

Notes on masks & their use in the past.

Some of these masks were stone, hence the "slung" in stone title.

Most of masks had non-crest associations (the land otter woman mask) & the land otter was dreaded more than any other creature.

He (or she) had a fondness for stealing people away. To the Ilngit, the human dead & land otter are same.

Masks were used in ceremonies at the raising of a totom pole and was the prelude to a palletek.

Obviously, from this book the Tsemshia & the Ilngit were closely related and their art was very closely tied in with the customs and beliefs and spiritual imagery and beliefs of the tribes.

For this book see last 3 pages of notebook

Aleut & Eskimo art. Both related culturally
first contact with Europeans 1741.
"aleut" name given by Russians

Aboriginal art changed by arrival of European
acquisition of European goods and new attitudes.
made Eskimo art obsolete or changed.

For instance:

They ornamented tools & household objects -
whenever new tools worked better

Their glaze of creativity went into sacred
making. Change more in South than N. more contact

European contact very scattered until 1798 - & 1833
when St. Michael Trading post established at
extreme southern end of the ^{northern} ~~northern~~ ^{Eskimo Sea.} ~~Sea~~

1848 commercial fishermen & expeditions searching
for John Franklin's 3rd expedition brought contact.

~~not~~ Nome - est 1898 - 1st perm white town mining

Indians - pierced ~~whales~~ in face - more pierce of
bone through nasal septum, in evening of nose, in chin,
or in forehead -