

Alaskool.org presents the English language portion of

MANIIXAQ

A book originally compiled by
Ruth Ramoth-Sampson & Angeline Newlin,
published by the National Bilingual Materials
Development Center, 1981

This document provided for educational or personal use only. Any use for outright private gain is a violation of the intentions of Alaskool.org (online publisher), the original publisher, and potentially the original sources. Please respect the wishes and rights of these individuals and organizations by being responsible in your use of these materials. Contact www.Alaskool.org if you have questions about this firm request.

Note on this electronic version of Maniixaq:

Alaskool.org decided to provide an Adobe Acrobat PDF version of Maniixaq as part of our continuing mission to make materials easily available to students, teachers, and others, and to be flexible about the delivery of these materials. There have been many requests for PDFs (portable document file) of some of our most popular readings, so this is an effort to meet the needs of our users. We plan to add additional publications over time.

This version shows only the transcribed and translated English language portions of the original. On www.Alaskool.org the book is provided in both English and Iñupiat languages and includes sound files of the spoken Iñupiat. Readers will have to visit the website in order to access these features. Alaskool staff has worked to maintain the integrity of the original paper version, please contact us if you discover any discrepancies. Do note that page numbers are different from the original version. Also available for download is the free Iñupiat font developed by Alaskool and used in both versions of Maniixaq.

The Note to Readers from the original publication of Maniixaq contains important information about the origin of these commentaries on Maniixaq, as well as historical and contextual information. It is highly recommended readers take the time to read this Note before continuing on to the individual statements.

Many thanks to the elders who contributed comments, and to the people who worked to create the original publication of Maniixaq - we would all be the poorer without their knowledge, hard work, and willingness to share.

Thank you,
Priscilla Hensley, Alaskool staff coordinator for PDF of Maniixaq
June 2002

Note on Internet Version of Maniixaq:

Joe Ballot, an Iñupiat from Selawik, was the primary language consultant who produced the sound files for the book Maniixaq. We were fortunate to have such a highly qualified person participate in the making of the sound files. Joe headed up a non-profit corporation in Kotzebue, and has extensive experience translating the Bible from English to Iñupiat. Joe provided proficient knowledge and awareness of the intricacies in keeping the context of what was said by the Elders when making the sound files. Joe was very quick picking up computer literacy skills needed to produce the sound files.

It is gratifying to be a part of an important cultural preservation, which unfortunately, is no longer being published. Maniixaq is known by people of the NANA region as a prophet sent from God. We hope students will take initiative to learn about who Maniixaq was and of his important predictions about the future of the people of NANA.

Suzanne Sharp, Alaskool staff coordinator for putting Maniixaq online.

Maniixaq
Compiled by
Ruth Ramoth-Sampson
and
Angeline Newlin

From Tape Recordings by

Beatrice Anausuk Mouse	Suzie Anibniq Stocking
Charlie Oieuban Lee	Charlie Aqpaliq Sheldon
Clara Paaniikaaluk Lee	Nora Paaniikaaluk Norton
Alfred Taapsuk Stone	Charlie Qabmak Kiana
Frieda Anniviaq Goodwin	Grace Kavbie Outwater
Chester Sivviq Seveck	Robert Aqqaluk Newlin
Rachel Savibummuaq Craig	Elwood Uyaan Hunnicutt
Dinah Aviq Frankson	Tommy Masruana Lee
Fay Uyubaq Foster	Elmer Imbusriq Ballot
Robert Nasruk Cleveland	

Inupiat transcriptions and proofreading by
Ruth Ramoth-Sampson
Angeline Newlin and Minnie Gray

English translations by
Ruth Ramoth-Sampson

Edited by
Tupou L. Pulu and Ruth Ramoth-Sampson

Illustrated by
Dennis Remick

Made photoready by
Mary L. Pope

Printed pursuant to Federal Grant number G008006779 from
U.S. Office of Education, Office of Bilingual Education.

TABLE OF CONTENTS

[Note to Readers](#) – page 7

Maniixaq – page 11

[Beatrice Anausuk Mouse](#)

Maniixaq As A Boy

Maniixaq Marries

Maniixaq and the Afatkut

An Unmarried Woman Gives Birth

The Change to Come

Maniixaq Speaks to the Afatkut

Maniixaq and Ayauniq

[Suzie Anibniq Stocking](#)

The Old Taboos Will Be Forgotten

The Pole

His Children

[Charlie Oieuban Lee](#)

The Iivaqsaat

The Pole

The Big Snow

The Large City and the Whale

The Day of Rest

The Death of His Wife

The Departure to the North

The Pole

A Relative

Maniixaq and the Afatkut

Future Predictions

[Charlie Aqpaliq Sheldon](#)

His Wife

Maniixaq and the Afatkut: Piixaq and Ayaunibruaq

Demonstrations of the New Power

Piixaq's Disappearance

Fire-Powered Vehicles

The Pole and the Day of Reverence

Maniixaq Travels North

The Fulfillment of His Prediction

Encouragement to the Other Elders

[Clara Paaniikaaluk Lee](#)

The Large City and the Whale

Maniixaq's Relatives

[Nora Paaniikaaluk Norton](#)

The Skeptical Audience

The Vehicles

The Iivaqsaat

The Sabbath

[Alfred Taapsuk Stone](#)

Aqsivaabruk and Pakik Meet Maniixauraq
The Pole
The Drum
The livvaqsaat
The Inspiration of His Thoughts
Predictions
Pakik
Maniixaq and the Afatkut

[Charlie Qabmak Kiana](#) –

[Frieda Anniviaq Goodwin](#)

The Pole
The Strange Language and the Mysterious Letters
The Predictions
The Afatkut
The Large City
The Future After the Surfacing of the Whale
The Day of Rest
Maniixaq
The Afatkut and the Brilliant Aura
Demonstrations of the New Power

[Grace Kavbie Outwater](#)

Maniixaq's Source of Power
The Predictions

[Chester Sivviq Seveck](#)

The Pole
The Drum
Summary
Kusugaq's Pole
Another Prediction of the Airplane
Those Who Came in Search of a Mother
His Death
His Wife

[Robert Aqqaluk Newlin](#)

The Predictions (Including the Telephone)
The End

[Rachel Savibummuaq Craig](#)

Itluun's Adoptive Descendents

[Elwood Uyaan Hunnicutt](#)

[Charlie Aqpalig Sheldon](#)

The livvaqsaat

[Dinah Avig Frankson](#)

[Tommy Masruana Lee](#)

The Source of His Power
The Point
Maniixaq and the Afatkut
Onion Portage
The Pole

[Fay Uyubaq Foster](#)

The Pole
His Namesake, My Sister
The Strange Land
What 'Maniixaq' Means
His Courage
The Predictions, the Airplane
The Future, the Consecutive Seasons
The Large City
The Whale
The Discovery
Relatives

[Elmer Imbusriq Ballot](#)

The Fulfillment of the Predictions
The Stove
The Airplane
The Motorboat
The Pole
The Source of His Power
The Day of Rest
The Whale
Qalugluktuaq Lake
Maniixaq and the Afatkut

[Robert Nasruk Cleveland](#)

Predictions
His Source of Power
The Strangers
The Boat
The Airplane
The Change of the Way of Life
The Fulfillment of the Predictions
The Skepticism of the People
Maniixaq and the Afatkut
Future Predictions, the Consecutive Seasons
The Big Snow
The Large City
The Whale
Conclusion

NOTE TO READERS

The materials compiled in this book, Maniixaq, came from various sources, the chief source being the tape-recorded discussion on Maniixaq by the elders of the Nana Region of Alaska. These elders met during the 1978 Nana Elders Conference in Kotzebue. This conference was under the direction of Rachael Craig and Mary Schaeffer. It was funded partly by the Nana Native Corporation and the Alaska Humanities Forum.

Other sources of information came from the late Beatrice Anausuk Mouse of Noorvik, Elmer Ballot of Selawik, and Robert Cleveland of Ambler. Mrs. Mouse was first taped by Nita Towarak under the Mauneluk Teachers Making Books Program of 1976-1977 funded by Title IV Part B, and then by Angeline Newlin in 1980 for the National Bilingual Materials Development Center. Mr. Ballot recorded his own information on Maniixaq under the Mauneluk Cultural Heritage Program of 1975-1976 funded by the Johnson O'Malley Program. This program was directed by Hannah Loon. Fay Foster's information was recorded by Ruth Ramoth-Sampson in 1981, and Robert Cleveland's account was recorded at Black River in 1965 by the late Don Charles Foote. Mr. Foote was working on the "*Human Geographical Studies in Northwestern Arctic Alaska: The Point Hope and Upper Kobuk River Projects, 1965*" when he made the recording by Robert Cleveland. Mr. Foote's recordings were made available to the Center by the University of Alaska Archives in Fairbanks, Alaska.

Maniixaq is the name of a man that is held in very high regard by the older Iñupiat Eskimos of the Northwest Arctic. He was more commonly known as Maniixauraq, and to some of the elders in the area, he was an Eskimo prophet. They speak of him with reverence and admiration. Many believe him and in the fulfillment of his prophecies in this day and age.

This book presents the information which the Center has on Maniixaq transcribed and translated exactly as the elders have given it. There has been no attempt made to edit any of the discussions as many of the contributors have passed away. The materials are presented here for you, the reader, to read and reach your own conclusions about Maniixaq. You will find the accounts to be repetitious, but as you read each variant of Maniixaq's activities and teachings, you will acquire new information which will add to your knowledge of the whole subject.

There may be other information on Maniixaq which has not been recorded and included in this book such as the lost cassette tape on Maniixaq filled by Susie Stocking. It is hoped that this book will inspire you to search for the rest of the missing information. For now, however, we would like to follow the admonishment of one of the elders, "We are discussing a complicated subject . . . It should be presented in a clear and easily understandable manner so that everyone will know," by presenting below a summary of the major events pertaining to Maniixaq. For more detailed explanations of each event, read the accounts that are in the body of this book:

SUMMARY OF MAJOR EVENTS

- Name: Maniixaq or Maniixauraq
- Birthdate: Early 1800's prior to 1830—This estimation is based on the fact that Robert Cleveland, who was born in 1884, and Beatrice Mouse who was born in 1890 had actually seen him in their early childhood years.
- Birth Place: Upper Kobuk River Area, probably close to Qala, a place above the present village site of Kobuk.
- Father: Unknown—No mention of him, or his name, was ever made in any of the accounts.
- Mother: Qupilbuuraq—probably a woman from Qala.
- Brothers: None.
- Sisters: Imbusriq, Qapujuk, Sieaana
- Married: The name is not known. She was Sixallieibmiu, 'one who lived beyond the mountains to the north' around Noatak area.

Children: Uqquutaq - a son
 Itluun - a son
 Piqukpak - a daughter

Characteristics:

Boyhood: He was helpful to his mother.
 He learned from his mother how to make a sod house, set a snare, etc.
 He was a very good listener and he listened carefully to nature and the songs of a little bird in a quiet, peaceful spot where he set his snares.
 He received inspiration and knowledge from what he referred to as his "source of knowledge" of his "grandfather" on high.
 He spent a lot of time listening to his "source of knowledge" and learning from it.
 He became an excellent and a successful hunter, and game of all sizes and types was easy for him to obtain.

Manhood: He took very good care of his family.
 He was fearless of the shaman's power and often times rebuked them.
 He purposefully broke the shaman's taboos which governed and enslaved the lives of the people.
 He set aside one particular day in every seven day period to rest and to talk about things that were of great importance to him. Most of these things pertained to inevitable future events that would change the lifestyle of the Eskimo people.
 He traveled from place to place.
 The shamans felt threatened by him.
 He had a drum which he beat and sang.
 He was often subjected to ridicule, but he had great patience.
 He was thought of by some people to be going insane
 He was regarded as being powerful with his source of power being different from other shaman's sources of power.
 He was considered strange because he sometimes spoke in a language that no one understood; he slept on willow branches, he frequently washed and took a bath, and he carried a certain pole all the time and when he attached something to it every seven days, this was his day of rest.
 He traveled widely, and wherever he went, he would speak of the things that would happen in the future to the lives of the people.

Death: Unknown—Maniixaq reportedly left the Kobuk River area from a place called Tunnuuraq. He headed north, perhaps through Anaktuuvak, and on to Barrow and Canada. According to Jean Tardis (Kasaun) of Barrow who is an adopted relative of Maniixaq, Maniixaq was buried somewhere on the trail to Fort Delta shortly after he left Barrow. No one knows the time. In another account, Maniixaq was quoted as having said that his body would not lie in the ground, and that he would not die and be found on earth.

Prophecies that have been fulfilled to date:

1. Fire-powered boats that would travel on both water and sky—referring to aircraft and motorized boats.
2. Fire will be contained in the houses—referring to stoves.
3. Thin birch bark on which to write—referring to paper.
4. The coming of a different kind of people with light skin and light hair—referring to the coming of the caucasians.

5. The taboos imposed by the shamans will no longer be kept—referring to the fact that the strict observance of certain activities would no longer be required nor perceived as being necessary for the health, welfare, and happiness of the people.
6. The lifestyle of the Iñupiat would be dramatically changed—referring to how life would be easier because of new technologies which the new people would bring to them.
7. The shamans would lose their power—referring to the fact that no one will be practicing shamanism today.
8. The light will come in the form of the word—this is often interpreted as the coming of Christianity.

Prophecies that are yet to be fulfilled:

1. The two consecutive seasons—the people believe these will be two consecutive winters.
2. The big snowfall which will have a level that will reach the tops of the spruce trees.
3. The famine.
4. The discovery of something precious in the ground of the Upper Kobuk area near the mouth of the Redstone River which the newcomers (the caucasians) will value.
5. The subsequent establishment of a large city in this same area as a direct result of the discovery of the precious element.
6. The surfacing of a whale in the Upper Kobuk area.
7. The occurrence of a day that would appear to be split in half.

Whenever Maniixaq mentioned this last prophecy, he became despondent. When asked what would follow after that day, he refused to discuss it. Some people felt that he had no knowledge of what would follow, and others believed that he was more pessimistic and probably felt very apprehensive of what the future held for all the people and that was why he did not talk about it much.

A Word of Caution

Please remember when you read the accounts in this book that the contributors were speaking exclusively of Maniixaq and the particular aspects of Eskimo life which were to be affected by his prophecies. Do not assume that oppression and fear was everyone's lot or that all shamanistic powers were evil. Some shamans served mainly as healers, and there were very good cultural activities carried out by the people as a whole. These activities included the sharing of food, the assistance given to the needy, the widows, the orphans, and the aged, and the great respect awarded to the elders because of their age, their knowledge and experience in surviving in a harsh, and often hostile, arctic environment. It was not our intention to portray the early Iñupiat lifestyle as being all dismal. We have merely given you what the elders have recorded concerning the changes that Maniixaq predicted will take place. Other changes experienced by the Iñupiat are not mentioned here. They have been discussed, however, by the elders under such topics as the "Process of Cultural Change" which we hope to get printed in book form in the near future.

It is good to keep in mind Maniixaq's prophecy of life getting easier to live in our day and age due to the advancements of technology, but it is better to think also of the results of living this easier life: the deterioration of good health due to unbalanced diet, lack of exercise, the drinking of alcoholic beverages because of the availability of increased stress-related activities and increased leisure time. There are also the problems related to the increased exploitation and pollution of the land. We must consider these things very carefully and try to influence for the better the changes that affect our lives.

Maniixaq made his predictions and some of these, according to the elders, have been fulfilled during their life here on this planet. Others of Maniixaq's predictions are expected to be fulfilled within the lifetime of this generation and future generations. It is the wish of the elders that the younger people will strive, not only to understand Maniixaq's predictions and their implications, but to learn about the good qualities of both cultures. This knowledge in turn should enable everyone to live a well integrated and satisfying life. The following accounts are listed under the name of the contributor. Subheadings are given for each account for no other reason than to facilitate the reading of the material. We hope that you will enjoy reading this book on Maniixaq, a man full of compassion for his people, and regarded as a prophet of God by them.

Ruth (Tatqavie) Ramoth-Sampson
Selawik, Alaska

Tupou (Qipuk) L. Pulu
Anchorage, Alaska

Maniixaq

Beatrice Anausuk Mouse (English translation)

(This information was recorded by Angeline Newlin for NBMDC on December 27, 1978. Anausuk was approximately 87 years of age at the time.)

Maniixaq As A Boy

I will speak of him who is known as Maniixaq. I was not aware of who he was although I was born before he died. I was yet too young to understand all the processes of life and it is difficult for me to remember how important he was when he visited our camp in those days.

When Maniixaq was young, he is always referred to in relation to his mother. I cannot say, "He lost his father." Whether he actually did or not, I do not know. As a young boy, he helped his mother build a winter sod house, gathering and covering the structure with moss, making it as warm and cozy as possible for the cold winter ahead. She also took him snaring with her. They did this to add to the food that was given to them during the previous summer. This was how the young boy learned from his mother.

One autumn, he decided to set a snare by himself. He asked his mother for a stick especially used in snaring. It was called an *ayaupiuraq*. He told her that it was his desire to find out whether or not he was able to set a snare by himself. He said to her, "Mother, allow me to try it. The bow and arrows you have made are my weapons. If there is a ptarmigan nearby, I will catch it." So Maniixaq left to set his snares and just as he expected, there was small game to be procured. It is most likely that he did get a ptarmigan.

One day as he was out checking the snares, he saw a spot to sit that looked very inviting. I am not sure exactly what it was, most likely it was a piece of driftwood. Since it looked like such a comfortable place, he sat down on it to rest. As he did so, he heard the strange call of a small bird. He raised his head and listened carefully. "*Taatagiik, taatagiik,*" was what he heard. This translates to "Father and child, father and child," which can also mean "Father and son, father and son." Maniixaq repeated this word to himself, "*Taatagiik.*" After the call had stopped, he stood up, checked the rest of his snares and went home.

Soon it became a habit for Maniixaq to rest and listen to the birdcall. When he realized that darkness was approaching, he hurried home. He often found his mother anxiously waiting for him on top of the bluff. As time went on, it became difficult for Maniixaq to sit still at home. His desire to check his snares and sit on the resting place became great. He could not forget what he had heard and how strangely calm and peaceful he had felt upon hearing those words.

Eventually, he became sure that he could always hear those words at that very same spot. The words expanded to "*Taatagiik, taatagiik. Isrummiqsuqti, isrummiqsuqti.*" This translates to "Father and son, father and son, the source of intelligence, the source of thought." He listened to this and sometimes went home without checking all of his snares.

"Son, why do you come home so late?" asked his mother one day.

He replied, "Well, I tend to my snares, that's all."

He knew that he was not telling his mother the whole truth, but since the call he had been hearing did not say, "Tell about me," Maniixaq did not mention any of it to his mother.

As time went on, the call Maniixaq had heard could not escape his mind. When checking his snares, he rushed and quickly procured ptarmigan or rabbit for food, then headed instinctively for the same resting spot. Again he heard, "*Taatagiik, taatagiik. Isrummiqsuqti, isrummiqsuqti.*" Maniixaq was now certain of those words. On his way home, he became so carried away that he repeated those same words to himself as he walked along.

As Spring approached, the days became long and soon Maniixaq did not come home at all on some days. When he was home and then went hunting, he easily caught rabbits with his bow and arrows. The small game he sought became easy to obtain, actually these animals were moving about, to and fro, directly in front of him. He would think, "I will catch that one," and would immediately do so.

One day when Maniixaq went home after having been gone for a long time, his worried mother asked him anxiously, "I don't understand you. What do you do when you are gone? What causes you to come home so late?"

Hearing his mother, Maniixaq was suddenly inspired with this reply, "Mother, I have been listening to the wonderful sound of a small bird."

His mother inquired, "Well, what is it about that sound that is so pleasant to listen to?"

Maniixaq replied, "*Taatagiik. Isrummiqsuqtik, isrummiqsuqtik.*"

"Where is this source of intelligence.?"

He replied that it seemed to come from somewhere above him. He heard the small bird above him.

It was then that Maniixaq revealed what he had been listening to. He said that the sound came from above and that he felt so much reverence that he could not dare to even look toward this source of intelligence.

His mother stared incredulously at her son and said, "You must be turning into an afatkuq or something!"

"No, mother. That is why I have not told you before. I cannot say that I am becoming anything. However, I can now understand what the source of intelligence is saying. I listen with much pleasure and it tells me that no harm shall come to me. Mother, I am actually bringing home a ray of light each time I listen to it. I bring this light within my mind and thoughts by remembering those two words. However, they are the only two that I hear," Maniixaq reassured his excited mother. He added, "Do not worry. It is only the beginning. I want to listen. I want to learn. I know that something is helping us and that the small bird calls from somewhere, the source of which I do not know."

Maniixaq's mother relaxed with relief and wondered to herself, "What is it that my son hears? I have lived for a long time, but never before have I ever heard of the source of intelligence." She searched herself in her thoughts, "What is it that is so powerfully awesome that even the afatkuq has never even heard of it?"

After this incident, she no longer worried about her son.

Maniixaq Marries

By the time he was a young man, a thought of a future wife entered his mind. His mother did not know of this so when she mentioned it, he told her. He said that in his mind he was told that it would be all for the better if he married a certain girl somewhere.

One spring, he followed the men who travelled North to hunt. Meanwhile back at the camp, his mother unknowingly spoke to a young woman who was to be his wife. Her son came back with the hunters and innocently asked the unsuspecting girl to eat with him.

Apparently, this was one of the first demonstrations to himself about the powers in his thoughts. They were building a new winter sod house when he began to keep his head bowed in deep thought and it seemed that as he did this, he went to a peaceful place. It was then that he first began to come in contact with his source of intelligence. He decided to marry, believing in his source of intelligence, thinking, "It is said that it is better if I marry this girl." That was how he married.

Understanding more and more about the source of intelligence in his mind, he lived a good life with his wife and they helped his mother. They lived a peaceful life, unlike many other people. This was only the beginning of the demonstrations of the brilliant light within him.

Song

This is as far as I shall speak of Maniixaq for now. However, as I have remembered what I had heard about him, a song entered my mind. I used to know two stanzas of it but I will sing just the first.

I will lighten the darkness

I will make the darkness into light

(The following information was recorded on January 13, 1977 under the Mauneluk Association Teachers Making Books Program of 1976-1977, Director Nita Tifruk Towarak. Anausuk was approximately 85 years of age at the time.)

Maniixaq and the Afatkut

Ever since I was a young girl I heard stories that when the afatkut practiced their powers, they urged Maniixaq to demonstrate his powers because he was so peculiar. Maniixaq was different. He did not act like those controlled by the world's spirits.

One evening, many afatkut gathered to his home and using their powers of the world, they attempted to find his inner being, but Maniixaq was surrounded by such a brilliant light that the afatkut could not find his inner being. Realizing that their attempts were futile, they gave up.

After this, Maniixaq stood up and paced around the ashes of the open fireplace, "Hi hii!" he exclaimed, "So! The source of intelligence is going to do that for me." Saying this, he repeated it again and began his predictions.

When a poor girl reached puberty, she wore a parka with a deep-faced hood which hid her face so completely that men did not see her for a whole year. She was made to live away from people in a winter home built by her parents. (I've actually been to one of these homes.)

Maniixaq said he felt compassion and pity for the poor girl. He told the people, "The custom of shunning the girl will no longer be practiced."

The girl washed herself with snow before she was allowed to return to her parents' home. She had to live alone for one year plus four nights. She washed herself and entered her parents' home, walking past beyond her mother. She placed herself facing the wall with her back to the people.

Her mother made this adolescent girl a parka with a deep hood which hid her face. When there were no men around, she did reveal her face, but if by chance anyone tried to sneak around and see her, she hid her face back, deep in her hood.

This young lady did not see any males for one year with the exception of her father, of whom she saw only the lower extremities of him whenever he was in the room. No one ever saw her face during this time because she was too embarrassed and ashamed of the change that she was experiencing.

When she first began this change, her mother attached the hood to an old parka and the girl was left alone, isolated quite a distance from their home. After four nights, she was brought closer to the home. During this time, she kept her head bowed. She was not allowed to lift anything heavy or do anything strenuous in order to prevent difficulties in her reproductive years.

When travelling up the river to a camp where a girl was in isolation, it was difficult to stay away, especially if she happened to be your best friend. On one such occasion, I brought some seal oil and berries to my friend, who was in isolation, and she burst into tears. What a pity it was when these girls were sometimes kept hungry.

It was this custom that Maniixaq used as an example to explain to the people that life would change in the future. Such things would no longer be practiced. How pitifully restrained the poor girls were. He added, "There will be a time when you will not even be aware of a woman having a menstrual period." He said all this to an audience who was strongly superstitious, living by such taboos set forth by the aFatkut. It was true that when a woman was in her period, she was never allowed to be in a crowd. It was thought that when a person merely pulled off the dried membrane of an animal skin during the summer season, the result was a contagious fatal illness.

This was the kind of life Maniixauraq referred to as he paced around in a circle. He said, "Women who give birth to such well developed human beings who are so innocent at birth should not be mistreated." He added that women were more precious than men and should be cause for much appreciation. (In those days, baby girls were not as highly regarded as baby boys.) Throughout all the things he said, all these words, he continued to walk in a circle.

As he described that life, the aFatkut had grown strangely quiet, their mouths closed as though they either respected or feared him. After that, he spoke again, saying, "My source of intelligence is also watching over you, keeping you safe from all danger."

As it turned out, he was firmly establishing his source of intelligence as he grew into a young man. He had found his divine guidance in his mind many years before. It was 'the one above.' However, although he did not actually say, "the one above," there existed in his mind a place somewhere which glowed with a brilliance too wonderful to describe and was devoid of suffering.

"The people kill one another because of their ignorance. There should be no killing nor thievery to cause the starvation of one's neighbors." Saying this, he often advised against all wrongdoing as he went about his daily life.

This is how the story is often told. That is how mother often told it. She also said that his appearance changed noticeably whenever he began to pace around the ashes of the open fireplace. The change was quite noticeable as he moved. It must have been that he took on a strange glow about him. That is what mother often said.

(To give an example of what Maniixauraq said would change, here is a description of childbirth of an unmarried woman in the old days.)

An Unmarried Woman Gives Birth

When a poor unmarried woman's time came for her to give birth by the signs of early labor, a fire was quickly built for her. There was no one to help her during the actual birth of the child. All she had was a place to lean against near the fire as she gave birth.

Not too far away at a distance would be some grass and moss. Using these, some women dug a temporary snow shelter wherever a snowdrift had been formed. Earlier in the fall, knowing that she would have no one to help her, she had prepared for this occasion by gathering the dried grass and moss.

The other women packed down the snow firmly. When this was done, they went down to fetch ice and made a hole on the east side of the snow shelter and inserted the ice there, making an ice window. The poor unmarried woman's stone lamp was then taken from wherever she had been staying and placed in the shelter, provided with a generous amount of seal oil to heat the small room.

The poor woman had carried an old bag to put the placenta in. After the child was born, although the bag (and the woman) were considered to be contaminated, one of the women would take the bag and quickly bury it in the snow near the wall of the snow shelter. This was so that the unmarried woman could throw it away later when she was able.

The new mother then crawled slowly towards the shelter where there was grass and moss, carrying her baby inside her parka secured with a belt. She entered the hut and when others were able to help her, they attached a door made of animal skin on the entrance and provided water, food and oil for fuel. They also dug a little hole in the corner for her wastes. After this was done, they closed her in. Any conversations with her were carried on from the outside through the ice window. They would ask, "How are you doing?"

"I am very fine."

"Do you think you will become cold?"

"No, I'm not going to get too cold. it's quite warm inside my little hut." This is an example of such a conversation. I, myself, have heard others asking such questions. You see, I am talking about what life was like long ago.

After ten days, she was moved into another snow hut. Once again, the floor was covered with moss and grass on top. A generous person might add an animal hide for the woman to sit on.

In preparation for this occasion, rabbits were snared, even in summer sometimes, to use the skins for bedding or placed around the waist to keep the baby warm. The snares were made of sticks and looped with sinew and the stick prevented the rabbit from biting the sinew loose.

After a period of staying in the last hut, she was allowed to return to her former home. After cleansing herself with whatever was available, she entered the house at last.

The Change to Come

Maniixaq knew about these hardships and said that everything would change. He predicted that some day, the carnal powers of the earth would no longer prevail over the lives of the people and that such unnecessary suffering would be eliminated.

At that time, all the actions of the people were dictated by the rules of the a'fatkut, who received their power from the world. That was the way life was then. A life of hardship and suffering, especially in winter for the less fortunate. To keep from starving, it was customary for a woman to

share whatever extra food she had, such as a caribou which her son might have caught, with everyone in all the homes, especially during a hungry period.

A widow, or a single person, was always included, because if she was to be omitted, she would surely starve in her house and her remains would be left there. She would have no food stored and there would be no one else to help her.

The only way she subsisted in summer was by wading in water to dip for fish. She was careful to wade downstream from the other campers because those people were sure to drink the water and believed it to have become contaminated by her wading. That was how strongly they believed in certain taboos.

It was in this kind of a circumstance that I first became aware of life around me. It was the way of life so I began to study and learn as much as I could.

It was Maniixaq who said that all this would change and that the customs would no longer be practiced. It would be changed into a time of light and abundance of food.

It was the evil spirit who had no food and wanted offerings of food and forced everyone into hardship even to the point where they were not allowed to leave tracks on sand bars, fearing that raiders would find them. This forced them to wade through water when seining. They did not cut any of the fish too far back inland because of the bands of raiders who could be hiding in the forest. What a life of fear!

After experiencing this kind of life, there has been a gross change which is quite obvious when an arrogant young person passes by an elderly person without a greeting or an offer of help. They do this to such a wise elder who has lived through great hardships (that the young cannot begin to comprehend) and who deserves the utmost respect. For this reason, an elderly person sometimes has the urge to advise the young people to behave better.

"Everything will change," Maniixaq had said. "This information I receive from my source of intelligence."

Maniixaq Speaks to the Afatkut

Everyone, especially the afatkut, had grown curious about the power of Maniixaq whom people talked about. The people of Qala and Suluppaugaqtuuq gathered together at Paa. This meant that the people of Qala travelled up the river while the people of Suluppaugaqtuuq travelled down the river. (Paa was located at the mouth of the Pah River, which is a tributary of the Kobuk River. These people lived in the Upper Kobuk area, further up than the village of Kobuk. Apparently the people of Suluppaugaqtuuq lived past the Pah River by Selby Creek, while the people of Qala lived down the river from Paa.) The people had heard, with apparent disbelief, about Maniixaq referring to his "source of intelligence."

When they had gathered, Maniixaq appeared calm as he rested in a prone position and told the afatkut to go ahead and summon their spirits. He did not become uncomfortable as the afatkut chanted their incantations and performed their rituals, summoning their spirits. They sang all night long, offering oil and food into a fire, intended for any spirit which might be calling, "I am starving! I am thirsty!" This was the way they summoned spirits. In the meantime, Maniixaq remained calm and undisturbed.

When they were done, they turned to him and sarcastically asked him, "What is the matter? Are you too frightened to speak? Are you afraid now? Why don't you talk about the one you are always referring to as your source of intelligence?" There were many who taunted him and ridiculed him. According to mother's stories, she said there were many who said all kinds of things to him.

Finally, he stood up and began to pace in a circle. "Hi, hi! Yai!" he exclaimed, adding, "My dear source of intelligence, you have blessed me with another day." In saying this, he was actually voicing his gratitude. When we wish to show our thanks, we say, "I am thankful that you have helped me." This was how he was giving his praise, saying, "You have helped me, my dear source of intelligence. You carry me through. You watch over me." This is what he said. Mother was among those sitting on the floor who saw and heard him as he paced in a circle and spoke in front of the audience. Once again he exclaimed, "Hi hii, you all will come to know and understand my source of intelligence. However, it does not matter what I say now, you will not comprehend my meaning." That is what he said to them, adding, "When the necessities of life become easier to obtain and survival becomes easier, then you will understand."

There were those in the audience who were offended by his remarks. In spite of this, he continued, "Someday, believe it or not, you shall receive visitors who travel swiftly along the surface of the water."

Hearing this, the audience responded with expressions of apparent disbelief. He continued his circular pace and said, "Furthermore, you shall receive visitors who come travelling swiftly through the air."

"Hmph! How can anything be held up in the air? Everyone knows that any object thrown in the air doesn't stay up. How can he lie about anything travelling through the air?" were some of the responses again. After his prediction of the future visitors, he stopped his pacing and stepped towards the back of the building.

According to mother, when Maniixaq voiced his predictions about visitors coming travelling swiftly through the air, she barely heard him because the murmurs of skepticism and disbelief in the room had been so loud.

All his predictions had greatly angered the aFatkut, enough to make them want to kill his living soul. Throughout all this, he remained calm. He had told them that some day, they would cease to *nutaiqi-*, meaning to die of an epidemic-like disease, caused by going against the taboos dictated to them by the aFatkut. He had said, "Death resulting from going against a taboo shall cease. Every such thing shall disappear. Even the practice itself of being an aFatkuq shall disappear."

After this gathering had dispersed and the people had gone home, Maniixaq and his wife fell asleep. When this happened, the aFatkut summoned their spiritual powers and travelled in their astral forms to where Maniixaq slept.

(Although mother said his wife's name more than once, I cannot remember it. It isn't Igxiburaq, but I cannot remember it. I have been trying to remember it for a while now but it keeps slipping my mind.)

As it was, the aFatkut tried all night to penetrate Maniixaq's soul but were unsuccessful so they returned to their own respective homes. "I thought we were so disdainful when he spoke earlier. Why are we merely talking about the strange glow now?" they said as each aFatkuq summoned his spiritual power and tried again, but it was to no avail. They were all unsuccessful. The sleeping couple simply could not be disturbed. In fact, the whole family appeared to be sleeping calmly within a glow which encircled Maniixaq's home. The house actually appeared to glow itself. In their astral forms, they used their hands to shield their eyes from the brilliance of the glow. They searched for his soul but could not find it. They wished to kill him but they could not find him.

The End

I have not approached the subject of Ambler although thoughts are in my mind. However, it is said that after Maniixaq spoke of Ambler, he wondered out loud what would happen next. "Would everyone disappear into the depths of the earth itself?" he wondered. He said that he did not know.

"After the air travelers come, I do not know what is going to happen next," was what he said. He said that he could not bare to look into that future. It was too difficult for him. "I do not know what is beyond the time of the boats and vehicles which travel swiftly through the air," was what he said.

What is going to happen to the people? I, myself, do not know. However, I must add that he spoke pessimistically whenever he spoke about the future beyond his predictions. It was as if he sensed danger.

Maniixaq and Ayaunig

People gathered together at Kotzebue for the whole summer. Maniixaq made a platform by tying wood with rope through holes drilled into the wood. He spent the whole day sitting on top of this platform.

As it was, this was when people in Kotzebue killed others through the powers of the afatkut. They argued and stabbed each other and as he sat up on his platform he thought about them with pity. Whenever he wished to observe them, he climbed up on the platform and cooled himself off as he watched them.

As he watched them with pity, he sat deep in thought. He felt that an evil spirit was among them and controlled them, resulting in an ignorant people who felt no peace, only arrogance. It was then that he realized that there was an opposite power. Because he was not a part of the evil spirit, he came to the realization within himself of the existence of something other than this evil force. It was then he finally comprehended the concept of opposition.

It is said that he often talked about himself to his wife, relatives and my mother's family. He said, "It is because the people do not have anyone to defend their rights that they do not know the difference. All they have is a hungry spirit who wants food through fire." It is said that the one who is referred to as "the hungry one" said it wanted our food and was always dry with thirst.

One day when the children seemed noisier and more restless than usual, he made a ladder of a thin piece of wood and climbed up to the platform. Then he pulled up the ladder. He was sitting up there when two men came passing by. They were Uqummibayauraq (was it actually *Tuuyuq?*) and Ayaunibruaq, two powerful afatkuk.

Maniixaq sat there ignoring them as if he did not see them. However, he noticed that Uqummibayauraq stooped down, then looked up and snarled, "Yes," he said, "Look at him hiding. He says, 'My source of intelligence,' which is probably why he does not want to mingle with us." The two afatkut continued with such words of abuse but Maniixaq just sat there as if he did not even hear them.

(How tolerant he was, just like Jesus.) He simply kept his mouth closed and completely ignored them. The two added, "What do you suppose he is 'thinking' about now? It is us who are walking that actually do think. Look at him just sitting there."

Finally Maniixaq responded, "I could swallow (destroy) you both if I wanted."

"Oh, I'm sure we shall have something to choke you with," was the reply. The afatkuk were apparently referring to their helping spirits and amulets with which they could block the passage of anyone who tried to 'swallow' them.

After that incident, it is said that all the people who had gathered together in Kotzebue were soon talking about the words exchanged between the two parties. They spoke of how Maniixaq had said, "I could swallow you if I wished to," and how the reply had been, "We have something with which to block the passage," referring to their powers. At that time the two a fatkuk were not able to comprehend the true power which Maniixaq had. This whole incident took place at the time when it is said that many people died at Kotzebue.

Later in the summer, Maniixaq decided to travel up the river to Kobuk with his family. He said, "The Kobuk River is long. We must begin travelling now," The weather was calm and excellent for travelling when they began to sail across the sound. Reportedly they left at a strangely fast speed as soon as they set sail and they soon disappeared from view.

Mother related that story about their departure, saying that they left "as fast as if they had been using a motor." She had never seen anyone else sail that fast in calm weather. It was noticeably different. The remaining a fatkut tried again to destroy them but they still could not find them because the family was encircled with a brilliant light.

The a fatkut were afraid to enter within this glow. Although they tried again and again to penetrate this glow, it was impossible. The glow seemed to be intense and impenetrable around him. Maniixaq was apparently protected because of his belief in his supreme guide whom he referred to as his source of intelligence. It was never known by any name or title, but simply as his source of intelligence. It is said that the a fatkut saw a thin beam of light originating from somewhere above and going to wherever Maniixaq was, and it encircled him and his family. The family did not seem to notice this protection of light which surrounded them. They simply went about their daily activities as usual and remained unconcerned about the possible powers the a fatkut might have. If Maniixaq was aware of it, he did not say anything about it. He only pitied the people and told them that everything would change even though they rejected his words because of their ignorance.

In those days, there were no chairs. No one knew of such things. It is said that Maniixaq predicted that some day people would no longer sit on the floor and the ground as they did then. In those days, all they had were logs to sit on. I have attempted to relate what I do know in a partially sequenced manner.

Susie Anibniq Stocking (English translation)

I, too, do not know that much about Maniixaq. However, once I did relate (into a tape recorder) the same information handed down to me by the ones who raised me. I told it as they did.

Although people did speak of him and told stories about him, I did not try to understand the whole story. You Elders have all heard of Maniixaq's predictions. Whoever wants to participate in this discussion and add on any other information may do so. As it was, I did not easily comprehend everything. Because of this, I do not hear or understand the discussions in this meeting very well.

It seems that there is so much to tell about Maniixaq. It is obvious that his predictions were fulfilled for they have come to pass. There are no more taboos or any such things to adhere to. It is just as he predicted. However, some are not yet fulfilled. Maniixauraq predicted that some day, there would be two consecutive seasons which we have not yet experienced. (Most often they are referred to as a year of one winter followed by another winter.)

Being a person of such a state of mind as I am today, it seems quite impossible to tell all that he predicted. You all can see that I am older than many of you. Still, it seems that I know less than you whenever there is a discussion. I suppose this is because I was not one to mingle among people, I do not

understand everything fully. Another factor was that my parents, being people of few words, did not tell me about such things. However, my mother occasionally did speak about him whenever she had someone to speak to.

Not too long ago, my niece Tulugaq (Faith Moyer) came in and I told her what little information I knew. She replied that her parents also said the same things about him. She said that is how her parents told it to each other, including her grandparents. Tulugaq told about what she knew, but I did not understand everything because I had difficulty hearing. You see, I do not know everything. It seems that I am merely an ordinary person. Because of my forgetfulness, I don't understand everything. Last night, when they told me that Maniixauraq was to be the topic of discussion today, I said, "It appears that those who have anything to say about Maniixauraq should speak. As for me, I will listen."

They have told about how Maniixauraq really lived. That is how it has always been told. Each time someone started to tell about him, it was always the same story. (Here are a few, examples:)

The Old Taboos Will Be Forgotten

People no longer adhere to the old taboos. "He did not believe in the taboos of his day," whenever people make this statement, it refers to the fearful life that the people led in those days. One was barely able to do as he pleased during the summer. Whenever the people started to fish, and of course in those days it was hard work just to fish, they were never allowed to handle caribou hides and later on, even white canvas cloth, which was introduced by the Westerners quite early, was not to be handled.

As I was growing up, I remember that there were many taboos. According to what people said about him, Maniixauraq predicted that all those taboos would disappear. Now, we can see that Maniixauraq's predictions have been fulfilled. We, ourselves, have lived through the changes and have seen his words come true. I have lived to quite an old age and from my own personal experience, I have seen it happen. I know that they are fulfilled. None of the old taboos exist, not even one. People are no longer aware of many things. It is no longer so obvious when girls have their menstruation periods or reach puberty and experience the changes of womanhood. It is now an accepted practice for mothers to give birth in the homes.

This has all happened just as Maniixauraq said it would. However, some of it has not occurred yet. The rest is sure to come. As the last generations live their lives, the rest will come. It will not fail to be fulfilled. The one who told about the future of the world has already predicted it.

The Pole

Another thing is the fact that it is said that a pole was always there wherever Maniixaq was. (In other words, Maniixauraq is always remembered as having had a pole with him.) It was always there.

His Children

I have heard about his relatives and knew them. However, I do not know the actual names of his siblings or close relatives. He must not have had many children. As far as I know, there were three. There was Uqqutaq and Itluun, but I am not sure who the third was, but I think that he did have a daughter. Not long ago I said, "I think that they do say he had a daughter," to my friend and she answered, "They say that he had a daughter named Piqukpak." I had heard that he had a daughter but I have forgotten her name. When I mentioned it to my female friend, that was the information she gave me.

I cannot tell too much more on the subject of Maniixauraq because I have already spoken once into a tape recorder.

Charlie Qixuban Lee (English translation)

My aunt has told about what I, too, have heard. Maniixauraq did not respect nor fear the power and rules of those who derived their powers from the earth. Because they wanted to kill him, the ones who received their source of power from the earth searched for his soul but they could never find it. She (referring to Susie) has told the facts about him. It is as she said. She said that it was predicted that there would come a time when mothers would no longer be forced to give birth away from home, in the cold and harsh environment. This is evident today. God has changed everything that the rules of the earth forced on the people. This is what he (Maniixauraq) must have envisioned.

The Iivvaqsaat

I do not have much to say so I will poke a few holes here and there (so to speak). He spoke of the iivvaqsaat who travelled through the sky on vehicles which were run by fire. Today, we see those whom he referred to as the iivvaqsaat.

I am attempting to tell what I do know in a rather haphazard manner. I have heard about Maniixaq, but many years ago when something bad happened to my body, a part of my thought processes seemed to have been removed. It is possible that I may not even tell the facts. (Here he refers to his stroke.)

The Pole

Up the river where the Kobuk people live is a place called Iuvaurat. It is located on a bend of a long stretch of the river. The early leupiat did not bury their dead people. Instead, they laid them on the ground and erected poles on top of the body. Sometimes they simply laid the body on top of some tree stumps. I, myself, have seen this in my lifetime.

Once I saw something on what I refer to as a 'cut bank,' meaning a river bank which has been eroded by ice and the strong current of spring break up. Every time I think of this, I distinctly remember someone telling me something about it, but I can never remember who the person was. I have reached a stage where I can no longer cite names of people. Anyway, once I saw a spot where a pole had obviously been erected on the ground. Because of the erosion on this cut bank, I saw the bottom end of the pole. This pole was implanted three or four feet deep in the ground. It had fallen down because it was so old, but when I inspected the bottom end which had appeared on the eroded bank, I noticed that it did not have a trunk. It seems to me that it had been erected on the ground. Well, she (Susie) said that he always carried a pole. Everytime I think of what I saw, I remember his pole and I also remember someone telling me something in relation to it, but I cannot remember who or what.

The Big Snow

They also say that he predicted that some day it would snow so much that the snow would reach the tree tops. He also predicted the two consecutive seasons that we would experience. This has also been told. It is said that it would snow so much that the level of the snow would reach the tree tops. I do not know of any floods in our country's history, but upon hiking, in the days when I was able to hike long distances, sometimes I noticed driftwood along the slopes of the mountains and along the ridges. Sometimes they appeared to be rotting on the ground. This indicates that at one time there was water at those high levels.

The Large City and the Whale

He also spoke of Ambler. He said that Ambler would come into existence. He predicted that if something was discovered from the ground, Ambler would become a city. His words have been told repeatedly. After that, he predicted that a whale would surface near Ambler. It is a fact that the ocean is quite far from Ambler so I wonder how the whale will travel to Ambler and appear there. However, this has been told repeatedly by many.

Those are some of the things that I heard from various people over the years. I cannot remember everything.

The Day of Rest

I had planned to speak only briefly but another thing is that before I came here, I spoke to my 'older sister' Sanmiban (Flora Cleveland) and found out that he also had his pole when he was living across there at Sisualik. It is said that as life went on for him, he told the people that he had reverence for one day. He said that he would not work and would simply rest on that certain day. Well, when the day came, he was reported to have hung something on the end of his pole. By attaching something to the end of his pole, this was probably how he showed the people that the day had arrived. After attaching the thing to the pole on the day he said he would rest and not work, that is just what he did. He simply rested. This is what Cora Gray said as she relayed her mother's words. As it turned out, somehow he knew it was Sunday (although there were no calendars) and it was then that he rested and told the people he held that day in reverence.

The Death of His Wife

According to the words of my 'older sister,' he lost his wife across there at Sisualik. That is where his wife's life ended. For all I know, I may have the facts turned around.

The Departure to the North

Another thing is that he was last seen heading north from Tunnuuraq. Tunnuuraq is a small river behind an island, just below Ambler. He left from there and never returned. I do not know where his body lies at rest.

The Pole

It is also said that his son was a man of patience. He was said to *aqpigit-*, meaning not to be one who ever wants to be rid of anyone. After describing him in that manner, Sanmiban said that it was characteristic of Maniixauraq to carry a pole all the time. He took it with him everywhere he went. Everywhere he travelled, he always dragged the pole along. It is said Maniixaq told them that wherever he left his body behind, the pole would be his grave marker. Once again, as he left from Tunnuuraq, no one knows where he 'left his body.' However, it must be said that he carried his pole everywhere he travelled. Sanmiban referred to the pole as his 'puuq,' in an attempt to say pole.

A Relative

Joe Sun is a close relative of Maniixauraq. His father was one of Maniixaq 's close relatives in those days.

Maniilaq and the Afatkut

Maniixauraq was not one to fear the ones who received their powers from the *nuna* (meaning earth, land, ground, country.) They were the ones of this world. He was so courageous that he actually told them that if he so desired, he was actually capable of swallowing them (destroying them). This he said directly to them, which in those days was considered an outrageous thing to do because it was dangerously fatal. The afatkut were the rulers and it was never wise to disobey them and they never tolerated anyone who spoke to them with disrespect. They reacted with such rage that they searched for his soul but they could never find it. This is why Maniixauraq was so courageous. Nothing frightened him for whatever he said was the truth.

Future Predictions

That is how I understood him to have been. Although I did not hear anything from my mother or any of my relatives, I have heard the same words repeated whenever a group of elderly people meet. All the predictions have now been fulfilled except for a few. If the rest are to come true, it will be so if God wills it. Maniixauraq was his prophet. Although the people in those days often regarded him as receiving his powers from this world, it is most likely that he was a prophet of God and he spoke of future events for Him. He was a brave man everywhere he travelled. Nothing frightened him. Everything he said has come true. If it is to be so, some day there will be much snow.

Also, although Ambler has been established, if it is to be so that something valuable will be found from the ground to perpetuate the growth of Ambler into a large city, it is probably that something shall be found. The mineral that is mentioned was once seen by a person tracking a fox. That person is so old now, he cannot remember the exact location. The fox had led him into a place where he had sighted a strange stone. Although the village of Ambler has been established, if it is destined to become a great city because of the discovery, it shall be so.

If everything he predicted is to be fulfilled, a large whale will also appear there. Although there is much to be said, maybe there are others here who are a bit more familiar with the subject. I think that is as much as I will speak about Maniixauraq. If I try to stab at remembering all that I have heard, I am afraid that it may come out wrong. As for what I have just related, it may be that I have twisted the facts but it was purely unintentional and I would ask that I be forgiven if I have indeed done so. In the event that I do remember anything else, even if its worth just a few words, it is probable that I shall sit again (referring to the chair where the tape recorder microphone was.)

That is as far as I shall speak. Charlie here heard from his mother and as for me, I grew up with only my mother. I never saw my father. Because of what happened to me, my memory was affected so that I cannot recall everything that I once heard. This is as far as I shall speak.

Charlie Aqpalig Sheldon (English translation)

Thank you. This is Charlie Sheldon speaking. The subject we are attempting to discuss is not simple. We have heard about the life of Maniixauraq on earth which these people (referring to researchers) want to know about. People from the different villages have all heard it.

My mother and Qakiq discussed Maniixauraq more than once. You have heard about his origins. Someone mentioned Imbusriq. He originated from the Qalamiut, or those that lived at Qala. I want to tell about what mother and my uncle Qakiq said. They both had seen Maniixauraq and were quite familiar with him so they often discussed him. They saw him but it seems that they were quite young at the time. He was quite a bit older than they but the elders of their time knew him well.

And so mother spoke of Maniixauraq. She said that he lived with the people of the Upper Kobuk area. He said that he spoke only when the proper time came. It seems that he did not begin to speak until he was grown into an adult. However, when the right time did come, he spoke without any sign of fear.

His Wife

It is said that his wife was a Sixallieibmiu, meaning one who lived beyond the mountains to the north. However, it is not clear to me whether or not this was his first wife or a second wife whom he married after heading north.

Maniixaq and the Afatkut: Piixaq and Ayaunibruaq

Many times people have to wait for calm weather before crossing the Kobuk Lake (Hotham Inlet) on their way to Kotzebue. Once Maniixaq had travelled down the Kobuk River and this is where he met some people who were waiting to cross. He told them that the time for him to speak had arrived. He said that his source of power was not the same as the afatkut. Instead his source of power was one that the afatkut did not know about.

His power was from above and as for the source of afatkut's so called greatness, he said that Piixaq and he were going to swallow it all (figuratively speaking to mean that they would eliminate it). He said, "When we swallow it, all the taboos will never be adhered to again. Their power which you once obeyed shall disappear. Piixaq and I are going to swallow it."

Piixaq was a Siixivifmiu, meaning one from along the Selawik River. He lived at the time of Maniixauraq and although he was regarded as an aFatkut because of his powers, he, too, did not receive his powers from the same source as the aFatkut. He was the one Maniixaq was referring to, saying, " Piixaq and I are going to swallow them." He also said that he would demonstrate the freedom that the people would some day acquire. All the taboos, including the one which required women to give birth behind a settlement away from home, would disappear.

When he said that he and Piixaq would help one another to swallow it all, many Elders here are familiar with the response given by Ayaunibgraq, also a Siixivifmiu. Ayaunibgraq was one of the powerful aFatkut. He was feared and respected because people had seen him demonstrate his power. Well, Maniixaq said what he said to him in Kotzebue.

You see, there were aFatkut in Kotzebue, too. They, similar to the other groups of people, also derived their power and ruled the people with the taboos. These rules were never to be disobeyed. This was their power although the powerful aFatkut were capable of healing the people. However, their prescriptions called for such things as abstinence from berries or even masru, which is an edible root also known as the Eskimo potato. This abstinence often lasted a year or so, but as soon as the person went against the prescription, he was overcome by illness. However, if the person successfully followed the prescription of the aFatkut, he/she was healed. However, a person was not healed without paying some price or obeying the aFatkut.

In any event, Maniixaq said that all that would surely disappear. People would no longer practice these things. As for the power he and Piixaq were blessed with, it was untainted. It was pure and was not something with which to gain anything. It was a good power. It overcame all other powers which would lose when everything was caused to disappear.

Ayaunibgraq was in Kotzebue when Maniixauraq said this. It must have been that the powerful aFatkut met much like our leaders do now. It is like the NANA Board of Directors meeting. We, who have not been elected to represent a village, are not summoned to attend their meetings. According to what people say, some of the aFatkut paired off as partners. It must have been to such a gathering that Maniixauraq spoke, saying " Piixaq and I will swallow you all. Your power is not strong. Our power is stronger. As for your so called greatness, it shall disappear in the near future. No longer will young women who have reached puberty have to leave their homes. Mothers shall even give birth in your homes. Our power is not one that abuses the individual. Your power is not as strong and shall be swallowed up by ours."

Hearing this, it is said that Ayaunibgraq retorted, "It's possible that if anyone was to swallow me, there would be something to block the passage." Apparently he had a flint amulet which he used as a source of power that he may have meant to use to block the passage or fight any power that tried to eliminate his. This must have been what he meant. He surely did not believe Maniixauraq at that time.

However, the aFatkut were easily offended when spoken to in such a disrespectful manner. According to what the elderly people said, they did have powers to reach his soul but each time they tried it, all they found was an empty shell. They could never reach the essence of his being. That is what was told about his powers.

Demonstrations of the New Power

One of the first unconventional things he did during his day happened somewhere along the river. It is said that once, arriving with his two children, he came upon a group of people somewhere along the river who were probably waiting for the weather to calm down before travelling further. Reaching them, he began to scrape the skin of a dall sheep which he had taken along for that very purpose. In those days, this was considered a strong taboo. Scraping skins or later on, even cutting a piece of canvas, resulted in contracting a contagious illness. They so strongly believed in the power of the aFatkut that to go against

the taboo resulted in this illness. It was much like an epidemic. I think it was similar to a diphtheria epidemic, causing people's mouths to dry up from a great thirst. This often killed groups of people.

Seeing Maniixaq scrape the skin, the people gathered their belongings and fled. They were afraid of the consequences that were sure to result from this scraping of the skin. They had no wish to die. They feared the supernatural powers who made it a law never to do such things. They were worried about his two children but they were also afraid of Maniixauraq. So, they left them behind. In their minds, they knew that the two would certainly be the first to die.

However, to their utter surprise, he reappeared, casually paddling either his skin boat or his kayak. He appeared to be well. It is said that he told them, "There is nothing to fear. I have demonstrated the freedom that is to come," but they were still badly frightened. They had seen what the epidemic could do. They did not understand how he continued to reappear and how his children even appeared healthy.

He continued this until one time he went across to Sisualik. As it was, the people at Sisualik considered it dangerous to eat fresh beluga muktuk mixed with something. To prove that they would not die if they did eat it, Maniixauraq purposely mixed the food in front of them. They fearfully moved away from him but, once again, he showed them that there was actually nothing to fear. He did not become ill or die.

Once again, they had witnessed a demonstration of his power. They saw how strong his power was as to overcome any illness that might have resulted from performing the forbidden acts. He wanted to prove to them that there was nothing to fear. They saw that in spite of all that he did, he had not become ill.

Piilq's Disappearance

As for Piilq, I think he was the father of Aulasraun, also known as John Olson. Apparently Piilq left his children at Selawik and remarried after travelling North. He was the one Maniixauraq had referred to as a partner and (to my understanding) shared the same source of power. Piilq must have had a daughter somewhere in the north. I am not sure how many years he lived up there. Although he was regarded as being a powerful afatkut, he, too, received his power from another source. It was the same as Maniixauraq's.

It is said that one day Piilq went sheep hunting. He told his daughter that up in the mountains were sheep, and leaving her behind, he went up to hunt them. As he left, he told her, "Stay here and wait. I am going to hunt sheep." It must have been in the spring because it is said that there was no snow on parts of the trail.

Although he went to hunt the sheep, the sheep moved further away while his daughter waited for his return. All she found were his snowshoes. Evidently he had erected them on the snow when he no longer needed them. When he did not return, she went down to the camp and told the people there, "Father did not return," speaking in what was probably a northern dialect. The people went in search of him and it is said that was the time that Piilq disappeared. He was not to be found. My uncle and mother did not say what happened to him. Maniixauraq's partner had simply disappeared. (His name Piilq means 'that which is not'.)

He and Maniixauraq had demonstrated their power here on earth. They showed that one day all the people would be equally free. They would never have to listen to and obey the powerful afatkut. They would not have to follow their advice because of fear. Instead, something good was coming and the day would come when everyone would become equally free.

Fire Powered Vehicles

Although this has been mentioned by other people, I wish to include it. (He also said,) "There is a boat which travels through the sky and is powered by fire. This is what some of you will ride in some day, a boat powered by fire." As it turned out, he meant engine powered aircraft. "Some of you shall ride (in such vehicles.)" In those days, no one paid any attention to him. They simply could not take him seriously. As

far as they knew, they would never do such a seemingly impossible thing. They could not even begin to believe him. Well, some of the people from mother's time did ride in such aircraft. Mother had actually seen Maniixauraq.

The Pole and the Day of Reverence

Maniixauraq erected his pole everywhere he went. He then attached something to the end of the pole. He told the people that the day on which he attached something to it was a day to revere. He further told them that one special day should be respected. Today, we find it to be the Sabbath day, Sunday.

Maniixaq Travels North

The fact that he travelled north has also been mentioned. As he travelled north, he must have gone through Anaktuvik Pass. There is a trail to travel north from the Ambler area. Whenever we travelled north, the trail is there. He apparently left from the mouth and went up the Red Stone River and on to the Cutler River. Travelling through Amaqqum Anafa and Papik until he reached the Noatak River. After all, Igluayaaq is easy to find. That trail is a bit less difficult to travel than the mountainous terrain one has to follow further inland. It is not said how long he lived with the Nunamiut around Anaktuvik Pass before travelling on to Barrow. Of course, he travelled before Barrow was even established, before the time of schools. He went beyond Barrow and travelled either through Uuliktuq Point or maybe even Beechey Point. It is said that those that lived way up there saw him.

I asked those people who live up that way about any possible descendants Maniixauraq might have had. They said he went on to Canada. Maniixauraq travelled where his mind led him and told the people about the day when they would no longer have to adhere to the taboos and rules forced on them by the aƒatkut. I am sure he told them the same things he said here. It is certain that he did the same things. He told of how the aƒatkut would disappear and that people would not have to live in such fear. He said that on the day his predictions came true, things would be fine for everyone. There would be no more aƒatkut. He knew what would happen.

As for Itluun, he might have had descendants in Canada. They did not know where Maniixaq's son, Itluun, 'left his body.' It may be somewhere in the north or even Canada. However, it is said that he did go to Canada.

The Fulfillment of His Predictions

Maniixaq's predictions were fulfilled. People repeated his words and it was not long before their lives changed dramatically. It was as if life had calmed down compared to the life they had lived under the rules set forth by the aƒatkut. In the days of my mother, the women left their homes to give birth behind the settlements. This was done under the rules set forth by the aƒatkut. Also in those days, whenever a person died in the sodhouse, he was never taken outside through the main entrance. Instead, they took him out through the window or skylight. The people felt that they would become contaminated by being in contact with these people. Again, this is an example of the rules enforced by the powerful aƒatkut.

He said that it would all change. They would not have to do all that. The people would no longer have to abandon the homes which people died in. After all, freedom would surely come. Mother and my uncle saw the changes in their day. We are the same. We have heard about the rest of the predictions that were made and we do not know exactly when they will be fulfilled. However, if people do not forget what has been said, later generations will see them fulfilled as we have seen the rest that our parents did not see.

It is the same with the Christian gospel. It is said that the son of God is coming. People expect him to come from what is told in the Bible. They expect the King that is coming. There are many people who have passed away before seeing him come. The Westerners believed their prophets and wrote down their words forming the Bible. As for us, we did not have a writing system and know only what we have heard. This has not altered our belief in the predictions. We believe just as strongly. Because it has not

been written, some parts of it naturally change as it has been handed down repeatedly by word of mouth. Although we have already experienced a dramatic change in our life styles, there is still more to come. What joy comes to us to find out that the Son was born just as the prophet Isaiah predicted.

We have seen predictions fulfilled (just as those who witnessed the birth of Christ). Much of what Maniixauraq predicted has been fulfilled. There is more to come. We realize the power of which he spoke. We no longer live in fear of afatkut. Today we refer to Maniixauraq as a man who spoke of the future. We remember him now as an Eskimo prophet. After all, he did predict the future.

Encouragement to the Other Elders

I am aggressive enough to speak again in case I have forgotten anything. Even if anyone tries to suppress me, I find myself speaking again. There are many people who have yet to speak. As for those who live in the coastal area, they may be refraining from speaking up, thinking, "Those that live up the river and know about him will speak." They should not think and act this way. We have many Elders who have gathered here, coming from all over. Even Sivviq has heard something. He knows a lot that many of us younger Elders do not know. If he has noticed that something has not been mentioned, he should speak out. We are attempting to speak about something of importance, something that our descendants will experience. Although what we say today will seem new to us, it will become as a legend in the future. It is better if we tell what we know in the event that it might never get mentioned. Whatever we experienced yesterday has become history. We are experiencing the present today but our meeting here, in itself, is history. Our meeting now will be history tomorrow.

Clara Paaniikaaluk Lee (English Translation)

Although I am younger than most of the Elders here, I am going to tell about what I have heard. Everything that has been told up to this point is just as we have heard it.

The Large City and the Whale

It has also been said that a whale is to surface near Ambler. As it is, there is a point of land across from the village which is shaped like this (gestures in the shape of a knobbed point.) They often say, "It is said that this Isigakpak (referring to the point, which literally means 'large foot') will sink and a whale will surface." They say that he spoke about it more than once. He also said, "The white skinned iivvaqsaat will find what they consider valuable near Ambler and the population will become so great that the foothills of the mountains (behind Ambler) will be full of these people."

It is said that he left from inside Tunnuuraq, which is located just below the village of Ambler. We simply have not found the remains of his old habitat. It is said that he left from around there. Below the hill by Dorothy Henry's house is a small niche-like clearing. This is where Robert Nasrualuk Cleveland lived as a child. It is said that Nasrualuk saw his great uncle (Maniixauraq) but he was quite young at the time.

It is said that each time Maniixauraq spoke of the future city of Ambler, he stated that he did not know the future beyond the establishment and growth of the large city. It is said that this would be the end of his predictions. He pointed in the direction of the mountains behind Ambler and said it would be filled with people after something valuable had been found there. As for me, it seems that I have heard rumors that the government is getting close to opening that area for possible mining since the leupiat have not found it yet. I do believe that the time is near for Ambler to become a large city.

Maniixaq's Relatives

Maniixauraq's mother was Qupilbuuraq. Maniixauraq was the eldest. His younger sisters were Imbusriq, Qapujuk and Sieaana.

As far as I know, Itluun was the name of his son. He also had a daughter and he is said to have left with two of his children. This is what Iyabaaluk (old lady Ticket) said about him. However, she could not remember his wife's name. I did not ask where she was from, but it is said that after he buried his wife in Sisualik, he spent his last winter in Ambler area and went north after that.

As for Imbusriq, her children were Qapqauraq, Qaksri and Paniyaq. Qaksri was the only boy. However, I am not aware of their spouses' names.

As for Qapqauraq, she had a child named Qaayaaqpak. I am not aware of Qaayaaqpak having any brothers or sisters. From there, you know who Qaayaaqpak's children are. They are Maude Qapqauraq Foxglove, Laura Siqieauraq Sun, Michael Ixiapak Riley, Blanche Imbusriq Sheldon and Isaac Abnaqiea Riley, who passed away.

As for Qaksri, he had a son named Qayaq by his first wife. Later with his second wife, he had Nellie Maniixaq Atoruk, Jonas Aakataq Ward, Fay Uyubaq Foster and Clara Paniyaq Stalker.

Qayaq grew up in the Allakaket area. His children are E. Unaqsiq Sam, A. Ixuppaq Edwards, B. Ieukualuk Moses and W. Afayuqauraq Niuqtuun. There are probably more but I do not remember their names.

As for Paniyaq, she had a son named Qapuvyuk. Esther Qalifak Skin is Qapuvyuk's daughter. Qapuvyuk had an older brother named Uluak. She also adopted Pancy Ieabak Berry from her cousin Qajhaqpak, who was Sieaana's son. It might be that Uluak did not have any children.

As for Qapujuk, her son's name was Piglibiaq. I am not aware of any brothers and sisters which she might have had. As for Piglibiaq's children, I do know the ones that are alive now. There is Vera Nasrukjuuraq Custer, Herbert Qutan Custer and Nora Naulik Custer.

Sieaana's children were Siqieaaluuraq, also known as Old Man Sun and Qajhaqpak, Old Man Cleveland.

Siqieaaluuraq first married Akisaqpauraq, who had a daughter named Paaniikaaluk but I do not think they, themselves, had any children. However, he and his second wife, Nasruk, who most likely did not have an English name, and their children are Joe Immajuuraq Sun, Bessie Matuligauraq Sheldon, Pansy Ieabak Berry. A. Naanuu Sun was also his daughter, but by his step daughter Paaniikaaluk.

Qajhaqpak's first daughter died. I do not know her name. As for the rest, they are my uncle Johnny Inuqtuaq Cleveland, Paaniikaaluk died, Robert Nasrualuk Cleveland, Truman Siqupsiraq Tilak Cleveland and Charlie Qupilbuuraq Cleveland.

So that was a brief summary of Maniixaq's relatives. Their mother's name was Qupilbuuraq but no one ever speaks about who their father was. No one told me, that is. I do not know who his father was. The rest of us distant descendants of Maniixauraq are quite obvious. I, too, am one.

That is as far as I shall speak. I probably did not remember everything. However, these older people here are discussing it.

Nora Paaniikaaluk Norton (English translation)

I do not have much to say since they have told about him. Because the one we are discussing was a man of God, I included the discussion in my prayers last night.

Whenever mother told stories, it is possible that I could have learned more if I had stayed with her all the time, but I was an active child. However, sometimes I did listen to her stories. Now everyone has learned that it was God who was the source of Maniixauraq's predictions. It is said that he always had a pole and said that whenever words were given to him from his grandfather above, he related the words to the people.

The Skeptical Audience

People did not believe him in those days. They probably said things like, "Oh, what nonsense he is talking about, such nonsense! Hey, where do you hear about all the things you talk about anyway?" However, this did not discourage or affect him one bit. Instead, he replied that he spoke whenever the words came from his grandfather.

The Vehicles

Another thing that these people have mentioned is aircraft. I believe he spoke first of the umiaq, or boat. It is said that people travelled in their skin boats or birch canoes by paddling with oars or one paddle, by pushing it along with a pole and/or by dogs or people pulling it with a tow line from land. Maniixaq predicted that people would some day travel in boats simply by sitting down as the boat would travel on its own power. All people would have to do was get into the boat, sit down and go. They would not have to work hard in order to travel. Now, we know he meant that people would ride in outboard motor powered boats. The people here have mentioned aircraft. He predicted that a fire powered vehicle would travel through the air and come from the east. These are some examples of the fulfillment of his predictions.

The Iivaqsaat

He also spoke of the Iivaqsaat that would come. He said that they did not have the same skin color as us. As it was, we find that he spoke of such people because strangers did come. By rounding points and bends of the waterways, which is meant by the word *iivaqsaat*, he said that people with light skin and different colored hair would come.

Those are some of the things that I did hear from my mother. She most certainly said more but because of my activeness, I did not learn as much as I could have when I had grown old enough to understand.

The Sabbath

Aqsivaabruk also spoke concerning this subject and although I encouraged his daughter to come, she is not here. She also wanted to write some things but I did not make it over there. She wanted to give me something to read whenever Maniixaq was discussed.

Esther's father, Aqsivaabruk, said that Maniixaq rested every seven days, or on the seventh. Although people in those days knew nothing of the week-days as we know them today (for they viewed time and space from a different perspective than we do now), Maniixauraq rested on the seventh day. Today, we interpret this to be the Sabbath day. When Christianity was in its early stages in this area, people rested on the Sabbath, which was understood to be Saturday. Later we went along with those that changed their Sabbath to Sunday. As it was, it is said that Maniixauraq rested on the seventh of every seven days. He did not work on that day. People often said to him, "Why are you resting? You are just lazy, that is why you are not doing anything." He replied that he lived by the commandments of his grandfather. Esther Norton said more but she did not write them down, so that is all I have to say for now.

By the way, do you realize that when this group sits here and listens, they often suppress a lot they could be saying? Later when they leave the room, they will have much to say. That is the way it is even though everyone should speak now.

Alfred Taapsuk Stone (English Translation)

Aqsivaabruk and Pakik Meet Maniixauraq

Aqsivaabruk and Pakik were boys when the one referred to as Maniixauraq passed by on his way down the Kobuk River. He is also known by the name Maniixaq but as I listened to the Elders here speak about him, he was actually known by the name Maniixauraq. One spring he arrived at Aksik, an old settlement near Noorvik.

It is said that his son was travelling with him at the time. The two boys from Aksik, Aqsivaabruk, and Pakik helped him as he went by Iglubyaabruaq on the tundra behind what was later to become Noorvik. It is not said how long they travelled from Aksik until they reached a low ridge down the river from Noorvik.

The Pole

When they settled to camp, the two boys noticed that there was a log pole beneath the sleds. Obviously it was to be erected and was not just any ordinary log. After setting up camp, his son erected the pole. The two cousins, Aqsivaabruk and Pakik helped out by gathering wood and fetching ice from a lake. They must have been in their adolescent years, grown boys but not quite young men yet, at the time.

The Drum

They said that he had a drum, just like the one that these people here use for their enjoyment. Once he was settled, he began to beat the drum. I am not certain whether he sang or not after beating the drum because they did not say. However, they did say that he beat the drum.

The iivaqsaat

When he was done, he exclaimed, "Yaiy! Yaiy!" He said the word used, in my understanding, to express a feeling of good will, praise, and awe. After this exclamation, he spoke. He said that their lifestyle, which they were presently experiencing would change dramatically once the iivaqsaat came. He said that the iivaqsaat would come in the future. The iivaqsaat were said to be different than the leupiat and life would surely change. This was how he began his predictions.

The Inspiration of His Thoughts

After that, he resumed his slow drumbeats. It is said that he spoke after each series of drumbeats. He said that he had a grandfather. He spoke only because his grandfather directed his thoughts. He also said that although his grandfather did not show his greatness by demonstrating his power now, someday, when the time came, his glorious power would be seen.

Predictions

Apparently he spoke first of the boat. He predicted that someday people would no longer have to labor just to move their boats. Instead, they would remain sitting and easily control the vessel and travel with ease. He also predicted that all the taboos of their day would be eliminated. They would also be able to travel through the sky.

Pakik

This is what I heard from Pakik. When my real uncle Aqsivaabruk spoke about it, I must now have understood it clearly but as I followed Pakik constantly, he often related that story.

He also spoke about other incidents related to Maniixaq. You see, Pakik's parents travelled down the river and on to the coastal area such as Kotzebue every spring. It is said that Pakik's father, Mikiana, was a woodworker. He was the grandfather of Qutitchiaq, Kaubiuraq and them. He was their mother's father. Pakik is related to that family. His mother was from Pt. Hope. Afutivluk was his grandmother and his mother was Aqsravatnaq. They were from Pt. Hope but they both passed away and their bodies were laid to rest along the river. In fact, it is said that when food was scarce, food had to be rationed out and it must

have been that the old lady Afutivluk was usually given the tail end of a fish and she is often quoted as saying, "Niulibaatchii." She probably said this when she no longer appreciated receiving the tail end of the fish. It might be that people of Pt. Hope quoted her also.

Maniixaq and the Afatkut

In any event, it is often said that afatkut were gathered in Kotzebue once and did not take Maniixaq's power seriously. However, they felt that he was an annoyance and desired to kill him. They looked for his soul with their own powers but failed to find it. Apparently Maniixauraq was actually too powerful for them. The fact that they could never find his soul has often been told.

Maniixaq also said that the afatkut's power itself was actually not as strong as it was often made out to be. He is quoted as saying that in fact, if he so desired, he was able to swallow them but this simply was not the nature of the power of his grandfather. His grandfather did not do such mere, foolish things to demonstrate his true, great power. It was not yet the time for his glory. Maniixaq added that he would never go against his grandfather. This is what they say about Maniixauraq. Ayaunibruuraq, an afatkuq, is also often quoted as saying that he would attempt to block the passage if anyone were to swallow him.

That's it.

Charlie Qabmak Kiana (English translation)

My father was a Kuufmiu, meaning one from the river. My mother was from the Tagrabvik River, from Narvasrugruk, located in the Upper Selawik area. I was born in Noorvik but moved at the age of one across to Selawik, which was where my mother eventually died.

I do not know how old my father was when he saw Maniixauraq. He said that he noticed that Maniixauraq erected his napaqraq, or pole, away from the path of the people. It is also said that he had a birch basket and that he had a habit of washing frequently, which was rather uncommon in those days. Cleanliness was a characteristic habit of his.

It is also said that people often ridiculed and made fun of him, saying, "We hear that you speak of strange things. Go ahead and speak now." This incident must have happened once when he camped somewhere along the river as he came from the Upper Kobuk area.

It is said that he replied, "Unless I am directed by the one above who is dressed in white and whose aides are also dressed in white, I do not speak."

That's it.

Freida Anniviaq Goodwin (English translation)

I, too, do not have much to say. However, my husband Ayagiaq often spoke of what he saw. He said that once, as a young boy, he followed his parents to Sisualik, where people usually went to make seal oil and beluga muktuk. He said that is where he saw the one called Maniixaq.

The Pole

He said that Maniixauraq had a strange habit of attaching something to the end of his pole on a certain day and resting. Whether it was a piece of animal skin, I am not certain. If it happened after fabric was introduced, the first fabric was called pautalik. (However, it was probably a piece of skin because the strange people he predicted would come certainly had not come yet.) In any event, he rested on that special day although he did speak of his predictions.

The Strange Language and the Mysterious Letters

It is said that as he spoke about these strange things to come, he sang songs in words that no one could understand. After singing, he spoke in a strange language. No one was able to understand him.

After speaking in the strange language inside his skin tent, he came out, and as the people listened, he made a gesture and spoke again in the strange language. After speaking, he pulled his hands and arms into his parka. He then pulled them back out from below the hem of his parka and reached for invisible objects in the air. He put these inside his parka and made another gesture. It is said that when he made this gesture inside his parka, large letters appeared through his parka as if the parka was transparent.

Researcher Craig: Did the translucent letters disappear?

It is said that they did disappear. It is speculated that it may have been English that he spoke, but no one knows for sure. The only certain thing about it was that he did speak in a strange language which no one could understand. After that, he moved the large letters and they appeared translucent through his parka. However, they did disappear. After pulling his hands into his parka, he pulled them out under his hem and pulled invisible objects from the air and when he put them inside his parka, the letters became semi-visible.

The Predictions

It was then that he spoke to the people (in leupiaq). He said that his grandfather above was so powerful that he deserved the utmost respect and obedience. His power was greater than that of everything else. Maniixaq then predicted the land would soon be free of all the taboos that governed the lives of the people. Someday people would travel against the wind merely by sitting down. Travellers would come travelling through the air in fire-powered vehicles. In fact, all these fire powered vehicles would travel all over.

The Afatkut

After saying these things, he added that the afatkut were deceived. He said, "You are deceived by one who is actually nothing. You believe in a useless trouble maker who only tries to make people live by the taboos. Why don't you believe instead in my grandfather above?" It is said that he often said this to the afatkut.

The Large City

I listened whenever my husband spoke of Maniixauraq. He also said that after Maniixauraq spoke, he added that someday the mouth of the Ambler River, where Ambler is presently located and has that native name, would become densely populated. It is as the previous speaker told it a while ago. When something which the white skinned people value is discovered in the ground, it would become populated. He said that the iivaqsaat would come someday.

The Future After the Surfacing of the Whale

In the event that Ivisaappaa [Ambler] became so densely populated that the people would live on both sides of the river, a great whale would surface on the river. However, after the appearance of this whale, he said that he did not know what the future held beyond that point. He wondered out loud what would happen. It is said that whenever he said this, he appeared to be filled with great sadness. It was depressing for him to say that he did not know what would happen to the earth. This always happened after he told of the whale that would surface. I have just related what my husband often talked about.

The Day of Rest

Whenever my husband, Ayagiaq, spoke about the pole, he said that whenever the pole had something attached to it, Maniixaq would speak of the predictions all that day. It was on one of the days in which he did not work.

Maniixaq

Another thing was that he did not sleep on the ground. Instead he stacked willow branches together and placed his fur bedding on these.

My husband saw him at Sisualik and spoke of him many times, but each time when I sit in front of the microphone, I forget all the things I wanted to say.

The Afatkut and the Brilliant Aura

Whenever Maniixaq was surrounded by a listening audience and there happened to be an afatkuq or two among the crowd, he told them, "You afatkut are deceived by the one of the earth. He is actually quite powerless. My grandfather above is the truly powerful one."

When he said this to the afatkut, they took it as an insult and were offended by it. So when they were in their trances, they looked for his soul. However, they found him sitting on a chair surrounded by a brilliant glow. Although there was no lamp visible anywhere, the edge of the glow that surrounded him was clearly defined.

Each time they tried in some way to attack Maniixaq's spirit, it is said that the light became brighter and he and his chair were elevated higher. Once again, the afatkut searched for another way to reach him but again the light became even more brilliant and he was elevated even higher. Each time he rose, he became brighter and brighter until soon the light became too bright for the afatkut to even look at, thus they failed to kill his spirit.

They saw him through their own knowledge of being able to connect with the soul or the spirit of a person. This was the way they tried to kill him, but Maniixaq's soul was always surrounded by the brilliant glow.

Demonstrations of the New Power

Ayagiaq also said that at Sisualik, as people worked together to catch beluga, it was considered taboo to scrape the membrane of dried skins. In spite of warnings not to do this, Maniixaq scraped caribou leggings at Sisualik. As the people ate the beluga muktuk, it was considered dangerous, even fatal, to be doing this scraping of animal skins during that season. The people expressed their fear at this deed, but he told them that the repression they experienced because of the taboos would disappear. He said that his grandfather did not base his power on things of that nature. He said that the suppression was, more or less, self-inflicted because of the people's strong belief in its effects. Because they said, "This is going to happen to us," their belief made it happen. Maniixaq is reported to have said these things.

Grace Outwater (English translation)

Maniixaq's Source of Power

It is said that when a group of people camped, Maniixauraq erected his pole at one end of the camp. Whenever he spoke, he said that his words came from above. Because of his insistence and certainty about his source of power, the afatkut, whose powers were from below there underneath the ground, tried vainly to understand Maniixauraq's source of power. They failed because Maniixauraq's soul was too brilliant. The light that shone around his soul was so pure and brilliant, they could not comprehend its source.

The Predictions

Mother spoke about the predictions often but my memory is not sharp any more. Besides, most of the predictions have already been mentioned such as those of people travelling through the sky and water in fire powered vehicles, and of life becoming leisurely in comparison to the old days due to all the technological conveniences that came. He also said that people who were shunned in the old days would no longer be shunned. Since everything has been mentioned, that is all I will say.

Chester Sivviq Seveck (English translation)

It is apparent that Maniixauraq grew up with the Kuuvaarmiut, or Kobuk River People. Maniixauraq is also referred to as Manialuk. Nataabnaq, of whom many of you (Elders) are familiar, spent a winter with us. You (Elders) probably know that it seems everything he said was not always true, but he spoke of many things. He was an intelligent man. When I went to Noorvik, Aqpiuluk also spoke about Maniixauraq. Although you (the participants in this discussion) have missed a part of it, everything else is just as I heard it.

The Pole

However, according to both Aqpiuluk and Nataabnaq, Maniixauraq's pole had a small globe-like sphere on the top end of it. It resembled something like a miniature globe and he never allowed anyone to touch it. This is the part that was not mentioned.

Nataabnaq also spoke about Maniixauraq's origins. He said that the story begins with Maniixauraq's grandfather in the land above, called the land of the Qixarmiutat (lit. those of the sky, heavens), who sent Maniixauraq and another to come down to the earth. Today, when lemmings appear on the earth in their white fur, we refer to them as qixarmiutat. It is said that it was from the land of these creatures that their grandfather told them, "Go down below to look for a mother. Go and find a mother so you can talk to the people and save them." This was what their grandfather said to them. No one ever mentioned a mother or grandmother. Instead, it was the grandfather who sent them in search of a mother.

Following his will, they went down. It is not said how they did this. Maniixauraq began his search, travelling all over the land. He travelled through the Iupiaq country of Alaska but could not find an ideal entrance. It is said that after travelling through the coastal area, he headed inland, and there he saw an entrance which glowed with a great radiance. He decided to enter it. Having finally reached the entrance which glowed beckoningly, he entered. As it was, he must have entered it upon reaching the Kobuk River. This resulted in the woman, whose body he had entered, becoming pregnant. As for the other one, I do not know what happened to him. He, too, had gone to look for a mother. Maniixauraq was then born and it turned out that he was a great man. That is how the story began.

The Drum

Everything else has been told. However another thing is that it is said that each time Maniixauraq spoke about things that would happen in the future, he beat his drum for a while first. He then spoke about his predictions after singing a few songs. It is said that he never spoke without his drum. He would take his drum and after each series of beats, he would speak.

Summary

Everything else has been told just as I heard it. Although the story has not been written and although our speech has changed over the years including variations here and there, it is essentially the same story, as it has been demonstrated by the participants of the discussion. I have added the beginning of the story of how it is said that he came from the land of the white lemming, the Qixarmiutat, meaning those of the sky or heavens. He always said that he had a father. I have also spoken about the strange sphere at the tip of his pole. No one knew what it was.

Kusugaq's Pole

Once I knew a person who had a pole. Kusugaq had a pole. People here know who he was. His pole also had a sphere on top of it. He never allowed anyone to touch it; otherwise, the person became ill if he did so. Although other afaqtut tried to cure this illness, the person did not heal unless Kusugaq himself was paid with something. It seems that Kusugaq's pole had the ability to make a person ill as soon as its tip was touched.

Another Prediction of the Airplane

Another thing which Maniixauraq mentioned was also mentioned by my namesake. Forty years before any airplanes ever came, she said to me, "Ataaluuf, there is a large umiaq," she called it a large umiaq, meaning a skin boat, instead of something to fly in. "A large umiaq which travels by itself will come while you are still living. It travels through the air much as a ship travels on the water. You will ride in this large umiaq before you die and you will even eat leisurely in it." I believed her to have known some of the future. This woman knew somehow, but how, I do not know.

Those Who Came In Search of a Mother

As for the two who came in search of a mother, Maniixaq came and was born of a woman. From what I have heard, there were only a few who did that after him. You see, some of these leupiat here have relatives who came in search of a mother and found one. This person is not conceived by a man and woman. It is not said how, but it is said that the spirit of that person enters the womb of a woman and the woman becomes impregnated.

Researcher Craig: As for the other who also went looking for a mother, have you ever heard his name?

Nataabnaq and Aqsivaaluk did not say his name. However, I believe one of the Elders mentioned his name. There were many aFatkut along the Kobuk River. According to our ancestors, whenever they spoke of aFatkut along the Kobuk, they spoke in superlative terms, saying that no one was able to beat some of their aFatkut and in fact, they had one that even the aFatkut could not do anything against. As it turned out, it was Maniixauraq whom they were referring to. He was indeed powerful and they could not do anything against him. Although there were aFatkut all over, they could not overcome him. He was quite similar to Jesus.

His Death

Nataabnaq also quoted Maniixauraq as saying that he would not die here on earth. He said he would leave and die someplace else. They would not find him anywhere on earth. He would return home to where he came from. He said that the remains of his body would not lie on the ground. Instead, he would return to his original home. Someone just said that his partner mysteriously disappeared just as Maniixaq said he, himself, would.

His Wife

Researcher Craig: Where was his wife from? Do they ever say where his wife was from?

From what I have heard, she was a Sixailieibmiu, from somewhere to the North.

Robert Aqqaluk Newlin (English translation)

I feel that I should not speak because I am young in comparison to the Elders here but mother spoke just as the Elders here have spoken.

The Predictions (Including the Telephone)

Just as I have heard it, he always had a pole, and as Sivviq said, he also had a drum. Mother also said that he sang songs. She said that after each singing, he exclaimed, "Yaiy!" which is an expression of praise or awe. He said, "Yaiy, it will all become easy. The word shall come." He said people would come with the word. He said that taboos would no longer be adhered to and that strangers would come through the sky. Mother also said that he predicted that people would speak through the air with ease. If a person spoke from a far off place, people would be able to hear him. Even if people were far from one another, they would be able to speak to each other. Those are some of the things mother spoke about.

I wanted to share all these things but sitting on this chair (in front of the microphone), it is easy to forget what one planned to say.

The End

Mother related it just as everyone has told it here. However, she said that as Maniixaq made his predictions, he came to the end and said some day a day would come that would be like a day which suddenly had split in half. He did not speak of any future following this day. That is what mother said.

Rachel Savibummuaq Craig (English translation)

Itluun's Adoptive Descendents

You are all familiar with Della Keats. She wished to be here during the discussion of Maniixauraq but was called to travel north to Barrow. However, she related to me that when she was in Barrow in August 2, 1973, she met a woman named Jean Tardis. Her leupiaq name was Kasaun. She was the adopted daughter of Itluun, who was Maniixaq's son. She was actually the sister of Bailiuraq and Mary Walker.

Realizing who she was, Della asked her about Maniixauraq and Kasaun said that Maniixaq passed away after leaving Barrow. He was buried somewhere on the trail by Fort Delta. That is what she told her.

Jean apparently married a naluabmiu named Gus Tardis. They have nine children. Here are some of their leupiaq names: Illuun, Maniixaq, Kumak, Iqsieaaluk, Taktuk, Annaqtuuq, Ivatchak, Saafiaq and Aaluk. Her uncle's name was Kigubuya. Qutuk's brother was Ivigaaqtuaq. Her mother was Qutuk, Itluun's wife. According to her, Qutuk was alive at Akjabvik in Canada in 1973. This is what Della told me when she realized she would not be in this discussion.

Here are the English names of the children that Della listed: Florence, George, Emily, Ramona, Andy, Agnes, Jack, Lily and Pauline. That family is related by adoption to Maniixauraq.

Elwood Hunnicutt (English translation)

Ivibaaqtuaq was the brother of my wife's father. My father-in-law often remembered him and said he lived with his children up north in Aklaabruk.

Once during a church meeting here, a woman named Agnes came. She was a relative of his. She was not too tall.

Charlie Aqpalig Sheldon (English translation)

We have been discussing a complicated subject that many people will hear about. You, Elders, are a thinking body. If an error has been made or perhaps if something has been included when it should not have been, you will know. We have been discussing something which will need revision and editing. It will have to be (written) plainly and made easy to understand. If this has any unintentional errors, you are the thinkers. It is like our president, who has cabinet members who help him to solve problems and direct him and he acts as their spokesman. You are like that. You are thinkers.

I, too, have heard of Kiubuya. Kiubuya also means the northern lights or aurora borealis. We have heard about that family. Ivatchak, Suluk and he were from Canada. I do believe that Neal T. Allen was the older brother of Jack Tardis and them. Neal T. Allen should know. His older brother, Ivatchak, died in Nome.

The iivvaqsaat

Maniixauraq spoke of the iivvaqsaat but I am going to tell about what else I know about that word. Before Maniixaq's time, people in the north country of Anaktuvik Pass and the Noatak area spoke of the iivvaqsaat. I thought of mentioning the meaning of it last year but suppressed it until now.

It is said that people spoke of iivvaqsaat from many years back. A long time ago they said that the iivvaqsaat would come from the direction of daylight, or the east. It was said to be the time when the dead would rise again.

According to a story I heard from mother, one of the people in the north had died, making one of the women a widow. Mother told the story because she and my uncle Qakiq had lived in the north once for several years. When it seemed that people were interested in marrying them, their mother Ullaaq brought them back home to the Upper Kobuk area.

Returning to the subject of the meaning of the word iivvaqsaat, it is said that the widow's name was Katuk and her husband's name had been Annaqaaluk. The poor woman began to weep for her husband. Annaqaaluk had a brother. This brother approached his weeping sister-in-law and said (in a northern leupiaq dialect), "Stop crying Katuk. You see, someday Annaqaaluk shall return ahead of the iivvaqsaat just as you have cried your poor eyes out. They say that the iivvaqsaat are coming even closer." This was his way of comforting her. It was said that the dead would some day rise again and that the iivvaqsaat would appear from the east. All the people who had died would come back as iivvaqsaat. They spoke of the iivvaqsaat to comfort one another in the event of death.

Mother also said that when people die, they go to the land of Anirabvik (which lit. means 'place of going out'). She said that this was where we go when we die. This was the belief held by the people before the Bible was introduced to them. This was how they explained death. It was the place where people would 'come out' from.

She said that this land of Anirabvik had a single stemmed orange colored fruit. This fruit is seen, although rarely, in the Upper Kobuk area. I have found it on an island across from Shungnak at Amaabniabviuraq. It is said that we must never eat this fruit of the Anirabvik. Instead, we would eat it from a tree someday at Anirabvik, in the land where we would inevitably be after death. Only then could we eat this fruit. However, mother and Qakiq said that we must never eat it here on earth.

I thought of searching for this fruit to bring here and show it to everyone. However, if one is granted some days in the future, it may still be possible. There are many of these orange fruits in the mountains but they have three stems instead of one. Therefore, they are different. They are not the ones I am talking about. The difference is obvious. It was the single stemmed one which was the fruit of Anirabvik which mother and Qakiq said not to eat.

According to what most people have said here, it seems to be understood that the word iivvaqsaat meant the white people that did come after Maniixauraq's prediction but this word was used even before his time. At that time, it referred to the dead people rising again. It was said that on that day all the dead would rise again and it was also said that the day would be very great. Annaqaaluk's older brother had said, "When the iivvaqsaat come." It is said that they will come from the direction of daylight, meaning the east. The people comforted one another saying it would be the time when we would all see one another again.

We must all cooperate in solving the meaning of this word. If anyone from the north has heard about it in any manner, they might want to say something. If anyone has heard about a time when the dead would reappear, he should speak up. Last year, I suppressed this information which I had heard but now I have the wish to share it. The people in the north used this term and mother had heard about it many years ago. It would be a time when everyone would live again.

Dinah Aviq Frankson (English translation)

Many of us had grandparents to whom we listened as we were growing up. They were old and knew many things and we heard what they said. Sometimes when we wrestled and played, they scolded us and told us to listen quietly. Samarun, Nibuvan, Aabiak and mother told me and my cousins stories.

They said that someday in the future, exactly when they did not know, the uivvaqsaat would come. This uivvaqsaat was to be the land of all good people and it would be rotating as it arrived. When it reached Pt. Hope, it would not touch the ground. It would continue to be in motion. They said that all the good people would simply step into it. From what I understand now as a grown woman and after listening to the missionaries who came later, I read the book of Revelations in the Bible and understand it to be New Jerusalem. It would be the time when Jesus came and we would part with some of our relatives and friends. After all, it is said that the dead would rise again and embark. They said that this land was abundant in plants and flowers and that it was a beautiful and joyful place. It was to be the land of the good people.

Tommy Qutitchiaq Lee (English translation)

The Source of His Power

I did not listen to the discussion on Maniixaq this morning. I wonder what they said? I wonder if they said he was an afatkuq or what? People often said that he was an afatkuq because in those days the afatkut sang and summoned their helping spirits. It is said that Maniixaq also sang and then spoke about strange things that would happen in the future. He said that he received his words from someone whom he sometimes referred to as his uncle. At other times he referred to it as 'the one who gave him words to say.' After singing some songs, he said he spoke only when he was directed to.

The Point

I believe in Maniixaq's predictions. He said that the point across from the present village of Ambler would sink, and this is evident today for the two adjacent points have already begun to sink. Upon inspection, it is easy to see that the water level of the river there is deep. Some of the soil content of the river bank is clay. He predicted that it would sink and his prediction is believable today because the point is mostly clay.

Maniixaq and the Afatkut

It is most likely that the people who participated in the discussion this morning spoke of how Maniixaq said he could easily swallow the afatkut if he wanted to. It is true that Maniixaq, who claimed to receive his ideas of the future from elsewhere, was powerful. Because of Maniixaq's apparent disregard of the afatkut as the ultimate powers during that time, they grew cautious of him and tried to kill him. That is, they attempted it whenever he was asleep because, being wrongdoers, they were capable of killing people through their inner beings. They did not want to kill him through his visual self so they tried it through his spirit, but could never find this inner being. They could never see it because he was of God. Because evil could never conquer him, there was no way they could kill him.

Onion Portage

Moving on to another subject, I wish to tell something else I know. We once worked at Onion Portage, which is located up the Kobuk River, on a contract basis for about five to six years. Four feet deep into the ground, we found evidence that people once used bones for tools. There we found bones of small game animals and other tools.

I worked for the archaeologist since nineteen forty-one and he told me some things. He said that they were involved in archaeological digs along the Alaskan coast all the way to Pt. Hope. There was another man with a doctorate degree who lived in Pt. Hope for several winters. He said that this doctor also did

some archaeological investigation there but reportedly did not find anything older than what they found at Onion Portage. He said that Onion Portage was an ancient site. I am estimating the number of feet down where we found the bone implements. About ten feet into the ground, we found that people had tools made of chert (flint) instead of bones. These were older than the bone implements.

At the very bottom where we made the dig, we found sea shells and other things of the ocean. We did not find anything else at this bottom level.

I am talking about Onion Portage. They said that from the findings, they concluded that many people originated from Onion Portage and scattered all over. Evidence of a cluster of abandoned hearths left by people long ago are quite obvious upon inspection. This information is what I wished to share.

The Pole

As for Maniixaq's source of his predictions, it must have had something to do with his wooden staff or pole. He must have connected with this source through the use of this pole. This source was probably somewhere above. He did say that he received his inspiration for his predictions through the pole. The afatkut tried to kill him but his spirit glowed so brilliantly they could not overcome it.

Fay Uyubaq Foster (English translation)

As I listened, I found out that many people have spoken about him. Father referred to Maniixauraq as his uncle. Maniixauraq was his mother's brother. Whenever he told about him, I did not pay much attention because I had no idea that I would someday be telling what I do know. In those days, I did not realize the significance of Maniixauraq; otherwise, I would have had father speak about Maniixauraq repeatedly. Anyway, they have spoken about the same things I have also heard. All the things we heard have been mentioned by the Elders. Many people participated in the discussion.

The Pole

According to father, the pole which Maniixaq had with him at all times did not have anything strange about it. However, father did say that Maniixauraq occasionally tied something, such as a wolverine strip, to the top end of the pole. He did this only on certain days. Another thing that was characteristic of him was that he kept the pole erected at all times. Father also quoted him as saying, "The one above who gives me words to say."

His Namesake, My Sister

Since the subject has been extensively covered by many of the speakers, I do not have too much to add. A point of interest, however, is that father named a daughter after his uncle. For some unknown reason, my parents' children who were born before us kept dying during infancy. Because of this, father named one girl after his uncle, Maniixaq. As a baby, she also became ill and almost died while they were in Kotzebue. Father went to seek help from Afaluksraq, who must not have been just an ordinary person. Afaluksraq performed his rites by sprinkling water on the baby or some such thing, and he caused her to live. Strangely enough, from then on the rest of their children lived, resulting in the lives we siblings have lived although our mother passed away while we were still young.

The Strange Land

According to father, Maniixauraq often said that he received his words from above. Another thing he said was that once he perceived a strange land. As I listened to what has been said on this subject, it seems that it was not mentioned. This is why I mention it now.

It is said that he saw a land that glowed with such radiance that it was too bright for the naked eye. He tried to recognize this strange land but he found that it was beyond his comprehension. The next best

thing was to compose a song about it, which he did. He called the land which he saw Sixaavyagruavak, which was the closest word he could use to describe it, meaning that which has beautiful weather or sky. Father sang the song often but all I remember are just the following words: "Suami taamna Sixaavyagruavak?" meaning, "What then is that one, the sixaavyagruavak?" That is how he was said to have sung the song. It is said that he saw a land somewhere up yonder but he did not recognize or learn what it was. Since I did not hear anyone mention it, I have added it to the rest of the information.

What 'Maniixaq' Means

Another thing is the word maniilaq. He was often referred to as Maniixauraq. Lately, many people understand the word in reference to the word money. According to father, the word means 'that which does not have a smooth surface; that which has a rough surface or is precipitous.' It does not refer to the money we use today. Instead, Maniixaq refers to a rough surface. I do not know how he received his name but that was it. It may be it was because he was from above. That is how father explained the meaning of his name.

His Courage

It is known that he was not afraid of anything. It is quite apparent that God used him as a connecting link to reach the people during the days of their ignorance of the Christian gospel. Because he was a close relative of my ancestors, it seems that I had not given him enough credit for his significance. After listening to Elders who spoke about him with great respect, I am filled with gratitude. He did not do what he did by himself for he received his direction from God.

The Predictions

The Airplane

All his predictions have been steadily fulfilled. An example is the airplane which he referred to as 'that which travels through the air.' He said that it would appear from the east. I was at Shungnak when the first aircraft arrived. In fact, when it first arrived at Noorvik, I was there too. It came from up the river around the Koyukuk River. It may have been a Wien plane referred to as a Swallow. Just as he said, it appeared from the east. It also appeared from that direction at Noorvik. I realize now that it appeared as he said it would. As it turns out, that was how it was to be.

Interviewer: What about the rest of the things he predicted would come? Did they cover everything he mentioned such as the vehicles that would travel in the air and on the water, fire contained in the house, referring to the stove and other items in the house?

Yes. Actually, I cannot think of anything off hand. I simply did not pay enough attention to father as he spoke about Maniixaq when we lived out in the country. I had no idea this would be happening.

Interviewer: Didn't he say that people would do this and that because of all the conveniences they would someday have?

Yes, he did. All he predicted has come true.

The Future

The Consecutive Seasons

The two consecutive seasons, whether they be two summers or two winters, have not yet arrived. It would be a time of great hunger, a time of famine. I think that he added the time of famine in connection with the consecutive seasons.

The Large City

As for his predictions concerning Ambler becoming a great city, it is evident that this is coming true already. The village has already been established.

The Whale

The spot where the whale is to surface is very deep. Once when we lived in Ambler as children, we passed it many times. It is so deep, it is like a pit, which makes it all the more probable for a whale to appear there. How it will get there is a different matter. It may be that it will even travel up the river during a flood or it may travel below the ground. Who knows! They just may be capable of doing that.

Interviewer: Well, anything is possible. It may be that an oil spill, which by the way is becoming an unavoidable occurrence, could force a whale to flee inland.

Yes. It is possible.

The Discovery

Anything is possible. As for the valuable mineral that is to be discovered, it seems that sometimes Jade Mountain even appears to be all green. However, it must be a different mineral. It is predicted that it will draw many people into Ambler, causing it to develop into a large city.

Relatives

I was also delighted to hear about any possible descendents by adoption which he has in the north. I am now filled with curiosity about them. I even wish I could see them. It is a good thing to have relatives all over.

Elmer Imbusriq Ballot (English translation)

The Fulfillment of the Predictions

I am going to tell about Maniixaq just as I heard it. They often spoke of Maniixaq as a man who spoke of future events. In those days, he was able to predict the future. Much of what he predicted has now been fulfilled.

This man, Maniixaq, lived along the Kobuk River. He spoke of the future. Many of his predictions came true. He said that life would become easier to live. It would no longer be such a hard struggle simply to survive.

The Stove

Maniixaq said someday fire would be contained and people would live with the absence of smoke in the house.

The Airplane

He said that people would even travel through the air. Hearing this, the people found it hard to believe him. In fact, so great was their disbelief that they laughed at him in ridicule and said that he was speaking nonsense. After all, in those days, he was attempting to describe things of which they had never heard. At the time he made his predictions, none of the material items we take for granted today were in existence. He predicted that people would someday travel through the air and today we see the airplanes. He said that the first plane to come would travel down and out of the Kobuk River. Many years ago, we heard about the first plane ever seen by the people in this area and it reportedly travelled down the Kobuk. It happened as he said it would. Maniixaq had predicted that strange visitors would come from the east and travel down the Kobuk through the sky. Although the people laughed at him for talking about such seemingly impossible events to come, this did not affect him.

The Motorboat

He predicted that people would travel in their boats simply by sitting, without the use of sails. Today we see people riding in boats simply by sitting, without even having to row. That was also one of his predictions.

The Pole

It is said that when he travelled north with the other caribou hunters, he travelled by himself. It is said that he always carried a pole. It is most likely he did not have many dogs and probably towed his load. In those days, three or four dogs was considered a large dogteam. It is said that each time he settled down to camp, he erected his pole by his skin tent.

The Source of His Power

Maniixaq often said that he had a grandfather in the sky, exactly where I do not know. I do not know exactly what Maniixaq referred to. However, it is said that Maniixaq was not an aFatkut. He did not have an ar)atkuq, or helping spirit. He, himself, said that he was not an aFatkuq. Yet his predictions have been fulfilled. It is quite evident today when our households do not contain even one single wooden dish. The Naluabmiut, or white people, have caused us to live like them.

The Day of Rest

It is said that Maniixaq rested every seventh day. "It is a day of rest," he said and that was what he did on that day.

In those days, people had never heard of a day of rest. They most likely did not say such things as, "The day of rest has arrived." Of course in those days, they did not even have calendars so they were not aware of a day of rest within a week.

In spite of this, it is said that Maniixaq rested true to his word, and did not do any work on the seventh day of every seven days. As it was, he must have rested on the Sabbath. After all, beginning with Monday, Sunday is the seventh day of each week. He must have known about it in spite of the rest of the people's ignorance of such matters in those days, which explains why he did rest.

The Whale

As for another prediction which he made, I have heard two versions of it.

Before there was anyone living at the mouth of Ambler River where the village of Ambler is today, he predicted its eventual establishment.

According to what many people say, he predicted that a whale would someday surface near Ambler. After the appearance of the whale, he predicted that the world, as we know it, would come to an end. That is how some people tell it.

Qalugxuktuaq Lake

Another version I heard was one told by John Patkuraq Brown, who told it just before his death. He said that near the headwaters of the Kobuk River, further inland of the village of Kobuk, is a lake called Qalugxuktuaq (which is now called Walker Lake). From what I have heard, there are already some Naluabmiut who have built cabins along its shore. According to Patkuraq, who must have heard it from someone, he said that Maniixaq predicted that the whale would surface on that lake of Qalugxuktuaq.

He also said that Qalugxuktuaq Lake was large and deep. He said that large, tall spruce trees could even be seen standing in the waters of that lake.

It must be that there are also spruce trees surrounding the lake for he also said that one winter many years ago, exactly when I do not know, some people went there. There, high on a bluff of the lakeshore was ice on the trees. Something had apparently caused the water to splash to that great a height and it had frozen. He said that people often wondered what could have caused the water to splash on to the spruce trees that were high on a hill of the lakeshore and caused the ice to coat the trees. They never understood how this could have happened.

It is said that many many years ago Qalugxuktuaq Lake was not a safe lake to cross with a kayak. No one did it because it was considered dangerous. Apparently it had some kind of gigantic fish which were capable of swallowing a whole kayak. That is the story linked with that lake called Qalugxuktuaq, which literally means, 'that with too large fish.'

Today, I hear about the ever increasing numbers of Naluabmiut landing there in their float planes, building cabins, and settling there. I, for one, have never seen it myself, but I have heard those things about that lake in the interior.

Maniixaq and the Afatkut

The afatkut who received their powers from those below the surface of the earth heard him and wondered why he spoke the way he did. They attempted to find out about his source of knowledge, but it is said that they could not understand how he did it. Although the most powerful of the afatkut gathered together to kill him, they never found his spirit.

It is said that he actually discouraged Ayaunibruaq and Tuuyuq, who were two of the most powerful afatkut at that time. He told them not to practice being afatkut. He said this directly to them as they sat together, "You should not bother being afatkut. If I wanted to swallow you, I could easily do it." In those days, it was not a wise thing to talk down at the afatkut. (By saying this, he meant that his source of power was capable of eliminating that of the afatkut.)

I do not know what relation they were to each other but when Ayaunibruaq and Tuuyuq heard this, they laughed at him and said, "If he does attempt to swallow us, there will be something to block the passage and he will choke in his attempt. Isn't that right?" (By this reply, the afatkut planned to use his amulet to fight back with.) However, it is said that in spite of this reply, Maniixaq did not fear the afatkut.

Maniixaq was somewhat of a loner (although he did have a wife and a few children). He did not fear anything as he went about his daily activities. He did not fear the afatkut and actually laughed at them, for he had a very low opinion of them.

It is said that in those days, it was not a safe thing to ridicule the afatkut. Some of them were fearsome. They did not allow anyone who ridiculed them to live to an old age. They killed them. The afatkut in those days are said to have been quite powerful. They were very devoted to their helping spirits and defended them at any hint of insult.

As for our afatkut in this region, this is one way that one demonstrated his power. The afatkut was bound until he could no longer move. His hands were securely tied behind his back. Then the people tied a rope around the afatkut's neck and pulled the rope from both ends as hard as they could. It is said that when the helping spirit of the afatkut was within him and as the people pulled hard on the rope that was tied around his neck, the afatkut remained calm. He spoke to the people, puffed tobacco from a pipe and even coughed as they pulled the rope tighter and tighter around his neck.

Soon he said to the people pulling on the rope around his neck, "I am ready to go through with it." They've strangled him, was what they say when this is done. When he said that he was going to go through with it, his head snapped off with a loud pop and bounced onto the floor, having been severed by the rope. When this happened, his body was covered with a waterproof covering made of bearded seal gut which had been sewn together.

These bearded seal guts are called ieluk (or ifaluk) and they are first emptied, then air is blown into them and they are dried. The coastal people used them for raincoats or waterproof garments. They sewed the strips together and made them into waterproof parkas. They were also used much like a canvas tarp.

We grew up further up the Selawik River from where the village of Selawik is presently located. Mother sewed the bearded seal guts to make a window and this window was more like a skylight for it was located on top of the sod house in which we lived. In those days, the sod houses were dug half way into the ground and they did not have the windows on the sides.

It was with such a bearded seal gut covering that they covered the aſatkuq after his head had been snapped off. They took the head and placed it by the body underneath the covering. After all, they had taken his head off and killed him.

The oil lamp was then extinguished and as they listened in the dark, the aſatkuq was heard to chant his incantations as he summoned his helping spirit. He did all this from underneath the iealuk covering.

I, myself, have heard an aſatkuq summon a spirit. The aſatkuq sings and makes a quivering "ihihihhi" sound and sings aqjutit songs and things like that to summon the helping spirit (also called an aſatkuq.) This is how this man of the spirits of the earth made his summon.

The aſatkuq did this from underneath the iealuk covering and when it sounded as though he had sat up (with his head back intact), the oil lamp was lit again. It is said that the aſatkuq mysteriously appeared with his head intact from under the covering. It is most likely that he was directed by the devil and that was how he was able to come back to life.

It was aſatkut like that that Maniixaq was not afraid of although they were greatly feared by the people. They were the ones who set forth the taboos which the people lived by but Maniixaq demonstrated how powerless they actually were by breaking the taboos without any adverse consequences. He actually spoke directly to the aſatkut about the fact that they were not as powerful as they appeared to be.

Robert Nasruk Cleveland (English translation)

This is Nasruk (Robert Cleveland) speaking at the mouth of the Black River. I am going to speak about a person who lived in this area and spoke of the future. His name was Maniixaq. I am related to him. He was my maternal grandmother's brother. I have heard people speak about his predictions. I was but a young boy when he was still around. Although I did see him, I did not say, "That is the one." We spent a winter at the mouth of Ambler River where the village is now located and that must have been where he spent his last winter too. I think he left from there, or maybe, he spent another winter there, but he left not long after I had seen him. Maniixaq was my great uncle (although in leupiaq Eskimo, the same word is used for grandfather or great uncle).

Predictions

These are some of the predictions he is reported to have made. He said that people would come from the east. They would come by way of the ocean rounding points and bends. He said that the leupiat would see such people. This was to be in the future. This is how he began his predictions. He made his predictions in spite of the fact that the people did not know of anything, or any people, beyond their limited knowledge of the world.

His Source of Power

He was different from those who had become aſatkut and summoned spirits. Although he demonstrated his powers as they did and did things (such as using a drum and singing) as they did, he was different. He did not have material objects such as amulets, fetishes or charms to carry constantly as the other aſatkut did. All he did was tell the people about what he heard from an unknown source. It was a still small voice which directed his thoughts and speech.

The Strangers

It is said that he began his predictions by saying that the leupiat people would see white-skinned people who would travel up the Kobuk River after rounding a peninsula along the ocean. Although he said this, no one believed him at the time.

The Boat

He predicted further that after seeing this strange people, they would see a boat travelling up the Kobuk River. He said that people who lived in the future would see a fire powered boat which would not have to be pushed, pulled or rowed by anyone.

The Airplane

After seeing the boat travel on the water, it would then be seen travelling through the sky. This vehicle which travelled through the sky would also be powered by fire. He did not call it an airplane or anything. He merely described it as a fire powered vehicle which travelled through the sky. He, too, wondered what it was. All he knew was that it did travel across the sky and that is what he told the people.

The Change of the Way of Life

After the initial sighting of this strange vehicle in the sky, the people would see increased numbers of both vehicles all over the area. He said that when the white-skinned people came and lived among the leupiat, the people would no longer shun others for fear of contamination. Taboos would no longer be adhered to. They would even drink water from the same container as the women (such as a woman who was in her menstrual period, for in those days, she had her own container from which to drink). The women would no longer have to live by the rules of the afatkut. Girls reaching puberty would not even have to live in a separate shelter, which they had to do in those days, regardless of whether it was winter or summer. In fact, he said that the girls would reach puberty unnoticed by people. They would not have to have their own water containers and a woman in her period would be unnoticed.

He said that people would change. Their way of life would change as they began to live like the white men who were to come. It was inevitable that people would adopt the lifestyles of the strangers. He predicted that the lifestyle of the leupiat would change dramatically and that the people would live just like the white strangers who were to come.

The Fulfillment of the Predictions

I heard people speak of the predictions made by Maniixaq, who was my great uncle, my grandmother's brother. Now, as we see the predictions being fulfilled, we are able to look back and realize what he meant. Although I have attempted to relate these predictions, the young people of today act like the skeptical people of Maniixaq's day and do not take the predictions seriously. They do not bother to listen carefully. Because of this, I have wished to record it into a tape recorder, which I am doing now. People will someday hear about Maniixaq and about the way he was. They will hear about how his predictions have been fulfilled. Many of them were fulfilled and are proof of the validity of his predictions that he made which have not yet transpired. I wonder how many are left? So many of his predictions have been fulfilled.

There are only a few left which have not yet been fulfilled. I am going to tell about them and I will also tell about how life was in the days when Maniixaq made his predictions. This is how they told it.

The Skepticism of the People

When Maniixaq began his predictions of what would happen in the future, the people around him who heard these thought that he was insane. They wondered how and where such things could ever happen and were very skeptical of him, even to the point of ridiculing him. "It will never happen like that," they said. They said that he was surely becoming insane, "It is quite likely that he has begun to speak of such things because he is becoming insane."

Maniixaq and the Afatkut

The afatkut went as far as desiring to kill him through their helping spirits. In those days, they killed people that way. The afatkut even killed their own relatives, regardless of whether or not the person had a helping spirit or not. Murder by the afatkut was not uncommon. "That afatkuq did it," was often heard as the afatkut told each other.

As Maniixaq began his predictions, he was just another target for the afatkut so they decided to kill him. However, they could not find his spirit. Wishing to kill him, they searched for his spirit but could never find it. In spite of their actions, although Maniixaq was aware of their attempts to kill him, he never said that he wanted to kill anyone in retaliation.

However, there is one incident concerning Maniixaq and the afatkut that is remembered by many people. It is said that once two afatkuk from Selawik named Tuuyuq and Ayauniq were in Kotzebue intimidating people with their afatkuq powers. In those days, the people never said or did anything to the afatkut, for that was how great their influence was over them. This was how they were as I, myself, became aware of life around me as a growing boy. Well, as it was, they had arrogantly sauntered by. Maniixaq saw them as they walked along a path. In those days, there was a path through the grassy meadow behind the lagoon in Kotzebue.

They were walking arm in arm on such a path when Maniixaq met them. He called out to them, "Ayauniq, Tuuyuq, if I wished to swallow you, I could." He had stopped in front of them as he said this. The two broke out in raucous laughter. Turning to the other, one of them replied, "Hey cousin, if he attempted to swallow me, I have something to block his passage. What about you?" His companion did not reply. However, this was Ayauniq's reply. This incident of what Maniixaq said to the two afatkuk in Kotzebue is often told. He was not afraid. He was not even afraid of the afatkut. The afatkut could not kill Maniixaq.

Future Predictions

The Consecutive Seasons

Some of his predictions have not yet been fulfilled. He predicted that someday in the future, the people would experience two consecutive seasons. When I think about what these two will be, it seems to me that they will be two consecutive winters with one winter coming to an end, and just as summer approaches, the direction of the sun will be reversed and instead of the days becoming longer, they will grow shorter and it will be winter again. That is how it seems possible to me. He predicted that people would experience two consecutive seasons. They have not yet been experienced. We have not yet seen them.

The Big Snow

Another one is that there will be much snow. I did not hear that prediction clearly enough. It is said that it will snow so much that the snow level will reach either the spruce tree tops or the mountain tops. It seems that the snow level is to reach the tree tops instead of the mountain tops; otherwise there will be no survivors. It is mostly likely, and more reasonable to believe, that it will one day snow as high as the tops of the spruce trees. All his predictions are believable because many of them have been fulfilled.

The Large City

Another prediction is either to follow, or precede, the consecutive seasons and the big snow is his prediction of the establishment of a large city at the mouth of the Ambler River. He said that the white-skinned people who came rounding a peninsula through the ocean would find something they value somewhere, possibly near, the mouth of the Ambler River and this would result in the establishment of a large city. This has not happened.

However, the establishment of the village of Ambler has begun. His relatives, who are the descendants of Maniixaq's sisters, believed me when I related this prediction, and have established the present village of Ambler. They built it at the mouth of Ambler River and named it Ivisappaat, meaning 'mouth of the Redstone River.' It is said that they will find something. Once that is found, the large city will come into existence. Copper has been found, but it is not close by. It is further up the river of Kobuk. I think that the thing they will find which the predictor spoke of will be found close (to the mouth of the Ambler River).

The Whale

He also predicted another happening that the later generations would witness after the establishment of the city. He predicted that a whale would surface at the fork of the Kobuk and Ambler Rivers. The people at the time would witness the surfacing of this whale. Many skeptics find it difficult to believe this prediction about such a whale surfacing at this spot. What kind of a whale would surface? It is shallow. Whales travel in the deep oceans. What form is it to take to surface there? However, since his predictions have been fulfilled, it is only reasonable that the rest will also happen. It is believable. It shall surface in whatever form it is to take.

His other predictions have been fulfilled so the other two will inevitably be fulfilled in whatever form they will be in. The two consecutive seasons and the big snow where the snow level will reach either the mountain or tree tops are also yet to come. The large city has yet to materialize although the descendants of his relatives, believing the words of this old man and realizing the past fulfillment of the other predictions, have established a village. The other is the whale surfacing. There are four distinct ones yet to happen.

Conclusion

There may be more things that some people heard about which I did not mention because I did not hear about them. These are the ones which I did hear concerning the life and predictions of Maniixaq. There are others which I did not know about but these are the predictions he made before any strange people ever came in large numbers, or before the leupiat had ever seen white people. Yet, they have been fulfilled. We see the evidence in the boats and airplanes which are now in abundant existence in our areas. He predicted their arrival, describing them as fire-powered vehicles.

When I think about him, I come to the conclusion that he was directed by God. After all, he did not act as the afatkut did, abusing and murdering the people, like the devil does and acts. He did not cause such acts. Instead, it is believable that he was directed by God. It seems that God was the source of his predictions. Because of what I have come to believe, I try not to have the predictions forgotten. I often tell it to people here.

As I am still able to speak, I tell it now to a tape recorder because it seems that my life will not go on for much longer. People will listen to what I have said. It will be heard by my descendants if they have a desire to listen, by people in the Kobuk River area, and maybe even somewhere in the outside states. This Naluabmiu researcher (referring to researcher Don Foote) has come in search of information, of life in the old days and for legends and has caused me to tell what I do know and remember.

Although I have added other miscellaneous information to the story of Maniixaq, it is obvious. Although I have not been quoting him directly, this is also obvious. People will understand what I mean as they listen to the tape. That is how Maniixaq is spoken of.

I actually saw my great uncle, who was my maternal grandmother's brother. Qupilbuuraq was their mother. She was Iluun's grandmother. However, I have not understood who his father was. I have heard him mentioned but I cannot remember his name. All I know is that his mother was Qupilbuuraq and that he had three sisters. He was the only son. Whether he was the oldest or was born in between the birth of his sisters, I do not know. That is what is said about the life of Maniixaq. I must have seen him when he spent his last winter at the mouth of the Redstone River but I could not really distinguish who he was. However I do remember people talking about him.

He left from there and went towards Barrow. It is said that earlier, he had married a woman from somewhere up north and after having children, she had died. Maniixaq had a son named Itluun, whom he raised by himself. This is the kind of man I have spoken about. He was my taataruaq or great uncle. I strongly believe that his predictions were inspired by God because it is so obvious. They have been fulfilled. People are no longer aware of women when they have their menstrual periods any more (whereas in those days, they were forced to be known because the people were afraid of being contaminated from her as they were instructed by the afatkut). Today, people are not aware or knowledgeable of the old ways and speak the language of the Naluabmiut. This is what I mean about the predictions having been fulfilled.

THE END