

MODEL CITY ON ANCIENT GROUND — Mayor John Oktollik stands on the new Ipiutak site where the entire village of Point Hope will be relocated. Old Ipiutak, after which, site is named, dates from 300 to 220 A.D. University

named, dated from 300 to 220 A.D. University archaeologists will preserve all artifacts uncovered in the move and the new community will have its own museum, illustrating historic Eskimo whaling culture.

Photo by JACQUELINE GLASGOW



Man's Memory Goes Deep Into Past..

(Continued from page 2)

of the village. Attungowruk, brandishing a knife, "threatened to kill the captain if he didn't trade fair," said Jimmy, "so he broke down and from that time traded fair with them."

When early commercial whalers in search of baleen for corset stays encroached upon Attungowruk's whaling places, he drew a line of demarcation and it was strictly observed.

As the village strong man, Attungowruk was often the official go-between for the white whalers and the villagers. "Even now," said Jimmy Killigivuk, "I can't understand how Attungowruk spoke and understood English."

Jimmy, himself, speaks little English. Although he under-

stands much of what is said, he prefers to speak in Inupik, a language as old as the land of Point Hope. He said he was glad to talk about the old days, because he knows these things and they should be remembered.

Eventually Attungowruk was murdered. Dorcus Rock, wife of one of today's whaling captains, Ujah Rock, translated Jimmy's stories. Often Dorcus spends long hours talking with the older people of the village so that the early history of the village will be preserved.

Eventually, Attungowruk was murdered. Dorcus said that while stories in books about Point Hope say that one of his wives murdered him, Jimmy and older people claim he was mur-

dered by a man who was jealous of him.

The man came into his dwelling while he was asleep killing Attungowruk and one of wives with an ax and cutting a piece of the shaman's arm off.

Another version of Attungowruk's death states that he was killed by two men, one stationed over the oogrük intestine skylight with a rifle, another entering by the narrow tunnel into the sod dwelling, also with a rifle.

The man on the skylight was to lift up one side of the membrane covering and fire a shot into the sleeping and possibly drunk shaman. It is said that he was so nervous he missed the shot, and that Attungowruk was killed by the man in the entrance tunnel.

Even today no one in Point Hope will touch Attungowruk's grave. It was customary in old times to stick one of a person's bones straight up over a grave to mark it. With a shaman, four or five bones would be erected.

Jimmy Killigivuk said that if one were to walk up to the old graveyard near the end of the airstrip, several of the skull bones from Attungowruk's head, blown down by the wind, could still be seen lying on top of the grave.

Attungowruk was a great uncle to the present editor of the Tundra Times newspaper, Howard Rock. Every year, according to Rock, relatives of his family take flowers to the grave.

Jimmy Killigivuk said "It is true at my age there were real shamans and some of them a long time ago. There were a few who were evil and that's why people were afraid of them."

"The reason why they did not move Attungowruk's grave," he said, "was at that time there was a very elderly man in the village and when they went by him, he said not to touch it altogether. So they didn't."

Killigivuk said the masks carved from whalebone, still made by villagers of today, were originally used by the shamans. At that time there were masks in all the houses of Point Hope. "The ones with ivory eyes," said Jimmy, "were used to scare the people."

Some of the whale bones that one still sees today around the site of Point Hope are very old, according to Jimmy Killigivuk. "They used to use the heads for houses," he said. "They used to take only one and put it on the least ground."

When asked how he felt about the move of the village, he answered that it had to be. When he was 10 years old, he remembers a flood, where the water came into the dwellings as deep as two feet.

On the subject of whether there were as many whales today as when he was a boy, Jimmy said, "Never changes."

Life in general for the people he feels is better now than before. They have warmer houses and schools for the children.

However, he was less sure about the white man's corporations and the change to a money economy. "I would take the whaling," he said. "If you're starving, you can't eat the money in your pocket. Money is nothing compared to food."

"I like it," said Jimmy Killigivuk, "when all Alaskan natives stick together."

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