, she told her about Saalaagruk and that she had refused him and Saalaagruk had said "well, you don't want it to happen so we will find out what is stronger." My mom had said yes to him because she was glad that he didn't pursue to be intimate with her.

This is what my mother told Amiikkaq, after Amiikkaq asked her again, what Saalaagruk had told my mother and Amiikkaq said "Okay, let us see who is stronger, God or the devil," my mother was still in labor, "okay, let us see who is stronger, I will pray," and my mother said yes, so she started praying.

So Amiikkaq had found out why she could not have the child and while she was praying, the baby started crying even before she could say amen. We know that our God is strong and almighty and we have believed in Him ever since we were children and He will be our God as long as we live. You young people that will be reading this, He will be your God like He is our God, Satan has never

defeated Him and never will, like that time when he tempted Jesus in the desert, taking Him on top of the mountain, but Satan never won over our God.

That is all I have to say, I am Taggaq, Kimagluk, Irene Itta. They call me Kimagluk who was my father's aunt but Miles jokingly calls me Umigluk, but I call myself Kimagluk.

IDA NUMNIK – Suksran

I don't really have much to say but I wanted to tell of what I experienced when I had a bad cold. When Clyde had the flu, I decided that I would go to Igluqpak (Brower's store) and ask for some aspirin, because the hospital was no help in those days, they wouldn't give us aspirin. So I got my three dogs and headed to Igluqpauraq out in the cold but had no luck because they didn't have no aspirin either.

When I got home, my chest got stuffy and I had a bad cold. When I got in bed, my breathing was abnormal and couldn't breathe too good so I got to thinking about a hot water bottle and got one, put it on my chest and went to sleep. When I got up, my lungs felt clearer and I could breathe better. When I hear of people getting pneumonia, I think about the hot water bottles because it had worked on me and thinking that maybe it might work on those who have pneumonia

I just wanted to mention this, because it had worked on me when I doctored myself during that time when they had the big flu epidemic and Miss Barlak was going house to house checking on people. This is all I wanted to say.

LEONA OKAKOK – Kisautaq

How do you begin drying a caribou skin after skinning it? And how do you clean them to make clothing?

FRIEDA ELAVGAK – Ilgutchiaq

We would start cleaning them in August. I had no one to help me when I started to clean them to make clothing for my husband and children.

When I started to make clothing, my mother would tell me that the hunter of the house should get his clothing made first, then the non-hunters whom are the children. This was how our mothers corrected us.

IDA NUMNIK – Suksran

I do not clean caribou skins alright. After drying the caribou, they take the dried

membrane off. My mother Nuliatchiaq would clean skins for Charles Brower.

After taking the membrane off, they moisten it down, I liked the sound of the crackling noise when they are scraping it with a round ended scraper. After wetting it down, they fold it over. After leaving it like that for awhile, you let it dry again and to make it supple, you scrape it with a scraper that you use when starting to tan and use the soft white pulverized stone to coat the caribou skin.

I remember them cleaning the skins like this. That would be the final process in preparing the caribou skins for clothing.

LEONA OKAKOK – Kisautaq

Why do they put paper on the skin after wetting it down?

IDA NUMNIK – Suksran

So that the edge of the skin could dry, especially when you are drying the legs of the caribou. It helps so that the skin will not roll up.

Our mother, Nutaaqs and I, Nuliatchiaq would really work on sealskins when we were growing up, she was a hard worker.

When you are preparing the sealskin to make waterproof knee high boots, you don't have to scrape it clean but just take some of the fat off and leave some on and it is easier to work with because it will be supple when you leave some of the fat on. You hang one to dry and after that dries you put another skin up to dry. When the skin dries you remove the hair from it.

We used ash when we were starting to remove the hair and then scraping clean with a scraper made from sharpened polar bear lower forearm bone. That was what they used but nowadays we use regular scrapers. I myself did not like to clean caribou skins when I was young because it is hard work.

The seals that they are going to use to make the waterproof boots with, are caught in the fall time when the seals do not have scratches on their skin, they store them til they are ready to be used, that was how it was done in Nuvuk. If we had something to sew, we would show you how to sew this kind of material. They use a special stitch to sew these kind of waterproof boots, wetting down the edge that is to be sewn.

I remember my mother making me clothes, a parka with caribou trimmings, long boots made of summer leg skins of caribou with white stripes and the ankle part made from one caribou's leg. They will probably talk about these later. I had learn to do this but no longer do it. These are what I wanted to talk about. I am Ida Numnik.