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**FRANZ BOAS**

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\* The numbers marked with an asterisk have been published.

# The Jesup North Pacific Expedition

## MEMOIR OF THE AMERICAN MUSEUM

OF

## NATURAL HISTORY

NEW YORK

## VOLUME VI

PART I

# THE KORYAK

## RELIGION AND MYTHS

BY

WALDEMAR JOCHELSON

LEIDEN  
E. J. BRILL Ltd  
Printers and Publishers  
1905

NEW YORK  
G. E. STECHERT  
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# THE KORYAK.

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## INTRODUCTORY.

IN the winter of 1900-01 I carried on ethnological studies among the Koryak, my work being part of the Jesup North Pacific Expedition. The present publication contains the results of my inquiries. In working up my collections, I have treated religion and the myths first for the following reasons. When I returned from my field-work to New York, I found my friend, Mr. W. G. Bogoras, who had taken part in the Siberian Expedition, at work on the material culture of the Chukchee, whom he had studied for several years.

The Chukchee are related to the Koryak, and the conditions of life among these two tribes are very much alike. To avoid unnecessary repetition, it seemed desirable to defer the detailed description of the material culture of the Koryak until after the completion of Mr. Bogoras's work, and to restrict my description to features in regard to which the Koryak differ from the Chukchee. There is also a considerable similarity in the religion and mythology of both tribes, who are not only in the same stage of development of religious thought, but, with few exceptions, believe in the same supernatural powers, have the same kinds of festivals, religious ceremonies, and sacrifices, and possess similar myths. Since a considerable number of myths and some material relating to the beliefs of the Chukchee have been published by Mr. Bogoras,<sup>1</sup> I have been able to treat from a comparative point of view the beliefs and myths of the Koryak.

It may be in place to point out here that the material relating to the Koryak was gathered by me among the Maritime Koryak along the bays of Penshina and Gishiga on the Sea of Okhotsk, and among the Reindeer Koryak of the peninsula of Taigonos, and throughout the interior of the Gishiga district. I did not visit the Koryak of northern Kamchatka and of the coast of the Pacific Ocean, since I had only one winter at my disposal to make a study of this tribe, with which I first came in contact on the Jesup Expedition.

Since I had to leave the Koryak country in the latter half of the summer of 1901 to visit the Kolyma River, I thought it best in the winter of 1900-01

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<sup>1</sup> See list of authorities quoted, p. 3.

to confine my studies of the Koryak to a more or less fixed locality, thus avoiding unnecessary waste of time in making long and frequent trips over their vast territory.

This method of investigation proved advantageous both in gathering information and in making collections. It should be said, however, that I had opportunities to meet some individuals from the regions which I had not visited, and I utilized them as much as I could in obtaining information. Besides, the localities which I investigated are more interesting than other parts of the Koryak region in having the best preserved ancient customs and traditions.

The photographs reproduced here were taken by Mrs. Jochelson and myself, and the drawings were made by Mr. Rudolf Weber.



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\*\*\* For other authorities see references in the text.

The following alphabet is used in transcribing native words: —

- a, e, i, u . . . . . have their continental sounds (in the Chukchee and the Koryak always long).  
 o . . . . . like *o* in *nor*.  
 ä . . . . . obscure vowel (long).  
 ë . . . . . like *a* in *make*.  
 A, E, I . . . . . obscure vowels (short).  
 ê . . . . . like *e* in *bell*, but prolonged.  
 i . . . . . a diphthong with an accent on *i*. It always has a laryngeal intonation, <sup>ei</sup>.  
 œ . . . . . between *o* and *u*, long.  
 ü . . . . . mouth in *i* position, lips in *u* position (short).  
 w, y . . . . . as in English.
- Extra long and extra short vowels are indicated by the macron and breve respectively.  
 The diphthongs are formed by combining any of the vowels with *i* and *u*. Thus:
- ai . . . . . like *i* in *hide*.  
 ei . . . . . “ *ei* “ *vein*.  
 oi . . . . . “ *oi* “ *choice*.  
 au . . . . . “ *ow* “ *how*.  
 l . . . . . as in German.  
 ʎ . . . . . pronounced with the tip of the tongue touching the palate a little above the alveoli of the upper jaw, the back of the tongue free.  
 L . . . . . posterior palatal ʎ, surd and exploded, the tip of the tongue touching the alveoli of the upper jaw, the back of the tongue pressed against the hard palate.  
 ʌ . . . . . posterior palatal ʎ, sonant.  
 r . . . . . as in French.  
 ř . . . . . dental with slight trill.  
 ʀ . . . . . velar.  
 m . . . . . as in English.  
 n . . . . . as in English.  
 ñ . . . . . nasal *n* sound.  
 n̄ . . . . . palatized *n* (similar to *ny*).  
 b, p . . . . . as in English.  
 b̄, p̄, d̄, t̄, ḡ, k̄ . . . . . have a spirant added (*gehauchter Absatz* of Sievers).  
 v . . . . . bilabial.  
 g . . . . . like *g* in *good*.  
 h . . . . . as in English.  
 x . . . . . like *ch* in German *Bach*.  
 x̄ . . . . . “ *ch* “ “ *ich*.  
 k . . . . . as in English.  
 q . . . . . velar *k*.  
 ɣ . . . . . velar *g*.  
 d, t . . . . . as in English.  
 d̄, t̄ . . . . . palatized (similar to *dy* and *ty*).  
 s . . . . . as in English.  
 s̄ . . . . . palatized (similar to *sy*).  
 š . . . . . like German *z*.  
 c . . . . . “ English *sh*.  
 č . . . . . “ English *ch*.  
 j . . . . . “ *j* in French *jour*.  
 j̄ . . . . . “ *j* in *joy*.  
 č̄ . . . . . strongly palatized č.  
 j̄̄ . . . . . strongly palatized j̄.  
 ! . . . . . designates increased stress of articulation.  
 ʷ . . . . . a very deep laryngeal intonation.  
 ' . . . . . a full pause between two vowels: *yīñe'a*.  
 - . . . . . is used to connect.

## PART I. — RELIGION AND MYTHS.

### I. — HISTORICAL REMARKS.

The Koryak have remained until now the least known of all the tribes of Siberia. So far no one has made a special study of them. Steller, Krashe-  
ninnikoff, Dittmar, Baron von Maydell, and Slunin refer to them more or  
less fully.

The two travellers first mentioned<sup>1</sup> devoted themselves more than others to the ethnographical description of the Kamchatka-Okhotsk region, mainly of the Kamchadal. Up to the present time their descriptions furnish the only trustworthy ethnographical material on Kamchatka; but the science of ethnography in the eighteenth century — i. e., at the time when those scientists were making a study of the tribes of northeastern Asia — was in a rudimentary state, and the methods applied by them can no longer be regarded as satisfactory. Steller, for instance, in his book on the Kamchadal, says that there are no special shamans, and that they have no special shamanistic garb and no drums;<sup>2</sup> and at the same time his book contains three illustrations representing front, back, and side views of a shaman dressed in ceremonial garb, beating the drum and performing shamanistic rites. The illustrations are clearly those of a Tungus shaman dressed in a coat with tassels, and other paraphernalia characteristic of Tungus shamanism; but the legends to the illustrations state that they represent a shaman of the Kamchadal.<sup>3</sup> Krashe-  
ninnikoff describes some exceedingly interesting ceremonies during the annual fall festival of the Kamchadal, but fails to explain them in any way. Both Krashe-  
ninnikoff and Steller, in describing Kamchatka, mention the Koryak; but the authors' information of the religious conceptions of the Koryak is meagre and faulty, although there is no doubt that in the first half of the eighteenth century a good deal of what has now disappeared was in existence. Of the Reindeer Koryak, Krasheninnikoff tells us<sup>4</sup> that they have no festivals, have no conception of God, but only of devils;<sup>5</sup> and, further, that the Maritime Koryak worship as a deity "Ku'tkhu" of the Kamchadal.

Dittmar visited the Koryak region in 1852. He was a mining engineer,

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<sup>1</sup> They were members of the so-called "Kamchatka Expedition," which lasted from 1733 to 1743.

<sup>2</sup> Steller, p. 277.

<sup>3</sup> Ibid., Plates *a-c*, opp. p. 284.

<sup>4</sup> Krasheninnikoff, II, p. 217.

<sup>5</sup> Ibid., p. 214.

and was sent by the government to carry on geographical and geological explorations. While on his way, he gathered some ethnographical material, and wrote a separate article on the Koryak,<sup>1</sup> which was of great interest because of the lack of all other information. In regard to the Koryak religion, he informs us that they worship the good god by the name Apa'pel;<sup>2</sup> whereas apa'pel means "grandfather," and the Koryak apply it to their sacred rocks, hills, capes, to all of which sacrifices are offered.

Baron von Maydell (1868-70), an official attached to the Yakut governor, was sent to investigate the question whether the Chukchee could be induced to submit to Russian rule. While on his way, he accumulated a great deal of new geographical data, which constitute the principal subject-matter of his work. A considerable part of his report is devoted to a superficial and incidental description of the tribes with which he came in contact, and of their economic life. In his historical account concerning the conflicts of the Russians with the Chukchee he devotes some space to the Koryak. He relates the impressions produced upon him while passing through Koryak villages and camps; but his account contains no material relating to the religion of the people. His method of ethnographical investigation may well be understood from the following fact, which he, by the way, sets forth in his own praise.<sup>3</sup> On his arrival at the Koryak village Shestakova (Leñle'ñčan), on the river Shestakovka (Ega'č River), he found that the Koryak consider it a sin to enter the underground house in winter through the closed summer entrance. He considered it, however, inconsistent with the dignity of an official to crawl down into the house through the upper smoke-hole,<sup>4</sup> and commanded his cossacks to break through the lower entrance of the house with axes. Then the host asked him not to injure the house, and he himself opened the lower entrance.

Dr. N. V. Slunin, a surgeon in the navy, was a member of the expedition (1896-98) sent out by the government in charge of Prof. K. I. Bogdanovich, a mining-engineer, for the purpose of investigating the natural resources of the Okhotsk-Kamchatka region. His work on that region is mainly a compilation, but it affords an excellent body of information on the history, statistics, economic life, and natural history of the country. He has borrowed a great part of his ethnographical information, without critical examination, from Krasheninnikoff and Steller, and it is therefore antiquated. Slunin, for instance, has reprinted<sup>5</sup>

<sup>1</sup> Dittmar, *Die Koräken* (see List of authorities quoted, p. 4).

<sup>2</sup> *Ibid.*, p. 30.

<sup>3</sup> Maydell, I, p. 237.

<sup>4</sup> This refers to the underground buildings of the Maritime Koryak. Their houses consist of two parts,—a large living-room and a narrow porch. In the summer they enter the house through the entrance-door. During the winter this door is boarded up; and the opening in the roof which lets the smoke out serves as an entrance. The roof of the porch, from which a door leads into the living-room, also has a round opening, which is closed with a cork-shaped plug. When there is a fire on the hearth of the living-room, the plug is taken out from the opening in the roof of the porch for a draught.

<sup>5</sup> Slunin, I, pp. 399, 401.

from Steller's book some pictures of Japanese gods, which Steller<sup>1</sup> represents as the Kamchatka good and evil deities, and of whom no mention at all is made in the text of Steller's book. Slunin's personal observations do not add much new material to the ethnographical information which he obtained at second-hand.

Mr. Bogoras has had the kindness to place at my disposal the Koryak myths from Kamchatka and from the Pacific coast recorded by him.<sup>2</sup> These have been embodied in the present work on the Koryak. Besides this, he has revised and corrected the transcriptions of all Koryak names, words, incantations, and other Koryak phrases, contained in this book. Mr. Bogoras made a special study of both the Chukchee and the Koryak languages, which are closely related to each other.

Nicholas Vilkhin, a Russianized Koryak of the settlement of Gishiginsk, assisted me on the spot in recording and translating the myths. For scientific purposes he is the only tolerably good interpreter in the Gishiga district. He has equal command of the local Russian dialect and the Koryak language, and is more intelligent than two or three other Russianized Koryak who also live there, and who are at the same time familiar with both languages. Still I had to labor hard before I had him trained for the work. The cossacks' and other Russian settlers' knowledge of the Koryak language scarcely goes further than simple phrases used in trade, and their language frequently represents a peculiar Koryak-Russian jargon. It goes without saying that the Russian interpreters proved unfit for my purposes. Vilkhin was in the employ of the expedition throughout my entire stay in the Gishiga district.

The Maritime Koryak of northern Kamchatka, although still preserving their language, have long since embraced Christianity, and, setting aside a number of superstitions, have forgotten their former religion. The same may be said, to a great extent, of the Alutora Maritime Koryak, who also have been converted to Christianity; but, according to Mr. Bogoras, the latter have preserved a great number of myths. The Reindeer Koryak, however, as well as the Maritime Koryak north of Alutorsky Cape, along the shore of the Pacific Ocean, and the Maritime Koryak inhabiting the shores of Pen-shina Bay, have to a considerable extent preserved their primitive religion. The efforts of the Russians to convert them to the Orthodox faith have so far proved futile. Especially the Maritime Koryak who live nearest to the settlement of Gishiginsk, the Russian centre of the Gishiga district, prove to be more conservative in matters pertaining to religion than those who come in contact with the Koryak of Kamchatka, like the inhabitants of the villages of Kamenskoye (Va'ikenan), Talovka (Xe's'xen), Ma'meč, and Reki'nnok.<sup>3</sup> But,

<sup>1</sup> Steller, 3 plates opp. p. 252.

<sup>2</sup> The following tales were recorded by Mr. Bogoras: Nos. 97-109 and 115-139.

<sup>3</sup> See map. In the text Russian names of villages, rivers, etc., have been used. If there are Koryak names, these have been added in parentheses. Koryak names only are used when there are no Russian names.

in spite of the fact that Christianity has been adopted only to a limited extent among the Koryak, their own religion is at present in a state of decay, which is caused by their coming in frequent contact with Russian traders and Cossacks, who, especially the latter, ridicule the idols, sacrifices, and ceremonies of the Koryak. Many of the ceremonies and myths are mere survivals of the past, and their meaning has been lost. As early as the middle of the eighteenth century, the religion of Kamchadal, according to Krasheninnikoff and Steller, was influenced by the Russians in the same manner.

## II. — SUPERNATURAL BEINGS.

THE TRANSFORMER OF THE WORLD AND THE ANCESTOR OF THE KORYAK. — Big-Raven (Quikinn'a'qu, or Kutkinn'a'ku) is looked upon by the Koryak as the founder of the world. The termination-n'aku is the augmentative form of the mythical name of the raven (Ku'tqi, Qui'kiy, Ku'skil, or Qui'kil<sup>1</sup>). In some myths he is designated as Raven-Big-Qui'kil (Va'lvam-Quikinn'a'qu). The Kamchadal call him Kutq.<sup>2</sup> Krasheninnikoff writes this word Ku'tkhu (Russian, Ky'txy);<sup>3</sup> and Steller, Ku'tka or Kutga.<sup>4</sup> The Chukchee call him Ku'rkil.<sup>5</sup>

The Maritime Koryak of the western shore of Penshina Bay call Big-Raven also Big-Grandfather (Ačičen'a'qu<sup>6</sup>), as may be seen from the myths recorded at the villages of Itkana, Kuel, and Paren; while the Reindeer Koryak of the Taigonos Peninsula call him Creator (Tenanto'mwan), as is evidenced by the myths recorded on the Taigonos Peninsula. The last two names, however, Ačičen'a'qu and Tenanto'mwan, are well known to the Koryak of other localities. The identity of Creator with Big-Raven (Quikinn'a'qu) and with Big-Grandfather (Ačičen'a'qu) is also recognized by the Taigonos Koryak, in some of whose tales the last two names are also found. On the other hand, we find in texts recorded in other localities, sometimes the name Big-Raven, then Creator or Big-Grandfather; and sometimes in the same tale we meet with two names.<sup>6</sup>

It may be pointed out here that the Chukchee make a distinction between Raven (Ku'rkil) and Creator. The former appears as a companion and assistant of Creator when creating the world. The latter is considered as a benevolent deity of an indefinite character, living on the zenith, and is identified with another benevolent deity, Outer-One, World<sup>7</sup> (Ña'ñinen; Chukchee, Ña'rñinen), which, as will be seen farther on, is considered by the Koryak to be one of the names for the Supreme Being.<sup>8</sup>

In one of the Chukchee myths related by Mr. Bogoras,<sup>9</sup> "Creator" himself turns into a raven and ascends to heaven, in order to get reindeer for men from the Supreme Being; but this myth looks very much like an adaptation from the Koryak. Mr. Bogoras states, however, that in shamanistic incantations, Raven is sometimes called "the outer garment of the Creator."<sup>10</sup> This passage is in full accord with the Koryak conception of the Creator, or the Big-Raven, who turns into a raven when putting on a raven's coat.

<sup>1</sup> In ordinary language the word for "raven" is va'lvē. The names for Big-Raven and other mythical beings are written here as pronounced in the various Koryak dialects.

<sup>2</sup> Bogoras, *Anthropologist*, p. 637.

<sup>3</sup> Krasheninnikoff, II, p. 100.

<sup>4</sup> Steller, p. 253.

<sup>5</sup> Ačičē. "grandfather;" — n'aqu, augmentative form.

<sup>6</sup> Tales 6, 49, 125.

<sup>7</sup> Bogoras, *Brief Report*, p. 30; *Anthropologist*, p. 587; *Chukchee Materials*, p. viii.

<sup>8</sup> See p. 24.

<sup>9</sup> Bogoras, *Chukchee Materials*, p. 168 (Tale 57).

<sup>10</sup> Bogoras, *Anthropologist*, p. 640.

All the tales about Big-Raven belong to the cycle of raven myths which are popular on the American as well as on the Asiatic shores of the North Pacific Ocean. But while the Ku'rkil of the Chukchee, and the Raven of the North American Indians, play a part only in their mythology, particularly in the myths relating to the creation of the world, and have no connection with religious observances, Big-Raven (Quikinn'a'qu) plays an important part in the religious observances of the Koryak. Steller calls the Kamchadal Ku'tka "the greatest deity of the Kamchadal, who created the world and every living being."<sup>1</sup> Like the heroes of the other raven myths, Big-Raven of the Koryak appears merely as the transformer of the world. Everything in the world had existed before he appeared. His creative activity consisted in revealing things heretofore concealed, and turning some things into others; and, since everything in nature is regarded by the Koryak as animated, he only changed the form of the animated substance. Some things he brought down ready made to our earth from the Supreme Being in heaven. Big-Raven appears as the first man, the father and protector of the Koryak; but at the same time he is a powerful shaman and a supernatural being. His name figures in all incantations. These are either prayers addressed to him, or, in cases of treating the sick, dramatic representations of myths relating how Big-Raven treated his own children, the patient personifying one of Big-Raven's children. His presence is presupposed in pronouncing the incantation, and sick people are treated by means of his name. In the same manner he is supposed to be present at every shamanistic ceremony. When the shamans of the Maritime Koryak commence their incantations, they say, "There, Big-Raven is coming!" The Reindeer Koryak told me that during shamanistic ceremonies a raven or a sea-gull comes flying into the house, and that the host will then say, "Slaughter a reindeer, Big-Raven is coming!" I had no opportunity to witness personally any sacrificial offering to Big-Raven; but at the fawn festival,<sup>2</sup> which is now observed only by the Reindeer Koryak of the Palpal Mountains, the antlers piled up during the festival constitute a sacrifice to Big-Raven.

The name Tenanto'mwan,<sup>3</sup> but not his other two names, is always used in incantations, as will be seen later on from the texts which I succeeded in recording. His wife appears under one name only, Miti'.

In some of the myths we meet, together with Big-Raven (Quikinn'a'qu), who turns into a raven only when putting on a raven's coat, the real raven (va'lve, "raven;" or Valva'mtila'n,<sup>4</sup> "Raven-Man") as a representative of birds

<sup>1</sup> Steller, p. 253. But on p. 255 he says, "If it is at all permissible to speak of any kind of a god, we do not find any description of his nature, faculties, or deeds, though there is a name for him, in the Kamchadal language. They, the Kamchadals, call him Dūstechtschitsch." This is evidently the Supreme Being of the Kamchadal, corresponding to the supreme benevolent deity of the Koryak. Unfortunately, Steller does not give any further information about that deity. At the present time the Kamchadal call the Christian God by the name Duste'qčič.

<sup>2</sup> See Chapter V, The Fawn Festival.

<sup>3</sup> Chukchee, Tě'nanto'mgin.

<sup>4</sup> The ending-la'n means "man."



of that species, — a droll and contemptible personage, who feeds on dog carcasses and excrement, and has nothing in common with the cult. The Koryak do not consider it a sin to kill a raven. The raven, nevertheless, plays some part in their cosmogony. He swallowed the sun,<sup>1</sup> and Big-Raven's daughter got it out from his mouth, whereupon she killed him. This suggests the tale of the liberation of the sun told by the Indians of the North Pacific coast. In another tale<sup>2</sup> the raven and the sea-gull appear as shamans, bringing Eme'mqut, the son of Big-Raven, back to life several times, after he had been killed by an invincible giant who keeps his heart hidden in a box.

There are many contradictory accounts of the origin of Big-Raven. According to information given by a Koryak from Opu'ka, the Supreme Being was once sharpening his knife in heaven, and a piece of dust from the grindstone fell down to earth and turned into a man, and that man was Big-Raven. Many Koryak say that they do not know where Big-Raven came from, but that in olden times the people knew it. Others say that the Supreme Being created him, and sent him down to establish order on earth. According to one tale,<sup>3</sup> Big-Raven grew up all alone, having been left in the house by his father, Self-created (Tomwo'get), when quite a little boy. When he grew up, and commenced to go out hunting, he once happened to run up against a house in which a girl, Miti' by name, lived. She had been deserted when a little girl by her father, Twilight-Man (Gi'thilila'n), and had grown up alone. Big-Raven married her, and the Koryak are their descendants.

Almost all of the recorded Koryak myths, with very few exceptions,<sup>4</sup> deal with the life, travels, adventures, and tricks of Big-Raven, his children, and other relatives. In this respect the Koryak mythology is very similar to the transformer myths of the Tlingit relating to the raven Yelch<sup>5</sup> or Yetl.<sup>6</sup>

Struck with the ridiculous and disrespectful character of the tales about "Ku'tka" in Kamchadal mythology, Steller calls the Kamchadal "geborene Gotteslästerer,"<sup>7</sup> and considers such an attitude toward the gods an anomalous exception. But the myths of the civilized peoples of antiquity, as well as those of other primitive tribes that have been collected since, prove that in point of coarseness the crude imagination of the Kamchadal does not stand alone. Indecent tales are, nevertheless, especially characteristic of the inhabitants of both shores of the North Pacific; and their obscene character constitutes one of the points of resemblance between Koryak and American mythology.

Big-Raven and his wife Miti' play all sorts of indecent tricks just for their amusement. They turn their sexual organs into dogs and people, and then set them back again in their places.<sup>8</sup> Miti' takes her anus and puts it in place

<sup>1</sup> See Tale 82.

<sup>2</sup> See Tale 67.

<sup>3</sup> Tale 20.

<sup>4</sup> Tales 27, 36, 44, 47, 97, 99.

<sup>5</sup> Krause, pp. 253-282.

<sup>6</sup> Boas, *Indianische Sagen*, pp. 311-328.

<sup>7</sup> Steller, p. 253.

<sup>8</sup> Tales 7, 25, 31.

of her vulva, and *vice versa*.<sup>1</sup> Miti' prepares puddings out of her genitalia, and treats her husband to them. He enters her anus as though it were a house.<sup>1</sup> In another place, on the occasion of a famine, Big-Raven, as well as every member of his family, — except his sons, who are absent with the reindeer, — following Big-Raven's order, each puts his head into his own anus, and, feeding there on excrement, imagines that he is wandering along a river-valley, and procuring fish.<sup>2</sup> Big-Raven appears, besides, as a being of a very low order of intelligence. Not only Miti', who is represented as being brighter than he, succeeds in deceiving him, and excels him in cunning inventions, but even mice, foxes, and other animals cheat him, make fun of him, and deride him. It goes without saying, that all these funny, foolish, or indecent adventures of Big-Raven and other members of his family, go hand in hand with supernatural deeds and transformations. Although reflecting the Koryak view of nature and deities, they serve mainly as a source of amusement. The coarseness of the incidents does not prevent the Koryak from considering the heroes of those tales as their protectors.

According to some information, Big-Raven's wife Miti', whose name is also connected with incantations, was thrown down from heaven upon earth by her father, The-Master-on-High<sup>3</sup> (Gičho'l-etī'nvila'n). Big-Raven found her in the wilderness, and, knowing nothing of her origin, kept constantly taunting her, saying that she had no kin. Another informer told me that Miti' fell down upon the tundra from the clouds during a thunder-storm.

According to a third tradition, related to me by an Opu'ka Koryak, Miti'

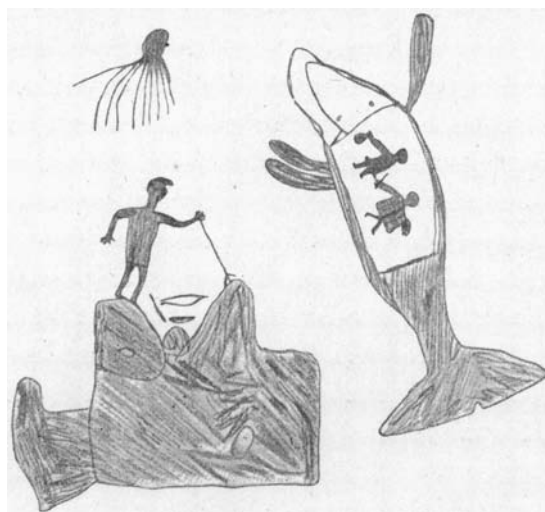


Fig. 1. Koryak Sketch illustrating the Tale of Big-Raven and the Spider-Crab.

was the daughter of Crab (Toko'yoto), the master of the sea. This name designates a large sea-crab found in the Pacific Ocean. From what follows, it might seem that it is the spider-crab. Miti' remained on the shore after high water. Big-Raven found her and took her for his wife. According to Tale 116, Big-Raven found in a water-hole a White-Whale woman, Miti' by name, whom he took for his wife. Another tradition relates that Miti' had been married to the master of the sea, and that Big-Raven took her away from him; that Miti's

older daughters were not Big-Raven's children, but Crab's. This last tale is accompanied by an illustration (Fig. 1) made by a Maritime Koryak, Ka'mmake from the Opu'ka River. Ka'mmake

<sup>1</sup> Tale 25.

<sup>2</sup> Tale 42.

<sup>3</sup> See p. 24.

explained his drawing as follows: Big-Raven maltreated his daughters Yiñe'a-ñe'ut and Čan'a'i-ña'ut, giving them nothing to eat or to drink. They got angry with him, and decided to run away to their real father, Crab (Toko'yoto), the master of the sea. They made a wooden whale, launched it upon the sea, and boarded it. Then it turned into a real whale. They started off in it. Their brother Eme'mqut, who happened to be on a rocky island hunting ducks, saw the whale, and aimed at it; but the elder sister shouted to him from within, and bow and arrows fell out of his hands. The sisters came to Crab, and remained with him.<sup>1</sup> Ka'mmake thus described the crab drawn by him: "He has ten legs, each as long as a man's arm, and without bones. He has no trunk. His head is round, like a man's, and has a beak like that of a ptarmigan. He lives on the bottom of the sea."

According to one tale, Big-Raven had seven sons and five daughters; but the following names only are mentioned: the sons, Eme'mqut,<sup>2</sup> Big-Light (Qeskin'a'qu), One-who-paints-his-Belly (Na'ñqa-ka'le), Bear's-Ear (Ka'iñi-vi'lu), and in northern Kamchatka also Kihihicin'a'xu and Dawn-coming-out (Tña'nto); and the daughters, Yiñe'a-ñe'ut, Čan'a'i-ña'ut, Iči'me-ñe'ut, and in northern Kamchatka An'a'rukča-ña'ut.<sup>3</sup> Of all the children, Eme'mqut and Yiñe'a-ñe'ut play the most important part in the myths. Both of them are shamans. These two are constantly engaged in a struggle with the cannibal kalau.<sup>4</sup> Their travels are full of adventures. They conquer their powerful rivals, ascend to heaven, or descend to the underground world. As told in Tale 9, Eme'mqut, together with his father, once put on a raven's coat, and turned into a raven; in Tales 8 and 136 Eme'mqut himself turned into a raven; and in Tale 82 Yiñe'a-ñe'ut set free the sun, which had been swallowed by Raven-Man. One of the stars of the Pleiades bears her name.

Among the other relatives of Big-Raven and Miti' are mentioned his brother Qaitaka'lñin (Brother); his sister A'na (also pronounced Ha'na or Ga'na<sup>5</sup>), who is also called Xe'llu; Great-Cold (Mai'ni-ča'ičan or Čaičan'a'qu), her husband; and Miti's brother, Little-Charms-Man (Ikle'mtla'n). Besides the children of Big-Raven, an important part is played in the myths by Illa' and Kīlu', the son and daughter of Ga'na. White-Whale-Woman (Yi'yi or Yi'yi-ñe'ut) is mentioned as Kīlu's younger sister.<sup>6</sup>

Krasheninnikoff<sup>7</sup> cites the following Kamchadal names, which apparently

<sup>1</sup> A story referring to a wooden whale is told also in Tale 69.

<sup>2</sup> I have been unable to find out the meaning of this name.

<sup>3</sup> The ending — ñe'ut or — ña'ut means "woman."

<sup>4</sup> That is, malevolent beings. Kalau is the plural of kala (see p. 27).

<sup>5</sup> Steller (p. 281) mentions "Chana" as the Kamchadal name of the constellation the Great Bear.

<sup>6</sup> Tale 50. Mr. Bogoras (Anthropologist, p. 638) says that "the Chukchee tradition knows also the name of Miti' or Miti-ñe (ñe being abbreviated from ñe'ut, 'woman'), the Raven's wife," and that the Koryak of northern Kamchatka call Miti's brother White-Whale-Man (Sisi'san), and the other sons of Quikinn'a'qu and Miti', Kigigičin'a'ku, Kutha'nu, Kiti'nynaku, Va'la, and Milpu'tayan. Steller calls Big-Raven's wife Čā'ch'ŷ (p. 254), and his son Deselkut (p. 264).

<sup>7</sup> Krasheninnikoff, II, pp. 100-107.

have been distorted by defective recording, Ku'tkhu, his wife Ilkxum, his sister Xu'tlizič, his sons Si'mskalin and Ti'zil-Ku'tkhu, and his daughter Si'duku. Ti'zil-Ku'tkhu married Si'duku. They had a son Amle'i, and a daughter, who also intermarried, and the Kamchadal are their descendants. Neither Steller nor Krashennnikoff give the meaning of any of the above-mentioned names.

One-who-paints-his-Belly (Na'ñqa-ka'le), the son of Big-Raven, is a strong man or a hero who remains sitting at one place, and does nothing but paint his belly. It is only after urgent entreaties on the part of his father that he starts out in search of his brothers, who were killed by cannibal monsters.

The tales relating to Big-Raven's life and creative activity are just as contradictory as those which treat of his appearance on earth. According to some of them, not only the earth and all phenomena of nature, but animals and even men, had existed before him. It is frequently told in the tales that Big-Raven lived alone, and that there were no other people; but then it turns out that, far away from his habitation, other people live. For instance, in Tale 6 it is said that his neighbors were Chukchee, with whom he was engaged in warfare. It is apparently meant by this that there were no Koryak as yet, and in that sense Big-Raven was alone. In other tales, Reindeer people from a distance are mentioned. This must be understood to mean that there were no Maritime people, who, by the way, are clearly distinguished from the Reindeer people; Big-Raven himself being always described as a Maritime settler.

According to a tradition recorded by myself in the Itkana settlement, there were no other people when Big-Grandfather appeared on earth. Real men appeared later on, or were the descendants of his children; while Big-Grandfather lived with animals, birds, and phenomena of nature as though they were human beings. He used to pay them visits, and received them at his house. According to other traditions, however, Big-Raven created mankind, reindeer, and other animals. As has been said before, however, this creative activity entirely excludes the conception of calling new objects or beings into existence, but simply means the change of things from one form into another, and the bringing to light of hitherto hidden objects. For instance, according to some tales, Big-Raven pulls out the post to which dogs are tied, and herds of domestic reindeer come out of the ground: in other tales he brings reindeer from the Supreme Being in heaven, or makes wooden reindeer and endows them with life. Big-Raven introduced order on earth. He taught people how to catch sea-animals and fish; he gave them the drum and the fire-drill; he gave them protection from evil spirits, and incantations against diseases; but he also introduced death among mankind.

It is unknown whither Big-Raven disappeared. He bade his descendants burn their dead; but he ordered that after death his own body should be placed in a separate house, which should be closed up. This house and Big-Raven himself were turned into stone after his death.

According to other traditions, Big-Raven wandered away from the Koryak country, no one knows where. The same is related in the Kamchadal traditions; but, according to the latter, Raven (Kutq) went away from the Kamchadal to the Koryak and Chukchee. Some say that Big-Raven departed because he was displeased with men, since they ceased to heed his advice: others say that once, after having procured a whale, he arranged the whale festival, but the whale could not be induced to start off.<sup>1</sup>

Traces of Big-Raven's former places of abode are shown in several localities. On the Taigonos Peninsula it is said that he lived on a sea-cliff, not far from the village of Middle Itkana (Osgincho). Before leaving the Koryak country, Big-Raven turned his house, his skin boat, and his storage-house into stone. The Koryak say that all these things have retained their previous forms. The stone plug for the hole in the roof of the porch<sup>2</sup> is still lying on top of the house. Big-Raven had some iron under his skin boat; but the Koryak are unable to lift the boat in order to get it, and therefore use the imported Russian iron. He also thrust his grindstone into the rock, where it forms a thick layer of slate. Since the rock is disintegrating, the Koryak manage to get pieces of grindstone, and make whetstones out of them. Stone hatchets and knives that are occasionally found in the bank which is being washed away, and that are simply remnants of ancient Koryak settlements, are considered by the Koryak to be Big-Raven's implements.

In the village of Kamenskoye (Vai'kenan) the Koryak told me of traces of Big-Raven's footsteps, and of those of his reindeer, upon a ridge along the left bank of the Penshina River. The Alutora Koryak say that Big-Raven's petrified house is in Baron Korff's Bay.

Big-Raven lived in an underground house, like the Maritime Koryak; but he had a herd of reindeer at the same time, and his sons used to roam about with it just as the Reindeer Koryak do. Such a method of living may be found at present among the Koryak of northern Kamchatka and Alutora. Tales describing this mode of life seem to reconcile the antagonism between the Maritime and Reindeer Koryak which may be noticed in some tales, in which the Maritime Koryak are always given the preference. Thus, for example, in Tales 7 and 59 Eme'mqut represents the Maritime Koryak, while Envious-One (Nipai'vatičnin) represents the Reindeer people; and the wife of the former excels the wife of the latter in beauty and in shamanistic art.

THE SUPREME BEING. — Though occupying the most important place in the religious life of the Koryak, the conception of the Supreme Being is vague. It is quite materialistic, although some names of this deity, translated into a civilized language, suggest abstract ideas. Nothing is known of his origin or

<sup>1</sup> The same is told in Tale 20 about Creator's (Tenanto'mwan) and Miti's fathers (see Chapter V, The Whale Festival).

<sup>2</sup> See p. 14, Footnote 4.

his world-creating activity, except that he sent Big-Raven down to our earth to establish order; but he is the personification of the vital principle in nature taken in its entirety. On the other hand, he is an anthropomorphic being, — an old man living in a settlement in heaven, and having a wife and children. He is a benevolent being, well disposed toward men, but displaying little activity. The course of events takes place under his supervision. If he wills, he can give abundance and plenty, or put an end to prosperity, and send a visitation of famine and other calamities upon mankind; but he seldom makes use of his power to do evil to men.

The Supreme Being is known under the following names: *Ņa'ĩñen* (Universe, World, Outer-One); *Ina'hítela<sup>n</sup>* or *Ġina'gítela<sup>n</sup>* (Supervisor); *Ya-qhí'čñin* or *Caqhí'čñin* (Something-Existing), called by the Paren people *Vahí'čñin* by those of Kamenskoye *Vahí'tñin*, or by the Reindeer Koryak *Vahí'yñin* (Existence, also Strength); *Ġí'čhola<sup>n</sup>* (The-One-on-High); *Ġí'cho'l-etí'nvila<sup>n</sup>* (The-Master-on-High) or simply *E'tin* (Master); *Tñā'irgin* (Dawn). Some identify the sun with him. In Tale 113 we meet with the name *Kihí'gila<sup>n</sup>* (Thunder-Man) for the Supreme Being.

The Chukchee call Existence *Va'irgin* (from the verb *títva'rkin*, "I exist," "I am"). It should be noted here that Mr. Bogoras<sup>1</sup> considers this word, not as the name of an individual deity, but as that applied to the entire class of benevolent spirits. In the same manner the Asiatic Eskimo use the word *Kiya'ṛṇarak* (from *kıyaṛṇakuña*, "I exist," "I am"). Mr. Bogoras states that the name *Va'irgin* is used in some cases even with reference to evil spirits; but the Koryak among whom I collected information identified this name with the other names of the Supreme Being. It is probable that previously the Koryak may also have applied this name to a class of beings. It is also possible that all names now applied by them to one deity may have formerly been applied to various beings or phenomena of nature, and that, owing to their intercourse with the Russians, a monotheistic tendency of uniting all names of the various deities into one may have developed; and, indeed, I used to notice such a tendency, and wondered at it. Once a Cossack was trying to persuade a Maritime Koryak to embrace the Orthodox faith. "Why should I be baptized?" the latter replied evasively, pointing upward with his hand. "We all have one God, anyway." On the other hand, Cloud-Man (*Ya'hal* or *Ya'hala<sup>n</sup>*) figures as the son of the Supreme Being under his various names. This idea appears equally clear in the tales and in my notes. It does not seem likely that this identification of the father of Cloud-Man with one single supreme being, known under many different names, should be due to Russian monotheistic influence. I recollect one case in which a Koryak identified the dawn with the Supreme Being. It was in spring, in the camp

<sup>1</sup> Bogoras, *Anthropologist*, p. 587.

of the chief<sup>1</sup> of the Reindeer Koryak on the Taigonos Peninsula. One morning, as soon as dawn was visible in the east, he called the herdsmen who were sleeping near our tent, and, pointing to the east, said, "The-One-on-High has woke up: it is time for us to get up too." Such occasional expressions lead to a much better insight into the ideas of primitive man about cosmogony than questions, which are usually put in such a way that they necessarily suggest the reply.

What are the relations of the people to this deity? They are based rather on a sense of gratitude and the desire to secure his good-will than on fear. Gratitude is expressed in the offering of sacrifices; but the latter are also offered in advance to secure future prosperity, or as atonement for transgressions of taboos.

All thoughts of the Koryak are concentrated upon the procuring of food, the hunting of sea and land animals, picking berries and roots, and the safe-keeping of the herds. All these things are in abundance as long as The-One-on-High looks down upon earth; but no sooner does he turn away than disorder reigns. In Tale 9 Big-Raven becomes unsuccessful in his hunt when Universe (Ña'ĩñinen) has gone to sleep. Failure to offer customary sacrifices may also lead to disaster. In Tale 111 young Earth-Maker (Tanu'ta), the husband of Yiñe'a-ñe'ut, Big-Raven's daughter, fails to sacrifice reindeer to Supervisor's (Ina'hítela'n) son Cloud-Man (Ya'hala'n), as is customary to do at a wedding; and in consequence Supervisor pushes Yiñe'a-ñe'ut to the very edge of the hearth, owing to which she is roasted by the fire, and wastes away. Of course, it must be understood here that it is her soul which was close to the fire, for Yiñe'a-ñe'ut herself was not at the edge of the hearth at all.

The notions as to the direct interference of the Supreme Being with worldly affairs are very confused. Men seem to be left to their own resources in their struggle with evil spirits, diseases, and death: they appeal for help to Big-Raven, to protecting spirits, and to amulets.

The abode of the Supreme Being is identified with the world beyond the clouds, the sky, "the heaven village" inhabited by the people of the sky (I'ye-nĩmyr'sa'n, "inhabitants of the heaven village"), who possess reindeer, and resemble the people our world, of the earth.

The wife of the Supreme Being is called Supervisor-Woman (Lap-ña'ut, literally "the woman who looks or supervises").<sup>2</sup> In Tale 9 she is called Rain-Woman or Dampness-Woman (I'leña or I'le-ñe'ut). According to other notes collected by me, the sea itself figures as the wife of The-One-on-High, and her name is Sea-Woman (A'nqa-ña'ut).

<sup>1</sup> That is, the chief elected by the natives, or appointed by the government, who is responsible for the payment of tribute to the Russian Government.

<sup>2</sup> See Tale 114.

Besides his general function as supervisor of the course of things on earth, The-One-on-High is particularly concerned in birth. He sends the souls of the new-born into the wombs of their mothers. The souls (uyi'čit or uyi'rit) are hung up in the house of the deity on posts and beams. The duration of the earthly life of each soul is marked beforehand on thongs tied to them. A long strap indicates longevity; a short one, the early death of the child to be born. After death the human soul returns to The-One-on-High, who after some time sends it into a relative of its former owner, to be re-born. A drawing (Fig. 40) made by the Koryak Yulta of the village of Kamenskoye serves to illustrate the tale in which is described how the souls are hanging in the deity's house.

Two children of the Supreme Being are mentioned by name, — his son Cloud-Man (Ya'hal or Ya'hala<sup>n</sup>) or Cloud-Maker (Ta<sup>s</sup>'yañ), and his daughter Cloud-Woman (Ya'hal-ña'ut). Cloud-Man figures as the protector of young couples. Young men beat the drum, and appeal to him to turn to them the "mind" or heart of the girl, and *vice versa*. On the right side of a picture drawn by the above-mentioned Koryak (see Fig. 41) a girl is represented beating the drum in order to attract to herself the heart of a young man. The sounds of the drum reach the ears of Cloud-Man, who draws a line connecting the affections of the two young people. In one tale<sup>1</sup> Fog-Man beats the drum to attract the heart of Big-Raven's daughter. Cloud-Man causes Big-Raven to conceive the thought of marrying Yiñe'a-ñe'ut to her brother, and thus induces Yiñe'a-ñe'ut to flee to Fog-Man. For his mediation in love-matters Cloud-Man gets a sacrificial reindeer from the bridegroom after the marriage has taken place. In another tale<sup>2</sup> Earth-Maker (Tanu'ta), after his marriage, fails to follow this custom, and his bride ails and wastes away until he does his duty toward Cloud-Man.

The Supreme Being plays no active part in mythology, at least not in the myths collected by me; but there are numerous tales relating to Cloud-Man's marriage with Big-Raven's daughter Yiñe'a-ñe'ut, and to Cloud-Woman becoming Eme'mqut's wife. On such occasions, Big-Raven and his family ascend to heaven to visit with his divine father-in-law: and Cloud-Man, with his sister and other inhabitants of heaven, come down to Big-Raven's settlement to return his visit.

Only one tale<sup>3</sup> relating to The-Master-on-High, and containing coarse details, can be compared with the tales relating to Big-Raven. In order to cause rain on earth, Universe (Ñai'ñnen) attaches his wife's vulva to a drum, which he beats with his penis: and the liquid which is squirted out from the vulva falls down on earth as rain. In order to put an end to the incessant rain, Big-Raven and his son Eme'mqut turn into ravens and fly up to heaven. They cause the deity and his wife to fall asleep, and carefully dry their privates

<sup>1</sup> Tale 66.<sup>2</sup> Tale 111.<sup>3</sup> Tale 9.



by the fire. On awakening, Universe is no longer able to produce rain by beating the drum, and thus it clears up on earth. It is interesting to note that this tale is told in order to put an end to rain or to a snow-storm. On the other hand, it must not be told in fine weather, lest it bring on rain or a storm. The tale was told to me during fine weather, and therefore a sacrifice to Universe had to be offered first. This was done by burning some fat, the idea being that the fire acts as an intermediary between the supplicant and Universe. However, I had to take upon myself the responsibility for the consequences.

MALEVOLENT BEINGS. — The first place among beings that are ill-disposed to mankind is occupied by the so-called kalau (*sing.* kala<sup>1</sup>), which correspond to the Chukchee kelet. The people of Paren call them also kalak or kamak; and among the Reindeer Koryak they are frequently called ñe'nvetičñin or ñi'nvit. However, the above-mentioned names for evil spirits are known among all the Koryak. The Koryak conception of their dual nature finds expression in their myths, and appeared clearly in conversation. The kala appears sometimes as an invisible being that kills people by supernatural or rather invisible means; and sometimes he appears as a common cannibal. His material and spiritual features are often intermingled.

The relations between the kalau and the Supreme Being were described to me by an old man named Yulta, from the village of Kamenskoye. At one time the kalau lived with The-Master-on-High in the upper world; but he quarrelled with them, and sent them down to our world. This resembles somewhat the biblical conception of the fallen angels. The official chief of the Reindeer Koryak on the Taigonos Peninsula used to tell me that The-Master-on-High sends the kalau to people when they do wrong, just as the Czar sends his Cossacks against those that are disobedient. Others told me that The-Master-on-High sends the kalau to the people that they may die, and that he may create other people. A similar story was told to me about Big-Raven. He sends the kalau down to the people to give them a chance to test the power of their incantations against diseases and death, which he had bequeathed to them. In one tale<sup>2</sup> the dead ancestors send the kalau from the underground world into the village of their descendants to punish the young people for playing games at night, and thus disturbing the rest of the old people.

According to Koryak ideas, the kalau constitute families, just like human beings, with an old man as the head of the family, his children, their wives, etc. I heard various accounts concerning the abode of the kalau, from which it may be concluded that several groups are distinguished, according to their place of residence.<sup>3</sup> Some live in the world under us. They have daytime

<sup>1</sup> See p. 21, Footnote 4.

<sup>2</sup> Tale 43.

<sup>3</sup> It is interesting to note, that, while the idea of evil spirits dwelling in the upper world is foreign to the Koryak mind, the Yakut subdivide their evil spirits (Abasyła'r), which correspond to the kalau, into upper (that is, heavenly), middle (earthly), and lower (or those of the underground world).

when it is night here. They sleep when we are awake. When visiting the houses to cause diseases and to kill people, they enter from under ground through the hearth-fire, and return the same way. It happens at times that they steal people, and carry them away. They are invisible to human beings, and are capable of changing their size. They are sometimes so numerous in houses, that they sit on the people, and fill up all corners. With hammers and axes they knock people over their heads, thus causing headaches. They bite, and cause swellings. They shoot invisible arrows, which stick in the body, causing death, if a shaman does not pull them out in time. The kalau tear out pieces of flesh from people, thus causing sores and wounds to form on their bodies.

Other kalau live on the earth, toward the west, where the sun sets, on the borders of the Koryak country. They are thus identified with the darkness of night. They live in villages, whence they invade the camps and settlements of man. Their mere approach to a settlement is enough to cause people to get ill, for "their breath is as poisonous as *nux vomica*." Thus, when Big-Raven's children began to ail, he said, "The kalau must be near by." Their arrows are supplied with mouths, and they can be shot without the use of a bow, and fly wherever they are sent. They enter the houses of the Reindeer Koryak from above, and those of the Maritime people by descending along the back of the ladder. Sometimes these kalau appear in visible form, as animals. Some Koryak, for instance, in speaking about the epidemic of measles of 1900, which exterminated a considerable number of the inhabitants of the Gishiga district, told me that the kalau which caused the epidemic came running from the direction of sunset in the guise of colts. This particular idea can be explained by the fact that the measles had been brought to the country by the Russians, hence the kala of that disease assumed the form of a Russian animal. In one tale<sup>1</sup> the kala is described as having a human face and a dog's body. They appear frequently in the guise of human beings with pointed heads.

In some myths relating to the kalau, they appear, not as supernatural beings, but as common cannibals, longing for human flesh, and with a ravenous appetite. They resemble in this respect the malevolent beings of the Yukaghir called Mythical-Old-Man (Ču'oleji-Po'lut) or Mythical-Old-Woman (Ču'oleji-Teri'ke). Cannibalism, in the tales of the kalau, is at times so vividly depicted, that the tales appear like descriptions of tribes of cannibals.

Big-Raven and his children wage a constant war against the kalau. At one time his children and he himself were first eaten by them, and then revived by shamanistic exercises of the members of Big-Raven's family who had remained alive. According to mythology, the kalau are coarse, stupid

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<sup>1</sup> Tale 43.

beings, whom Big-Raven often vanquishes by means of cunning devices. The final victory is always on the side of Big-Raven or of his children. Sometimes he completely destroys the kalau, and thereupon his children recover: at other times he renders them harmless. He causes them to fall asleep; he takes out their cannibal-stomachs during their sleep, and puts other ones in their places, usually those of some rodents. At still other times he devises some other means of protecting himself and his children against the invasion of the cannibals. In one story<sup>1</sup> it is told that he heated stones in his house until they were red-hot, invited the kalau to sit on them, and thus burned them. At another time<sup>2</sup> he got rid of them by making a steam-bath for them, in which they were smothered. At times an incantation serves him as a means of rescue. In another story<sup>3</sup> Big-Raven appealed to The-Master-on-High for help against the mouthed arrows of the kalau with whom he had been at war; and the deity gave him an iron mouth, which caught all the arrows sent by the kalau.

There are Maritime and Reindeer kalau. The houses of the former have no storm-roof<sup>4</sup> to protect them from the snow: they have only an opening to admit the light; but it does not serve as an entrance, since the kalau go in and out through the ground under the hearth-fire. Instead of dogs, they keep bears, which tear up their human victims. The Reindeer kalau have reindeer herds; but, according to some myths, mountain-sheep constitute their herds. There are kalau also in the tundra and in the woods, where they waylay man, and whence they invade human settlements to procure human flesh. They hunt human beings just as men hunt reindeer and seals.

At the time when Big-Raven lived, the kalau were visible beings; but ever after he took away their herds, and waged war against them, they became invisible; and after Big-Raven disappeared, they assailed man, and death became his lot.

Some kalau perform special functions, representing particular diseases. There is the kala that "causes one to shudder;" that is, produces certain nervous diseases among women.

Some kalau have proper names; thus, the eldest son of one old kala is called Able-to-do-Everything (Apka'wka; literally, "not powerless to do anything"); his daughter, E'me-ñe'ut.<sup>5</sup> She was so beautiful that her bare hand would illuminate the darkness of the night. Eme'mqut married her, after having killed all the cannibals.

Names of some cannibals that apparently do not belong to the kalau are mentioned in the myths. These are Lo'čex<sup>6</sup> and Gormandizer<sup>7</sup> (A'wye-qla'ul). There are also names of some kalau that are not cannibals: for instance, Big-Kamak-who-turns-Himself-Inside-Out (Čihri'!lī Kamakn'a'qu), a kala whose mouth

<sup>1</sup> Tale 73.<sup>2</sup> Tale 13.<sup>3</sup> Tale 37.<sup>4</sup> See p. 14, Footnote 4.<sup>5</sup> Tale 78.<sup>6</sup> Tale 79.<sup>7</sup> Tale 112.

turned inside out as soon as he began to laugh, and who is considered a ludicrous figure.

Although, on the whole, the word "kala" denotes all powers harmful to man, and all that is evil in nature, there are numbers of objects and beings known under the name of "kalak" or "kamak" that do not belong to the class of evil spirits. Thus, the guardian spirits of the Koryak shamans, and some varieties of guardians of the village, of the family, or of individuals, are called by this name. These will be discussed later on.<sup>1</sup>

"OWNERS" AND OTHER SUPERNATURAL BEINGS. — Another class of supernatural beings are known as Owners or Masters (E'tin). They represent the idea of a more or less powerful being who is the "owner" of an object, who resides in the object. Among the Koryak the conception is not well developed. It seems to me that this conception belongs to a stage of religious consciousness higher than that of the Koryak, among whom it is not yet differentiated from a lower animistic view of nature. The conception of "masters" residing, under the name of inua ("its man"), within things, or phenomena of nature, is quite clear among the Eskimo, is well developed with the Yukaghir (they call their "owners" po'gil), and is especially developed among the Siberian tribes with typical Asiatic culture. Among the Yakut the "masters" are called i'čči; and the word e'cen or i'sin is used in the same sense among the Buryat. According to the idea prevalent among all these tribes, every object — or at least every important natural object — has a spirit-owner residing within it. I have been unable to observe a clear conception of this kind among the Koryak.

The following data are characteristic of the notions of the Koryak: —

One Reindeer Koryak from the Taigonos Peninsula, who had gone to the seashore in the beginning of summer to hunt seals and to fish, offered a reindeer as a sacrifice to the sea. The Koryak for "sea" is a'ñqa; and for "master of the sea," aña'ken-et'nvila<sup>n</sup>. I asked him whether he offered his sacrifice to the sea, or to the master of the sea. He did not understand the question at first. Apparently he had never thought about it, and very likely the two conceptions were confused in his mind. After a little while, however, he replied, "I don't know. We say, 'sea' and 'owner of the sea:' it is just the same." At the same time I was told by the Koryak of other places that the owner of the sea is a woman; while others considered the sea itself as a woman. The Crab (Toko'yoto) is considered to be the deity of the sea, along the North Pacific coast; and, according to Mr. Bogoras, the Koryak of Kamchatka consider the crab A'vvi as such.<sup>2</sup>

I have received similar incoherent replies when inquiring about the so-called apa'pel (from a'pa, "father" in the Kamenskoye dialect, "grandfather" in the Paren dialect). Certain hills, capes, and cliffs are called by this name.

<sup>1</sup> See p. 36.

<sup>2</sup> See Tale 134.

They protect hunters and travellers, and sacrifices are offered to them; but whether *apa'pel* is applied to the hill itself, or to the spirit residing in it, I am unable to say. It would rather seem that the hill proper is the guardian.

The sun, the moon, and the stars also figure as animated beings. The sun is sometimes identified with The-Master-on-High. We shall see hereafter that special sacrifices are offered to the sun. In some tales<sup>1</sup> Sun-Man (*Teike'mtila'n*) has a wife and children and his own country, which is inhabited by Sun people. In these tales it is told that *Eme'mqut* marries Sun-Man's daughter; while in another one<sup>2</sup> it is related that Sun-Man marries *Yiñe'a-ñe'ut*. On the other hand, we also hear that the sun as a luminary is swallowed by the raven, and set free by *Yiñe'a-ñe'ut*.

In one tale<sup>3</sup> the moon figures as a man, Moon-Man (*Yae'lh'r'mtila'n*); while in another<sup>4</sup> she is a woman who is trying hard to induce *Eme'mqut* to marry her.

A Star-Man (*Añay'r'mtila'n*) is also mentioned.<sup>5</sup> The sky is regarded as a country inhabited by a stellar people.

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<sup>1</sup> Tales 12, 21.

<sup>2</sup> Tale 19.

<sup>3</sup> Tale 114.

<sup>4</sup> Tale 29.

### III. — GUARDIANS AND CHARMS.

Passing from the conceptions of invisible supernatural beings to the religious significance of concrete objects, I shall begin with a discussion of guardians and charms. It is very difficult to answer the question, In what way does an image of man or animal, made by man, or do objects in their natural state and having no likeness to animated objects, come to be considered as deities or guardians? It is impossible to obtain a direct explanation from primitive man. I will relate here a case that I witnessed myself. Two brothers, Reindeer Koryak from Tilqai River, after their father's death, divided between themselves the reindeer-herd, intending to live apart. According to custom, the family sacred fire-board,<sup>1</sup> the guardian of the herd, was given to the younger brother. Then the older brother made a new sacred fire-board for himself. With adze in hand, he went to the woods, and soon returned with a newly hewn wooden figure. It was put upon the cross-beam over the hearth to dry, and in a few days its consecration took place. A reindeer was slaughtered as a sacrifice to The-Master-on-High (Gičho'l-etī'nvila<sup>n</sup>), and the figure was anointed with the sacrificial blood and fat. Thereupon the mother of the two brothers pronounced an incantation over it, consisting of an appeal to Big-Raven to set up the new sacred fire-board as a guardian of the herd. Then fire was for the first time obtained from the sacred fire-board by means of drilling; and the wooden god, or rather guardian, black from hearth smoke, and shining from the fat that had been smeared upon it, became the guardian of the herd and of the hearth. "Now my reindeer will have their own herdsman," said Qačai, the older of the two brothers, with a smile, in reply to my questions.<sup>2</sup> It seems to me that there are two elements which participate in this transformation into a guardian, of a piece of wood shaped into a crude likeness of a human figure. First, there is the conception of a concealed vital principle in objects apparently inanimate. Second, there is the mysterious influence of an incantation upon this vital principle; i. e., the power of the words of man to increase the force of the vital principle, and to direct it to a certain activity. In what way the guardianship is exercised by the charm is a question which the Koryak never put to themselves; but it is exercised by means that are not perceptible to our senses.

While the invisible, organizing, creative, and destructive forces — The-Master-on-High, Big-Raven, and kalau — are deities or spirits of the entire

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<sup>1</sup> See p. 33.

<sup>2</sup> It was clear that his attitude towards the new guardian was somewhat sceptical, but the ancient custom proved stronger than his scepticism.

tribe (with the exception of those that serve individual shamans<sup>1</sup>), the "protectors or guardians" belong each to a family, an individual, and in some cases to a whole village. In general, the guardians form a group of objects that are supposed to take care of the welfare of man, and keep away all evil from him. The particular function of the guardians depends upon the office with which they are charged. The same little figure may act as the guardian of a family or of an individual. Nevertheless some "guardians" have definite forms and duties.

I shall now enumerate those guardians about which I have succeeded in gathering information, and which are contained in the collection of the Museum.

SACRED IMPLEMENTS FOR FIRE-MAKING. — The sacred implements for making fire are the following: —

A fire-board with holes in it, called *gi'čgič* or *ge'čgei* (Chukchee, *gr'gir*), in which the drill is turned. The board is usually of dry aspen-wood, which readily ignites, and is roughly shaped like a human being. A head is carved out

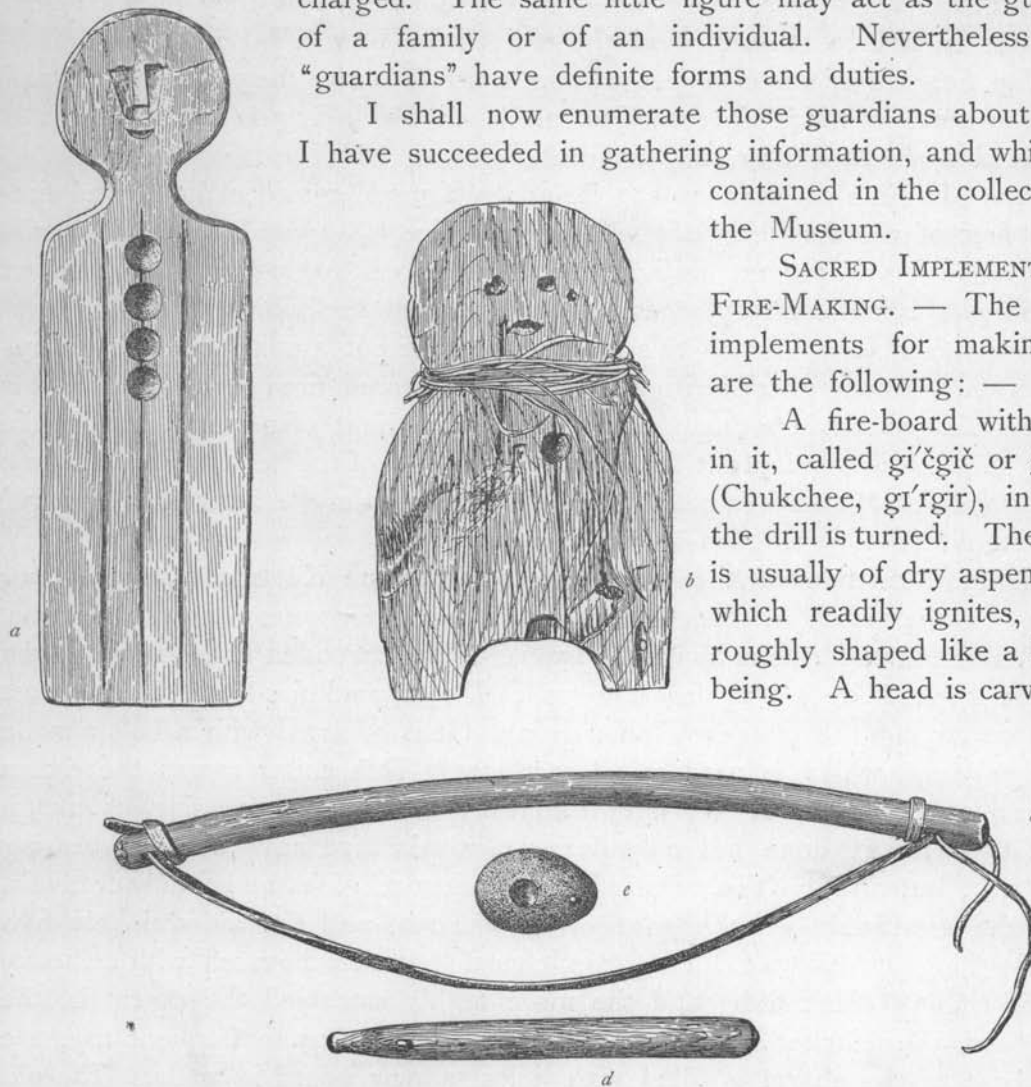


Fig. 2. Sacred Fire-making Implements of the Maritime Koryak. *a*, *b* (ᑭᑭᑭᑭᑭᑭ ᑭᑭᑭᑭᑭᑭ *a*), Fire-Boards (length, 42 cm., 25 cm.); *c*, *d*, *e* (ᑭᑭᑭᑭᑭᑭ ᑭᑭᑭᑭᑭᑭ *a*, *b*, *c*) Bow, Wooden Drill, and Stone Head-Piece (length of bow, 47 cm.).

at one end; and eyes, nose, and mouth are indicated (Fig. 2, *a*, *b*). In some boards the opposite end is carved to represent the legs.

A small bow, called *e'yet* (Fig. 2, *c*).

A wooden drill, called *mā'xem* ("arrow"), Fig. 2, *d*.

<sup>1</sup> See Chapter IV, Professional Shamans.

A head-piece of stone or of bone, with a shallow socket, called *čeñe'yine* (Fig. 2, *e*), which is put upon the thin upper end of the drill; while the thick lower end of the drill is set into one of the holes in the board. The head-piece (*e*) is held by one person, the board by another, while the bow is turned by a third person (see Plate VI). The thin end of the wooden drill, and one end of the stone head-piece, have holes bored in them, that they may be tied, when not in use, to the straps at the end of the bow (Fig. 2, *c*).

The fire-drill is not complete without a small leather bag filled with small pieces of coal, in which the coal-dust produced by drilling is collected. It is considered a sin to scatter the coal-dust.

The Maritime as well as the Reindeer Koryak consider the sacred fire-board, first of all, the deity of the household fire, the guardian of the family hearth. During important festivals and ceremonies, which will be described later on, fire is obtained by means of these sacred fire-boards.

The other functions of this charm are different among the two groups of Koryak. Among the Maritime Koryak the sacred fire-board is the master of the underground house and the helper in the hunt of sea-mammals, while among the Reindeer people it figures as the master of the herd. The Maritime Koryak call it "father" (*a'pa*); the Reindeer people, "master of the herd" (*qaya'-eti'nvila'n*) or "wooden kamak" (*otkamak*).

At the left side of the house of the Maritime Koryak, near the door leading to the porch, a place is usually set aside for guardians and charms, and it is called the "stake-house" (*op-yan*). There wooden charms are driven into the ground or set against the wall. The sacred fire-board is the most important among the images of this shrine. It is adorned with a collar made of sedge-grass, which is used in all sacrifices. This collar serves the charm in place of clothing. It is "fed" from time to time by smearing its mouth with fat. This is done not only during festivals that have a direct bearing on its cult, but also on the occasion of all other religious and family festivals. From the sacrificial fat, the soot of the hearth, and the indescribable filth prevailing in the Koryak house, the charm becomes covered with a heavy coat of shining black filth; and the more highly esteemed the charm is, the dirtier and the blacker will it become. When, owing to frequent use, the entire base of the charm is filled with holes, a new board is made. The old one, however, is left, like a deserving veteran, in the place set aside for the sacred objects. When moving from the winter house into the summer house, nearer to the sea, the Maritime Koryak takes his charms along; but sometimes summer and winter house have each their own sacred fire-board. I remember having seen the Koryak Yulta make a new sacred fire-board for his winter house because he had forgotten his old one in the summer house; and when the following summer came, he left the new sacred fire-board in his winter house. In the summer of 1900, when visiting a deserted settlement



along the Paren River, I found a sacred fire-board that had been left behind in one of the houses. It was lying on the ground near the wall, covered with dust, among some seal-bones, old dishes, and scraps of clothing.

The sacred fire-board of the Reindeer Koryak, the "master of the herd" (qaya'-etr'nvila<sup>n</sup>), is kept during the winter in a bag on a pack-sledge or on the covered sledge, which is occupied during travels by the mother and the small children. When the wandering family makes a stop, the sledges are left outside, near the tent. During the summer the sacred fire-board hangs on a cross-beam in the tent.

Besides the articles enumerated above, that are necessary for obtaining fire by drilling, and the bag for the coal-dust, the "master of the herd" of

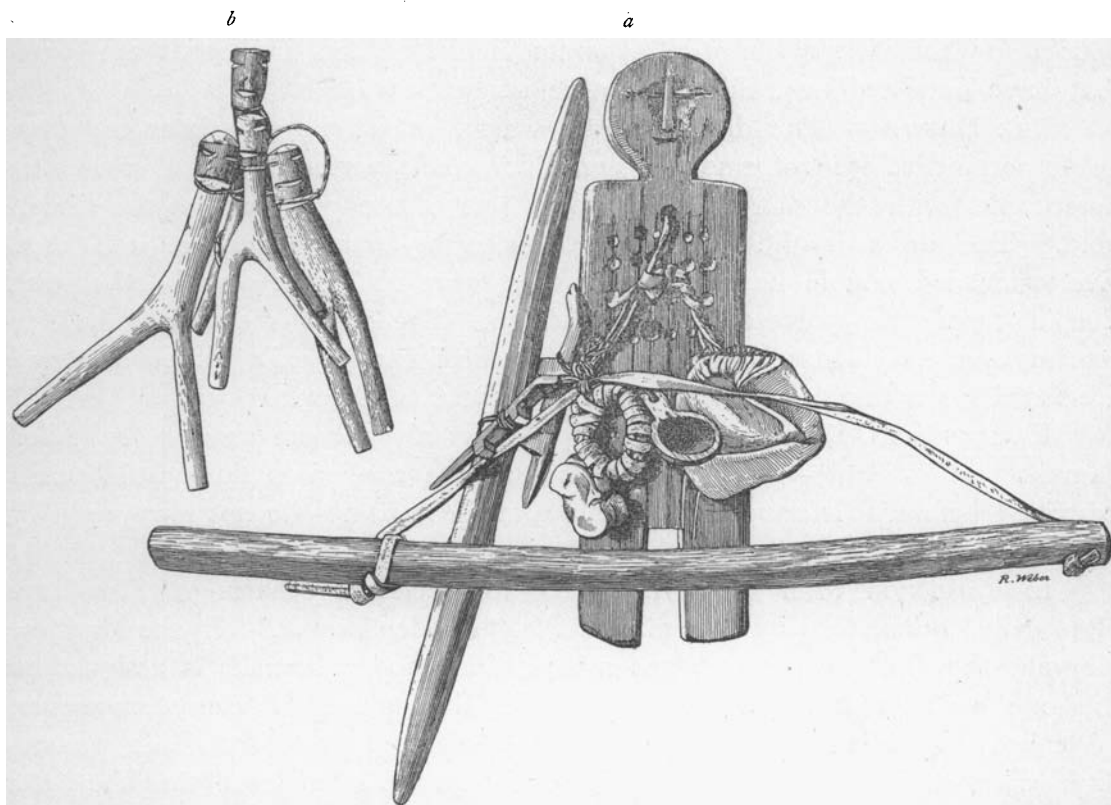


Fig. 3. Sacred Fire Implements of the Reindeer Koryak. *a* (310/28 a), Fire-Board, or "Master of the Herd," with Attachments (length of fire-board, 33 cm.); *b* (310/2-310/5), Attachments from a Fire-Board, representing the Assistants of the "Master of the Herd" (length, 10 cm.).

the Reindeer Koryak is also supplied with a lasso, a watch-dog, a sacrificial ladle, an image of a wolf (Fig. 3, *a*), and several little wooden figures. The sacred fire-board keeps the wolf near him to prevent his assailing the herd, while the little forked figures (Fig. 3, *b*) serve as his assistants in guarding the herd, and are called oya'čiku, which properly means "boys," "fellows," although this word has also the meaning of "laborers" and "herdsmen." The sacred fire-board also secures the herd against sickness, and prevents the

reindeer from straying away, and, as often happens, from getting lost. When a reindeer is slaughtered, the sacred fire-board is taken out and smeared with blood. Instead of a grass collar, the Reindeer Koryak put on it a tie made of the hair from the mane of a reindeer-buck.

Among the Maritime group, as well as among the Reindeer Koryak, the sacred fire-board is connected with the family welfare, and therefore it must not be carried into a strange house. But if two families join for the winter and live in one house, in order to obviate the necessity of procuring fuel for two houses, both take their own charms along into the common house, without risk to their effectiveness by so doing. The sacred fire-board is usually transmitted to the younger son, — or to the younger daughter, provided her husband remains in his father-in-law's house and the brothers establish new houses for themselves or raise separate herds. Often fire-boards are found that have outlasted two, three, or more generations.

THE DRUM. — The drum (ya'yai), which, as will be seen later on, plays an important rôle in ceremonials and shamanistic performances, at the same time ranks with the sacred fire-board as one of the guardians of the household. The drum is the master of the sleeping-apartment where it is kept. Every married couple has a drum of their own. A bride who has her own sleeping-tents also possesses her own drum. The drum is especially held in esteem by the Reindeer Koryak. Just as a herd cannot exist without a sacred fire-board, so a family cannot get along without a drum.

KAMAKS AND KALAKS. — A large class of guardian charms are called kamaks and kalaks,<sup>1</sup> — the same names as are applied to the hostile spirits described before.<sup>2</sup> It appears from this that these names do not always signify a thing harmful and evil, like the Yakut word abasy'.<sup>3</sup>

In distinction from the evil spirits, this class of "charm-guardians" are often called otkamak, or okkamak; that is, "wooden kamak." By the Maritime Koryak, the most important place among the wooden kamaks is assigned to the one considered as guardian of the inhabited place. It cannot, however, be called "guardian of the village," in the sense of guardian of the community, since the social organization of the Koryak is so loose that the term "community" cannot very well be applied. The wooden kamak (okkamak) is considered rather as a guardian of the habitation. He is also called Nımyo'lhın, which signifies "habitation," and he appears as a guardian or master of it.

The "guardian of the habitation" has the shape of a post, tapering at the top, and sometimes forked, the thinner branch representing the arm of the charm. It is located close to the village, usually on a hill overlooking

<sup>1</sup> The Koryak plural of kamak is ka'maku. Since kamak has been used with an English plural (Bogoras, *Anthropologist*, p. 631), the English plural has been used here.

<sup>2</sup> See p. 27.

Abasy' (*pl.* abasyła'r) means not only "evil spirit," corresponding to the Koryak kala or to the Chukchee kele, but everything harmful in nature.

it, or on a rock over the sea. It is put up by the founder of the "habitation;" that is, by the one who erects the first house, and is passed by inheritance to the descendants of the founder. As a rule, new settlements were founded by "strong men," heroes. Around the first house, and under his protection, weaker people would settle, usually his relatives by blood or by marriage; and the "guardian of the habitation" would become the common guardian of the settlement. As the latter grew, some of the house-owners would put up habitation-guardians of their own, which were, however, only family guardians. The general guardianship of the settlement belongs to the first guardian erected by the founder. It serves as the intermediary between the inhabitants of the village and the rulers of the sea and of the hunting-grounds. The lower part of the guardian-figure is girded with sacrificial sedge-grass. When the hunt of sea-animals, wild reindeer, and mountain-sheep, is over, the charm is smeared with the blood and the fat of the animals. The top of the charm, from the constant application of fat, turns black, and looks as though it were charred. The charm is also offered sacrifices of horns and antlers of animals killed in the hunt, and whale-vertebræ. On Plate XII, Fig. 1, a photograph is reproduced of the old guardian of the settlement of Kuel, surrounded with sacrifices. The priestly duties in relation to the guardian of the settlement are performed by a descendant of the founder, usually the eldest in the family. He smears the charm with fat, "feeds" it, and adorns it with sacrificial grass. In a year of successful hunt, the charm is sometimes offered a dog as a sacrifice. Fig. 4, represents one of the guardians of the village Big-Itkana, with a slaughtered dog near the charm. In the same village I saw a pup strung up as a sacrifice on the wooden kamak (okkamak) itself (see Plate IX, Fig. 1). The charm was a secondary guardian, the protector of one family, and consisted of a forked branch of a large willow-tree stuck into the ground. The village guardians differ in size, while the guardian of Big-Itkana (Fig 4) is about six feet high, that of Kuel (Plate XII, Fig. 1) is not over two feet.



Fig. 4. Guardian of the Village Big-Itkana, with Sacrificed Dog.  
(From a photograph.)

Besides the guardian of the settlements, other wooden kamaks, consisting of long, thin tapered poles, are occasionally found in the villages. They are put up on a rock overlooking the sea, after the whale-hunt, by the owner of the skin boat the crew of which killed the whale. The duties of this wooden kamak are to watch the sea, and to attract new whales. Formerly it was customary to put a collar of sacrificial grass on the charm, and string around it offerings consisting of pieces of whale-skin and of blubber. Since at present the Koryak seldom engage in whale-hunting, I did not see any such decorated posts, but only those that had been put up long ago.<sup>1</sup>

There is still another kind of kalaks connected with whale-hunting. These kalaks are also put up after the whale-hunt; and a man who has killed many whales has several of these charms. They are of small dimensions, are kept in the house, and, when the whale-skin is being broiled, are seated or put up around the fireplace to watch the whale-skin, their tapering ends being driven into the ground. The fire on the hearth is regarded as the sea in which floats the whale-skin, representing the whale. If the whale is not watched, it dives into the fire, and disappears under ground, and whale-hunting ceases.

During this ceremony these kalaks are adorned with collars of sacrificial grass, but they are not "fed;" that is, are not smeared with fat, and are not offered any special food. They must help themselves. There are male and female kalaks; and when there are many of them, they form a family. In ordinary times they stand in the shrine set aside for the charms. The form of these kalaks is not the same in all villages. Since there is no whale-hunting at present, the charms are not made now; but I found several of them in Kamenskoye (Va'ikenan) and Talovka (Xe's'xen). They differ in form. In the village of Kamenskoye they have the shape of sitting figures (Fig. 5, *a-d*), and are usually painted in black: in the settlement of Talovka they have the form of a stick tapering at both ends, with a slight notch for a neck, with indications of eyes, and a line for a mouth (Fig. 5, *e*).<sup>2</sup>

*Nets'-Kamak-Face.* — This guardian (Ti'ñilat-ka'mak-lō<sup>3</sup>)<sup>3</sup> is made to guard the nets. It helps them to make a great catch, and protects them from the incantations of wicked people. This guardian is smeared with the blood of sea-animals and with blubber. It is kept in the usual place set aside for the charm, and is adorned with sacrificial grass. In winter it is not taken special care of. Like the "village guardian" mentioned above, it is represented as

<sup>1</sup> The following quotation from Krasheninnikoff (II, p. 103) bears witness that the Kamchadal also had wooden kamaks: "The Kamchadal put up a pole on the vast plains of the tundra, tie grass around it, and never pass by without throwing it a piece of fish or something else. Mr. Steller had seen two such posts near Lower Ostrog."

<sup>2</sup> It is interesting to note here that Krasheninnikoff (II, p. 126) speaks of the Kamchadal having small charms with pointed heads, under the name katide. They represent the spirits that enter women while they perform their ritual dances.

<sup>3</sup> Ka'mak-lō<sup>3</sup> = kamak + lō<sup>3</sup> ("face"). It refers to the amulets having a human or animal face.

having only one hand (Fig. 6), possibly because representing the one-sided spirits mentioned in some tales.

*Little Kalaks.* — The little kalaks (Kala'kpila'qu) correspond to the Chukchee Ta'yñiqut<sup>1</sup> ("misfortune protectors"), and consist of a string or

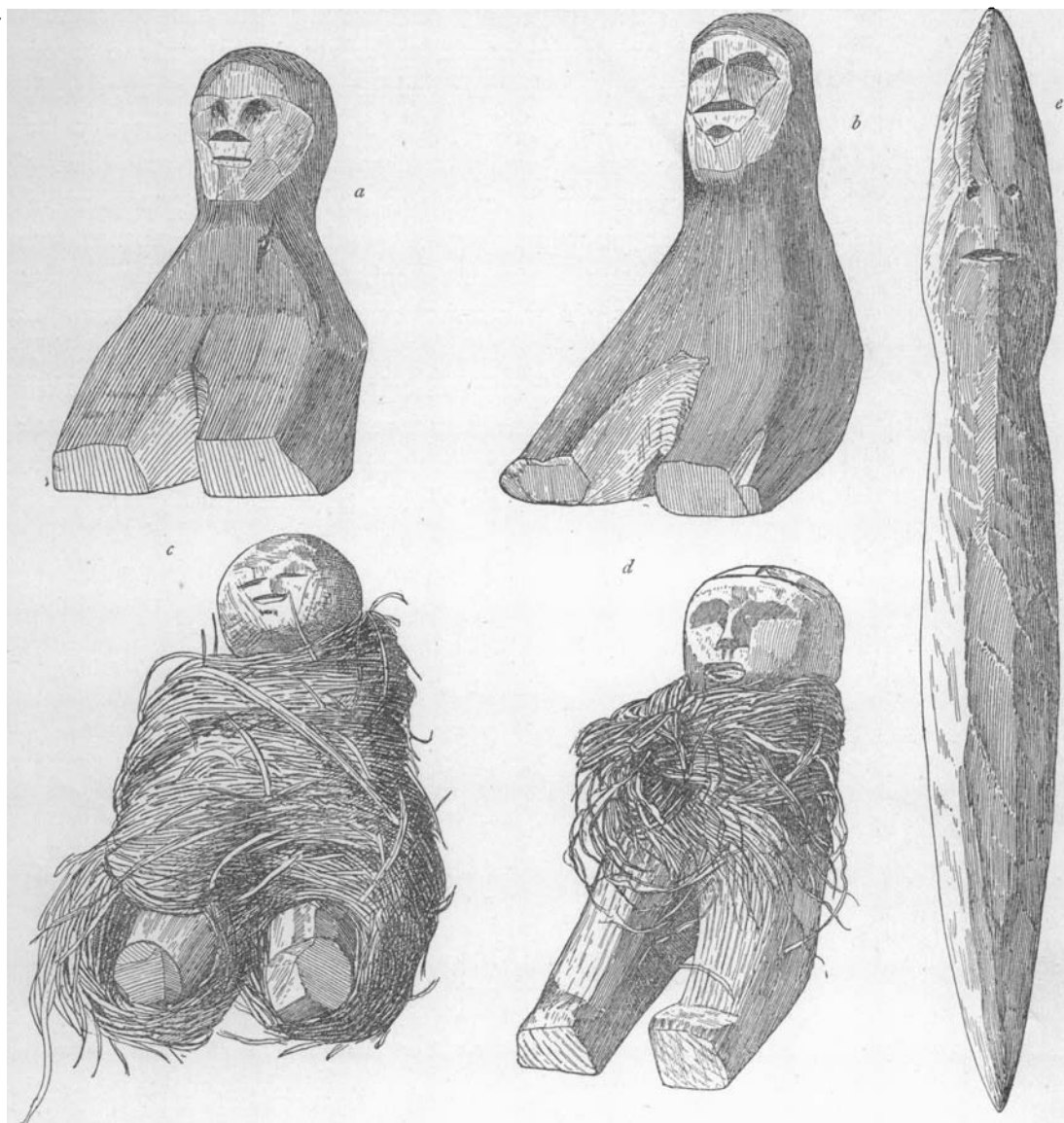


Fig. 5. Guardians connected with Whale-Hunting. *a-d* (ᑭᐱᐱᐱᐱᐱᐱ ᑭᐱᐱᐱᐱᐱᐱ ᑭᐱᐱᐱᐱᐱᐱ ᑭᐱᐱᐱᐱᐱᐱ), from Kamenskoye (*a, b*, height, 10 cm., 11 cm.; *c, d*, length of each, 12 cm.); *e* (ᑭᐱᐱᐱᐱᐱᐱ), from Talovka (length, 52 cm.).

bundle of small figures, which are considered as charms, and correspond somewhat to the rosary of the Catholic Church. Fig. 7, *a*, represents a string of little kalaks made of willow-branches. The forked part is meant for the legs, while the head and face are very crudely indicated. At times forked willow-

<sup>1</sup> Bogoras, Chukchee Materials, pp. ix, xxxv.

twigs having a very remote similarity to human figures serve this purpose. They are also called "protectors" (ine'njulanu). However, this latter term is applied to the entire group of guardian-charms. The people usually wear the little kalaks attached to the belt, when travelling or hunting without companions. The Koryak are afraid to drive or walk alone through the woods or in the wilderness, because they believe that evil spirits (kalau), which haunt such places in large numbers, may easily overcome a lonely traveller. In such cases the little kalaks replace fellow-travellers, and serve as guardians against evil spirits. Another string of guardians (Fig. 7, *b*) contains a small human figure made of grass, charmed beads representing drums, and wolf's and hare's hair braided with sinew-thread. The Reindeer Koryak call the string of guardians okka'mak-lō<sup>6</sup>; that is, "wooden kamak face."<sup>1</sup> A snow-beater of antler, with a handle carved in the form of a raven-beak (Fig. 8), is also regarded as a fellow-traveller and guardian.



Fig. 6 ( $\frac{10}{1152}$ ). Guardian of Nets.  
Length, 21 cm.

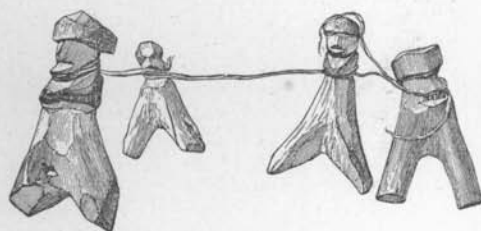


Fig. 7, *a* ( $\frac{10}{3372-3375}$ ), *b* ( $\frac{10}{3378}$ ). Strings of "Little Kalaks," or Guardians. Length of figure, 4 cm.

*The-Searching-Kamak-Face.* — This kalak (En'a'yis-ka'mak-lō<sup>6</sup>, literally "the searching kamak face") is the special protector of babies. It is usually sewed to the back of the child's shirt-collar<sup>2</sup> (Fig. 9, *a*). In the village of Paren I obtained such a protector attached to a strap (Fig. 9, *b*), which the child used to wear around the neck, under the shirt, like a cross; but

<sup>1</sup> See p. 38, Footnote 3.

<sup>2</sup> It is interesting to compare this with the custom of the Eskimo of Baffin Land, where a woman who is with child wears an amulet attached to the back of her inner shirt (BOAS, *Baffin-Land Eskimo*, p. 143); and among the Central Eskimo, amulets are always worn on the middle of the back of the inner jacket (BOAS, *Central Eskimo*, p. 592).

the figure of the guardian rested on the child's back. Two little bags with fragments of stone arrow-points were also attached to the strap; but their meaning is not clear. The-Searching-Kamak-Face guards, keeps in place, or restores the child's soul, which may leave the body or go astray. Small children are

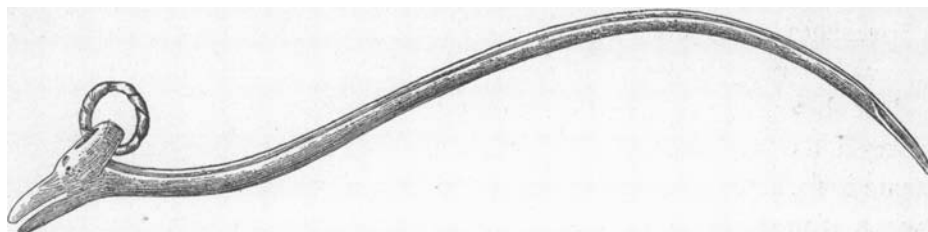


Fig. 8 ( $\frac{19}{3540}$ ). Snow-Beater serving as Guardian. Length, 54 cm.

especially subject to assaults of evil spirits, and the souls frightened by the latter desert the bodies. When children are asleep, their souls also leave their bodies, and lose their way. In such cases The-Searching-Kamak-Face catches them, and puts them back in place.

Although the "searching little charm" is, like the Roman *genius*, an individual protector of the child that wears it, it is to be regarded as one of the

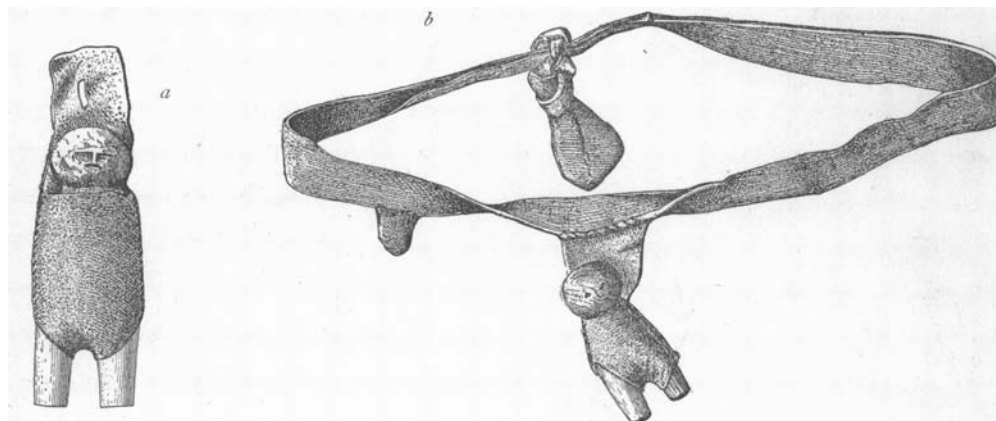


Fig. 9, *a* ( $\frac{10}{2869}$ ), *b* ( $\frac{10}{3438}$ ). Child's Guardians. Length of *a*, 10 cm.

family *penates*. It is transmitted by inheritance. The older it is, the more powerful does it become. When a child is born in a family, the charm is taken off from the older child, and sewed to the clothing of the new-born child. A new charm is made only in case the family divides.

THE SKIN BOAT AND ITS CHARMS. — Among the rest of the family deities, the skin boat, as an implement for procuring food, is an important guardian of the family hearth. Being closely linked with the family cult of the Maritime Koryak, the skin boat cannot belong to two households that are not mutually connected by ties of consanguinity. Neither can it be sold, or given temporarily to strangers. As one of the household *penates*, it is the source of the family's welfare. The owner of the skin boat generally takes along strangers,



from among those who do not own a boat, to assist him in his hunt; for not all families are in possession of a skin boat. It is considered a sign of prosperity to own one. The assistants get a share of the product, but are regarded simply as laborers, who work for their master. Sometimes they will give the owner of the skin boat seal-skins to mend the boat; but these are looked upon as presents to the owner of the boat, and he may dispose of them in any manner he may see fit. The first launching of the boat in the spring, and the last beaching in the fall, when it is to be put away for the winter, are considered as family festivals among the Maritime Koryak.

Charmed forked alder-twigs called *iklō'* (*sing.* *i'kla*) are prepared in the spring, when the skin boat is launched, and are placed in the prow of the boat (Fig. 10, *a*). They are the comrades and assistants of the skin boat, and are supposed to attract whales and other sea-animals to it. In the village

of Kamenskoye the "guardians" of the whale-skin are also called *iklō*.<sup>1</sup>

On the upper end of the prow of the boat is a small forked figure, placed with legs pointing upward, over which the harpoon-thong is pulled. A face is carved on the opposite end. It is considered the manager of the skin boat. The specimen here figured (Fig. 10, *b*) was an old boat-charm which, having been worn out by use, had been replaced by a new one, and which was deposited among the other *penates* of the house.

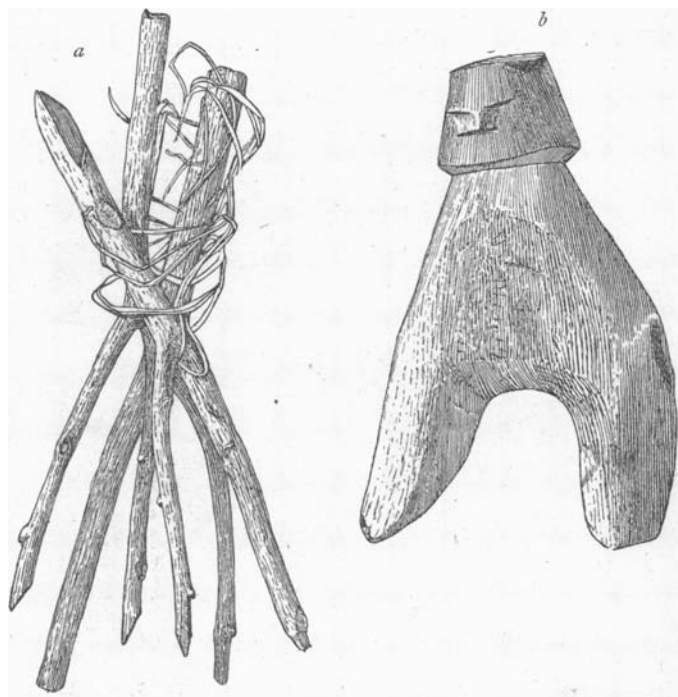


Fig. 10. Guardians of the Skin Boat. *a* ( $\frac{11}{34}$ ), Forked Alder-Twigs representing Guardians in Human Shape (length, 23 cm.); *b* ( $\frac{11}{34}$ ), Attachment to the Prow, representing the Manager of the Boat (length, 20 cm.).

of the Maritime Koryak is also classed among the guardians of the house. A crudely carved human face is represented on the top of the ladder (Fig. 11). It is called Old-Woman (*i'n'pa-nā'ut*). This guardian is apparently a woman. The image is also called *Ye'ltitkin*; that is, "the head of the ladder." The ladder is the master of the house-entrance. It is supposed not to allow any kamaks to get in. When the house is temporarily deserted, — for instance, when the people move to

THE LADDER. — The ladder which is used for the entrance into the winter house

<sup>1</sup> See p. 38.



their summer dwellings, — the Maritime Koryak pray to the ladder not to let any strangers or ill-meaning people enter the house. In the fall of 1900, when I arrived at the winter village of Paren, it was deserted. The inhabitants were still in their summer houses. I wished to inspect the winter houses; but my interpreter (a Russianized Koryak) and Cossack were afraid to descend into them until I had gone in and come back unmolested. From time to time the ladder is smeared with seal-blubber and other fat.

**SACRED ARROWS.** — Frequently an arrow, given as an offering after a wolf has been killed, is found among the guardians of the fireplace. Such an arrow (I<sup>8</sup>lhun) is either driven into the ground at its butt-end, or it is tied to a pointed stick, which is driven into the ground, near the hearth. One of these sacred arrows is shown in Fig. 12. I obtained it in the Talovka settlement. It was completely blackened from the soot of the hearth.

**THE SUN-WORM.** — The doll shown in Fig. 13 represents a guardian of women. It is hung up in the family sleeping-tent, and protects lying-in women, and also prevents sterility. It is



Fig. 11. Model of a House Ladder.



Fig. 12 ( $\frac{18}{353}$ ). Sacred Arrow. Length, 66 cm.

called The-Vivifying-One (Yeytele'ličičā<sup>8</sup>n). The women of the village of Kamenskoye, where I found this guardian, told me that a "worm" is sewed up in it. This "worm" is believed to fall down from the sky into the bag which women carry on their backs while digging roots. It then becomes the guardian of the woman into whose bag it falls. They call it Sun-Worm (Tiyk-Eli'ggi). I think this belief may be explained by the fact that in the spring caterpillars fall from the trees, and thus sometimes get into the baskets that women wear on the back while walking in the woods, picking dry branches, and digging up roots.

**SPECIAL HOUSE-GUARDIANS.** — Some charms are called House-Kamak-Face (Yaya'-kamak-lō<sup>8</sup>), and represent special house-guardians. Two of these are represented in Fig. 14. The one marked *a* I got in the village of Kuel, and the other in the village of Paren. As the guardian of the house is regarded as the sacred board of the fire-making implements, it would seem that House-Kamak-Face is a supplementary protector of the dwelling, but not of the hearth. The guardian



Fig. 13 ( $\frac{18}{354}$ ). Woman's Guardian. Length of doll, 11 cm.

of the dwelling (Yaya'-kamak-lō) is placed in the shrine (op-yan) and fed on different occasions.

**DIVINING-STONES.** — The divining-stone plays an important part in the ritualistic life of the Koryak. Like all the guardians, the divining-stone constitutes a necessary attribute of the family hearth. Divining is practised at all ceremonies, — when a child is given a name, before starting on a journey, after a death, during the whale festival, etc. The divining-stone is sewed up in a leather bag (Fig. 15), and a number of charms are frequently attached



Fig. 14, *a* ( $\frac{10}{3378}$ ), *b* ( $\frac{10}{3173}$ ). Special House Guardians. Length, 25 cm., 27 cm.

Fig. 15 ( $\frac{10}{8647}$ ). Divining-Stone. Total length, 28 cm.

to it. When in use, it is hung on a stick, a question is put, and the stick is lifted. If the stone does not move, it means that the answer is in the negative. If it swings, it indicates an affirmative answer. Sometimes two or three sticks are tied together, and the stone is hung from the point where they are joined. By inclining this support, the stone is enabled to swing. Divining-stones are rounded pebbles picked up on the river-banks, but selected by experienced men or shamans. Before they are used, a spell is wrought over them. The divining-stone is called an'a'pel or an'a'pila'qu ("little grandmother").

**AMULETS.** — All objects over which incantations are uttered are called ewya'ničō (ewya'na signifies "conjuring," endowing with supernatural power), and serve as amulets. In this sense, all the Koryak *penates* and guardians

are ewya'nwičō. I shall discuss here only those amulets that serve as individual charms against diseases. To guard against headaches, sometimes a strap and hare's hair are braided in with the hair of the head (Fig. 16, *a*). Ordinarily a bead is attached to it, and a spell is pronounced over it. Fig. 16, *b*, represents a charmed bracelet braided of sinew-thread, hare's



Fig. 16, *a*, Drawing from a Photograph; *b* (ᑭᑭᑭᑭ), Hair-String and Bracelet worn as Charms.



Fig. 17, *a* (ᑭᑭᑭᑭ), *b* (ᑭᑭᑭᑭ). Necklaces worn as Charms.

and wolf's hair, with a bead attached to it. It was worn as a protection against rheumatism in the arm. A similar amulet is represented in Fig. 17, *a*.

It is worn around the neck. It consists of a thong braided together with reindeer-hair, and beads strung on it. Sometimes a guardian representing a human figure or some animal is appended to such an amulet (Fig. 17, *δ*).

Tattooing, so far as it is not done as a matter of fashion, is also to be classed with amulets. Aching parts of the body are tattooed in order to drive away the pain. Tattooing is thus made to serve as an amulet or guardian. The design of the tattooing frequently represents a human figure. The method of tattooing is the following. Pounded charcoal is mixed with oil. A thin sinew thread twisted with a woman's hair is blackened in it, and then, by means of a fine needle, is drawn through the skin. This kind of tattooing is called *geti'plin* ("pierced"). It is practised on women as well as on men: while tattooing as an adornment is practised on women only, and is called *lō<sup>6</sup>-ke'le* ("face-painting"). Some women tattoo the face as a charm against barrenness.

The method of charming amulets and making incantations will be discussed more fully in the next chapter.<sup>1</sup>

GENERAL REMARKS. — We have seen that the majority of the guardians are family deities. Only the guardian of the habitation has a tendency to become a village protector. On the other hand, only amulets against diseases, and a certain kind of tattooing, figure as guardians of individuals. All the other guardians are closely connected with the household fireplace and the welfare of the family. They cannot be transferred into a family of strangers; but they may be temporarily engaged by one or another of the members of the family.

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<sup>1</sup> See pp. 59-64.

#### IV. — SHAMANISM AND INCANTATIONS.

##### SHAMANISM.

GENERAL REMARKS. — Shamanism may be defined as the art of influencing, by the help of guardian spirits, the course of events. Among the Koryak we may distinguish professional shamanism and family shamanism. Professional shamans are those who are inspired by special spirits. Their opportunities for displaying their powers are not limited to a certain group of people. The more powerful they are, the wider is the circle in which they can practise their art. Family shamanism is connected with the domestic hearth, whose welfare is under its care. The family shaman has charge of the celebration of family festivals, rites, sacrificial ceremonies, of the use of their charms and amulets, and of their incantations. Some women possess, besides the knowledge of incantations which are a family secret, that of a considerable number of other incantations, which they make use of outside of the family circle for a consideration.

PROFESSIONAL SHAMANS. — The professional shaman is called eñeññala<sup>8</sup>n (that is, a man, inspired by spirits), from eñeñ ("shaman's spirit").<sup>1</sup> Every shaman has his own guardian spirits, that help him in his struggle with the disease-inflicting kalau, in his rivalry with other shamans, and also in attacks upon his enemies. The shaman spirits usually appear in the form of animals or birds. The most common guardian spirits are the wolf, the bear, the raven, the sea-gull, and the eagle. Nobody can become a shaman of his own free will. The spirits enter into any person they may choose, and force him to become their servant. Those that become shamans are usually nervous young men subject to hysterical fits, by means of which the spirits express their demand that the young man should consecrate himself to the service of shamanism. I was told that people about to become shamans have fits of wild paroxysm alternating with a condition of complete exhaustion. They will lie motionless for two or three days without partaking of food or drink. Finally they retire to the wilderness, where they spend their time enduring hunger and cold in order to prepare themselves for their calling. There the spirits appear to them in visible form, endow them with power, and instruct them. The second of the two shamans of whom I shall speak below told me how the spirits of the wolf, raven, bear, sea-gull, and plover, appeared to him in the desert, — now in the form of men, now in that of animals, — and commanded him to become a shaman, or to die.

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<sup>1</sup> At present the Koryak also term the Christian God and the images of the Orthodox Church eñeñ.

There is no doubt that professional shamanism has developed from the ceremonials of family shamanism.<sup>1</sup> The latter form is more primitive, while the functions of professional shamans somewhat resemble those of priests. However, the influence of contact with a higher civilization has had a more disastrous effect upon professional shamanism than upon that practised in the family.

There was a time when the Koryak had all the different kinds of shamans that are still in existence among the Chukchee. The Koryak tell of miracles performed by shamans who have died recently, but at the present time there are very few professional shamans among them. I did not find a single shaman in the settlements of the Maritime Koryak along Penshina Bay. The old men of these settlements told me that many people had died among them during

the epidemic of measles which had ravaged these regions before my arrival, because there were no shamans to drive away the disease.<sup>2</sup>

The Koryak shamans have no drums of their own: they use the drums belonging to the family in whose house the shamanistic performance takes place. It seems that they wear no special dress: at least, the shamans whom I had occasion to observe wore ordinary clothing. One embroidered jacket (Plate I, Fig. 1) and head-band (Fig.



Fig. 18 (3386). Shaman's Head-Band.

18) were sold to me for my collection as the garb used by the Alutor shamans; but the jacket looks like an ordinary dancing-jacket used in the whale festival, except that it has some small tassels which have apparently been borrowed from Tungus shamans.

<sup>1</sup> It is very strange that both Steller and Krasheninnikoff, who spent several years in Kamchatka, assert that the Kamchadal had no professional shamans, but that every one could exercise that art, especially women and Koe'kčuč (men dressed in women's clothes); that there was no special shaman garb; that they used no drum, but simply pronounced incantations, and practised divination (KRASHENINNIKOFF, III, p. 114; STELLER, p. 277), which description appears more like the family shamanism of the present day. It is improbable that the Kamchadal should form an exception among the rest of the Asiatic and American tribes in having had no professional shamans.

<sup>2</sup> It is interesting to note that among the Yakut, a people with a more developed primitive culture, the embracing of Christian teaching has resulted in the decline of family shamanism, which, according to Trostchansky (p. 108), used to be practised among them, rather than that of special shamanism. Professional shamans can be found everywhere among the Yakut, even at the present time.



FIG. 2. MAN'S DANCING-JACKET.



FIG. 1. SHAMAN'S JACKET.

The Koryak.





During the entire period of my sojourn among the Koryak I had opportunity to see only two shamans. Both were young men, and neither enjoyed special respect on the part of his relatives. Both were poor men who worked as laborers for the rich members of their tribe. One of them was a Maritime Koryak from Alutor. He used to come to the village of Kamenskoye in company with a Koryak trader. He was a bashful youth. His features, though somewhat wild, were flexible and pleasant, and his eyes were bright. I asked him to show me proof of his shamanistic art. Unlike other shamans, he consented without waiting to be coaxed. The people put out the oil-lamps in the underground house in which he stopped with his master. Only a few coals were glowing on the hearth, and it was almost dark in the house. On the large platform which is put up in the front part of the house as the seat and sleeping-place for visitors, and not far from where my wife and I were sitting, we could just discern the shaman in an ordinary shaggy shirt of reindeer-skin, squatting on the reindeer-skins that covered the platform. His face was covered with a large oval drum.

Suddenly he commenced to beat the drum softly and to sing in a plaintive voice: then the beating of the drum grew stronger and stronger; and his song — in which could be heard sounds imitating the howling of the wolf, the groaning of the cargoose, and the voices of other animals, his guardian spirits — appeared to come, sometimes from the corner nearest to my seat, then from the opposite end, then again from the middle of the house, and then it seemed to proceed from the ceiling. He was a ventriloquist. Shamans versed in this art are believed to possess particular power. His drum also seemed to sound, now over my head, now at my feet, now behind, now in front of me. I could see nothing; but it seemed to me that the shaman was moving around us, noiselessly stepping upon the platform with his fur shoes, then retiring to some distance, then coming nearer, lightly jumping, and then squatting down on his heels.

All of a sudden the sound of the drum and the singing ceased. When the women had relighted their lamps, he was lying, completely exhausted, on a white reindeer-skin on which he had been sitting before the shamanistic performance (Plate II, Fig. 1). The concluding words of the shaman, which he pronounced in a recitative, were uttered as though spoken by the spirit whom he had summoned up, and who declared that the "disease" had left the village, and would not return.

The shaman's prediction suited me admirably, for one of the old Koryak had forbidden his children to go into the house where I stopped to take measurements, saying that they would die if they allowed themselves to be measured.<sup>1</sup>

<sup>1</sup> It will be interesting to quote here from the work of Dr. Slunin (I, p. 378) on this subject: "Up to this time no one has taken any anthropological measurements of the Koryak; and this is impossible, for they are too ignorant and superstitious, and they are exceedingly opposed to being measured. They absolutely refused to comply with our request in this matter, despite the hospitality we met in their homes."

He also tried to stir up the other Koryak against me, pointing out to them that an epidemic of measles had broken out after the departure of Dr. Slunin's expedition, and that the same thing might take place after I left.

I made an appointment with the shaman's master to have him call on me, together with the shaman, on the following day. I wished to take a record in writing of the text of the incantations which I had heard; but when I woke up in the morning, I was informed that the shaman had left at daybreak.

I saw another shaman among the Reindeer Koryak of the Taigonos Peninsula. He had been called from a distant camp to treat a syphilitic patient who had large ulcers in his throat that made him unable to swallow. I was not present at the treatment of the patient, since the latter lived in another camp, at a distance of several miles from us, and I learned of the performance of the rite only after it was over. The Koryak asserted that the patient was relieved immediately after the shamanistic exercises, and that he drank two cups of tea without any difficulty. Among other things, the shaman ordered the isolation of the patient from his relatives, lest the spirits that had caused the disease might pass to others. A separate tent was pitched next to the main tent for the patient and his wife, who was taking care of him. I lived in the house of the patient's brother, the official chief of the Taigonos Koryak. At my request he sent reindeer to bring the shaman. The shaman arrived. His appearance did not inspire much confidence.

In order to obtain a large remuneration, he refused at first, under various pretexts, to perform his art. I asked him to "look at my road;" that is, to divine whether I should reach the end of my journey safely. The official chief said that this performance must take place in my own tent, and not in that of some one else; but the shaman declared that his spirits would not enter a Russian lodging, and that he would be in deadly peril if he should call up spirits for a foreigner. Finally it was decided that the peril for the shaman would be eliminated by making his remuneration large enough to completely satisfy the spirits. I promised to give the shaman, not only a red flannel shirt, which he liked very much, but also a big Belgian knife. I had offered him first the choice of one of the two articles; but he declared that his spirits liked one as well as the other.

Another difficulty arose over the drum. The chief himself found a way out of it by means of casuistry. He gave his own drum, saying that a family drum must not be taken into another Koryak's house, but that it was permissible to take it into mine. The drum was brought into my tent by one of the three wives of the chief. It was in its case, because the drum must not be taken out of the house without its cover. A violation of this taboo may result in bringing on a blizzard.

During the shamanistic exercises there were present, besides my wife and myself, the chief, his wife who had brought the drum, my cossack, and

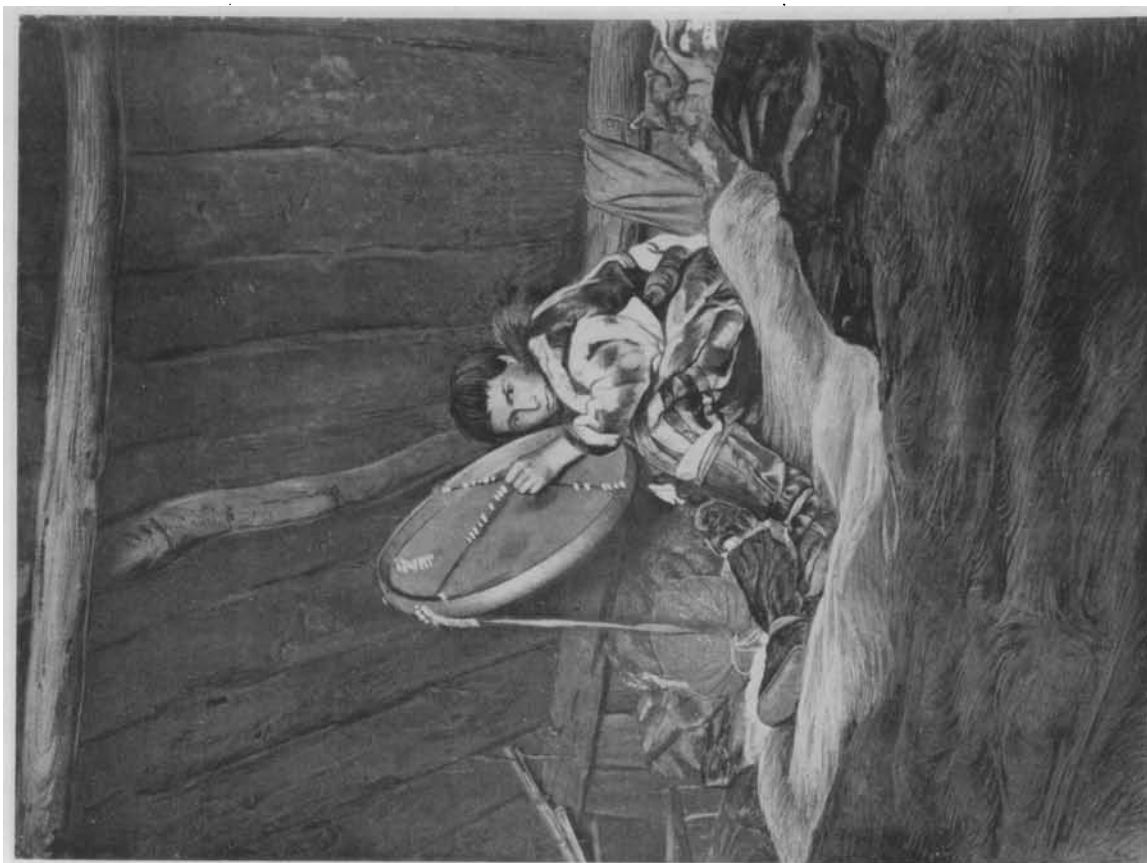


FIG. 1.

PERFORMING SHAMANS.



FIG. 2.

The Koryak.



the interpreter. The shaman had a position on the floor in a corner of the tent, not far from the entrance (see Plate II, Fig. 2). He was sitting with his legs crossed, and from time to time he would rise to his knees. He beat the drum violently, and sang in a loud voice, summoning the spirits. As he explained to me after the ceremony, his main guardian spirits (e'ñeñs) were One-who-walks-around-the-Earth (No'taka'vya, one of the mythical names of the bear), Broad-soled-One (Umya'ilhin, one of the mythical names of the wolf), and the raven. The appearance of the spirits of these animals was accompanied by imitations of sounds characteristic of their voices. Through their mediation he appealed to The-One-on-High (Gí'chola'n) with the following song, which was accompanied by the beating of the drum: —

"Nime'leu neye'iten.

"(It is) good that (he) should arrive.

Nume'leñ ho'mma nime'leu ove'ka o'pta neye'itek."

Also I should well myself also reach home."

That is, "Let him reach home safely, and let me also reach home safely." Suddenly, in the midst of the wildest singing and beating of the drum, he stopped, and said to me, "The spirits say that I should cut myself with a knife. You will not be afraid?"<sup>1</sup> — "You may cut yourself, I am not afraid," I replied. "Give me your knife, then. I am performing my incantations for you, so I have to cut myself with your knife," said he. To tell the truth, I commenced to feel somewhat uneasy; while my wife, who was sitting on the floor by my side, and who was completely overwhelmed by the wild shrieks and the sound of the drum, entreated me not to give him the knife. Until that time I had heard different narratives about shamans cutting their abdomen, but I had never seen it done. On the Palpal Mountains I was told that a woman shaman, who died quite recently, used to treat her patients by opening the affected place, cutting out a piece of flesh, and swallowing it, thus destroying the disease, together with the spirit that had caused it. It was said that the wound she made would heal up immediately. Several times I attended the exercises of a Tungus shaman nicknamed Mashka, who subsequently served me as guide on my way from Gishiga to the Kolyma. He pretended that his guardians belonged to the Koryak spirits, and demanded that he cut himself with his knife. The wild fits of ecstasy which would possess him during his performances frightened me. In such cases he would demand all those present to give him a knife or a spear. He was married to a Yukaghir woman from the Korkodon River, whose brother was also a shaman. She would always search him before a performance, take away all his knives, and request all those present not to give him any sharp instruments, for he had once cut himself nearly to death. His spirits, being of Koryak origin, spoke out of him in the Koryak language; i. e., part of the performance was in the Koryak

<sup>1</sup> Shamans, with the help of the spirits, may cut and otherwise injure their bodies without suffering harm.

language. I asked him several times to dictate to me what his spirits were saying, and he would invariably reply that he did not remember, that he forgot everything after the seance was over, and that, besides, he did not understand the language of his spirits. At first I thought that he was deceiving me; but I had several opportunities of convincing myself that he really did not understand any Koryak. Evidently he had learned by heart Koryak incantations which he could pronounce only in a state of excitement.

To return to our Koryak shaman. I took from its sheath my sharp "Finnish" travelling-knife, that looked like a dagger, and gave it to him. The light in the tent was put out; but the dim light of the arctic spring night (it was in April), which penetrated the canvas of the tent, was sufficient to allow me to follow the movements of the shaman. He took the knife, beat the drum, and sang, telling the spirits that he was ready to carry out their wishes. After a little while he put away the drum, and, emitting a rattling sound from his throat, he thrust the knife into his breast up to the hilt. I noticed, however, that after having cut his jacket, he turned the knife downward. He drew out the knife with the same rattling in his throat, and resumed beating the drum. Then he turned to me, and said that the spirits had secured for me a safe journey over the Koryak land, and predicted that the Sun-Chief (Tiyk-e'yim) — i. e., the Czar — would reward me for my labors.

Contrary to my expectations, he returned the knife to me (I thought he would say that the knife with which he had cut himself must be left with him), and through the hole in his jacket he showed spots of blood on his body. Of course, these spots had been made before. However, this cannot be looked upon as mere deception. Things visible and imaginary are confounded to such an extent in primitive consciousness, that the shaman himself may have thought that there was, invisible to others, a real gash in his body, as had been demanded by the spirits. The common Koryak, however, are sure that the shaman actually cuts himself, and that the wound heals up immediately.

*Shamans that change their Sex.* — Among the Koryak, only traditions are preserved of shamans who change their sex in obedience to the commands of spirits. I do not know of a single case of this so-called "transformation" at the present time. Among the Chukchee, however, even now shamans called irka'-la'ul may be found quite often. They are men clothed in woman's attire, who are believed to be transformed physically into women. The transformed shamans were believed to be the most powerful of all shamans. The conception of the change of sex arises from the idea, alluded to farther on, of the conformity between the nature of an object and its outer covering or garb. Among the Koryak they were called qava'u or qeve'u. In his chapter on the Koryak, Krasheninnikoff makes mention of the ke'yev, — i. e., men occupying the position of concubines,<sup>1</sup> — and he compares them with the Kamchadal

<sup>1</sup> Krasheninnikoff, II, p. 222.

koe'kčuč, as he calls them; i. e., men transformed into women. "Every koe'kčuč," says Krasheninnikoff, "is regarded as a magician and interpreter of dreams;"<sup>1</sup> but, judging from his confused description, it may be inferred that the most important feature of the institution of the koe'kčuč lay, not in their shamanistic power, but in their position with regard to the satisfaction of the unnatural inclinations of the Kamchadal. The koe'kčuč wore women's clothes, they did women's work, and were in the position of wives or concubines. They did not enjoy respect: they held a social position similar to that of woman. They could enter the house through the draught-channel, which corresponds to the opening in the roof of the porch of the Koryak underground house,<sup>2</sup> just like all the women; while men would consider it a humiliation to do so. The Koryak told me the same with reference to their qava'u. But, setting aside the question of the perversion of the sexual instinct connected with this so-called "change of sex," the interesting question remains, Why is a shaman believed to become more powerful when he is changed into a woman?<sup>3</sup>

The father of Yulta, a Koryak from the village of Kamenskoye, who died not long ago, and who had been a shaman, had worn women's clothes for two years by order of the spirits; but, since he had been unable to attain complete transformation, he implored his spirits to permit him to resume man's clothes. His request was granted, but under the condition that he should put on women's clothes during shamanistic ceremonies.<sup>4</sup> As may be seen from Plate II, Fig. 1, the shaman wears woman's striped trousers.

It should be stated here that I did not learn of transformations of women shamans into men among the Koryak of to-day, which transformations are known among the Chukchee under the name qa'čikičheča ("a man-like [woman]").<sup>5</sup> We find, however, accounts of such transformations in the tales; and the conception of the change of sex is the same in both cases.

Women shamans, and those transformed into women, are considered to be very powerful. I was told that a woman shaman on the Palpal Mountains

<sup>1</sup> Krasheninnikoff, II, p. 114.

<sup>2</sup> See p. 14, Footnote 4; and Steller, p. 212.

<sup>3</sup> It is interesting to note that traces of the change of a shaman's sex into that of a woman may be found among many Siberian tribes. During shamanistic exercises, Tungus and Yukaghir shamans put on, not a man's, but a woman's, apron, with tassels. In the absence of a shamanistic dress, or in cases of the so-called "small" shamanism, the Yakut shaman will put on a woman's jacket of foal-skins and a woman's white ermine fur cap. I myself was once present at a shamanistic ceremony of this kind in the Kolyma district. Shamans part their hair in the middle, and braid it like women, but wear it loose during the shamanistic performances. Some shamans have two iron circles representing breasts sewed to their aprons. The right side of a horse-skin is considered to be tabooed for women, and shamans are not permitted to lie on it. During the first three days after confinement, when Ayisi't, the deity of fecundity, is supposed to be near the lying-in woman, access to the house where she is confined is forbidden to men, but not to shamans. Trostchansky (p. 123) thinks that among the Yakut, who have two categories of shamans, — the "white" ones representing creative forces, and the "black" ones representing destructive forces, — the latter have a tendency to become like women, for the reason that they derive their origin from women shamans.

<sup>4</sup> Among the Eskimo "the servant of the deity Sedna is represented by a man dressed in a woman's costume" (BOAS, *Baffin-Land Eskimo*, p. 140).

<sup>5</sup> See Bogoras, *Chukchee Materials*, p. xvii.

who was all covered with syphilitic ulcers, but whom I had no opportunity of seeing, did not die because she was supported by her guardian spirits. On the other hand, child-birth may result in a complete or temporary loss of shamanistic power. During the period of menstruation a woman is not permitted to touch a drum.

Eme'mqut's shamanistic power disappeared after the mythical Triton had bewitched him, and caused him to give birth to a boy. His power was restored to him after his sister had killed the Triton's sister, by which deed the act of giving birth was completely eliminated.<sup>1</sup> Tale 113 also tells of the transformation of men into women. Illa' dressed himself like a woman and went to his neighbors. When River-Man (Veye'mila<sup>n</sup>), the neighbor's son, recognized him, Illa', in revenge, filled him with the continual desire to become a woman.

In Tale 129 Kilu's brother became pregnant with twins. When he was unable to give birth, his sister took out his entrails and put the entrails of a mouse in their place. After the children had been born, she replaced his entrails. Apparently the transformation was not complete in this case.

FAMILY SHAMANISM. *The Drum.* — In the chapter on guardians and charms I referred to the drum as a household guardian. In connection with professional shamanism I mentioned that the drum is closely connected with shamanistic performances, but not with the person of the shaman, as is the case among other Asiatic shamans. I shall point out here the part played by the drum in family shamanism.

The power of the drum lies in the sounds emitted by it. On the one hand, the rhythm and change of pitch produced by skilful beating with the stick evoke an emotional excitement in primitive man, thus placing the drum in the ranks of a musical instrument. On the other hand, the sound of the drum, just like the human voice or song, is in itself considered as something living, capable of influencing the invisible spirits. The stick is the tongue of the drum, the Yukaghir say. As seen from Tale 9, The-Master-on-High himself, in his creative activity, needs a drum. Big-Raven borrowed the drum from him, and gave it to men.

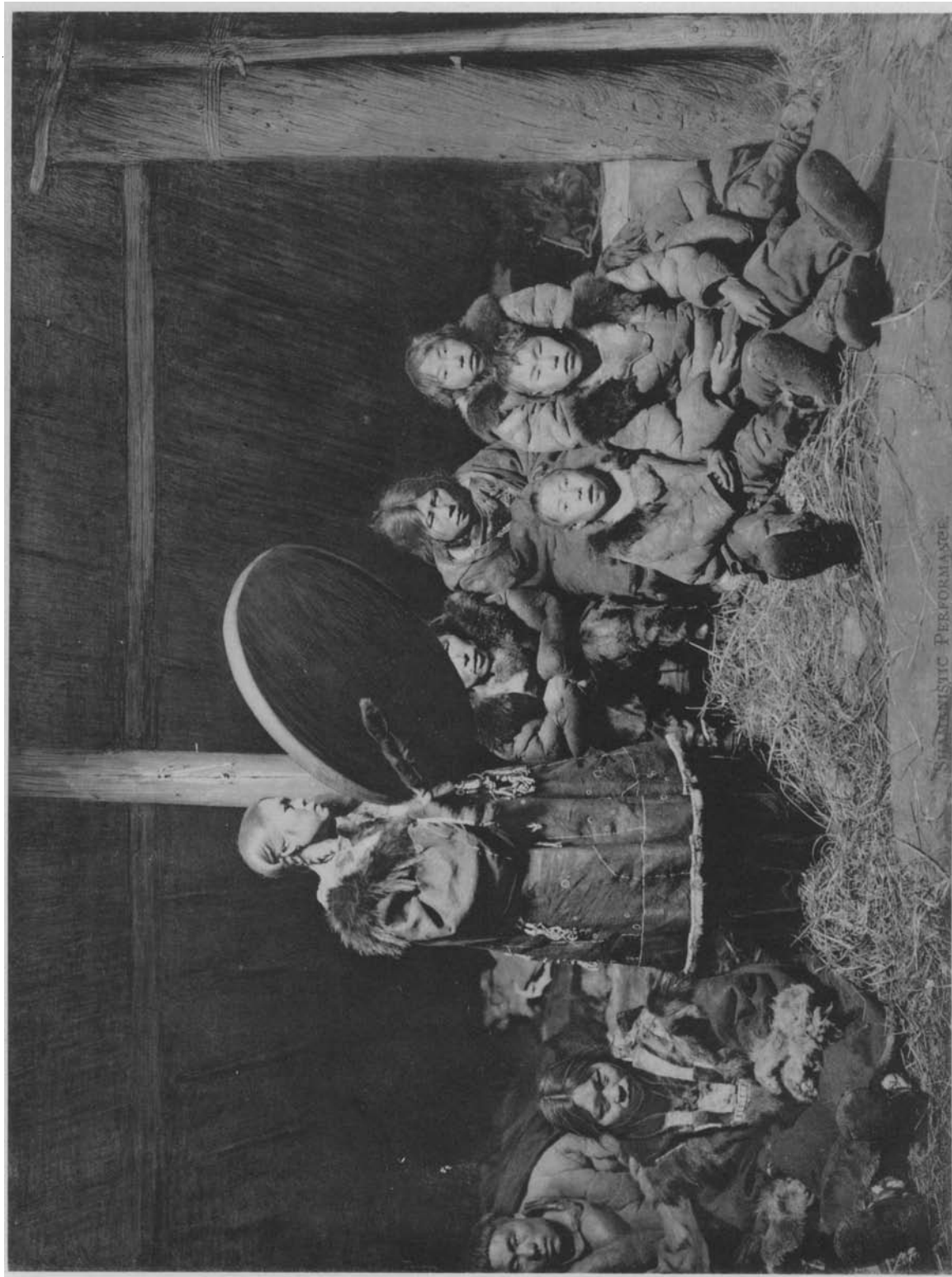
The following song, which was sung while beating the drum by a Reindeer Koryak woman of the Taigonos Peninsula, and which may be regarded as a prayer to the Creator (Tenanto'mwan), to whom it was addressed, characterizes the relation of the latter to the acquiring of the drum by man.

*Text.*

"Gĩ'ča ivi'hi<sup>s</sup> 'ya'yai getei'kilin' nime'leu min'tvala qoya'u evi'yike i'miñ  
 "Thou said, 'drum make' well (we) shall live the reindeer not dying also  
 yava'letin kimi'ñu nime'leu."  
 afterwards children well (let live)."

<sup>1</sup> See Tale 85.





The Koryak.



*Free Translation.*

"You said to us, 'Make a drum.' Now let us live well, keep alive also the reindeer, and after our death grant good living to our children."

In accordance with the dual character of the drum, as a musical instrument and as a sacred object in the household, it is not exclusively used for ritual purposes. Every member of the family may beat the drum. It is beaten for amusement, for enchantment, for propitiation of the gods, for summoning spirits, and also during family and ceremonial festivals. In every family, however, there is one particular member who becomes especially skilful in the art of beating the drum, and who officiates at all the ceremonies in the series of festivals. Women usually excel in the art of beating the drum (Plate III).

The Koryak drum (ya'yai) is somewhat oval in shape. The specimen represented in Fig. 19, front and back views of which are shown, is a typical

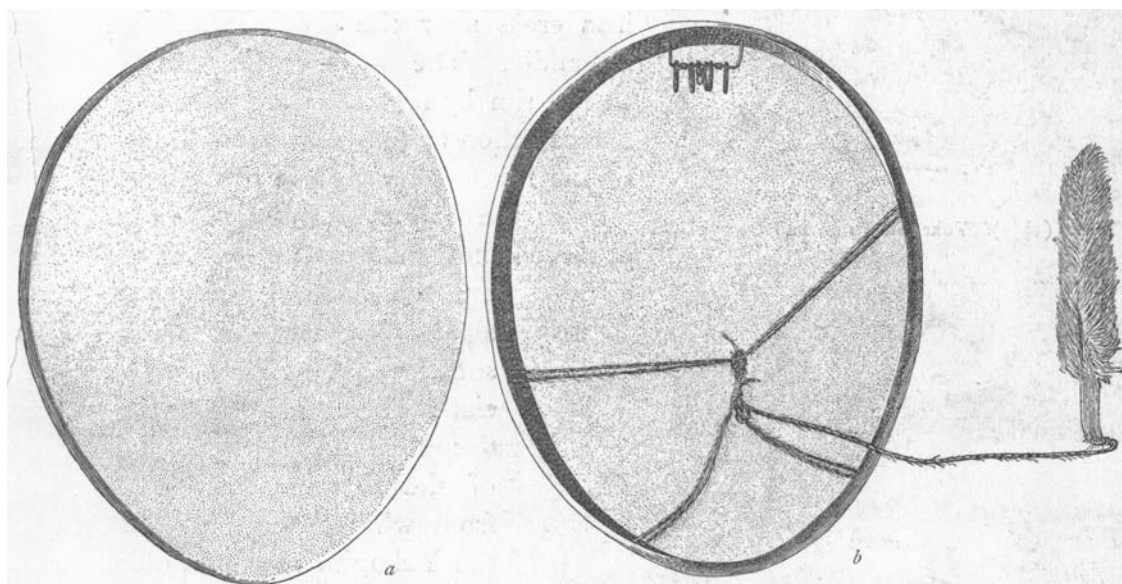


Fig. 19 ( $\frac{10}{3184}$ ). Koryak Drum. *a*, Outer Side; *b*, Inner Side and Drum-Stick.

Koryak drum in size and form. Its long diameter is 73 cm.; the width of its rim is 5 cm., and the length of the stick 45 cm. The membrane covers the drum only on one side. It is made of reindeer-hide. The Maritime Koryak sometimes make the drum-head of the skin of a dog or of that of a young spotted seal. The drum-stick is made of a thick strip of whalebone, which is wider at the end that strikes the drum than at the other end, and is covered with skin from a wolf's tail. Inside of the drum, at four points in the rim, near its edge, are tied double cords made of nettle-fibre, which meet at the lower part of the drum and form the handle. These cords are not arranged symmetrically, but all towards one side of the drum. At the top edge of the rim are attached iron rattles. There is no doubt that the custom of attaching

such rattles to the drum has been borrowed from the Tungus. Not all of the Koryak drums that I saw had iron rattles. The drum, before being used, is heated by the fire. Thus the hide is made taut, and the sounds become clearer and more sonorous.

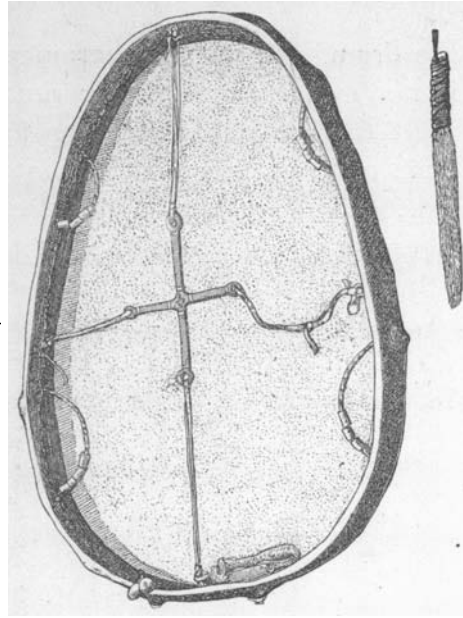


Fig. 20 ( $\frac{10}{85 \frac{1}{2} 8}$ ). Yukaghir Drum and Drum-Stick.

It is very interesting to compare the Koryak drum with other Asiatic drums which I collected. Fig. 20 represents a Yukaghir drum.<sup>1</sup> Its longitudinal diameter is 88 cm., the width of the rim is 6.2 cm., and the length of the stick is 42 cm. The Yukaghir drum is asymmetrical — somewhat egg-shaped — in form. It is also covered with hide on one side only. Inside of the drum there is an iron cross near the centre, which serves as a handle. The ends of the cross are tied to the rim by means of straps. Iron rattles are attached at four places on the inner side of the rim. This kind of drum is similar to that of the Yakut. This similarity may be observed not only in its shape, the cross,

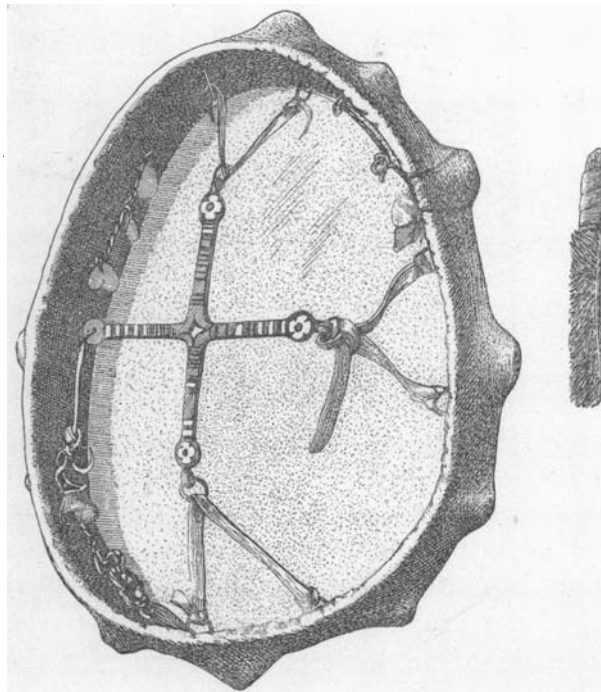


Fig. 21 ( $\frac{10}{86 \frac{1}{2} 7}$ ). Yakut Drum and Drum-Stick.

and the iron rattles, but also in the small protuberances on the outer surface of the rim, which are especially characteristic of the Yakut drum. They represent the horns of the shaman's spirits. Judging from what the old people among the Yukaghir relate, in olden times their drums had no metallic parts, and were apparently like those of the Koryak. The metallic parts were borrowed from the Yakut. The Yukaghir drum is, however, larger in size than that of the Yakut, and its rim is not so wide. The stick is covered with skin of reindeer-legs. The drum-head is made of reindeer-hide.

The Yakut drum (Fig. 21) is

<sup>1</sup> When in use, the drum is held with the broad end up, which is also the case with the Yakut drum shown in the next figure.

covered with hide of a young bull. Its longitudinal diameter is 53 cm.; the width of the rim, 11 cm.; and the length of the stick, 32 cm. The wider part of the stick is covered with cowhide. There are twelve protuberances representing horns.<sup>1</sup> The cross inside is attached to the rim by means of straps. Little bells and other metallic rattles are attached inside around the rim.

The long diameter of the Tungus drum (Fig. 22) is 53 cm. In size and shape it is almost like that of the Yakut; but its rim is narrower, in one specimen only 7 cm. wide. The drum has no protuberances. The ends of the cross are attached to the rim by means of a twisted iron wire. The iron rattles are in the form of rings strung upon wire bows attached to the rim.

In comparing Asiatic with American drums, we observe that in most cases the Eskimo drums are not large. The only large drums are found among the tribes of the west coast of Hudson Bay. They are either oval (but not asymmetrical) or round; the rim is very narrow, like a hoop; and a wooden handle is attached to the rim,<sup>2</sup> like that of a hand mirror (Fig. 23). Mr. J. Murdoch, in his paper on the Point Barrow Eskimo,<sup>3</sup>

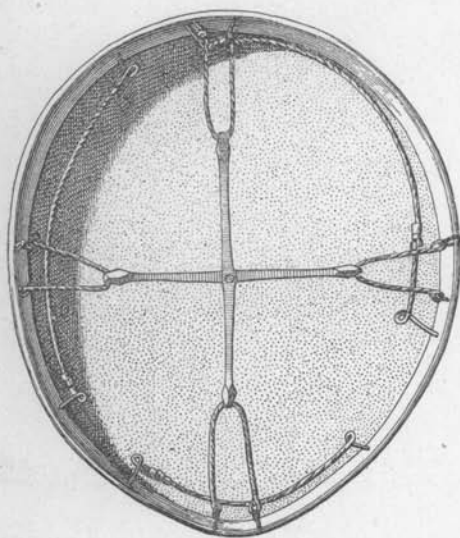


Fig. 22 ( $\frac{10}{36 \frac{1}{2} 17}$ ). Tungus Drum and Drum-Stick.



Fig. 23 ( $\frac{60}{100 \frac{1}{2} 17}$ ). Eskimo Drum.  
Diameter, 87 cm.

says that such drums are used by the Eskimo from Greenland to Siberia. The drum in Murdoch's illustration is somewhat oval in form (55 cm. by 47.5 cm.).

The Chukchee use the same kind of drum (Fig. 24) as the Eskimo. The Chukchee, as well as the Eskimo, strike the lower part of the drum with the stick.

<sup>1</sup> Sieroszevsky (p. 635) says that the protuberances are always in odd numbers: 5, 7, and 11.

<sup>2</sup> Potanin (IV, p. 678) tells that diviners in China use drums with handles.

<sup>3</sup> Ninth Annual Report of the Bureau of Ethnology, 1887-88, p. 385.

The Koryak drum approaches the Asiatic drum, but its handle is not of metal: it does not form a cross, and is not placed in the centre, but nearer to the lower edge. All asymmetrical drums are held (in the left hand) in such a way that the wider part of the oval points upward. Since the handle of the Koryak drum is not in the centre, it is held, when being beaten, in a slanting position, so that the stick strikes at the lower part of the membrane. Other Asiatic drums are mostly struck in the centre.

On the American Continent, proceeding from the Eskimo southward, we find among

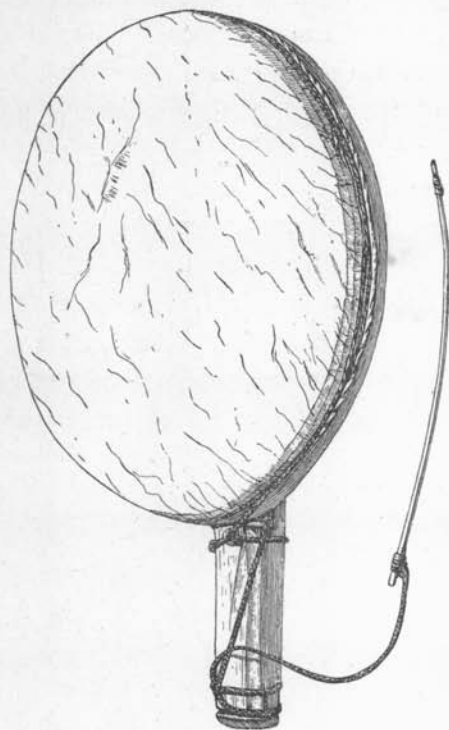


Fig. 24 ( $\frac{10}{11}$ ). Chukchee Drum.

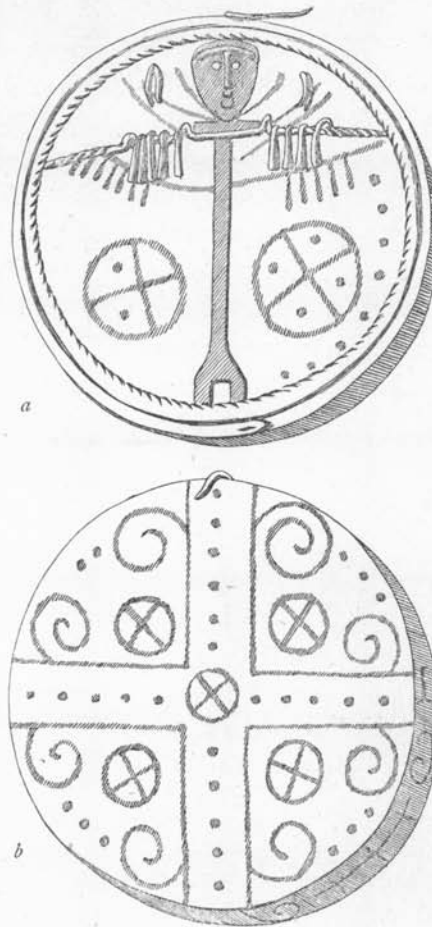


Fig. 25. Altai Drum. *a*, Inner Side; *b*, Outer Side.

the Indians small, round, broad-rimmed drums used for purposes of shamanism, as well as in dancing-houses.

It is interesting to note, that, according to Potanin's description,<sup>1</sup> the drums of northwestern Mogolia and those of the natives of the Russian part of the Altai Mountains have not the egg-shaped form common to East Siberian drums. They are round, and not large in size. Fig. 25 represents both sides of an Altai drum, according to Mr. Potanin.<sup>2</sup> Circles and crosses representing drums, and other curved lines, are drawn upon the outer and inner sides of the membrane. Some Altai drums have drawings of animals, like those on

<sup>1</sup> Potanin, IV, pp. 44, 679.

<sup>2</sup> Ibid., Plate XIII, Figs. 68, 69.

drums of the North-American Indians. Instead of the cross, which serves as a handle, we see on the Altai drum a vertical wooden stick, representing a human figure, passing through the centre of the circle, and a horizontal iron chord with rattles. The drum is held by the wooden stick, and not at the intersection of the stick and the iron crossbar.<sup>1</sup> In American drums, which have a single head only, the straps attached to the hollow side, and crossing each other, serve as a handle. These straps frequently form, not a cross, but a number of radii. According to Dr. Finsch's description,<sup>2</sup> the drums of the Samoyed and of the Ob-Ostyak are, like the Altai drums, round in shape, broad-rimmed, covered on one side only, and have a diameter of from 30 cm. to 50 cm.

Drums covered on both sides with hide, like those found among the North-American Indians, together with drums covered on but one side, are used in Siberia only by the Buddhists (for instance, the Buryat), who use them in their divine services. These drums are of a circular form, and have leather handles attached to the outer edge of the rim.

I do not know whether the Koryak word for "drum" (ya'yai) has any other meaning; but the Yukaghir word (ya'lgil) means "lake," that is, the lake into which the shaman dives in order to descend into the kingdom of shades. This is very much like the conception of the Eskimo, the souls of whose shamans descend into the lower world of the deity Sedna. The Yakut and Mongol regard the drum as the shaman's horse, on which he ascends to the spirits in the sky, or descends to those of the lower world.

#### INCANTATIONS.

The significance of family shamanism will become clearer by a discussion of the festivals of the Koryak. It seems desirable, however, to treat first the magic formulas used by them. In almost every family there is some woman, usually an elderly one, who knows some magic formulas; but in many cases some particular women become known as specialists in the practice of incantations, and in this respect rival the powers of professional shamans.

The belief regarding magic formulas is, that the course of events may be influenced by spoken words, and that the spirits frequently heed them; or that an action related in the text of an incantation will be repeated, adapted to a given case. In this way, diseases are treated, amulets and charms are consecrated, animals that serve as food-supply are attracted, and evil spirits are banished.

All incantations originate from the Creator (Tenanto'mwan). He bequeathed

<sup>1</sup> Potanin (IV, p. 679) calls attention to the similarity of the cruciform figures on the drum to similar figures on the clay cylinders discovered in Italy, and considered to belong to the pre-Etruscan period (Mortillet, *Le Signe de la Croix avant le Christianisme*: Paris, 1886, pp. 80, 95, 96); but it does not seem to me that the sign of the cross on the drum-handle had in itself any religious or symbolical meaning.

<sup>2</sup> Finsch, p. 550, Plates 45, 47.



them to mankind to help them in their struggle with the kalau. He and his wife Miti' appear as acting personages in the dramatical narrative which constitutes the contents of the magic formulas. The incantations are passed from generation to generation; but every woman versed in this art regards her formulas as a secret, which, if divulged, would lose its power. A magic formula cannot serve as an object of common use. These women, when performing an incantation, pronounce the formula, and at the same time perform the actions described in it. This is done for a consideration. I know of a woman on the Taigonos Peninsula, whose husband was poor and a good-for-nothing, and who made a living by incantations. "The magic formulas are my reindeer, they feed me," she said to me. A good incantation is worth several cakes of pressed tea, or several packages of tobacco, or a reindeer. When a woman sells an incantation, she must promise that she gives it up entirely, and that the buyer will become the only possessor of its mysterious power.

At first, during my stay among the Koryak, I was unable to record any formulas of incantations. To sell an incantation to a foreigner is considered a sin. It was only after I had lived with them for several months that I was able to record the incantations given below. Formulas 1-3 were told me by Navaqu't, a Maritime woman from the village of Kuel; and 4 and 5, by Ty'kken, a Reindeer Koryak woman from a camp on the Topolovka River. Before dictating them to me, the women sent out of the house all the Koryak except my interpreter, lest they should make use of the formulas without paying for them.

# 1. INCANTATION FOR THE PROTECTION OF A LONELY TRAVELLER AGAINST EVIL SPIRITS.

## *Text.*

Tenanto'mwalan ala'itivoño'i: "Kí'miyñin," e'wan "i'čuča kala'ña nača'-  
 (The) Creator began to worry: "Son," says, "likely by the kala carried  
 ičñin, ena'nneña y'lqalan kala'ña nača'ičñin." Ele'enu tei'kenin e'lle aiño'ka.  
 away will solitary sleeping-man by the kala carried away In excre- transformed not susceptible  
 be, ment (him) to smell (by  
 the kala).  
 tañ-i'lqañoi, teñ-ikye'vi.  
 Well to sleep well woke up.  
 began (son),

## *Free Translation.*

The Creator began to worry, saying, "My son will probably be carried away by a kala; he will be carried away by a kala while he is sleeping alone in the wilderness." Therefore the Creator transformed his son into excrement, for the kala does not like the smell of it. Thus the son of the Creator fell asleep well, and woke up without harm.

In this incantation the belief is characteristic that the son of the Creator (that is, the traveller), charmed in this way, when preparing for the night in



the wilderness, is actually turned by the Creator into excrement, just as, in the Koryak<sup>1</sup> and Kamchadal<sup>2</sup> tales, Big-Raven's excrement assumes the form of a woman. Something like the same trend of thought, though deviating somewhat from it, is found in connection with similar measures taken in other parts of Siberia for guarding against evil spirits. Among the natives of the Altai, if a person loses all his children, one after another, his new-born child is given as ill-sounding a name as possible: for instance, It-koden ("dog's buttocks"), thus trying to deceive the spirits which kidnap the soul, making them believe that it is really a dog's buttocks.<sup>3</sup> In a similar manner, wishing to convince the spirits that the new-born child is a puppy, the Yakut call the child *ı't-ohoto'*; that is, "dog's child."<sup>4</sup> The Gilyak, on their way home after hunting, call their village *Otx-mif* ("excrement country"), in the belief that evil spirits will not follow them to such a bad village.<sup>5</sup>

## 2. INCANTATION FOR CHARMING AN AMULET FOR A WOMAN.

### *Text.*

Tenanto'mwan alai'tivoñoi e'voñoi: "Ñava'kkti činna qoč tye'ntyä'n?"  
 Creator think commenced say com- " (For) daughter what (I) shall bring?"  
 menced:  
 Ye'nnin čonnin ña'anen čillinin e'lle kama'kata ayo'ka. Nenenke'vin yook.  
 Procured brought that hung not (by) spirits visited. Caused stop visit.

### *Free Translation.*

The Creator considered, and said, "What shall I bring for my sick daughter?" Then he procured an amulet, brought it to his daughter, and placed it on her in order that the spirits should not visit her. Thus the amulet<sup>6</sup> prevented the visit of spirits.

## 3. INCANTATION FOR THE TREATMENT OF HEADACHE.

### *Text.*

Tenanto'mwaninak ena'n čini'n lautita'lgın nenatai'kiñvoqen; ne'lqatqen  
 (By the) Creator he himself headache commences to make; (he) goes  
 notai'te nenayo'qenat ñau'gısat. Quti'ninak aał činča'tkinin qoli'ninak pe'kul  
 in the wilder- overtakes two (all alone One axe holds one woman's  
 ness with wife).  
 činča'tkinin. i'miñ ña'čit inala'xtathenat nenanyai'tatqenat. Ñava'kikin le'ut  
 holds. All those (he) led away brought home. Daughter's head  
 quti'ninak a'ała nenaala'tkoñvoqen quti'ninak vała'ta nenati'npuqen. Miti'  
 one with axe knocks one (with)knife thrusts. Miti'

<sup>1</sup> Tale 121.

<sup>2</sup> Steller, p. 261.

<sup>3</sup> Verbitsky, *The Natives of the Altai*, p. 86.

<sup>4</sup> Trostchansky, p. 55.

<sup>5</sup> L. J. Sternberg, *Materials for the Study of the Gilyak Language and Folk-Lore* (Publication of the Imperial Academy of Sciences in St. Petersburg, p. 31). *In press*.

<sup>6</sup> Any object given to wear may serve as an amulet in this case, since it becomes a guardian warding off the visits of the *kalau* by virtue of the incantation.

ENI'k čākē'tte nele'qin ni'uqin: "qawya'nvat ñava'kik." NI'uqin: "Ena'n čini'n  
 to his sister goes says: "Charm (my) daughter." Says: "He himself  
 tashe'ñin tei'kinin ena'n čini'n nenmeleve'nnin."  
 pain made he himself let cure."  
 Niyaiti'qen, ni'uqin: "gina'n čini'n tashe'ñin getei'kili."  
 Comes home, says: "Thou thyself pain madest."  
 Ña'čit ala'tkułat pane'nak galla'lenat. Ğiçhathičñe'ti nelle'qin. Ğiçha'-  
 Those with axe to the old carried off. To country of goes. In country  
 cutting place dawn  
 thičñik yaya'pel nenayo'qen. Ña'visqat ña'nko va'tkin. Mi'lut ge'yillin.  
 of dawn little house reaches. (A) woman there lives. Hare gave (him).  
 Ğanyai'tilin lawtika'tičñin. Kai'ñan mi'lut, le'vut kunme'levenin tethr'yñu  
 Brought home for head-band. Cries hare, head cures (with) seam  
 konnomañā'nen a'yikvan ne'lyi hekye'lin nime'leu. Ğeme'leuñin.  
 joins closer better became woke up better. Cured.

*Free Translation.*

The Creator himself caused his daughter to have headache. He went to the wilderness, and overtook a couple, — a kala with his wife. The former had an axe; the latter, a woman's knife. The Creator took the couple and brought them home. Then the kala commenced to knock with his axe the head of Creator's daughter; and the kala's wife began to hack the head of the girl with her knife. Miti', the mother of the latter, went to Creator's sister, and said, "Charm away my daughter's headache." Creator's sister answered, "The Creator himself caused the sickness: let him cure it."

Then the Creator carried back to their old place those who were knocking with the axe, and cutting with the knife, the head of his daughter. After that the Creator went in the direction of the dawn, and when he reached there, he came to a little house in which a woman lived. The woman gave him a hare. The Creator took it home, and of it made a head-band for his daughter. The hare cried out, and in that way cured the girl's head. The seams of the injured skull joined together. Each day she woke up better, until she was entirely cured.

The story contained in this incantation is as follows: Creator (or Big-Raven) went into the wilderness, met a kala with his wife, and took them home. The kala had an axe, and his wife had a woman's knife; and they began to cut the head of Big-Raven's daughter, owing to which she suffered from headaches. Miti' went to Big-Raven's sister to ask her to work a charm over her daughter; but she was a woman shaman, and knew the cause of the girl's illness, and replied that her father himself had caused the illness, and that he should cure her himself. Miti' returned home, and said to her husband, "You yourself have caused the disease." Then he took the two kalau and carried them back to the wilderness.

In order to cure his daughter's wounded head, he went toward sunrise. There he found a little house in which lived a woman. That woman, according to the explanation of the woman from whom this incantation was recorded, was the Sun herself. She gave Creator a hare to cure his daughter. He took the hare home, and tied it around his daughter's head. The hare cried, and cured her head with its crying. The wounds closed up.

It may be remarked here that the hare is an important amulet. It is

looked upon as a strong animal, hostile to the kalau. In Tale 74 Eme'mqut kills the kalau by throwing a hare's head into their house. During incantations, hare's hair is plaited into the hair of the parts cut; and sometimes parts of the hare — such as its nose, or a part of its ear — are attached to the charm-string. Since the formula speaks of a hare whose cry is to effect the cure, and since in reality the charm is made of a part or parts of a hare, it would seem that these parts serve as substitutes for the whole animal.

#### 4. INCANTATION FOR THE CURE OF SWELLINGS ON THE ARM.

##### *Text.*

Tenanto'mwanen Miti'in kimi'yñin e'wan: "Menganno'titkin." "Miti',  
Creator's (and) Miti's son says: "Arm swells." "Miti',  
 qo'yañ welv-i'san, walva-oča'mñin!" Ganto'len a'ñqan gagetačaña'ñvolen,  
fetch raven's coat, raven's staff!" Went out sea to look upon began,  
 galqa'llen anqatai'netiñ, vā'yuk gayo'len. Ya'xyax qolla milu'tpil koai'ñan.  
went to sea-limit, then reached. Gull other little hare cry.  
 A'ñqan yawa'yte gapa'ñvolen. Esgina'n a'iñak ganapa'nñolen. "Tu'yi, če'qāk  
Sea great distance (to) dry com- They (by) (to) dry (the sea) "You two, what for  
menced. crying commenced.  
 nayava'ñvotkinetk?" E'wan: "Mu'yi tnu'tila tnutka'ltisño nayava'ñvotkine'mok.  
used are?" Say: "We for swollen, for bandage on swelling used are.  
 Mu'yi mitaiñanvotkine'mok, u'iña anno'tka!" E'wan: "Minyai'tatik!" Nenayai'-  
We two together cry, not swells!" Says: "Shall take you two Carried them  
home!"  
 tatqenat ña'cit nenaya'vaqenat kimi'yñik tnutka'ltisño. Nenqā'uqin tiñu'tik.  
two home these uses (on) son for bandage of Stopped swelling.  
two swelling.  
 Esgina'n ai'ñak, tiño'tgisiñin u'iña amai'ñatka. Am-aiña'nva tiño'tgisiñin  
They when cry, swelling not increases. All by means of crying swelling  
 nenmelewe'titkin. Geme'leuñin.  
improves. Recovered.

##### *Free Translation.*

Creator's and Miti's son said, "My arm is swelling!" Then Creator said to his wife, "Miti', fetch my raven's coat and my raven's staff!" She brought them. Creator dressed himself and went out to the sea, looked upon it, and went to the limit of it. There he met a couple, — a gull and a little hare. Both were crying, and from their cry the tide became lower, and the shore commenced to dry. Creator asked them, "For what are you both used?" They answered, "We are used for swollen men, — for a bandage on swelling. When we both cry together, the swelling ceases." Then Creator said, "I shall take you both home." Then he carried them both home, and used both for a bandage on his son's swelling. From their cry, the swelling ceased to increase. Then, all by means of their crying, the swelling improved, and Creator's son recovered.

When the patient is a woman, the beginning of the incantation is: "Daughter of the Creator and Miti'." The Creator asks Miti' for the coat and staff. The association in the text, of the idea that the crying of the gull and the hare causes the tide to ebb and the swelling to go down, is interesting. The water

recedes on account of the screaming of the gull and of the hare; and in the same manner the swelling is made to decrease by their screams. Of course, on the bandage or amulet, only parts of the hare or gull are used, such as the hare's hair or the beak of the gull; but these parts are substituted for the whole animal.

# 5. INCANTATION FOR RHEUMATISM IN THE LEGS.

## Text.

Miti'in kimi'yñin nagıtkataletqen. Vā'yuk Tenanto'mwanen kimi'yñin  
 Miti's son (with) legs ill. Then Creator's son  
 nagıtkā'yan. "Ña'visqat, qre'tgin welv-i'san, walva-oča'mñin." Vā'yuk  
 legs (ill). "Wife, fetch raven's coat, raven's staff." Then  
 ganto'len, ei'yen o'miñ ninenčiçe'tqin. Vā'yuk či'nei es'gatgisñe'te, vā'yuk  
 went out, sky always looked. Then flew to sunrise, then  
 tñ'u'pnāqu venviye'un. Es'ga'tgisñik vā'yuk gayo'len tñ'u'pnāqum, gañvo'len  
 big mountain clearly saw. On the sunrise side then reached big mountain, started  
 čatapoge'ngik tñ'u'pnāquk, vā'yuk gata'pyalen gisgo'lalqak. Ennē'n vā'aye'mkin  
 (to) ascend big mountain, then came up to (the) very top. One assembly of  
 grasses  
 nappa'tqen. Vā'a'ykinin o'miñ yalña'gisnə gayıkrı'sñılane, o'miñ čačopatkala'tke.  
 standing. Of grass all joints with mouths, all chewing.  
 "Tu'yu če'qāk nayavañvola'knatik?" "Mu'yu gıtkatalo'. Mosginan ka'lau  
 "You what for used are?" "We with leg-pain. We kalau  
 mitkono'mvonnān." Ñā'nen vā'a'yemkin ninepyi'qin, nenanya'itatqen, me'no  
 eat." That assembly of grasses pulled out, carried home, where  
 křimi'yñinin gıtkal'gin nanena'ta nenapın'a'n'aqen. O'miñ ka'lau vā'a'ya  
 son's leg therewith bound. All kalau (by the)  
 grass  
 ku'nñunenau, o'miñ gıtkalqa'tılau ka'lau ku'nñunenau. Vā'yuk geme'leuñin,  
 eaten, all upon legs coming kalau eaten. Then recovered,  
 gaenqāeu'lin gıtkata'lık ge'mge-kye'vik ayi'kvan. Geme'leuñin.  
 ceased leg suffer at every awakening anew. Recovered.

## Free Translation.

Miti's and Creator's son had pains in his legs. Then Creator said to Miti', "Wife, fetch my raven coat and raven staff." Then Creator went out and always looked up at the sky. Then he flew in the direction of the dawn. Soon he caught sight of a big mountain on the side of sunrise. He reached that mountain, started to ascend it, and finally went to the very top of it. There he found an assembly of Grasses. All their joints had mouths that were always chewing. "For what are you used?" asked, then, Creator. "Our legs pain us," answered the Grasses; "and we eat the kalau that cause the pain."

Creator drew that assembly of Grasses out, carried them home, and bound his son's legs with them. The Grasses ate all kalau that came upon the legs and caused the pain. Then Creator's son ceased to suffer with his legs, at every awakening he felt better, and finally recovered.

It may be remarked, in connection with this formula, that the grass mentioned is a species of *Equisetaceæ*, the joints of which are regarded as mouths that eat kalau. Grass charmed in this manner is tied around the affected part.

## V. — FESTIVALS AND SACRIFICES.

### FESTIVALS.

The cycle of festivals is different among the Maritime and the Reindeer Koryak, owing to the difference of their means of subsistence. A cult of the animals upon which their livelihood depends is developed among both groups; the Maritime Koryak worshipping sea-animals, while the Reindeer Koryak worship the reindeer herd. All the religious festivals of the Koryak centre around these animals.

FESTIVALS OF THE MARITIME KORYAK. — Following are the main festivals of the Maritime Koryak: the whale festival; the celebration at the putting-away of the boat for the winter; and that at its launching in the summer. To the religious customs of the Maritime Koryak belongs also that of wearing masks.

*The Whale Festival.* — The whale festival is considered the most important one. It is called Yaňya-ena'čixtitgĭn, which literally means "whale-service." Every killing of a whale is celebrated with a "whale-service;" but the main whale festival occurs in the fall, usually in October, after the capture of a whale. Since whales are very seldom obtained nowadays, the ceremony is celebrated in connection with the capture of a white whale.

In describing the fall festival of the Kamchadal, Krasheninnikoff calls it the festival "of expiation of sins." Judging from the description of the rites performed during this festival, it abounds in interesting details; but, unfortunately, their inner meaning remained unknown to Krasheninnikoff. In one passage<sup>1</sup> he states that the means of expiation of sins was confession. Women suffering from nervous fits confessed transgressions of various taboos committed by them, and were then comforted by one of the old men. Such a confession of transgressions of taboos constitutes the expiation from sins also among the Eskimo.<sup>2</sup>

On the other hand, it may be seen from Krasheninnikoff's description, not only that this was a family festival, but that all inhabitants of a given village took part in it, even those not related to each other.<sup>3</sup> It signified

<sup>1</sup> Krasheninnikoff, II, p. 125.

<sup>2</sup> Boas, Baffin-Land Eskimo, p. 121.

<sup>3</sup> In the description it is not mentioned in whose house the celebration took place; but Mr. Bogoras (Anthropologist, p. 606) interprets the description as meaning that there were special ceremonial houses among the Kamchadal. Krasheninnikoff tells (II, p. 135) how the women of the house in which the festival was celebrated (apparently the winter house) walked off to the balagans (that is, the summer huts raised on posts), and how each returned into the house with sacrificial grass and provisions. The grass and provisions were received by two men appointed for that purpose. The grass was hung upon the charms; and the provisions, especially dried fish, were chopped with a hatchet, and returned to the woman from whom they had been taken, only a small piece being thrown into the fire as a sacrifice. Each woman also put some sacrificial grass upon the hearth. Then they passed from one corner to the other, treating each other with dried fish, as a symbol of a future abundance of food-supply.

that the summer and fall hunting seasons were over, and was intended to influence the deity so that the hunt of the following year would also prove successful, and that the winter would pass without sickness, or visitation of the *kalau*. This is Steller's interpretation of this festival, to which he devotes only a few lines. Krasheninnikoff also describes how a grass whale filled with blubber and other kinds of provisions is made. It was tied to the back of one of the women, and at a certain moment those who participated in the celebration threw themselves upon it, tore it up, and ate it, apparently in imitation of a successful hunt.

Parry<sup>1</sup> tells, that, among the Central Eskimo, the capture of a whale is celebrated by a great festival. According to his brief description, the whale is hauled inside of a stone enclosure about five feet high. Several men flense it, and throw the pieces of meat over the stone wall. The crowd which stands on the other side catch the flying pieces; while the women, who are inside, sing, forming a circle, in the centre of which are the whale and the men who carve it.

The killing of a whale was also celebrated by the Aleut with a feast, with beating of drums, dances, and masks. The dances had a mystic significance. Some of the men were dressed in their most showy attire; while others danced naked, wearing large wooden masks, which reached to their shoulders, and represented various sea-animals.<sup>2</sup>

Krasheninnikoff says that the Reindeer Koryak have no festivals, and adds,<sup>3</sup> that the Maritime Koryak observe their festivals at the same time as the Kamchadal, but that they are as little capable of explaining the meaning of their ceremonies as the Kamchadal. Unfortunately Krasheninnikoff does not offer any, not even a superficial, description of the festivals of the Maritime Koryak, which would be interesting for the purpose of comparing the rites of a previous period with those observed by me.

The essential part of the whale festival is based on the conception that the whale killed has come on a visit to the village; that it is staying for some time, during which it is treated with great respect; that it then returns to the sea to repeat its visit the following year; that it will induce its relatives to come along, telling them of the hospitable reception that has been accorded to it. According to the Koryak ideas, the whales, like all other animals, constitute one tribe, or rather family, of related individuals, who live in villages, like the Koryak. They avenge the murder of one of their number, and are grateful for kindnesses that they may have received.

The whale festival is not a family festival, but a communal one. All the inhabitants of the village participate in it; but the owner of the skin boat by whose crew the whale has been killed, acts as the host, and takes charge of the festival. He invites his neighbors; and the celebration, which lasts a few days, takes place in his own house or in the largest one of the village.

<sup>1</sup> Parry, II, p. 362.

<sup>2</sup> Dall, p. 139.

<sup>3</sup> Krasheninnikoff, II, p. 217.

If several boats participated in the capture of the whale, the master of the festival is the one who dealt the deadly blow with his harpoon.

The villages of the Maritime Koryak, especially their summer villages, are mostly situated on rocky shores rising to some height above the sea. From the roofs of the houses a wide view of the sea may be had. When the inhabitants of the village are out sealing, the women frequently go out and sit on the roof to await the return of the boats. When the women of a certain house discover their boats towing a whale, they put on their embroidered dancing-coats, trousers, and shoes, and masks of sedge-grass, take sacrificial alder-branches and fire-brands from the hearth, and go to

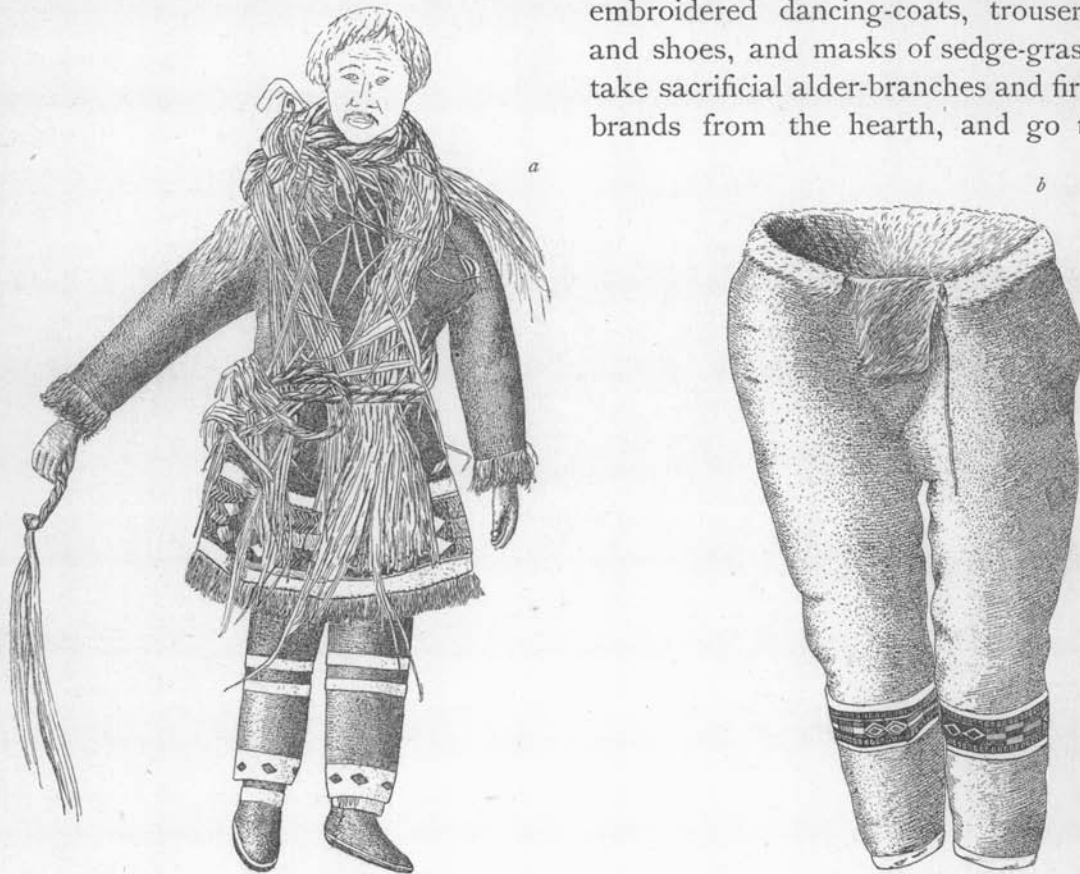


Fig. 26, *a* ( $\frac{10}{2480}$ ), Doll representing Man in Dancing-Costume; *b* ( $\frac{10}{3256}$ ), Man's Dancing-Trousers.

the beach to meet the whale. (The Koryak custom of bringing out fire-brands from the hearth to meet the newly married daughter-in-law or son-in-law is regarded as a sign that they now belong to the family hearth. In ancient times welcome and honored guests were in the same way received with fire-brands from the hearth.) If there is an old man who staid at home in the house, he also puts on a dancing-costume, a grass collar, and a grass girdle, ties plaited grass all over his dress, and takes a whip-like wand of plaited sedge-grass, which he brandishes, apparently to chase away evil spirits. The women and the old man are joined by women from other houses, also attired

in their festive coats; and all welcome the whale, dancing around the fire that is brought from the hearth, and is built up outside the house.

A man's embroidered dancing-coat is represented on Plate 1, Fig. 2 (opp. p. 48). Other parts of dancing-costumes are shown in Figs. 26 and 27.

Fig. 26, *a* shows a doll made by the Koryak Lălu' from the village of Kamenskoye, and represents an old man dressed in a dancing-costume, and tied around with sacrificial grass; while Fig. 28, a reproduction of a drawing by the old Koryak Yulta of the village Kamenskoye, represents a scene after the capture

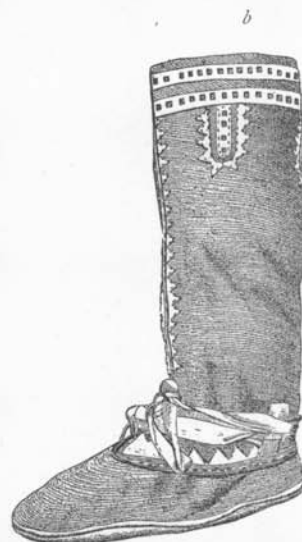


Fig. 27, *a* ( $\frac{10}{3599}$ ), Woman's Dancing-Coat; *b* ( $\frac{10}{3257}$  a), Woman's Dancing-Boot.

of a whale. In the middle, the whale is lying on grass, one side carved. On the right side of the whale a dog is being sacrificed. Two men are holding it, — one by the head, the other by the hind part, — and a third is holding a spear, ready to stab it. On the ground, near this group, is a dog already slaughtered. Around this central group, men with knives in their hands, and women, are dancing, forming almost a complete circle. On the upper and lower parts of the illustration four places are shown at which grass is spread. Usually the straw-like stems of *Elymus mollis* are used for this purpose. Slices of whale-meat, represented by a number of vertical lines, are spread on the grass; and people are standing near them. At the sides of the figure the owners of the skin boat are seen spreading out the harpoon-lines which were used in the capture of the whale, and which must be dried.



As I said before, the whale festival is at present celebrated in connection with white-whale hunting, for large whales are nowadays very rare in the bays of the Okhotsk Sea. I will describe here the celebration of a festival that I witnessed in the village of Kuel.

It was on the 11th of October, 1900. A white whale had been caught in the nets which the Koryak Qaivi'lok had set for catching seals. In some

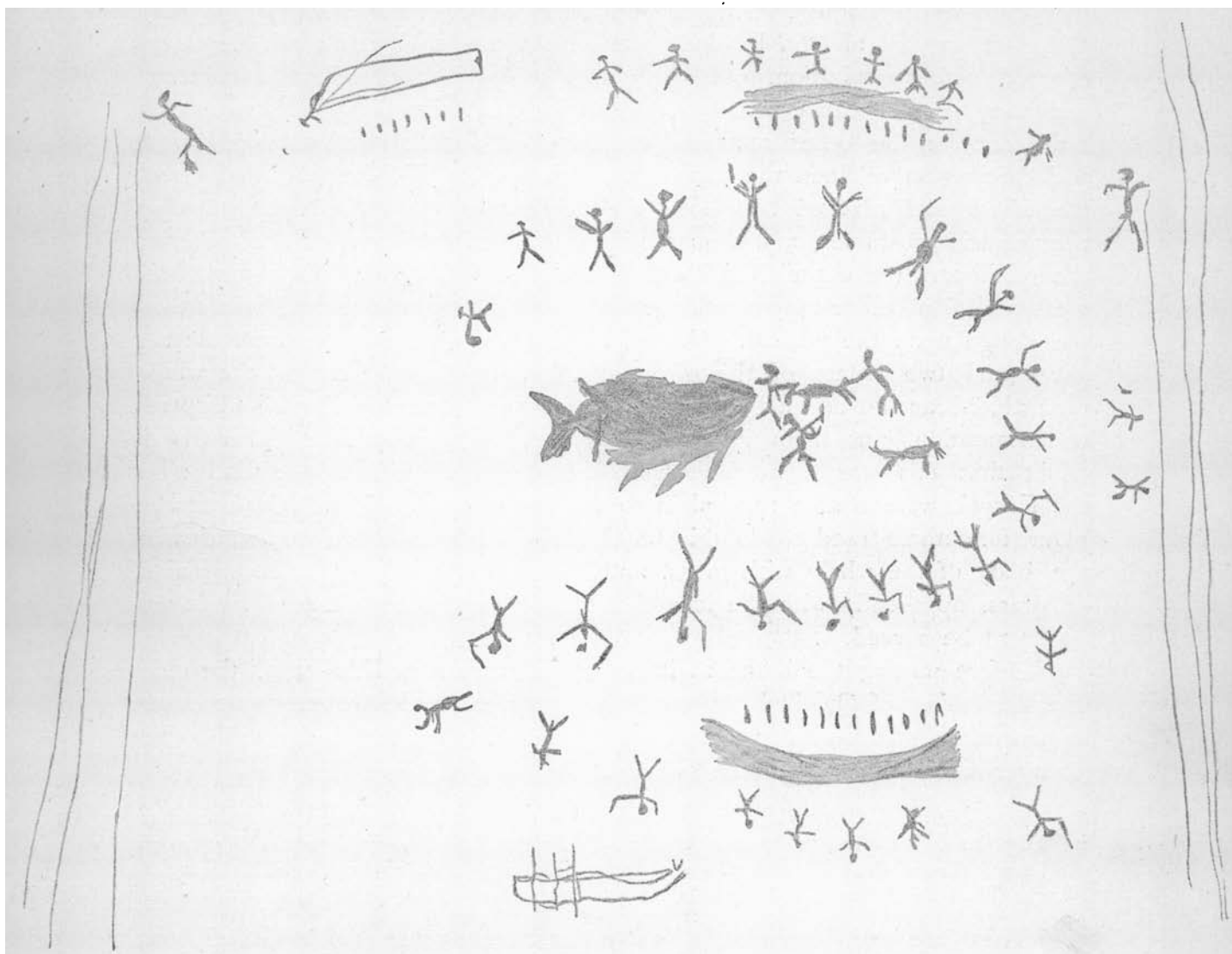


Fig. 28. Koryak Sketch illustrating a Scene after the Capture of a Whale.

places the ground was covered with snow. Blocks of ice had begun to accumulate on the beach, every retreating tide adding to the accumulation of slippery salt-water ice. Early in the morning several men started out on a sledge to fetch the white whale. When they were returning to the village, bringing the whale, a few women in dancing-costumes, but without masks,

came out to welcome it with burning fire-brands. They put these down on the ground at the point where it began to slope toward the shore, together with a dish filled with berries of *Empetrum nigrum* and covered with sacrificial sedge-grass. As a strong wind was blowing, stones were put upon the grass to prevent its being blown away. The women danced, shaking their heads, moving their shoulders, and swinging their entire bodies with arms outstretched, now squatting, now rising and singing, "Ah! a guest has come!" and exclaiming joyfully, "Ala, la, la, ho, ala, la, la, ho!" In spite of the cold and wind, they were covered with perspiration, owing to their strenuous and violent movements; and they soon became hoarse from singing and screaming. From time to time, one or the other remained squatting for a little while to take a rest, and then again rejoined the dance (Plate IV, Fig. 1). When the sledge with the whale had reached the shore, the women went into the house, took off their dancing-costumes, and soon returned with pails and troughs for gathering the blood and the entrails, and with bunches of grass on which to spread the meat and skin before they should be divided. The men threw the whale from the sledge upon the ground. One of the women, among whom were the two wives and two sisters of the owner of the nets that had caught the whale, took alder-branches and a bunch of sacrificial grass, and, after having whispered an incantation, put them into the mouth of the white whale. There is no doubt that this was a sacrifice symbolizing a meal given to the whale; but the Koryak were unable to explain to me the meaning of the alder-branches. "Our forefathers used to do this way," they said. Then the women cleaned the body of the whale with grass, and covered its head with a hood plaited of grass, apparently with the idea that the whale should not see how it was going to be carved.

Before putting the branches into the whale's mouth, Kílu'-keña,<sup>1</sup> the older widowed sister of Qaivi'lok, known in the village as the woman most expert in pronouncing incantations, bent over the whale's head, and, assisted by her younger sister, pronounced the following incantation:<sup>2</sup> —

"The Creator said, 'I shall go get a white whale for my children as food.' He went and got it. Then he said, 'I shall go for an alder-branch.' He went and brought a branch. He brought the branch for the whale. Later on he again procured the same white whale: again he brought a branch. Thus he always did, and thus he always hunted."

Then the men flensed the whale, and the women gathered the blood, and divided the meat, blubber, and skin into parts (Plate IV, Fig. 2). At the same time that the white whale was brought, other hunters from the settlement brought a ringed seal (*Phoca hispida*) and a thong seal (*Erygnathus barbatus*); and these were included in the following festive ceremonies. They were also

<sup>1</sup> She is represented with a drum on Plate III.

<sup>2</sup> I learned the meaning of this incantation many months after, when I revisited the settlement in the spring. Unfortunately the text of this incantation remains undeciphered. I therefore give only the translation.



FIG. 1. WELCOMING THE WHALE.



FIG. 2. FLENSING THE WHALE.

The Koryak.



cut up in front of the village. The head of the white whale, as well as the heads of the two seals, were wrapped up in grass hoods, and put upon the roofs of the storehouses.

Next the inhabitants of the village made preparations for the festival. During the day a dog was slaughtered at the seashore as a sacrifice to the master of the sea. It looked as if the entire village had moved over to Qaivi'lok's house, the owner of the net in which the white whale was caught. The women spent all their time there, working. They plaited travelling-bags of grass for the white whale, made grass masks, prepared berries and roots, etc. By chance only one guest from a neighboring village was present at this festival, while it is customary for many visitors to come to participate in the whale festival. The communal character of this festival was also due to the fact that all the families belonging to the village set up their nets together, and that the flesh of the sea-animals was divided among them. Only the head and skin of the animals belonged to the man in whose nets they had been caught. But, although the white whale's skin was not divided, all participated when it was eaten in Qaivi'lok's house. Many of the men and women spent all the time during the celebration in eating in Qaivi'lok's house, and even slept there.

In the evening of the same day, Oct. 11, the first reception in honor of the guests (the white whale and the seals) took place. When I entered Qaivi'lok's house, accompanied by my wife and Mr. Axelrod, it was full of people (Fig. 29). The skin-covered sleeping-tents and the bedding had been taken out of the house. All around the house, in the spaces between the posts and the walls, the women were busy cooking, cutting up blubber, grinding and mixing spawn and berries, and cutting edible grasses and roots. The men were sitting in a half-circle near the posts, while the youths were standing or sitting on the ground, near the hearth. The space to the left of the entrance, as far as the first middle post, was unoccupied. In this section, near the wall, was the shrine (op-yan) in which were placed the charms, attired in grass neckties, — the sacred fire-board, the master of the nets, the house-guardian (yaya'kamaklō), the spear consecrated to the spirit of the wolf, and a few other minor guardians. Among them was a wooden image of a white whale (Fig. 30, *a*), in front of

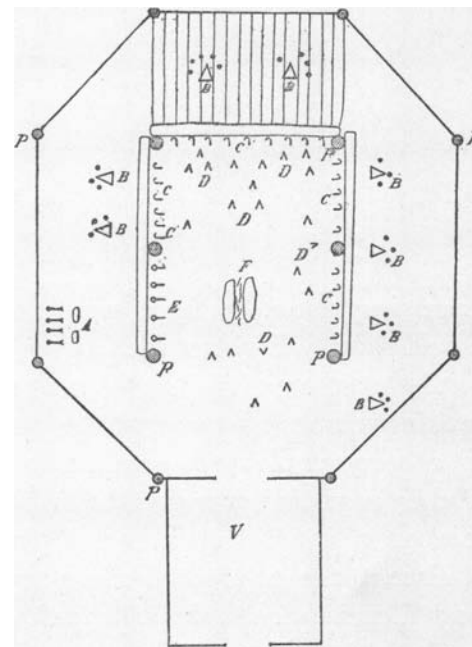


Fig. 29. Plan of Underground House, illustrating the First Part of the Whale Festival. *a*, The Shrine; *b*, Lamps and women cooking; *c*, Men sitting; *d*, Children; *e*, Place in which the writer and his companions were seated; *f*, Fireplace; *p*, Posts; *v*, Porch.

which was a small cup filled with water (Fig. 30, *b*), which was changed every day during the festival; and on a grass bag were small boiled pieces of the nostrils, lips, flippers, and tail of the white whale. The little cup is called e'naxla-ko'iñin ("for a friend's cup"). A similar cup, used in the whale festival, is represented in Fig. 30, *c*. The sacrificial parts are called tayñinya'ñvo

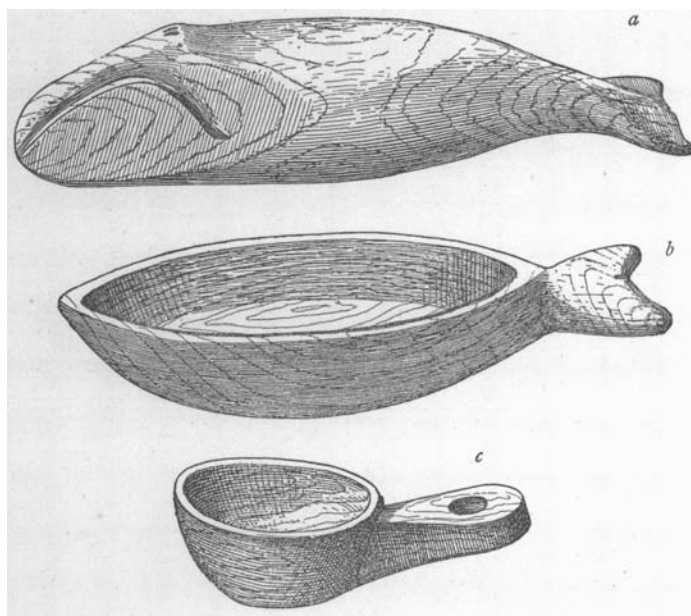


Fig. 30, *a* (ᐅᐅᐅᐅ), *b* (ᐅᐅᐅᐅ), *c* (ᐅᐅᐅᐅ). Wooden Image of a Whale, and Sacrificial Cups used at the Whale Festival. Length, 21 cm., 17 cm., 8.5 cm.

("desired [pieces]"); that is, the choicest. It is interesting to note that the sacrifice to the spirit of the animal consists of parts of its own body, while, on the other hand, these parts represent the white whale itself.

It was very quiet in the house. The people spoke in whispers, and the host pointed out a place for us in front of the shrine. We sat down on the log which separates the sleeping-place from the middle of the house. The interior of the house had a strange, mysterious, and at the same time a

depressing look. There was no fire on the hearth; the coals were only smouldering. Eight stone lamps on wooden stands, the number corresponding to the number of families that participated in the festival, were burning with smoking flames all around the house, where the walls are slanting, and gave off a very unpleasant smell of seal-oil. Their light was lost in the darkness of the vast underground house, the largest in the village. The walls, black from soot, completely absorbed the light of the lamps, and it was very difficult to discern the figures of the women, who were busy cooking. The men and the children were sitting motionless in the middle of the house. All were silent, or spoke in whispers, for fear of awaking the guest before it was time.

At last the preparatory cooking was done, and all went outside, since, during the ceremonies of that evening, no one was allowed to leave the house. Soon all returned, and each family brought a bundle of fagots, and they built a large fire on the hearth, which lighted the house, and made it appear less gloomy than before. Amid the silence that was still reigning, the women placed near the fire kettles brought from their homes, and melted in them the blubber of the white whale and seals. The women continued to whisper one to another. After the oil was tried out, they went back, each to her

lamp, and mixed the oil with the cut willow-herb (*Epilobium angustifolium*). These were ground with spawn of the dog-salmon (*Oncorhynchus keta*), various kinds of berries, — crow-berries (*Empetrum nigrum*), cranberries (*Vaccinium vitis idæa* L.), blea-berries (*Vaccinium uliginosum*), and cloud-berries (*Rubus chamæmorus*), — and roots of *Claytonia acutifolia*, *Hedysarum obscurum*, and *Polygonum viviparum*. A little water was added, and the whole was kneaded in troughs, for making puddings, which the white whale was to take along on its journey. These puddings are called čilqacil. When they were ready, the women representing the different families passed from one corner to the other, and exchanged presents, consisting of small pieces of pudding. After this exchange of presents, the host and other men brought in from the porch the heads of the white whale and the two seals, and hung them on a cross-beam at one side of the hearth.

The silence was suddenly interrupted. From all sides of the house were heard joyous exclamations of the women, who exchanged greetings with one another, — "Here dear guests have come!" "Visit us often;" "When you go back to sea, tell your friends to call on us also, we will prepare just as nice food for them as for you;" "We always have plenty of berries;" etc., — and they pointed with their fingers at the puddings that were placed on boards. The fire of the hearth was supposed to represent the sea, to which the whale returns. The charms which guard the whale's skin, as described above, are not used in the equipment for the home journey of the white whale.

Everybody in the house was carried away with excitement. The men and children talked aloud, and crowded around the hearth. Soon the hunters hung up over the hearth, to boil, the livers of the white whale and of the seals, and the skin of the whale. Then the host, a grass collar around his neck, took a piece of the fat of the white whale, and threw it into the fire, saying, "Caqhričnin" [Being, Something-existing], "we are burning it in the fire for thee!" Then he went to the shrine, placed pieces of fat before the guardians, and smeared their mouths with fat. Thereupon all those present in the house began to partake of the food. They ate dried fish (dipping it in white-whale or seal oil), boiled seal-meat and whale-meat, broiled skin of the white whale, and pudding. The naked bodies of the men (who had taken off their coats), the excited faces of the women, the children's faces smeared with oil, the smoke of the hearth, and the soot from the lamps, — all these together offered a strange sight. The concluding ceremony of the evening was divining with a shoulder-blade of a seal. This was done by two old men. One held the shoulder-blade, and the other one piled burning coals on it. All the men examined the cracks which formed in the shoulder-blade. First a crack appeared parallel to the longer side of the bone, which caused anxiety among those present. Such a crack indicates dry land and mountains. Since the object of the divination was to discover whether the white whale would go back to the sea and call others

to visit the settlement, the augury desired was a line indicating the sea. To the delight of all the participants in the ceremony, there soon appeared another crack across the bone, and intersecting the first line. Such a line indicates the sea; that is, that the home journey of the whale will be happily accomplished (see Fig. 31).

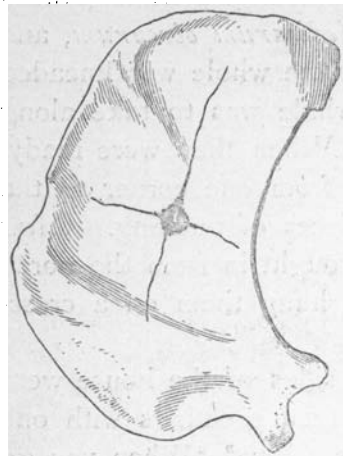


Fig. 31. Shoulder-Blade of a Seal, used for Divination. (From a sketch.)

The ceremony of the equipment for the home journey of the white whale took place on the fifth day, in the morning of the 15th of October. During the three days intervening, — from the 11th to the 15th, — the inhabitants did not do any work. They called on each other, and gave feasts; but most of their time was spent in the house in which the ceremonies were taking place. The old men ate fly-agaric, and, when the intoxication had passed, they told whither the "Fly-Agaric Men" (Wapa'qala<sup>nu</sup>) had taken them, and what they had seen. The women and the young people sang and beat the drum.

In the evening of the 14th there was another gathering in Qaivi'lok's house. This time only two lamps were burning in the house. The women finished plaiting the grass bags required for the ceremony, and the host beat the drum and sang. Then his sisters beat two drums, and sang in praise of the guests, — that is, of the white whale and the seals, — dancing at the same time in the same way as they had done on the shore when meeting the white whale. During this ceremony they were overcome with such a frenzy, that the deafening roar of their drums was completely drowned by their desperate shrieks, which alternated with guttural rattlings.

On Oct. 15 the frost was rather severe, the minimum temperature being  $-23^{\circ}\text{C}$ . For more than a mile the shallow beach was covered with blocks of ice, so that the high tide no longer reached the village. Winter had set in, and all hunting of sea-animals ceased.

By ten o'clock in the morning I was called into Qaivi'lok's house. The low entrance-door leading from the porch, which is closed for the winter, was still open. So far the opening in the roof had served only to admit light from outside, and to let out the smoke from within, but not as an entrance. The hearth was turned into something like an altar. On it were lying the travelling-bags plaited of grass (*Elymus mollis*), and filled with puddings which had been frozen outside. The heads of the white whale and of the seals had been placed on the altar, and sacrificial sedge-grass was hung around them. It was a bright, sunny day; and the light passing through the smoke-hole illuminated well the centre of the house and the hearth, leaving the recesses nearer the walls in semi-darkness. The light in the middle of the house permitted me to take a photograph of the hearth without the use of the flash-light (Plate v, Fig. 1).





FIG. 1. EQUIPPING THE WHALE FOR THE HOME JOURNEY.



FIG. 2. MASK DANCE.

The Koryak.



Both sisters of the owner of the house — Navaqu't (the chief's wife), and Kīlu'keña (who was known in the settlement for her skill in incantations) — put on grass masks (Fig. 32). They knelt down before the hearth, bent their heads over the altar so that their masks covered the bags, and pronounced an incantation. Not far from the hearth their brother was standing. He wore a grass collar, but no mask. Being a man with a "strong heart," he was not afraid to meet with face uncovered the spirit of the white whale, which is supposed to be present at the ceremony of the equipment for its home journey; but the women, not being sure of their presence of mind, wore masks.<sup>1</sup> Before the kneeling women, on a separate plate, was a small sacrificial pudding covered with sacrificial grass, for the spirit of the white whale. When the incantation was finished, the women arose and took off their masks; and their brother took the plate with the pudding, and examined it carefully, assisted by the old men. After a long search, they discovered some slight scratches in two places on its smooth surface, and felt perfectly satisfied, taking them for traces left by the spirit, who apparently had received the sacrifice with favor. This indicated that the white whale was going back to sea to fulfil its mission. The unwillingness of the white whale to return to the sea would be a foreboding of hunger and other calamities. In Tale 20 it is related that Big-Raven's and Miti's fathers, unable to send home the whale, were so frightened on account of the consequences of such an event, that they ran away, no one knows where, deserting their houses, and leaving their small children uncared for.



Fig. 32 (1793). Grass Mask.

<sup>1</sup> It is an interesting fact that the custom among the Yukaghir of wearing leather masks when dissecting the corpses of their dead shamans was explained to me in the same manner. People do not dare to look with uncovered faces at the body of the shaman. We find the same idea among the Aleutians. They believed, that, while the mystic rites of the annual festival in December were going on, a spirit or power descended into the figure which was prepared for the festival. To look at or see him was death or misfortune; hence the Aleutians wore large masks carved from driftwood, with holes cut so that nothing before them or above them could be seen, but only the ground near their feet. A further illustration of the same idea was shown in their practice of putting a similar mask over the face of a dead person when the body was laid in some rock-shelter. The departed one was supposed to be gone on his journey to the land of spirits; and for his protection against their glances he was supplied with a mask (Dall, p. 137).

After the favorable reception of the sacrifices by the white whale, the people proceeded to send it home. Two men went out, ascended the roof, and let down into the house long thongs, to which the travelling-bags (Fig. 33) and the heads of the white whale and the seals were tied. Before pulling them up, a preliminary test of lifting them had been made, and it turned out that they were very light. This was the last divination before the final equipment for the home journey of the white whale and the seals. For three

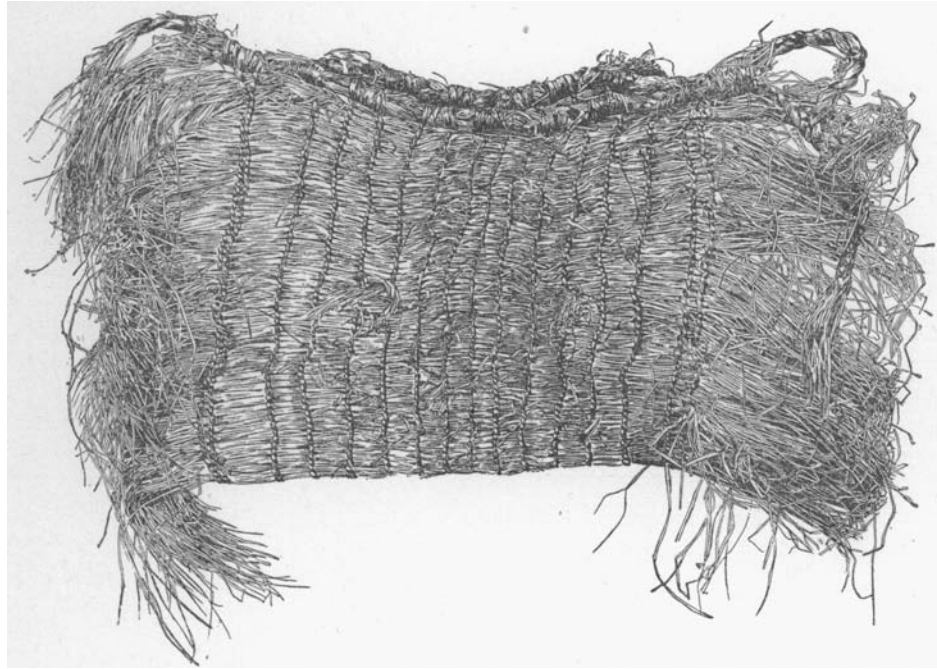


Fig. 33 ( $\frac{31}{330}$ ). Grass Bag for Whale Festival. Length, 120 cm.

days the bags of provisions remained on the roof. Then the puddings were eaten, and the grass bags and masks hung up in the small storehouse. I acquired the latter subsequently for my collection (see Figs. 32, 33). Toward spring they are usually carried away into the wilderness, where they are left on the ground, or hung from the branches of a tree. It is forbidden to burn them.

The following facts are of interest in connection with the festival for "equipping the whale for its home journey." The tendency of "having nothing in common" with the hearth of somebody else is not as strong among the Koryak as among the Chukchee. The family hearth of the Chukchee is sacred, and the fire of one family must not be brought in contact with the fire of another family. The kettle or teapot of one house must not be brought near the fire of another family, not even into another house. It would desecrate and infect the family hearth. Among the Koryak the taboo of "non-communication" with a stranger's hearth is observed in a lesser number of cases. For instance, among the Maritime Koryak the taboo of carrying fire from

one house to another is observed only in summer, since otherwise success in sealing may be brought to an end. But during the whale festival, families that are not interrelated bring into the house where the celebration takes place wood, dishes, food, and sacrificial grass. They build a fire jointly, and cook together. On the other hand, before the celebration takes place, all the bedding and the skin covers of the sleeping-rooms are taken out of the house. Temporarily the house is thus transformed into a ceremonial house.

In connection with this it may be mentioned, that, during the Koryak fair on the Palpal Mountains, which I visited, the Reindeer Koryak built a common oblong reindeer-skin tent. Each family covered a part of the tent with their own reindeer-skins. The house formed a long passage, on both sides of which the sleeping-rooms of the separate families were put up. In two places, near the foci of the oval, two hearths were built for general use. The Chukchee families that were present at the fair each put up a separate tent.

Not all the Maritime Koryak have transferred the ceremonies connected with the whale festival to white-whale hunting, as it is done in the villages of Paren, Kuel, and Itkana. The Koryak of Kamenskoye and Talovka told me that they celebrate the equipment of the white whale for the home journey without any particular ceremonies, right on the seashore, the customs being the same as those in practice after the capture of seals. They cut off the head of the captured white whale or seal, put berries in its mouth to feed it, hang sacrificial grass around it, and, turning its face seaward, pat it, and say, —

"I'nnaa a'tči vo'ten aya'yan. i'miñ qaitumgrya'nvo hewñava'ta: miłłalai'-  
 "Soon to-day with(this) tide (come). All relatives induce: come  
 kinemik."  
 on."

That is, "When the next high tide comes, induce all your relatives to come with you to visit us."

Then they add, "Go around the flippers of those who do not wish to come."<sup>1</sup> Thereupon they turn the face toward the village, and exclaim, "Uph, (he) has come!" (Gık, y'etti!)

The Koryak think that this incantation has the effect of bringing sea-animals with the following tide. Before sending off the head, they cut off a piece of the white whale's or the seal's liver; and the Koryak maintain that the liver of the next animal caught will lack a piece at the same place.

The Reindeer Koryak from the Taigonos Peninsula, a number of whom carry on sea-hunting on a small scale during the summer, after having procured a white whale, offer a sacrifice of a reindeer or a dog to the master of the sea (añqa'ken-etř'nvila'n). They cut off a piece of fat from the white whale or seal, and, throwing it into the fire, they say, "Come back later on."

<sup>1</sup> The Koryak words represented by this last sentence could not be literally translated.

*The Putting-away of the Skin Boat for the Winter.* — Soon after the whale festival, the Maritime Koryak celebrate the festival of putting away the skin boat. This is called Mena<sup>s</sup>tva'ñtara, which literally means, "Let us pull ashore the skin boat." While the whale festival is celebrated by the entire village, this is a family festival. Every family puts away for the winter its own skin boat. Guests are not invited for that event, and no special food is prepared. This festival is celebrated at the first new moon following the close of the hunting-season. First of all, the covering of seal-skins is taken off the wooden frame of the boat, on the beach. Then the fire in the house is put out. The ashes and all refuse on the hearth are picked up, carried out, and thrown at the foot of one of the guardians of the habitation standing in the settlement, preferably near the one belonging to the family which puts away its boat. It is supposed that by putting out the old fire, and removing the ashes and refuse, all hostile spirits are also removed from the house. Then a new fire is started outside, near the boat, by means of a drill and the sacred fire-board. After a flame has been obtained, a fire is built of alder-branches; and pieces of seal and white-whale fat are thrown into it as a sacrificial offering. During the ceremony the mouth of the sacred fire-board is smeared with fat, its eyes are cleaned with a knife, and they say to it, "Behold! the sea now frozen!" (Qihite'hin a'ñqan geqi'talin!)

When the fire outside has gone out, the frame of the boat is put away on the snow behind the houses. Then the people enter the house and start a new fire inside. In olden times the fire was brought from outside; but at present it is started with a strike-a-light or a match. In those settlements that are nearer to Kamchatka, and which have become more or less Russianized, the drilling of fire on the sacred fire-board is observed as a mere matter of form. The people merely insert the drill with the bow into the little hole of the sacred fire-board; but the fire is really started with a match.

After the new fire has been built on the hearth, the outer entrance-door of the porch is boarded up, covered with earth and snow, and a ladder is put into the smoke-hole. During the summer this ladder is kept on the roof. Its top, which has a carved face, and its foot, are smeared with fat, and charmed by means of an incantation, in order that the ladder may not admit any kalau into the house. The placing of the ladder and the closing of the porch-door take place in those settlements that are inhabited all the year round, as, for instance, in the village of Kuel. In settlements that serve only as winter residences, like Paren, the ladder is not taken out for the summer, and the outer door is never opened.

After the dwelling has been arranged for the winter, a ceremony is performed symbolizing the departure of the boat on a journey out to sea. Forked alder-branches are put on the frame of the boat at the places where the oarsmen sit, and also on the stern, while a bundle of sacrificial grass is hung



CEREMONY OF STARTING THE NEW FIRE.

The Koryak.





on the prow. Shaking the grass, the people say, "Well, start off!" Then they enter the house, dress up the sacred fire-board in a toy coat, put around its neck a thong with a harpoon, give it a knife, and carry it outside. The owner of the house says to it, "Now, go to the boat!" (Toq! A<sup>s</sup>tve'ti qatai'!) Then somebody in the house coughs, as though replying to some one, and says, "Aha! father has returned." The sacred fire-board is then taken back into the house and put away to rest until the following spring. I was unable to find out the significance of this symbolic departure of the boat-frame and sacred fire-board, and the return of the latter into the house. It may be surmised that the spirit of the boat and of the sacred fire-board depart for the sea to stay there for the winter.

In the village of Kuel, the ceremonies of sending the boat out to sea, and the starting of a new fire, take place independently of each other. The boat is sent to sea immediately after the close of the hunting-season. From the time when the skins are taken off from the boat until the moment when the frame with the sacrificial grass, and the alder-branches as its oarsmen, is placed on the snow, no fire is allowed to burn in the house. The frame of the boat remains on the snow throughout the winter (see Plate VII, Fig. 1).

In Kuel a new fire is procured from the sacred fire-board after the first new moon of winter. The old fire on the hearth is again put out, and then the new fire is started in the house. Three men without coats, half naked, participate in this performance. One holds the sacred fire-board; another, the upper support of the drill; while the third one works with the drill-bow (Plate VI).

*The Launching of the Skin Boat.* — The spring festival of launching the boat is called "Mena<sup>s</sup>tneyevune," which means literally, "Let us launch the boat," and is also a family festival. The seal-skin cover of the boat is soaked in water and put on the boat-frame, which is placed bottom up. The edges of the cover are turned inside, and tied with straps to the frame. Then a sacrificial fire is obtained from the sacred fire-board, and is kept burning under the upturned boat. Pieces of seal-fat are thrown into the fire as a sacrifice to the boat, and the mouth of the sacred fire-board is smeared with fat. Then its eyes are cleaned with a knife, and they say to it, "Well, your eyes have become clear, the sea is open, look out." (Ga, lela't ečiha'tbe, a'ñqan gava'ñtalın, qihite'hın!) The fire under the boat is allowed to die out, and the upturned boat is left to dry. Then it is launched.

*The Wearing of Masks.* — Heretofore it was not known that the Koryak wore masks in connection with their religious ceremonies. Not one of the former travellers makes mention of them.<sup>1</sup> I referred above to the use of

<sup>1</sup> There are no indications, either in Krasheninnikoff's or in Steller's descriptions of the Kamchadal, that they wore any wooden or grass masks, although Krasheninnikoff does mention that during the fall festival of "purification from sins" those participating in it used to adorn themselves with sacrificial grass, out of which they made wreaths, necklaces, and belts.

grass masks by the Maritime Koryak during the whale festival. I also found wooden masks in use among them. In October, 1900, I sent Mr. Axelrod from the village of Kuel to the winter village of Paren for the purpose of taking anthropometric measurements of the inhabitants who had just moved there from their summer settlement. Mr. Axelrod, on his return, brought back, among other things, a few wooden masks. Since those masks appeared to me to be similar to the crude masks of the northern Alaskan Eskimo, and since the use of masks in general suggested a possible contact between the Koryak and the tribes of the western coasts of America, I went personally to the village of Paren in order to acquire more detailed information regarding the meaning and use of these masks. The settlement of Paren is fifteen miles distant from Kuel. It is situated on the left bank of the Paren River, ten miles above its estuary. The inhabitants spend spring, summer, and autumn on the seashore in the settlement of Khai'mchik, at the mouth of the river Paren. As soon as the hunting-season closes, they move to Paren. While the seashore is altogether treeless, forests grow near the winter settlement, offering some protection against sea gales, and furnishing wood for fuel and building-material.

In Paren I learned the following about the use of masks, called by the Koryak *ulya'utkoučñin* (literally, "wearing of masks;" from *u'lya*, "a mask"). They are worn during the first winter month after the new moon. Their use is partly for religious purposes, partly for amusement, the celebration being a kind of masquerade. The object of walking about in masks and masquerade costumes is to drive away the *kalau* (*kne'ñvit-aita'ti*)<sup>1</sup> who have taken possession of the houses during the absence of the people in summer. The masks represent Big-Raven and members of his family, who constantly waged war with the *kalau*. However, when the masked performers descended into the house where I stopped, they were met with shouts of "Ugh! *kalau* have arrived!" (*Gik, ñe'nveticñin yelxi'vi!*) which was apparently meant either as a joke, or to frighten the *kalau* that were in the house. There are masks representing men and others representing women. The difference between them is that the former have mustaches, in a few cases also chin-beards, drawn with black paint or a piece of coal, while the latter are not painted at all. In Paren, only young men wore masks, not girls. They were dressed in the most homely manner. They had pulled the sleeves of their shaggy reindeer coats over their legs, and tied them so that the hood dangled behind like a tail; and they wore old greasy leather shirts. They rolled down into the house with great noise, missing several steps of the ladder. They examined all the nooks and corners. Then they commenced a dance, and represented various scenes of the coming winter life, — bear-hunting, sledge-riding, and racing. Plate v, Fig. 2 (see opp. p. 74), represents three masked persons pretending to warm themselves by a wood-

<sup>1</sup> See p. 27.



FIG. 1. BOAT-FRAME, WITH SACRIFICIAL GRASS ATTACHED.



FIG. 2. SACRIFICE OF A DOG.

The Koryak.



pile. They received presents of pieces of sugar, tobacco, and ornaments, from the owner of the house. Thus they visited all the houses of the settlement.

Paren is the only village along the entire western coast of Penshina Bay in which wooden masks are used. The rest of the settlements are occupied in summer as well as in winter; and the wearing of masks is considered a sin. In Kuel, for instance, the Koryak refused to arrange a "wearing of masks," as I requested, since it is forbidden. I was told in Paren that the custom of "wearing masks" is still observed in the settlements of Reki'nniki (Reki'nnok) and Podkaghirnoye (Pitka'heñ), along the eastern coast of Penshina Bay. Subsequently Mr. Bogoras sent me a few masks from Reki'nniki. Besides, he found wooden masks among the Alutora Koryak of Baron Korff Bay. Even the small

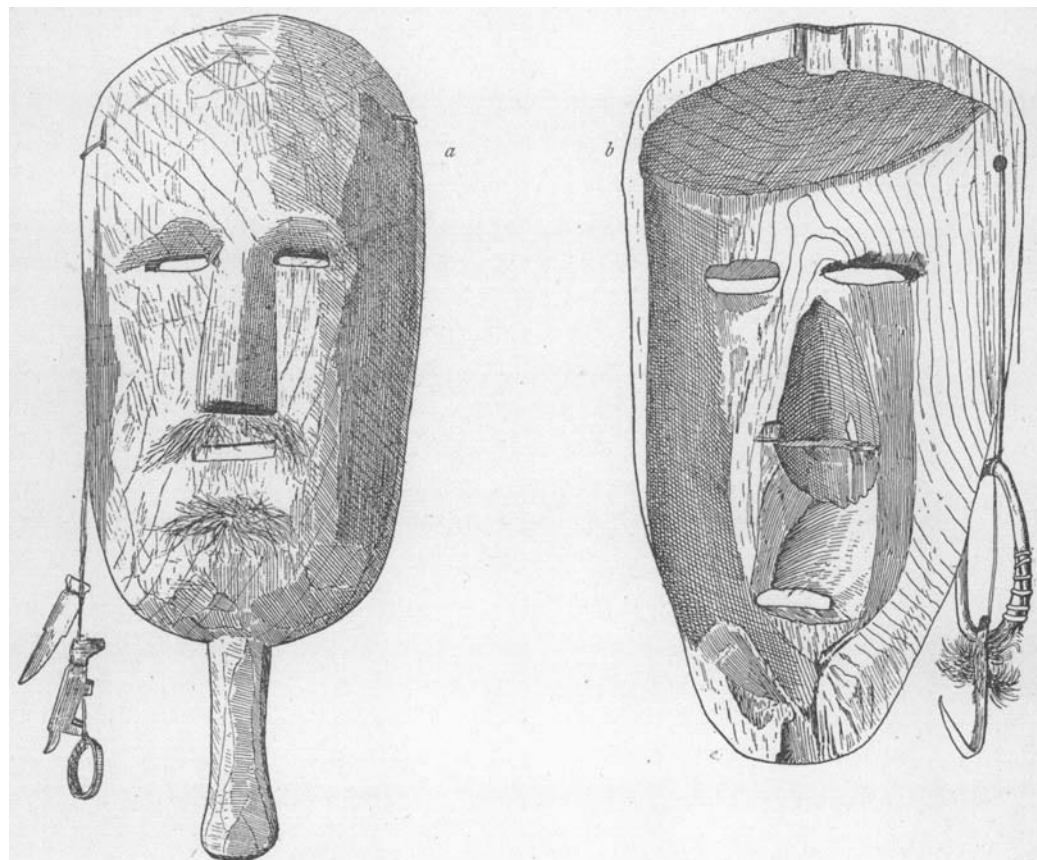


Fig. 34, *a* (ᠠᠵᠢᠨᠠᠵᠤ), *b* (ᠠᠵᠢᠨᠠᠵᠤ). Wooden Masks from Alutora Bay.

Reindeer camps of the Alutora Koryak, which are inhabited by families some of whose members live in Maritime villages, also have such masks and masquerades. It is noteworthy that the inhabitants of these villages stay there during summer also. According to Mr. Bogoras, the "wearing of masks" in these villages is rather a masquerade. The masks, unlike those from Paren, have pendants attached, consisting of rings, little bells, and other ornaments, or of models of things the masqueraders would like to receive. To one of them (Fig. 34, *a*) are appended

carvings representing a dog, a knife, and a ring. In the eastern settlements, both boys and girls wear masks. The masks of the Alutor Koryak have names. Mr. Bogoras has recorded two names: one, that of a woman's mask, — Kŭlu' (the name of Big-Raven's niece); and the other, that of a man's mask, — Amka'vvi. When the masks which represent Big-Raven's children enter a house, they dance, and enact various pantomimic scenes, but do not utter a word, and do not ask for anything; but the pendants on their masks indicate the kind of presents they would like to receive. These pendants very often call for things which, according to local prices, are considered very valuable. These presents are never refused; but later on the donors go into the houses of the masqueraders to get return-presents.

In North America the use of masks by Eskimo and Indians for religious or festive purposes, or for pantomimes, is not confined to the western slope of the Rocky Mountains; masks are found also among the Iroquois, the Pueblo tribes, the prehistoric inhabitants of Florida; and we know that the Eskimo of Baffin Land use leather masks during festivals.<sup>1</sup>

Among the other Eskimo, only the Alaskan tribes use masks. They are also found among the Aleut. From the fact that among the Alaskan Eskimo, masks become more numerous and more elaborate the nearer we approach that part of Alaska inhabited by the Indians of Tlingit stock, Murdoch infers that the former might have borrowed masks of the Indians.<sup>2</sup> I do not undertake to settle this question; but in simplicity and crudeness of finish, the wooden masks of the Koryak are so much like the Eskimo masks of Point Barrow, that it might be supposed that the Koryak and Eskimo masks originated from a common source. It is very strange, however, that the Chukchee, who live between the Koryak and the Eskimo, have no masks.<sup>3</sup>

The collection of Koryak wooden masks in the American Museum in New York consists of nine specimens collected by me at Paren, two from Reki'nniki, and two from Baron Korff Bay, obtained by Mr. Bogoras. All the masks are made so that the eyes and mouth fit the face of the wearer. Fig. 35 represents the masks from Paren. All these masks are very rudely made. Only one of them (Fig. 35, *f*) is finished off somewhat smoothly. The outer edges of all the others are not smooth, but show the marks of the adze. Judging from its size, the mask shown in Fig. 35, *f*, was made for a child. It has no openings for the mouth and eyes. The eyebrows are drawn with black paint. The nose, though not short, is cut off straight at its lower end,

<sup>1</sup> Boas, Baffin-Land Eskimo, p. 141. The Yukaghir used to wear leather masks when dissecting their dead shamans (see Jochelson, Yukaghir Materials, p. 110).

<sup>2</sup> Murdoch, p. 370.

<sup>3</sup> Besides the Koryak and the Yukaghir, whose culture leans toward that of American tribes, and the Siberian Buddhists, some other tribes of northern Asia seem to use masks. Potanin (II, p. 54) mentions that the shamans of the Tchern-Tatars (Altaians) sometimes use masks (koro) made of birch-bark, and ornamented with squirrels' tails to represent eyebrows and mustache.

thus representing the characteristic form of the Koryak nose. The groove between the lips apparently represents the teeth, two lines on the cheeks represent tattooing. The eyes are straight, and not narrow. Fig. 35, *d*,

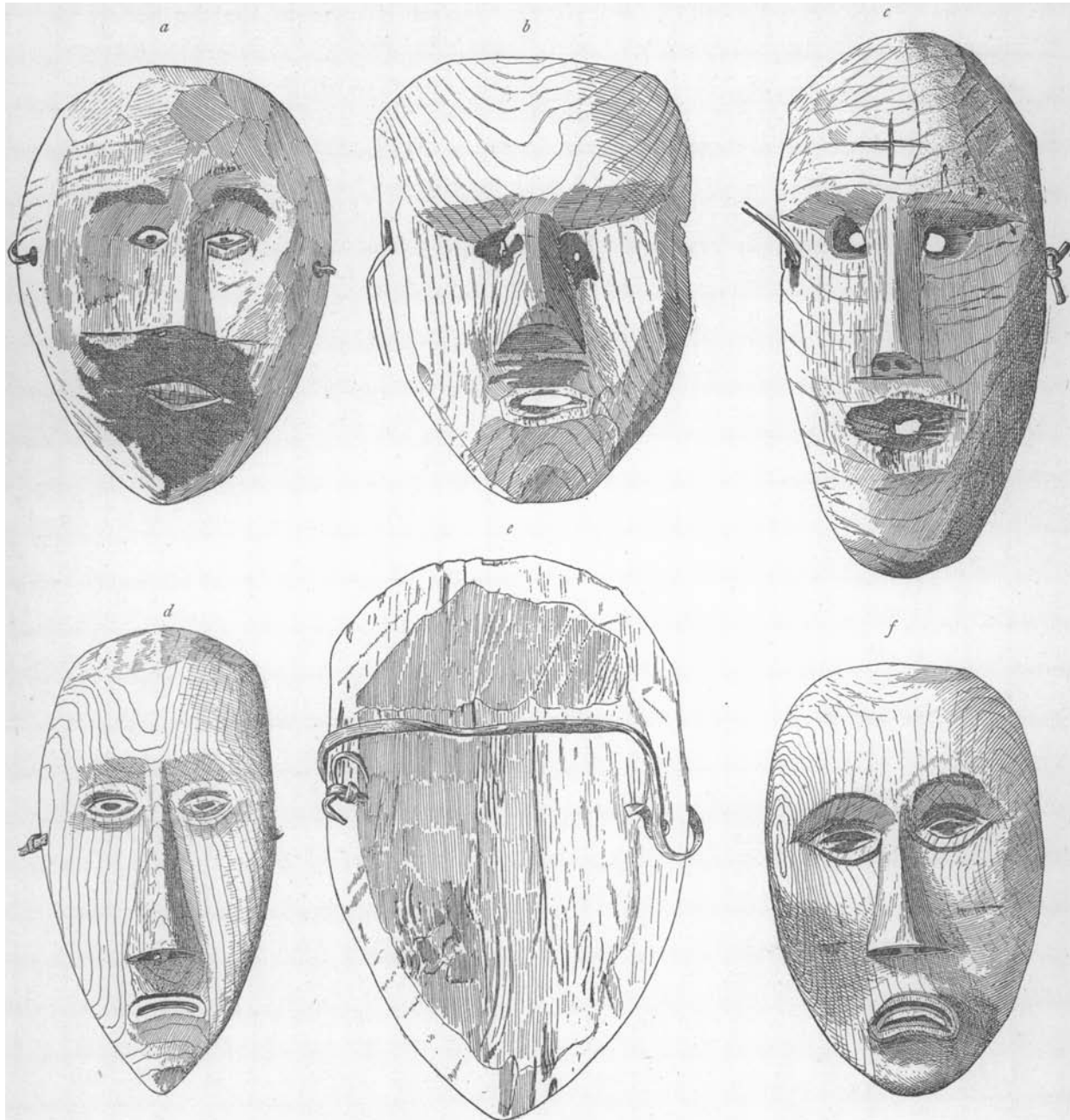


Fig. 35. Masks from Paren (*e*, inner side). *a* ( $\frac{10}{2873}$ ), *b* ( $\frac{10}{2867}$ ), *c* ( $\frac{10}{2866}$ ), *d* ( $\frac{10}{2874}$ ), *e* ( $\frac{10}{2867}$ ), *f* ( $\frac{10}{2871}$ ).

represents a mask of a similar character. The masks shown in Fig. 35, *a-c*, have small openings for the eyes and mouth. Eyebrows, upper lip, and chin are painted with coal. The one shown in Fig. 35, *c*, has a cross on the

forehead. On the rim, on a level with the eyes, small holes are made for the straps by means of which the masks are tied on. The inner side of the masks is either flat or hollowed out very little (Fig. 35, *e*): thus the mask does not closely envelop the face, and the wearer is able to see the floor on either side. As stated before, the mask shown in Fig. 35, *f*, is finished more carefully, and at the back of it is a depression for the nose.

The masks shown in Fig. 36 are from the village of Reki'nniki. They differ from those from Paren by their large size, pointed chin, and in having ears. Besides this, one, Fig. 36, *a*, has a pendant like the Alutora masks, — in this case a bell, — and its cheeks are painted with ochre. Apparently Fig. 36, *b*, represents a man's mask; and Fig. 35, *a*, that of a woman.

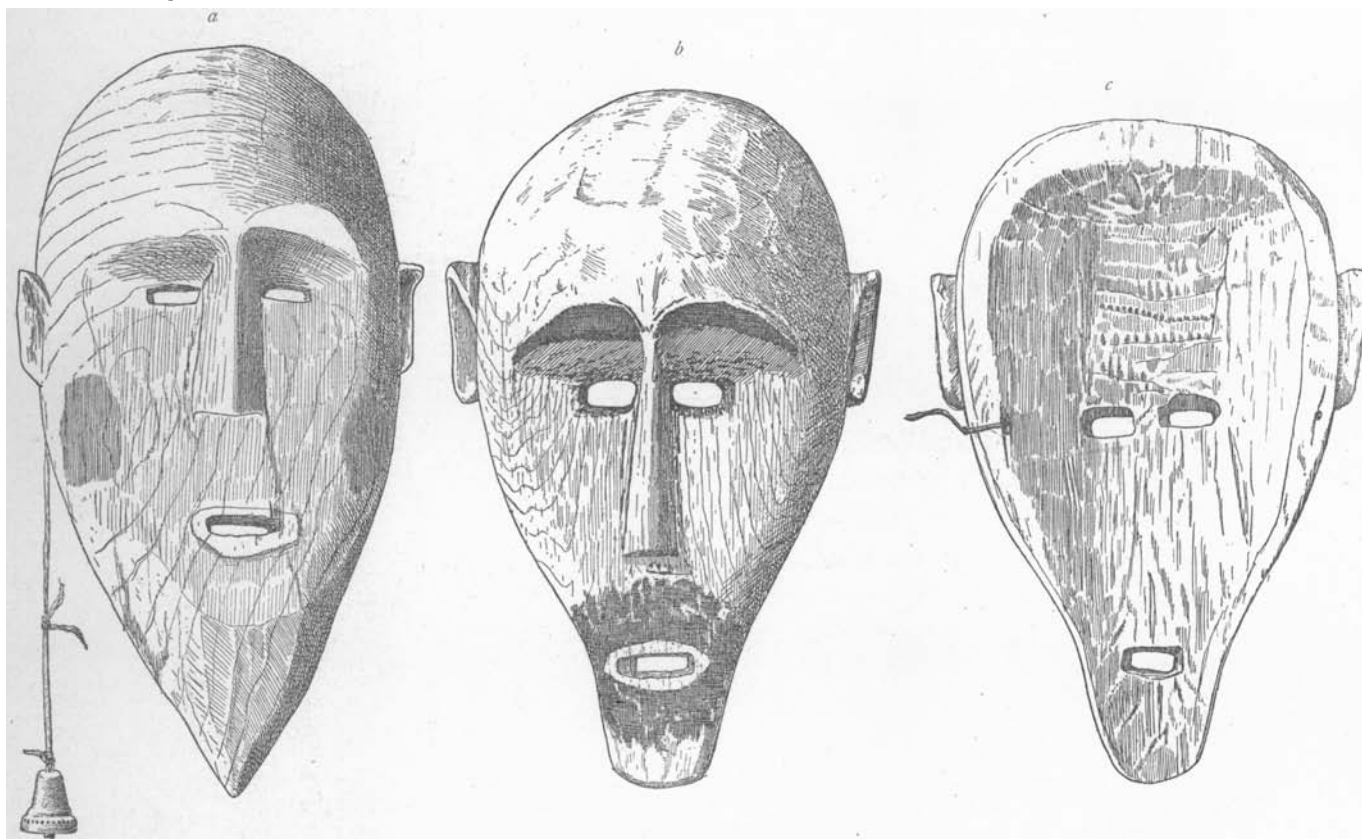


Fig. 36, *a* (3037), *b* (3038), *c* (3039). Masks from Reki'nniki (*c*, inner side).

The Alutora masks both have pendants. One (Fig. 34, *b*) is painted on the inner side, and is very slightly hollowed, like those from Paren; while the other (Fig. 34, *a*) has hair on the upper lip and a tuft of hair on the lower lip, the hair being driven into the wood. This mask has a wooden handle under the chin, similar to the handles of the Eskimo drums, apparently for the purpose of holding it in the hand. It should be noted here that the Koryak do not attempt to give their masks animal forms.



Fig. 37 represents four masks from Point Barrow, which were collected by Lieut. P. H. Ray's expedition,<sup>1</sup> of which Mr. Murdoch was a member, and are deposited in the National Museum in Washington.

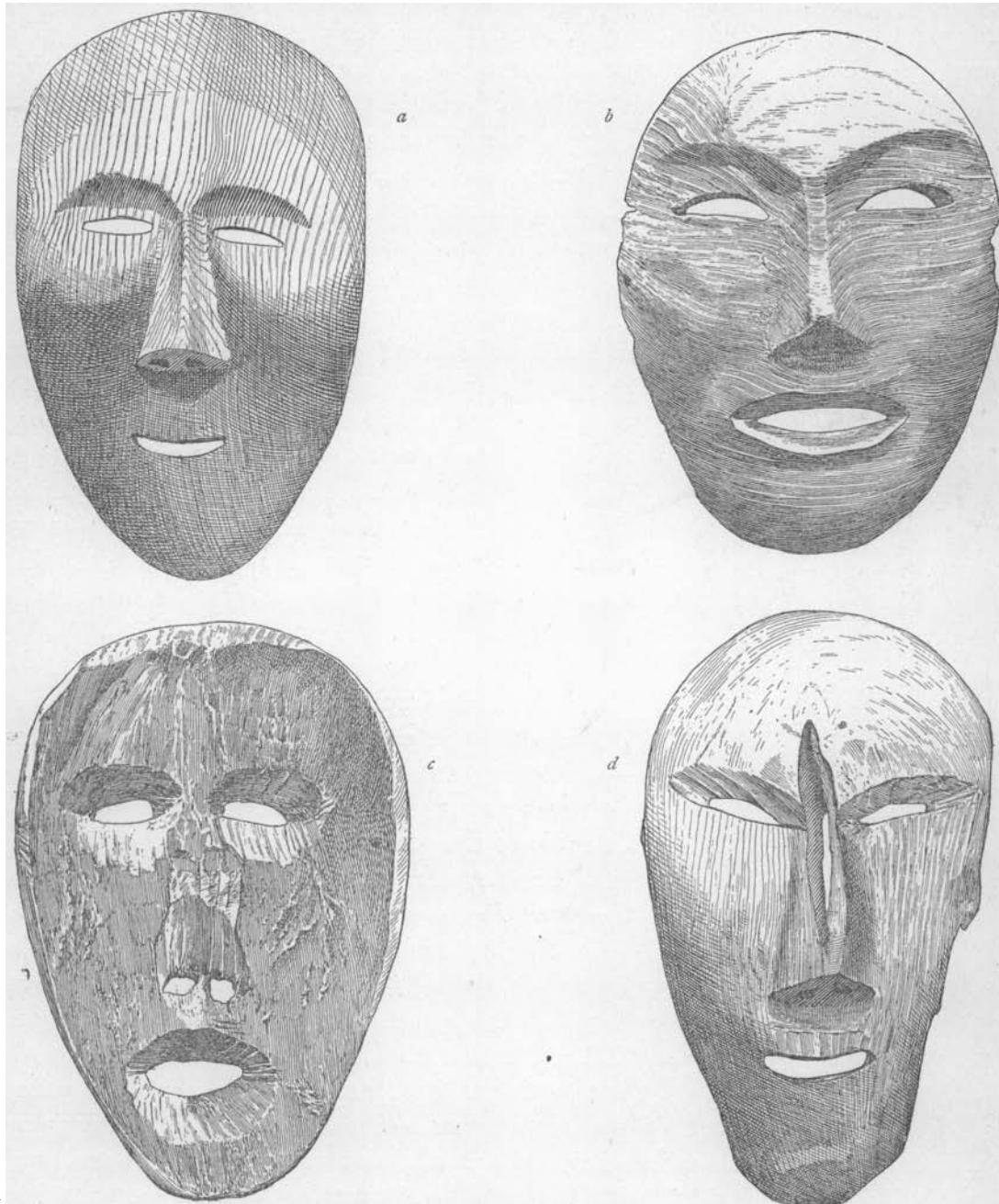


Fig. 37. Eskimo Masks from Point Barrow (*c*, inner side).

These, as well as the other masks from Point Barrow, described by Mr. Murdoch,<sup>2</sup> differ little from the Koryak masks. They are somewhat better

<sup>1</sup> The International Polar Expedition to Point Barrow, 1881-83.

<sup>2</sup> Murdoch, p. 366.

finished. All of them have openings for the eyes and mouth. The eyes are narrower than on the Koryak masks; and on two of them the outer corners of the eyes are somewhat raised. The face is less oval in form, and the nose is shorter: generally the forms of the Eskimo masks approach more closely the type which is called "Mongolian" than those of the Koryak. Fig. 37, c, represents the inner side of one of these masks, and shows that they are just as little hollowed out as those of Koryak make.

While in the village of Paren the wearing of masks is practised only during the first winter month after the new moon, in the settlements of northern

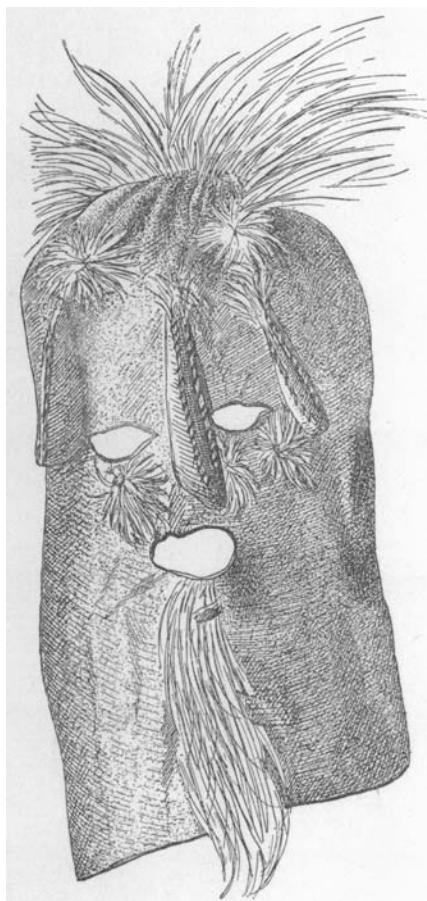


Fig. 38 (319n). Leather Mask from Tilkhai River.

Kamchatka and in those of Baron Korff Bay the young people, according to Mr. Bogoras, amuse themselves with masks during the entire winter.

New masks are made every fall; and the old ones, which are no longer needed, are thrown away in a lonely place away from the village.<sup>1</sup>

I did not see grass or wooden masks among the Reindeer Koryak.<sup>2</sup> I only found a leather mask (Fig. 38) among the Reindeer Koryak on the Tilkhai River; but they said that it was not used in any ceremony. It represents a cannibal kala. Women put on such masks in order to scare the children.

FESTIVALS OF THE REINDEER KORYAK. — Since the time I spent with the Reindeer Koryak did not coincide with the season of their festivities, I had to be contented with such verbal information as I was able to get from the Koryak. The main festivals of the Reindeer Koryak are the following.

*Ceremony on the Return of the Herd from Summer Pastures.* — The majority of the Reindeer Koryak send their herds, with their sons or herdsmen, to the mountains; and they themselves remain near some river to fish or to go to sea. When the first snow covers the ground, the herdsmen with the herd return to the summer dwelling.

As soon as the approach of the herd is noticed, the fire in the house is put out, and a new fire is made outside the house with the sacred fire-board, and a pile of wood is ignited with the new fire. Burning brands are then laid

<sup>1</sup> It is worth while to note here, that, after the religious ceremonies which used to take place in December, the Aleutians broke and threw into the sea the charms which they had used during the ceremonies, and the masks worn by their men and women; and that every year they made new charms and new masks (Dall, p. 139)

<sup>2</sup> With the exception of the Alutora Reindeer Koryak (see p. 81).

upon boards, and thrown upon the approaching herd. According to explanations given by some of the Koryak, the herd is met with fire in the same manner as relatives and guests are welcomed; while, according to others, the fire signifies the source whence reindeer originated. According to the second version, The-One-on-High took the first reindeer out of the fire. After the fire has been taken out of the house, sacrificial reindeer are slaughtered as an offering to The-One-on-High, and the face of the guardian on the sacred fire-board is smeared with blood, that he may protect the herd from wolves during the winter. Well-grown fawns are selected for this purpose, their skins being used for winter garments.

*The Fawn Festival.* — In spring, about the month of April, when the fawning-period is over and the reindeer have lost their antlers, the fawn festival is celebrated. It is called ki'lvei. The fire in the house is put out, and a new one is started by means of the sacred fire-board. Then reindeer are slaughtered as a sacrifice to The-One-on-High. In the Palpal Mountains, both the Koryak and the Chukchee pile up the antlers of the killed reindeer. The other Reindeer Koryak do not observe this custom. It seems probable that at an early period this custom was common to all Reindeer Koryak, though the Koryak of the Taigonos Peninsula deny ever having had it. However, the former existence of a custom is often disavowed as soon as it has ceased to be in vogue. The owner of the herd beats the drum in order to entertain the fawns. The does, so the official chief of the Taigonos Koryak told me, say, on hearing the drum, "Our master is amusing our fawns."

These two festivals — the end of the fawning period, and the return of the herd in the fall — are the most important ones of the year. On such occasions, toothsome dishes are prepared, and guests from the neighboring camps are entertained; but they are strictly family festivals, nevertheless.

*Other Festivals.* — The offering of sacrifices constitutes the main feature of all other festivals. These are observed (1) when the sun marks the approach of summer after the winter solstice — a sacrifice is then offered to the sun; (2) in the month of March, when the does commence to fawn — a sacrifice is offered to The-One-on-High; (3) in spring, when the grass begins to sprout and the leaves appear on the trees — a sacrifice is offered to the earth or to the master of the earth; (4) when mosquitoes put in their appearance — reindeer are then slain as an offering to The-One-on-High, lest the mosquitoes scatter the herd.

*Races.* — Reindeer races must also be classed among the festivals of the Reindeer Koryak, for they are not a mere sport: they are of a religious character, like the Greek games. Races are festivals in honor of The-One-on-High. Dog-races and foot-races, on the other hand, are not regarded as religious festivals. Every owner of a large herd arranges races once a year. They usually take place toward the close of winter. The owner of the camp invites his guests from all the neighboring camps. Before the beginning of

the races, a sacrifice is made to The-One-on-High. Then the race begins; and the winner receives some tobacco, a knife, or some other imported article, as a prize. It happens sometimes that the host sacrifices the racing-reindeer which he has been riding. Before stabbing it, he takes it around the house. In olden times he wore a suit of armor on such occasions. I heard that even now rich people of the Palpal Mountains put on armor<sup>1</sup> when slaughtering sacrificial reindeer during the race festival.

*Festival of "Going around with the Drum."* — The Koryak of the Tai-gonos Peninsula told me of a festival which they celebrate yearly after the winter solstice, and which is called Ya'yai-kamle'lehryñin ("[with] drum around going"). Rich men invite all their neighbors to this festival, offer a sacrifice to The-One-on-High, and slaughter many reindeer for their guests. If there is a shaman present, he goes all around the interior of the house, beating the drum, and driving away the kalau. He searches all the people who are present in the house, and, if he finds a kala's arrow (which is invisible to ordinary men) in the body of one of them, he pretends to pull it out. In this manner he protects them against disease and death. In the absence of a shaman, this act is performed by the host, or by a woman versed in incantations.

CEREMONIALS COMMON TO BOTH MARITIME AND REINDEER KORYAK. — The ceremonies performed after hunting wild reindeer or other land-animals are the same among the Maritime and the Reindeer Koryak. They are particularly elaborate after successful bear or wolf hunting. Unfortunately, I had no opportunity to witness them personally; and the following descriptions are based on verbal information obtained from various persons.

*The Bear Festival.* — The bear is equipped for the home journey, like the whale; and the home-sending is called Ke'vñinačixtathí'yñin ("Bear-service").

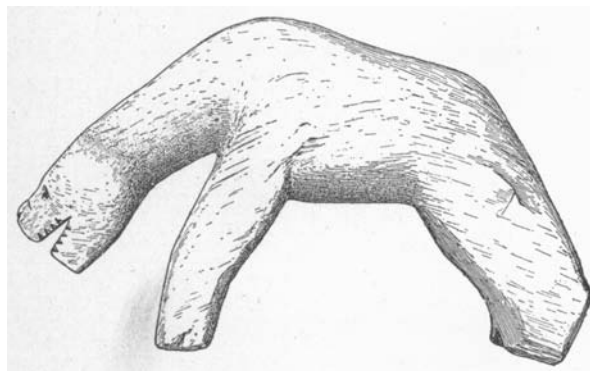


Fig. 39 ( $\frac{10}{1782}$ ). Wooden Figure representing Bear. Length, 35 cm.

When the dead bear is brought to the house, the women come out to meet it, dancing, with fire-brands. The bear-skin is taken off with the head; and one of the women puts on the skin, dances in it, and entreats the bear not to be angry, but to be kind to them. At the same time some meat is put on a wooden platter, and they say, "Eat, friend!"

Fig. 39 shows a wooden figure representing the bear during the festival. It is fed in the same manner as the wooden whale during the whale festival.

<sup>1</sup> Suits of armor are preserved by many of the wealthy Reindeer people as heirlooms in remembrance of the ancient war times.

On the day when the bear is equipped for the home journey, the Maritime Koryak prepare puddings for it, travelling-provisions, just as has been described in connection with the whale festival. They plait a grass bag, and put the puddings into it. The Reindeer Koryak slaughter a reindeer for the bear, cook all the meat, and pack it in a grass bag. The bear-skin is filled with grass, taken out and carried around the house, following the course of the sun, and then sent away in the direction of the rising sun. The fact that the bear is sent toward morning dawn indicates that the Koryak consider the spirit of the bear as benevolent. The stuffed bear and the bag are put on the platform of the storehouse; and after a few days the skin is taken back to be tanned, and the puddings are eaten.

*The Wolf Festival.* — After having killed a wolf, the Maritime Koryak take off its skin, together with the head, just as they proceed with the bear; then they place near the hearth a pointed stick, and tie an arrow, called *i'lhun* or *e'lgoi*, to it, or drive the arrow into the ground at its butt-end.<sup>1</sup> One of the men puts on the wolf's skin and walks around the hearth, while another member of the family beats the drum. The wolf festival is called *e'lhō'gicñin*; that is, "wolf-stick festival."

The meaning of this ceremony is obscure. I have been unable to get any explanation from the Koryak with reference to it. "Our forefathers did this way," is all they say. I have found no direct indications of the existence of totemism among the Koryak; but the wearing of the skin of the wolf and of the bear during these festivals may be compared to certain features of totemistic festivals, in which some members of the family or clan represent the totem by putting on its skin.

The wolf festival differs from the bear festival in the absence of the equipment for the home journey. The reason is this, that the bear is sent home with much ceremony, to secure successful bear-hunting in the future, bear's meat being considered a delicacy, while the festival serves at the same time to protect the people from the wrath of the slain animal and its relatives. The wolf, on the other hand, does not serve as food, but is only a danger to the traveller in the desert. He is dangerous, not in his visible, animal state, — for the northern wolves, as a rule, are afraid of men, — but in his invisible, anthropomorphic form. According to the Koryak conception, the wolf is a rich reindeer-owner and the powerful master of the tundra. A traveller who has lost his way may stray into a settlement of wolves, and become their prey. The wolves avenge themselves particularly on those that hunt them.<sup>2</sup> The Reindeer Koryak have still more reason to fear wolves, since their herds are always exposed to their dangerous attacks. According to the conception of the Reindeer Koryak, the wolf is a powerful shaman, and he is regarded as an evil spirit hostile to the reindeer, and roaming all over the earth. In

<sup>1</sup> See p. 43.

<sup>2</sup> Tale 84.

tales he is not called by his usual name, E<sup>8</sup>g<sup>1</sup>l<sup>1</sup>n<sup>1</sup>, but Umya'lh<sup>1</sup>n ("broad-soled one") or Ña'ĩnosa<sup>8</sup>n ("one who keeps himself outside").

After having killed a wolf, the Reindeer Koryak slaughter a reindeer, cut off its head, and put its body, with that of the killed wolf, on a platform raised on posts. The reindeer-head is placed so as to face eastward. It is a sacrifice to The-One-on-High, who is thus asked not to permit the wolf to attack the herd. Special food is prepared in the evening, and the wolf is fed. The night is spent without sleep, in beating the drum and dancing to entertain the wolf, lest his relatives come and take revenge. Beating the drum, and addressing themselves to the wolf, the people say, "Be well!" (Nime'leu gatva'ñvota!) and addressing The-One-on-High, they say, "Be good, do not make the wolf bad!"

*Practices in Connection with Fox-Hunting.* — When a captured fox is brought into the house, it is soothed like a child. While pulling off its skin, and cutting the joints of the legs, they say in a pitiful tone, "Eh, what a lean one!" to which some one replies for the fox, "I will soon send you a gray fox." A grass mat is put around the body like a coat. The male fox is given a little wooden knife, and the female a thimble and needle-case; then it is placed on the platform of the storehouse.

#### SACRIFICES.

The sacrifices offered by the Koryak to the supreme and other supernatural beings may be divided into two classes, — bloody and bloodless ones. It is remarkable, that, among the tribes of the northwestern part of North America, we find only bloodless offerings to the deities, consisting of food, ornaments, and other trifling gifts.<sup>1</sup> These sacrifices, however, play a secondary part. Among the Eskimo, the most effective means of guarding against misfortune consists in the observance of various taboos; and a frank confession by the person who transgressed a taboo<sup>2</sup> serves as the best propitiatory measure. Among the Indians, purification, prayers, and incantations are the most effective means of gaining the good-will of the supernatural powers. Of course we find all these among the Koryak also; but sacrifices play the most conspicuous part in their religious life. It seems justifiable to assume that bloody sacrifices are connected with the pastoral life of the Reindeer tribes, just as we find the same custom among the cattle-raising tribes of Siberia generally, and among the Reindeer peoples in the north of Siberia, as the Samoyed and Ostyak. It is probably not a mere accident that in the myths recorded by me, mostly offerings of reindeer are mentioned;<sup>3</sup> but at present

<sup>1</sup> See Boas, Baffin-Land Eskimo, pp. 129, 146; Teit, pp. 344, 345; Boas, Bella Coola Indians, p. 29.

<sup>2</sup> Boas, Baffin-Land Eskimo, p. 147.

<sup>3</sup> A dog-sacrifice is mentioned in but one tale, No. 92. It should be noted that the tales do not mention at all sacrifices to evil spirits (kalau).

it is difficult to tell whether the Koryak made offerings of dogs prior to the time when a part of them began to keep reindeer-herds. The dog-raising Eskimo do not slaughter dogs as a sacrifice to the spirits.<sup>1</sup> Neither Steller nor Krasheninnikoff mentions that the Kamchadal dog-breeders offered any sacrifices of dogs.

On the other hand, however, in North America, east of the Rocky Mountains, the Iroquois Indians make sacrificial offerings of dogs; the Sioux also used to sacrifice dogs as well as make bloodless offerings;<sup>2</sup> and the dog-raising Yukaghir<sup>3</sup> of northeastern Siberia, and the Gilyak<sup>4</sup> of Saghalin and of the Amur River, killed dogs as sacrifices to their deities or to their dead. The Gilyak, the Ainu, and some Tungus tribes of the Amur region, make bloody sacrifices, killing bears during their well-known bear festivals.<sup>5</sup>

If we now proceed to compare the nature of the bloody sacrifices of the Koryak with those of the Siberian tribes, whose culture is of decidedly Asiatic type and shows no American affiliation, and whose source of subsistence is cattle-raising, we shall find certain marked differences.

Among the Buryat and the people of the Altai Mountains in southern Siberia, bloody sacrifices are still practised. Such sacrifices were formerly made in the country of the Urankhai (Soyot) and all over lamaistic Mongolia; but, according to Potanin,<sup>6</sup> they have been abolished through the efforts of the lamas.

The custom of offering bloody sacrifices is even now in existence among the Yakut, in spite of the fact that they were converted to Christianity from a hundred and fifty to two hundred years ago. But while the Altai<sup>7</sup> people, like the Koryak, offer sacrifices to benevolent as well as to malevolent deities, to U'lgén and Ye'rlik, the Yakut slaughter horses and horned cattle to malevolent spirits (abasy') only.<sup>8</sup> They offer bloodless sacrifices exclusively, not only to the creative forces (ayi'), but to the "masters" (ičči') as well. They make libations of kumiss to the head of the creative deities, Lord-Bright-Creator (Ayí-Uru'ñ-Toyo'n); while animals are merely consecrated to him, but not slaughtered. Consecrated animals are not made use of. In olden times, rich Yakut consecrated to him entire droves of horses, which were driven

<sup>1</sup> It is worthy of note here, that Turner (p. 196) says, "The tail of a living dog is often cut from its body in order that the fresh blood may be cast upon the ground to be seen by the spirit who has caused the harm, and thus he may be appeased." This seems to be a bloody offering.

<sup>2</sup> Dorsey, pp. 426, 459, 522. "Mr. W. Hamilton," says Dorsey (p. 426), "who was a missionary to the Iowa and Sac Indians of Nebraska, saw dogs hung by their necks to trees, or to sticks planted in the ground, and he was told that these dogs were offerings."

<sup>3</sup> See Jochelson, *Yukaghir Materials*, pp. 98, 110, 122.

<sup>4</sup> See Schrenck, III, pp. 765, 766.

<sup>5</sup> *Ibid.*, pp. 696-737.

<sup>6</sup> Potanin, IV, p. 78.

<sup>7</sup> *Ibid.*, IV, p. 91.

<sup>8</sup> Trostchansky (p. 105) gives the following reason why the Yakut offer bloody sacrifices exclusively to malevolent spirits (abasy'). The latter kill human beings in order to eat their souls (kut), which serve them as food; and the sacrifice serves as a substitute. The abasy' gets the kut of the animal instead of that of a human being.

away eastward in the direction of the rising sun.<sup>1</sup> The Buryat also offer bloody sacrifices to eastern Teñrii (evil deities) only.<sup>2</sup> On the contrary, the Samoyed, like the Koryak, sacrifice reindeer to the benevolent as well as to the malevolent deities.<sup>3</sup>

The Koryak, as we shall further see, offer bloody sacrifices mainly to the Supreme Deity, to the sun, the "masters," the spirits of killed animals, to sacred rocks, in some cases to figures of kalak, and to the kalau (evil spirits). Formerly the Reindeer Koryak used to kill reindeer in honor of their dead also.

The conclusion may be drawn from the above, that, while among the Yakut and Buryat the cult of the evil principle has gained the upper hand over that of the creative forces, among the Koryak the cult of the benevolent spirit is more conspicuous.

Sacrifices are preventive, to avert a possible calamity or malady; propitiatory, to remove a disaster which has already befallen; and for giving thanks, in gratitude for benefits received. Thus sacrifices are offered not only at certain set times, but also on any and all occasions which may call for them. For instance, sacrifices are offered to secure a happy journey, that the hunt may prove successful, that a patient may be cured, that a storm may abate, that a famine may come to an end, or in gratitude for a happy consummation of a journey, for a recovery from disease, or for a successful hunt.

Not unfrequently a sacrifice is promised to the Supreme Deity conditionally, to be offered during a certain festival. As proof of such a promise, some kind of a bright-colored rag is sewed with sinew-thread to the ear of the promised animal; and the promised reindeer or dog is called ina'tiplin ("sewed or basted to").

Almost all sacrifices are made by the family or the individual. Only the sacrifice offered to the guardian of the settlement may be considered as a sacrifice for the inhabitants of the entire village.

BLOODY SACRIFICES. — While the Maritime Koryak kill only dogs as a sacrifice, the Reindeer Koryak slaughter reindeer as well. Dogs are killed by the Reindeer Koryak mainly as a sacrifice to the kalau. A reindeer offering is regarded as a more appropriate sacrifice. A white reindeer is looked upon as an offering particularly gratifying to the Supreme Being.

As a rule, when the Koryak offer sacrifices to the kalau, they do so with unconcealed reluctance. The sacrifice to the kalau is the price paid for preventing their attacks upon human beings. Some blood from the wounds of dogs or reindeer sacrificed to the Supreme Being is sprinkled on the ground

<sup>1</sup> Among both the Kamchadal and the Thompson Indians we find the custom of consecrating to an idol or to a spirit a certain portion of land, in which they abide. The Kamchadal did not hunt, or gather berries, around the place where the sacred posts (see p. 38, Footnote 1) were standing (Krasheninnikoff, II, p. 103); also, among the Thompson Indians, "roots, etc., growing near a haunted or mysterious lake should not be dug or gathered" (Teit, p. 345).

<sup>2</sup> Mikhailovsky, Shamanism, p. 89.

<sup>3</sup> Potanin, IV, p. 697.



as *ah* offering to the *kala*, with the words, "This blood is for thee, *kala*." Otherwise the *kala* might intercept the sacrifice, and prevent its reaching the Supreme Being, who resides in the sky. Figs. 40 and 41 are reproductions of sketches made by the Maritime Koryak Yulta, of Kamenskoye, and illustrate

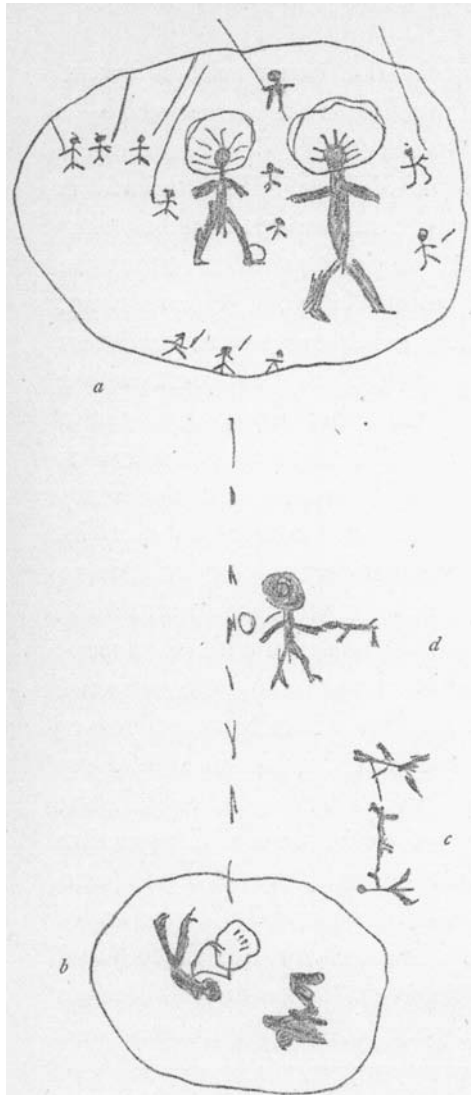


Fig. 40. Koryak Sketch illustrating a Kala intercepting a Sacrifice. *a*, the Supreme Being, his wife, and souls hanging in the house; *b*, shaman beating drum, and dying patient; *c*, sacrifice of a dog; *d*, kala intercepting sacrifice.

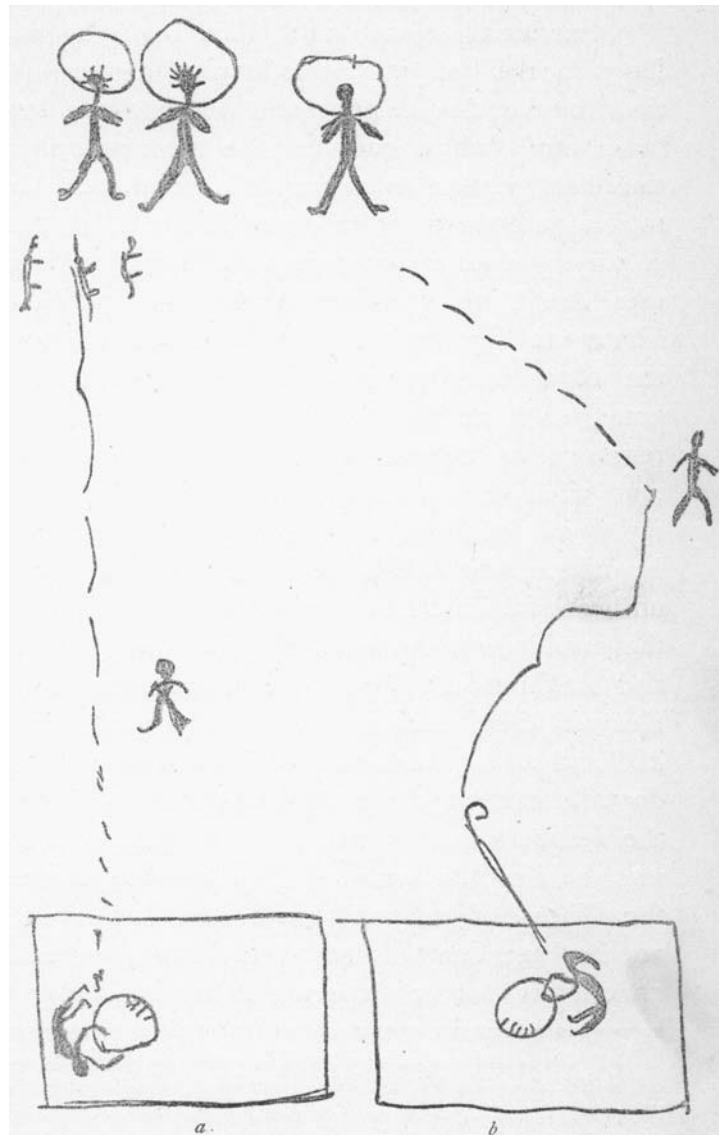


Fig. 41. Koryak Sketch representing, *a*, Sacrifices reaching Heaven; *b*, Girl invoking Cloud-Man (see p. 26).

these ideas. Fig. 40 shows a *kala* intercepting the sacrifice, and the patient, who is treated by a shaman, dying; while Fig. 41, *a*, represents the sacrifices reaching heaven, and the patient being cured. The sacrifices offered to the Supreme Being are placed eastward, facing the rising sun; while those offered

to the kala face toward the setting sun.<sup>1</sup> The kalau come from this side. They sleep during the day, and after sunset go out hunting human beings. But at the same time I was told of kalau which come from the direction of Kamchatka, or from the east. Other kalau live in a subterranean kingdom. The blood from the wounds of animals sacrificed to the Supreme Being is sprinkled on the ground as an offering to them.

Sacrificial animals are killed by being stabbed in the heart with a spear. Dogs are killed in the following manner. One man holds a strap which is tied to the dog's neck; and another one stands back of the dog, holding it by a strap which encircles the hind part near the hind legs. The animal is thus held, unable to move. Frequently the dog does not suspect what is going to happen, wags its tail, and fawns upon the man in front, thinking that he is playing with it, or that he is about to hitch it to a sledge. A third man, who stands to the left of the dog, suddenly thrusts a spear into its heart (Plate VII, Fig. 2). It is considered a good sign if the dog is quiet before the blow, and does not resist. A long spear is therefore used, and not a knife, so that the animal may not be frightened. An unsuccessful blow is regarded as a bad sign. The men who are holding the dog pull the strap taut while the animal is writhing in convulsions, then they let it drop on its right side. In some places two men hold with their hands the dog that is to be killed; they lift it in the air, and a third one stabs it with a spear. An unsuccessful blow is regarded as a sign that the deity does not wish to accept the sacrifice: therefore the striking of the blow is intrusted to an experienced and skilful man. I recall, that, in the settlement of Paren, an excited young Koryak came running to me with a deep bite on his leg. He had held by its head a dog that was to be sacrificed. The old man who was to kill the dog did not hit the heart at the first stroke; and before he was able to strike the second deadly blow, the dog managed to bite the leg of the Koryak who was holding its head. This sacrifice, which was offered on the occasion of the illness of a boy, was looked upon as not accepted by the deity; and another sacrifice was required, if the boy was to recover. The dogs killed as an offering to the Supreme Being are hung on a post, the upper pointed end

<sup>1</sup> The creative deities of the Yakut are also supposed to reside in the east; and the chief of the upper evil spirits, Great-Lord (Ulu' Toyo'n), occupies the western part of the sky. Among the Altai people (Potanin, IV, p. 79) the skins of animals sacrificed to the benevolent deity (U'lgen) are placed head eastward; while the skins of animals sacrificed to the chief of the evil spirits (Ye'rlik) are placed head westward. The same is true among the Samoyed. When they stab a reindeer in sacrifice to the benevolent deity Nu'ma, they put the killed animal head toward the east; but when the animal is sacrificed to the malevolent deity Av-Vesaka, head toward the west. After eating the meat of the sacrificed reindeer, they put the head on a post, turning it toward east or west according to the deity to whom the offering is made (Potanin, IV, p. 697). Among the Buryat, on the contrary, the benevolent Teñrii occupy the western part of the sky; and the evil Teñrii the eastern (Agapitoff and Khangaloff, p. 4). It is interesting to note, in this connection, that the Bella Coola Indians place the evil in the west, and the good in the east. They regard the earth as an island swimming in the boundless ocean, and believe that when the mythical giant moves our earth westward, we have epidemics; when he moves it eastward, all sickness disappears (Boas, Bella Coola Indians, p. 37).

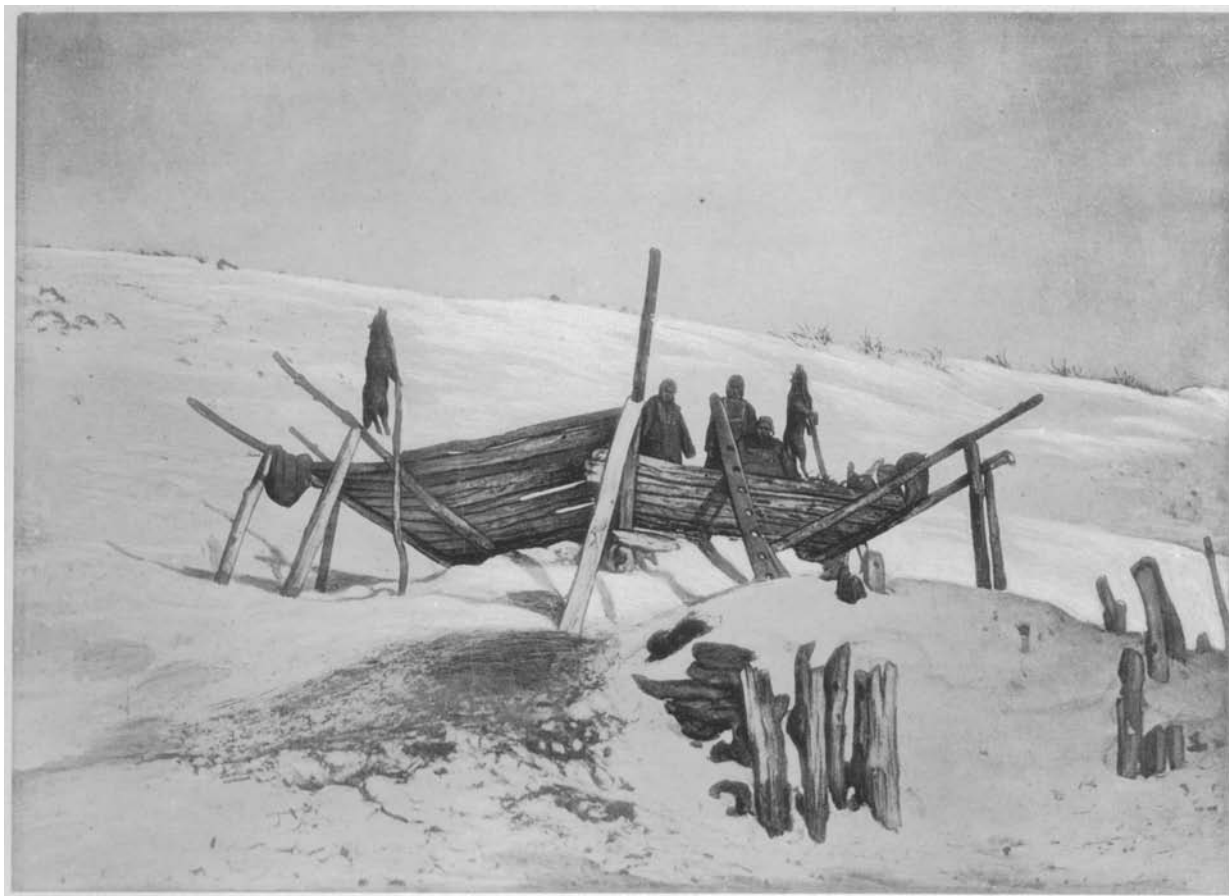


FIG. 1.



FIG. 2.

UNDERGROUND HOUSES, WITH SACRIFICED DOGS.  
The Koryak.



of which is thrust under the dog's lower jaw, so that its muzzle points up to the sky, the ventral side eastward. A collar of sacrificial grass is put around the dog's neck. The post with the dog hanging from it is driven into the ground or snow, not far from the house; or a long pole with the sacrifice is placed close to the house, so that the dog hangs over the roof (Plate VIII, Fig 1). In Kamenskoye, only the heads of the sacrifices are hung upon poles; while the carcass, after the skin has been pulled off, is thrown away. Since the majority of dog-offerings are made in the interval between fall and spring, the dogs slaughtered during that time remain hanging for a long time, usually through the entire winter, until spring. Then they are skinned, and the carcass is thrown away.

The dogs sacrificed to the master of the sea are left on the seashore, the muzzle facing the sea; those offered to the mountains or rocks, called "grandfather" (apa'pel), are placed on the summit or slope of a hill; and the sacrifice offered to the kalau is left on the ground with the muzzle pointing westward. Sometimes the offering intended for evil spirits is placed in the direction of the road to be followed during a journey.

Dogs sacrificed to the village guardian are sometimes hung up on the guardian itself (Plate IX, Fig. 1).<sup>1</sup> Reindeer sacrifices are also stabbed with a spear attached to a long shaft, and not with a knife (as is usually done when reindeer are slaughtered for food), in order to avoid frightening the reindeer, which is required to stand still during the immolation. The reindeer designated as a sacrifice is caught, as usual, by means of a lasso. After it has been caught, it is held with the hands, the lasso is taken off of the antlers (or of the head if caught in the spring, when the antlers have been shed), the end of it made into two, and tied over the fetlock-joints of the hind-legs of the animal (Plate x, Fig. 1). Then the reindeer is let go, and the man holding the lasso drives it to the house. There he forces the animal to stand quiet by pulling the lasso taut. At the same time, another man, usually the owner of the reindeer, thrusts his spear into the animal's heart. Frequently the hobbled reindeer drags the man who holds it about a considerable time before the latter succeeds in bringing it to a stop at the proper place. The reindeer should fall on its right side, the wound upward, otherwise the offering is regarded as unwelcome to the deity: therefore the man who holds the lasso, which is tied around the reindeer's hind-legs, pulls to the left. Then the body is made to fall to the right. Blood from the wound is sprinkled on the ground as a sacrifice for the kalau (Plate x, Fig. 2).<sup>2</sup> If the sacrifice is offered

<sup>1</sup> See also p. 37 and Fig. 4.

<sup>2</sup> The photographs illustrating the reindeer sacrifice were obtained in the following manner. I asked the people of a camp on the Topolovka River to pose in the various positions of the sacrifice, and to let me take photographs of the scenes. I was told that this might be arranged with a dog sacrifice, but that such a posing for a reindeer sacrifice would be a sin. I offered to pay for the reindeer. The Koryak then consented to slaughter a reindeer as a sacrifice. I gave them two bricks of tea and two bundles of tobacco, and also left the sacrificial meat at their disposal. In the settlements of the Maritime Koryak, however, I was told that it is forbidden to represent the immolation of a dog without making a real sacrifice.

while the people are moving from place to place, or during a fair, the blood is sprinkled in all directions. The antlers of the sacrificial reindeer are hung on a bush or on rods. In spring, when the reindeer have no antlers, the sincipital bone is hung up; and when fawns have been sacrificed, their entire heads are displayed (Plate XI, Fig. 1; see also Plate IX, Fig. 2). At the Koryak fair on the Palpal Ridge I noticed that the fœtuses taken out of the wombs of slaughtered does were offered to the owner of the place. In order to deceive the deity, they were held just as though they were alive, and stabbed with a spear; and to simulate their death-agony, the fawns were shaken about. Frequently wooden or snow images of reindeer are thus offered as substitutes for real sacrifices.

The Reindeer Koryak make dog-offerings mainly to the kalau; and the stabbed dogs are placed on the ground with muzzle pointing westward, or in the direction in which the people are going to travel, that the evil spirits may cause them no harm.

Substitutes for the real animals are sacrificed when reindeer can ill be spared. This substitute must not be considered entirely as an imposition on the deity. The faith in the existence of a vital principle, and of its power to manifest itself in any object of animal form, is so strong, that the substitution is largely a self-deception. According to Tale 94, the Supreme Being discovers that a sacrifice has been offered to it, only when the sacrifice, or, rather, the soul of the sacrifice, rises to heaven. The Supreme Being hears a noise outside, sends out his son, Cloud-Man, to look; and the latter returns, saying that the white reindeer of Big-Raven, that is, the white reindeer sacrificed by Big-Raven, have come.

The offering of a reindeer as a sacrifice practically differs in no way from the mere slaughtering of a reindeer. The person who offers the sacrifice eats the meat, and thus sustains no loss. But it is different with a dog-offering, which entails a loss on the owner. The only useful article that he obtains through the sacrifice of the dog is the skin, which is used for clothes; but the value of a dog-skin is less than one-tenth that of the dog. I paid two rubles for an entire suit made of dog-skin, while a dog of average value costs ten rubles.

The cult of the Maritime Koryak involves considerable expense. From fall until spring they kill so many pups and grown dogs that they are unable to replenish their teams from natural increase; and as soon as winter travel begins, they are compelled to buy driving-dogs in the Russian settlements. The following incident will give an idea of the number of dogs sacrificed annually by the Maritime Koryak. In the month of March I rented twenty sledges in Paren for the purpose of carrying my collection to the mouth of the Gishiga River. A month later I again passed through Paren, and was surprised at the number of dog-sacrifices which I found hanging there. All

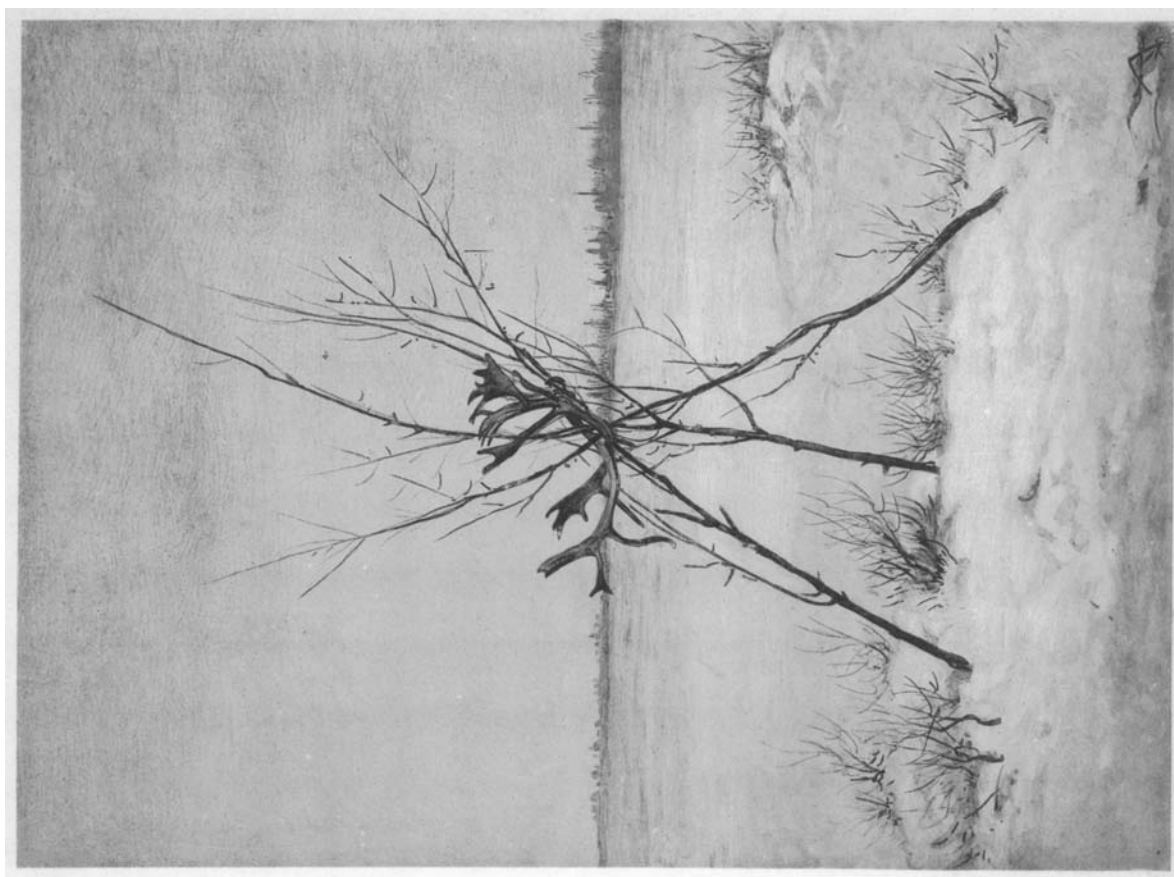


FIG. 2. SACRIFICIAL REINDER-ANTLERS.

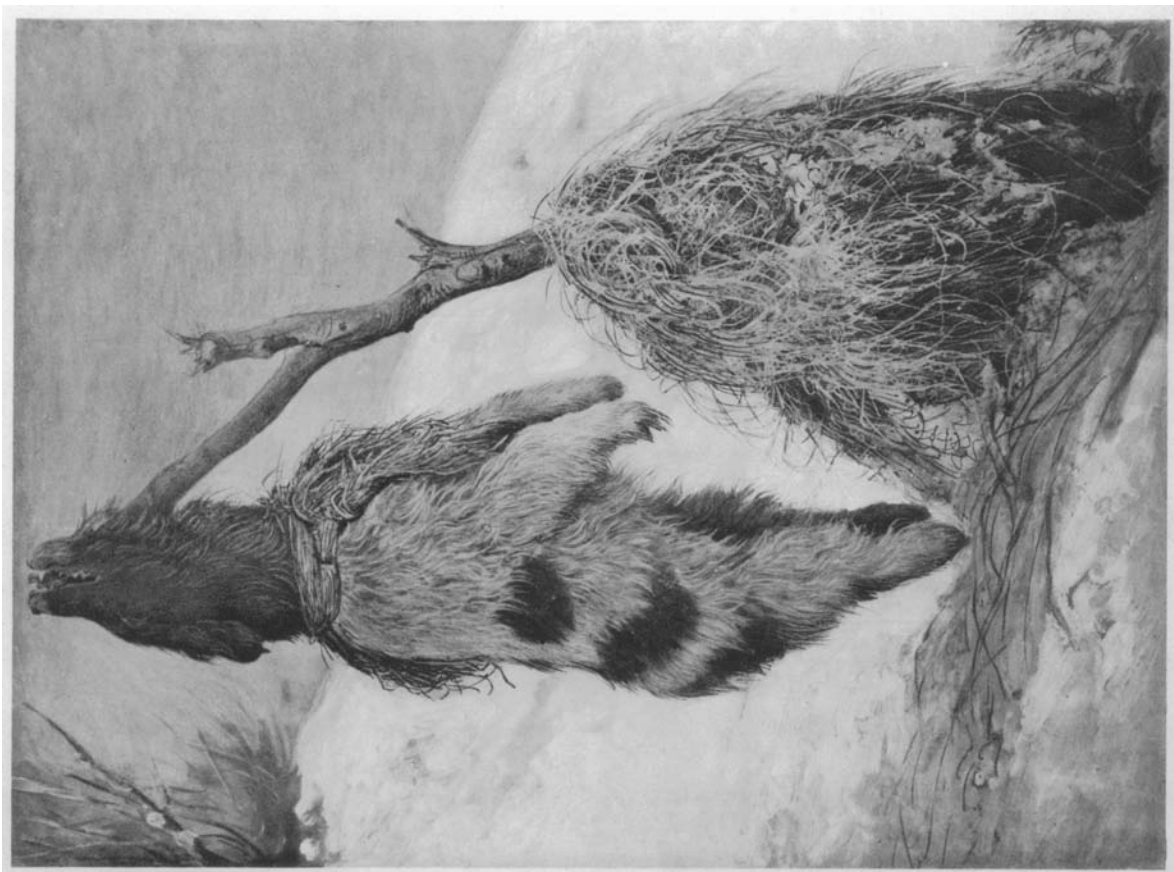


FIG. 1. VILLAGE GUARDIAN, WITH SACRIFICED DOG.

The Koryak.







FIG. 1.



FIG. 2.  
SACRIFICE OF REINDEER.  
The Koryak.





FIG. 1. SACRIFICIAL HEADS OF REINDEER-FAWNS.



FIG. 2. SACRED HILL.

The Koryak.





FIG. 1. VILLAGE GUARDIAN, WITH SACRIFICIAL REINDEER-ANTLERS.

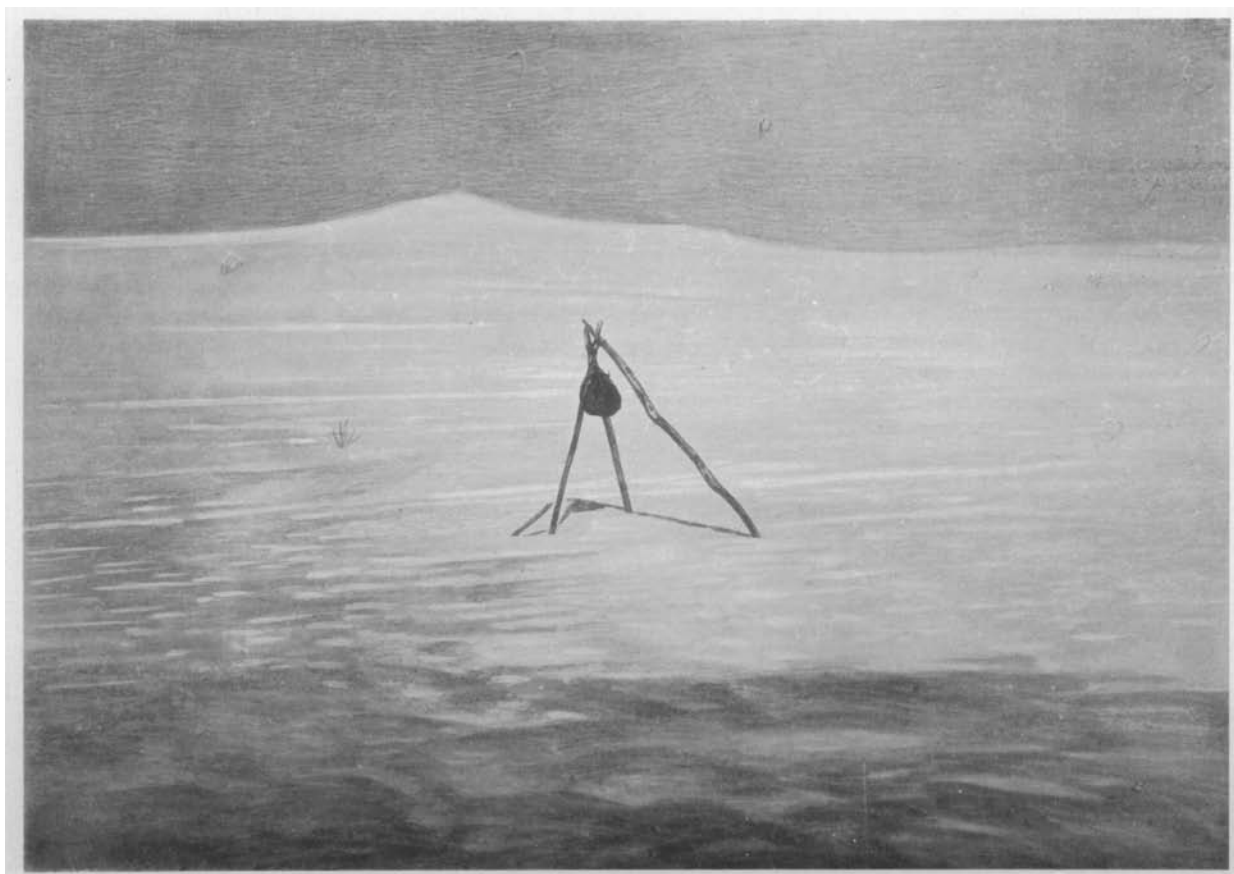


FIG. 2. DISPOSITION OF AFTER-BIRTH.

The Koryak



along the bank of the Paren River were stakes driven into the snow, with dogs hanging on them, their muzzles pointing upward and the ventral side of the body facing east. In the light of the spring sun, this long row of dog-sacrifices offered a queer and sad sight. Part of this row is represented on Plate VIII, Fig. 2. I found out that the greater part of the dogs had been killed by the drivers of the sledges which I had hired, in gratitude for their safe return from the Russian settlement Gishiginsk, and to guard their village against the spirit of measles, which a year previous had come to them from that little town. Since every driver charged me but six rubles<sup>1</sup> for the drive to Gishiga, the sacrifice cost him more than he had earned.

Of course, from their own point of view, the Koryak have just as much right to sacrifice their dogs for the sake of their own welfare as we have to kill cattle to support our existence; but I never felt so sad on account of human delusions as when, approaching the settlement, I suddenly saw several dozen stakes with needlessly killed animals hung to them.

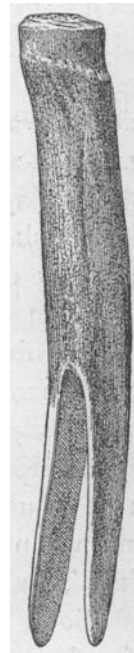
Only in the village of Big Itkana had I an opportunity to witness the offering of bloody sacrifices to the kalaks representing guardians of the settlement (see Fig. 4 p. 37; also Plate IX, Fig. 1).

Sacrifices offered to the sacred hills and rocks (apa'pel, "grandfathers") — which are regarded as guardians of roads, and protectors of hunting — are placed on their summits or slopes. These may be dogs, or antlers of sacrificed reindeer. Plate XI, Fig. 2, (opp. p. 96), represents the sacred hill, situated on the seashore, close to the settlement of Mikino, in the direction of Kamenskoye. One of my drivers told me that this "grandfather" was very favorable to him. Once, when passing by, he had thrown a puppy to him, and on his way back he was met by a gray fox which was running to him, and which he killed with a stick.

**BLOODLESS SACRIFICES.** — Bloodless sacrifices in the form of sacrificial grass, berries, blubber, meat, tobacco, tea, sugar, and other edibles, also of ornaments, are made to the fire, to the "owners," to the dead, and to the kalak-idols. Only the guardian of the settlement sometimes receives a dog-sacrifice. Besides this, the antlers of wild reindeer are piled up in front of it, since they are also regarded as sacrificial offerings (see Plate XII, Fig. 1).<sup>2</sup>

Sacrificial sedge-grass is in use only among the Maritime Koryak. They comb it with a bidentate bone comb (see Fig. 42), which renders it as soft as flax, and make wreaths and necklaces out of it. According to Kraheninnikoff, the Kamchadal used sacrificial grass for the same purpose.

Fig. 42 ( $\frac{11}{10}$ ). Bone Comb for preparing Sacrificial Sedge-Grass. Length, 22 cm.



<sup>1</sup> The distance between Paren and Gishiginsk is a hundred and fifty verst, or ninety-nine English miles.

<sup>2</sup> See also p. 37.

While the sacrificial shavings (ina'u) of the Gilyak and Ainu are in themselves sacred, the sacrificial grass (lau'te) of the Koryak, as such, is not sacred. It serves as clothing in ceremonial dances, and as dress and ornaments of the guardian figures. This grass, after having been charmed by incantations, is also used for medical purposes.

Food and ornaments are offered to guardian figures or charms, to sacred hills, to the fire, and to the dead. Meat and parts of killed animals are placed in front of the guardian figures, but usually they are simply smeared with fat. Tea, tobacco, scraps of woven fabrics, printed calico, or red cloth, and other trifles, are put upon the sacred hills. After every successful hunt, some meat and fat are thrown into the fire.

The feeding of the fire (Enalva'theñin) is a necessary attribute of the cult of the household hearth, and in some cases it seemed to me as though, through the fire, offerings were thus made to the Supreme Being. On the Taigonos Peninsula, when a drum was once brought out to me in the open without a cover, one of the women threw a piece of fat into the fire, lest The-One-on-High should send a storm for the transgression of the taboo. The dead are given presents, which they are supposed to take to relatives who have previously died; and these gifts are to be regarded as offerings.

PRAYERS IN CONNECTION WITH SACRIFICES. — Prayers addressed to deities and spirits during the ceremonies of sacrificial offerings are not lengthy. Generally they say, "This for thee" (Vo'tto gr'ñkin), without mentioning the name of the deity to whom the sacrifice is offered.<sup>1</sup> I will give here some prayers pronounced during sacrificial offerings, which I had a chance to hear.

During my sojourn on the Tilkhai River, the official elder of the Reindeer Koryak slaughtered a reindeer to The-One-on-High, that his reindeer-does might be safely delivered of their fawn; and he said, "Well let us live, Existence!" (Nime'leu mitvala'ikn, Vahr'yñn!) While offering a reindeer to the kala, he said, "This for thee, that thou mayst not be wrathful."

When the Reindeer Koryak smear the sacred fire-board with fat, they usually say, "Take good care of the herd!"

A Koryak in the settlement of Big Itkana killed a dog before starting on a journey, and said, "Take this, Thou-on-High!" (Vayo' Gičhola'itñ!) And when he sprinkled the blood on the ground, he said, "Take this, kala!" (Vayo', kala!)

Soon after the winter solstice, the official elder (Russian, starosta) of Kuel offered a dog-sacrifice to the Sun, and, appealing to him, he said, —

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<sup>1</sup> Jevons (p. 245), in quoting Bastian (Der Mensch, ii. p. 109), who apparently borrowed the following from Krasheninnikoff, says, "The Kureks slaughter a reindeer or dog, put its head on a pole facing east, and, mentioning no name, say, 'This for thee: grant me a blessing;'" and he sees in this fact a survival of the custom of offering the totem animal itself as a sacrifice, when there was therefore no need of mentioning the name of the god. Of course, in this case the conclusion is incorrect, since the Koryak know to what deity they offer the sacrifice.



"Wu'tina giñkina'yit, ti'tkritit, a'tta'pil te'ñtiñin."

"This in thy side, Sun, a little dog (I) delivered."

In Kuel, the Koryak Qaivi'lok smeared the guardian of the nets with the blubber of a seal which he had caught, and said, —

"Qakintatva'titkin qo'npin e'na'an mitč'nyit."

"Give luck always thus (I) will proceed." <sup>1</sup>

When the official chief of the Reindeer people of Taigonos went down to the sea in the summer to hunt seals, he killed a reindeer, and, addressing the sea, said, —

"Añqai'tiñ qoyā'ña, a'ñlai ha gi'če. Ala'pka gi'mma yaq yakyula'itin?"

"(To the) sea (a) reindeer, Oh, yet thou. (If) not I how for life?"  
mother, lookest

In free translation this prayer means, "To the sea (I offer) a reindeer; yet thou art our mother. If thou wilt not look, how shall we live?"

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<sup>1</sup> That is, smear.

## VI. — BIRTH, DEATH, AND FUNERALS.

BIRTH. — Before a child is born, the Supreme Being sends into the mother's womb the soul (uyi'čit) of some deceased relative of the child to be born. The length of life of each soul is determined beforehand. Souls are hanging on the cross-beams of the house of The-One-on-High. The duration of the earthly life of the future possessor of the soul is marked by the strap which is attached to the soul's neck or thumb. The shorter the strap, the shorter will be the life of the new-born. A drawing made by the Koryak Yulta, already described (see Fig. 40, p. 93), illustrates the Koryak idea of souls hanging in the house of the Supreme Being.

As soon as a child is born, it is given the name of the dead relative whose soul has been reborn in it. The father of the new-born uses a divining-stone called Little-Grandmother (An'a'pel) to discover whose soul has entered the child. The divining-stone is hung by a string to a stick, the latter is lifted, and the stone begins to swing; or it is hung from a tripod made of small sticks. The father of the child enumerates the names of the deceased relatives on his and his wife's side. When the name of the relative whose soul has entered the child is mentioned, the divining-stone begins to swing quicker. Another way of determining the identity of the soul is by observation of the behavior of the child itself. A number of names are mentioned. If the child cries while a name is pronounced, it shows that it is not the name of the soul reborn in the child. When the proper name is pronounced, the child stops crying, or begins to smile. After the name has been given, the father takes the child in his arms, carries it out from the sleeping-tent into the house, and says to his people, "A relative has come" (Qaitu'mñin ye'ti). On one occasion during our stay in the village of Kamenskoye, a child was named after the deceased father-in-law of Yulta's son. The latter lifted the child, and said to the mother, "Here, thy father has come!"

If a mistake is made in divining the identity of the soul which entered the new-born child, something will ail the child after it has been named. Then this mistake may be corrected, and its name is usually changed by means of repeated divination.

Neither I myself nor my wife was present at a confinement, nor did we witness the divining while the child was named.<sup>1</sup> What I am going to describe here is recorded from what the Koryak have told me.

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<sup>1</sup> In every village, I made inquiries about pregnant women, asking them to call my wife when the confinement should take place, that she might become acquainted with the Koryak methods of midwifery; but the Koryak concealed all births from us. On two occasions women were confined in the villages where we were staying, but we learned of it only *post factum*.

After confinement, the woman is regarded as unclean for a month. During this time she must not take off her shoes in a strange house, nor should she bare her feet in her own house in the presence of strangers. For a year following confinement, she is expected to observe the following food taboos. She must not partake of ringed seal, white whale, fresh fish, or raw thong-seal. She is forbidden to eat whale-meat in the fall, but may do so in the winter. She may eat the boiled meat of a thong-seal caught in the river, but not if it be caught in the sea. A woman, after confinement, is permitted to eat reindeer-meat in any shape or form. There is no doubt that these taboos are intended to prevent the unclean woman from coming in contact with animals that serve as the source of subsistence of the tribe; but it is a striking fact that the taboos are observed in reference to sea-animals only. Other taboos are for the protection of the child. Children in general, and the new-born in particular, are, more than grown-up people, subject to the danger of becoming the victims of the *kalau*. Children's souls are very shy and inexperienced. The least fright may cause them to leave the body, and, after they have once left, they are unable to find the entrance that leads back into the body. They are also apt to lose their way. Therefore during the entire winter the new-born child must not be taken out of the house, where it is under the protection of the family guardians. In case of absolute necessity, the mother must keep it in her bosom under her coat, and must not take it out when in a strange house. Only after the spring equinox may the child be taken out of the house in safety. The after-birth is put in a bag and hung on a pole some distance away from the village (Plate XII, Fig. 2, opp. p. 97).

DEATH. — As with all other primitive people, death does not appear to the Koryak as a natural process, — most people are killed by the *kalau*, — but it happens that the Supreme Being and other supernatural beings may bring about the death of man as a punishment for an infraction of a taboo, or for a failure to offer sacrifice. Shamans frequently inflict death upon men. On the other hand, there is a tradition according to which it was Big-Raven (*Quikinn'a'qu*) that caused people to die.

The soul (*uyi'čit*), or, to be more exact, the chief soul, of the man, frightened by the attack of the *kalau* upon it, deserts the body, and rises to the Supreme Being. According to some tales, the *kala* himself pulls the soul out of the human body, and sets it free to go off to the sky, in order to possess himself of the body or of the other souls of the deceased.

Though a man cannot live without a soul, there is apparently some other vital principle, or a secondary soul. I did not learn its name, and heard nothing definite relating to this accessory soul; but some vital principle<sup>1</sup> is

<sup>1</sup> Mr. Bogoras says of the Chukchee (*Chukchee Materials*, p. 17), that they have five or six souls (*uw'i'rit*). Many North American Indians believe that man has two or more souls, while the Yukaghir believe that he has three. As to the Yukaghir, I admit that the conception of these souls has been borrowed by them from the Yakut, with whom each of the three souls has a name of its own.

implied in the words wuyi'vi ("breathing") and wu'yil-wu'yil ("shadow"). Furthermore, the demarcation between life and death is very ill defined. The dead body is believed not to be deprived of the ability to move. The deceased may arise, if he is not watched. On the Taigonos Peninsula, the Reindeer Koryak told me that a Koryak, by name Ei'gelin, died a few years ago. It so happened that everybody in the house went to sleep, then he arose. When the people awoke, and saw that he was standing, they stabbed him with their knives; but he merely laughed. Then they tried to club him, but were unable to kill him. They dragged him to the fire, but could not burn him. He walked from house to house, saying, "Here, I am leading Ei'gelin." Finally a Russian undertook to burn him. He was given reindeer and a sledge, then he cut Ei'gelin to pieces and carted them away to be burned.

The soul does not leave earth at once. The person may be dead, but his soul is soaring high above him. The soul resembles a small fire. It is outside of the body during illness. If the illness is slight, the soul keeps close above the patient; and if it is severe, it is higher up, and farther away from him. Powerful shamans are able to cause the soul to return, and thus restore to life a person that has died recently. The Koryak Yulta, from Kamenskoye, told me that his father had died twice. The first time he died at sunset. A shaman, summoned from the Livaty settlement, spent all night beating the drum; and toward sunrise Yulta's father revived. He lived for a long time after that. After his recovery he told the people that he had been walking all alone in the other world for a long time. Finally he beheld a house, and near it he saw his fellow-villager Qatče'pin. He asked him, "How didst thou get here?" and Qatče'pin replied, "I sold to the Russian chief two dogs that I had promised to offer to the Supreme Being. On account of this I died." It so happened that Qatče'pin died the same night; and when Yulta's father revived, wood was being piled up for burning Qatče'pin's body.

Often death is brought about by attacks of the kalau, and it is believed that the kalau cut their victims. It is not quite clear how this is believed to be done. On the one hand, the kala seems to eat human flesh in the most material way, tearing out pieces of flesh from live people, and devouring their internal organs. The Koryak say that he likes human liver particularly well. On the other hand, the body of the deceased, before it is burned, does not show any signs of having been touched by any one. According to the Chukchee conception, evil spirits steal the soul (uw'rit) in order to eat it, and they fatten it before feasting on it.<sup>1</sup> We find this conception in a clearer form among the Yakut. The evil spirits eat the soul kut, one of the three souls of men.

The Koryak have also a double conception of the country of the shadows. While the soul rises to the Supreme Being, the deceased and his other soul,

<sup>1</sup> Bogoras, Chukchee Materials, p. 17.

or his shadow, depart into the underground world of the shadows, — ancient people, people of former times (Peni'nelau). The entrance into this country is guarded by dogs. If a person beat his dogs during his life, he will not be admitted. These dog-guardians may be bribed, however. For this purpose, fish-fins are put into the mittens of the deceased, that they may give them to the dogs that guard the entrance of the world of the shades. The Peni'nelau live in the underground world in villages, just as human beings live on earth; and relatives live together in the same house. Every new-comer joins his own relatives. The inhabitants of the underground world take care of their relatives on earth by sending them animals, which they kill, and other kinds of food-supply; but they also punish them if they are displeased with them for one reason or another. Presents for dead relatives are put on the pyre when the body of a deceased person is burned. In Tale 43 it is stated that the deceased sent a kala to kill the inhabitants of a village because the young people used to play at night, and disturbed the old people.

As may be seen from many tales, the road leading from earth to the underground world seems to close soon after the passing of the dead. The deceased pass underground through the pyre, and the road closes behind them. In Tale 112 Big-Raven's (Quikinn'a'qu) daughter purposely permitted herself to be eaten by a cannibal in order to reach the country of the shades, and to bring back, before the road closed again, all the people that had been eaten by the cannibal.

The shadow of the dead, though not visible to all, is conceived of as an absolutely material double of the dead person. It is distinct from the body, of which only the bones are left if the person was eaten by the cannibal kala, or the ashes if the body was burned on the funeral pyre. In former times, communication between our world and the world of the dead was more frequent and less difficult than it is now. Men used to go down on purpose, or strayed there by accident, entering through a crevice in the ground, and came back again. At present, only shamans descend into the underground world.

In olden times, children killed their aged parents. This custom, which still prevails among the Chukchee, is now completely abandoned. In some places, even the recollection of this custom has disappeared. The Maritime Koryak, for instance, deny ever having done so. They insist that this custom prevailed only among the Reindeer Koryak.

The relatives take good care of a dying man. If he is able to eat, he is given the choicest pieces. If the agony lasts long, he is turned on his left side, because they think that thus he will die sooner. If there is another patient in the same house with the dying man, the soul of the former is tied, to prevent its joining the departing soul. For this purpose, the patient's neck is fastened to the bands of the sleeping-tent by means of a string; and the string is charmed so that it may detain the soul.

The person is declared dead when breathing ceases. Then word is sent from the house where the deceased is lying to all the inhabitants of the village. This is done in the following manner. The messenger ascends to the entrance of each house, and shouts, "Set out a noose!" (Nupā'lhata!) This is done for the purpose of preventing the spirit of death, or the spirit of the deceased, from entering into other houses. The messenger is asked from within the house, "Who is dead?" and he tells who has died, and goes away. Thereupon a blade of grass or a splinter, which represents a noose, is placed near the head of the ladder. One of the relatives of the deceased holds the head of the dead on his knees until all the inhabitants of the village have been informed. Little children are kept in their mother's or grandmother's arms. After all the neighbors have been informed, the deceased is placed on his bed. In Kamenskoye I was told that the deceased is laid by the side of his former bed. Somebody closes his eyes, and his face is covered with a fur robe. It is a sin to look at the face of a dead person.

Among the Reindeer Koryak, as soon as some one dies, a messenger is sent to the neighboring camps, informing them of the death that has occurred. The sleeping-room cover is removed from over the deceased in the house of the Reindeer Koryak, and the body is covered with a blanket.

FUNERALS. — The Koryak dispose of their dead by burning.<sup>1</sup> The Kamchadal, according to Krashenninoff, prior to embracing Christianity, threw away their dead to be devoured by dogs. The Chukchee, to the present time, use both methods of disposing of the dead. They are either burned, or kept to be devoured by wild beasts. The Yukaghir formerly placed their dead on platforms raised on posts.<sup>2</sup> The Kerek who live near the mouths of the rivers emptying into the Pacific Ocean, between Capes Anannon and Barykoff, and who have no timber or driftwood for building a pyre, let their corpses, dressed in funeral attire, down into the ocean. They tie the deceased on a long pole, tow it out into the sea, and then push the body into the water with staffs.

In former times, all work in the entire settlement was stopped before the burning of the dead. No one went hunting or sealing, nobody went to fetch wood, and the women did no sewing. At present this custom is not observed

<sup>1</sup> Owing to this circumstance, it is impossible to procure Koryak skulls. In the spring of 1900 an epidemic of measles was ravaging the Koryak camps, carrying off numerous victims. Several large families were reduced to only one member. In some camps of the Reindeer Koryak there were so many dead, and such a small number of people who were in good health, that the latter were unable to burn all the dead. They would therefore carry their dead into the wilderness, where they would leave them, together with the reindeer sacrificed to them. Unfortunately it was very difficult to find the remains of the corpses, because, during the entire period of my stay in that region, the whole country was covered with deep snow. Moreover, the Koryak concealed the place whither they had taken their dead. Thus it happened that I found only one whole skull and parts of two others.

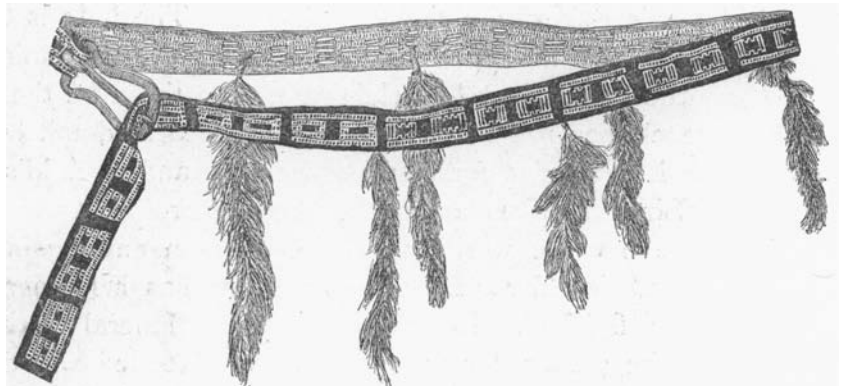
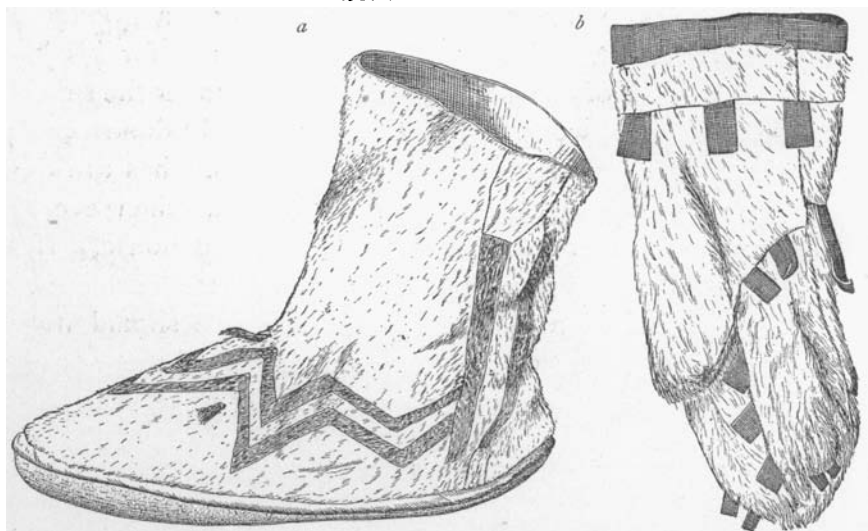
<sup>2</sup> Both the Yukaghir and the Koryak forms of funeral occur among the North American Indians. The custom of throwing away the dead to be eaten by dogs is met with, according to Prshevalski and Potanin, among the northern Mongols, and in ancient times used to be practised by the Parthians, the Hyrcanians, and the Persians (Jevons, p. 203).

in all the settlements. Only in the house where the body lies is no work done, except the preparation of the pyre and of the funeral clothes for the dead. People from other houses come to assist in this work. The men help in preparing the pyre, and stay up during the night, while the women help in sewing the funeral clothes.

Before being burned, the body is clothed in special, beautifully embroidered funeral garments. The coat is made of the skin of white fawns (thus white appears to be the color appropriate to death); and it is nearly covered with embroidery, especially in front, done with sinew-thread, dyed reindeer-hair, and often also with silks of various colors obtained from Russian traders. The funeral garments are also trimmed with fringe and strips made of the soft downy hair of the young seal dyed red, and with little tassels of colored sinew-thread and hair from the reindeer's mane. They are ornamented, besides, with black and white stripes and pieces of soft skin, — the black being from young seals, the white from dogs' necks, — also with a border of black and white checks made of the fur of fawns' legs. The trousers and shoes, as well as the quiver for the arrows and the bow-case, and the cap and belt, are ornamented in the same manner. The lower edge of the coat, the sleeves, and the hood are edged with white dog-fur.

The coat of the woman differs from that of the man in that it is made of reindeer-skin with the hair side in. The hide is dyed brown with a solution of alder-bark in urine. The designs on the woman's coat are less complicated, and the embroidery less elaborate, than those on the man's. The way in which these clothes are made will be described in detail later on. Figs. 43-55 show funeral suits of a man and a woman, and a child's funeral cap.

Since it takes a long time to embroider and ornament such a coat, — a woman may be working on one coat an entire winter, — these garments are prepared in advance. Every Koryak has his funeral garment ready, but not entirely finished. It is a sin to finish funeral clothes completely, as, in such case, the person for whom they are intended will die soon. Thus the coat is made ready except the edge of the hood; the boots have no soles; the belt, no buckles, etc.; and after a person dies, a good deal of work remains to be done before the deceased is fully prepared for his journey to the other world. The women of the neighboring houses, under the supervision of some old woman, help in this work. Their final work is done openly, while the preparatory sewing and embroidering of the funeral clothes are done in secret. The women work on funeral clothes mostly at night, when everybody is asleep, or in the daytime if there are no strangers in the house. If a person comes into the house when a woman is sewing on these garments, they are concealed in a bag or under a blanket; for if any one should notice that funeral garments are being made, one of the inhabitants of the house would have to die. On the other hand, funeral garments should be as nice as possible, that the deceased

Fig. 43 ( $\frac{10}{1888}$ ). Man's Funeral Coat, Front View.Fig. 44 ( $\frac{10}{1888}$ ). Man's Funeral Coat, Back View.Fig. 45 ( $\frac{10}{1888}$ ). Man's Funeral Trousers  
Back View.Fig. 46 ( $\frac{10}{3199}$ ). Man's Funeral Belt.Fig. 47, *a* ( $\frac{10}{3134}$  a), *b* ( $\frac{10}{3133}$  a). Man's Funeral Shoe and Mitten.



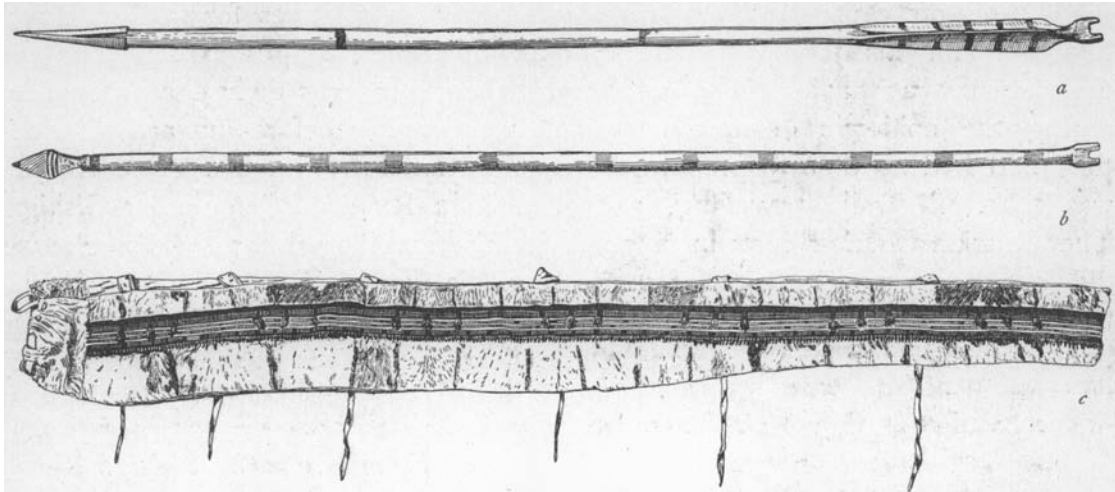


Fig. 49, *a* ( $\frac{10}{1907}$ ), *b* ( $\frac{10}{8031}$ ), *c* ( $\frac{10}{3075}$ ). Funeral Arrows and Bow-Case. Lengths, 53 cm., 76 cm., 164 cm.



Fig. 48 ( $\frac{10}{1885}$ ). Man's Funeral Cap.

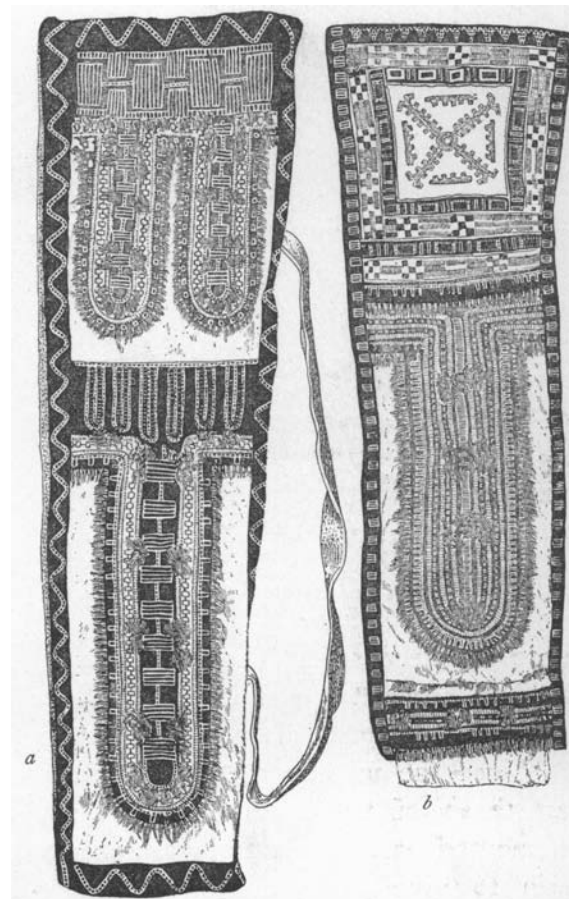


Fig. 50, *a* ( $\frac{10}{1805}$ ), *b* ( $\frac{10}{1117}$ ). Funeral Quivers. *a*, Complete quiver (length, 81 cm.); *b*, Embroidered front part of a quiver (length, 71 cm.).

may have no cause for being displeased with his relatives for not providing him well for his journey. The Koryak of some villages expressed to me their sorrow at having been unable to dress properly their dead who died during the epidemic of measles, which was raging before my arrival, since they had had no time to prepare the required funeral garments. One Koryak was taken ill while travelling, and died in a Russian village near Gishiga. The Russians buried him in a grave in his travelling-clothes. His relatives did not know afterwards what to do with his funeral costume. Being afraid that he might come to get it, they decided to send it to the Russians of the house in which the man died, and thus relieve themselves of their responsibility



Fig. 51 (3402). Woman's Funeral Overcoat, Back View.



Fig. 52 (3407). Woman's Funeral Suit.

before the deceased. The Russians did not wish to accept it; but the Koryak who had brought it left it on the floor of the house, and drove away. Subsequently I bought this costume for our collection.

Since the women of the Reindeer Koryak are less skilful in embroidering than those of the Maritime people, most of the Reindeer Koryak buy the ornamented parts of funeral garments of the Maritime Koryak. It is considered a sin to give away or to sell ready-made funeral clothes. They must not even be carried into a strange house. Only in case a person dies in a neighboring house, and his funeral clothes are not ready, is it admissible to give

or sell garments in which the deceased is to be clad. The costume is finished, however, in the house of the deceased. At first none of the Koryak were willing to sell me their funeral clothes. In Paren they were unwilling even to show them to me, considering it a sin. At first, their only reply to all my questions referring to this subject was, that they had no clothes ready. The first costume I succeeded in buying was in Kamenskoye; but matters there were facilitated by the fact that I lived in a separate house (I settled



Fig. 53 ( $\frac{19}{129}$  b). Woman's Funeral Boot.

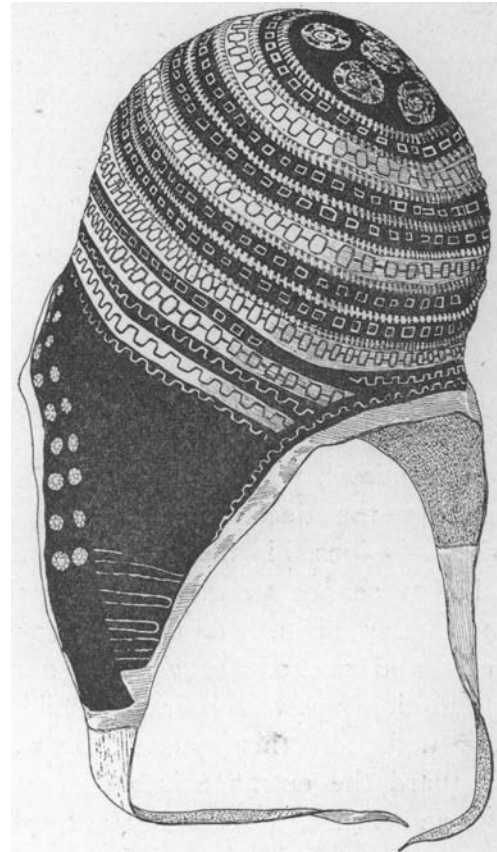


Fig. 55 ( $\frac{19}{129}$  c). Child's Funeral Cap.

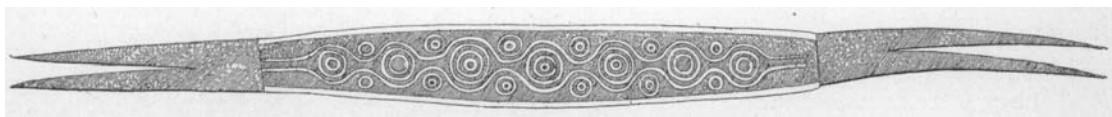


Fig. 54 ( $\frac{19}{129}$  d). Woman's Funeral Carrying-Strap.

down in the hut of the cossack who is living there by order of the authorities), and the clothes were brought without the knowledge of the other people. In another settlement, when funeral garments were brought to me for sale, I had to go outside to buy them, since the owners of the house in which I stopped did not wish to have the clothes taken in.

The deceased is not kept in the house long. If the clothes can be finished,

and fuel provided quick enough, the body is burned on the same day that the person died; otherwise the burning takes place on the second or third day.

While the deceased remains in the house, the people keep awake. The women work on the funeral garments; and the men, in order to keep awake, play cards. At the present time, card-playing, which was, of course, borrowed from the Russians, seems to be considered a necessary part of the formalities to be gone through with in the house of the deceased. The Reindeer Koryak play on the body of the deceased, entertaining him in this manner. While the dead person is in the house, he is considered as a member of the family, and the people try to make it appear as though nothing had happened. It is supposed that he is participating in the meals of the family and in card-playing. It is therefore forbidden to wail for the deceased before he has been taken out. The women weep softly, quietly wiping away their tears.

The deceased is dressed in the funeral garments just before he is taken out. The people put on the clothes in a peculiar manner, to indicate that the dressing of the dead is different from the dressing of living people. For instance, the left-hand mitten is put on the right hand, and *vice versa*. The cap is put on with its front backward. When hitching up the reindeer which carry the body to the pyre, the Reindeer Koryak put the collar over the right shoulder of the animal, while in ordinary driving it is put over the left shoulder. Before dressing the deceased, one of his nearest relatives — mother, husband, or wife — wipes his face with wet moss, without, however, looking at his face. I had a chance to witness personally the burning of a baby girl who had died soon after birth. After she was dressed, her grandmother took her in her arms and rocked her as though she were alive. Another woman, versed in incantations, waved over the child a little stick to which wool of young seals was tied. In this manner she was driving away the dogs that are believed to guard the entrance into the country of the shades. Then she put a fin of a dried fish into the tiny mitten to give to the guardian dogs. Thereupon she took a little forked alder-branch, charmed it, and gave it to the dead child as a protector (*ine'njula'n*) and guide on her way. A child may easily lose its way to the other world, and the guardian dogs of the other world are more dangerous to it than to a grown-up person.

The grandmother took the child out, carrying it in her arms; but while she was ascending the ladder, a pole was put down from above through the entrance, and placed alongside of the ladder. It is assumed to be the ladder which the dead child uses. This pole was drawn up while the grandmother was ascending the ladder, and thus they pretended to pull out the little girl.

If a grown person dies, a strap is tied under the arms of the body, which, supported by a relative who ascends the ladder, is drawn out together with the pole, which is supposed to serve the deceased as his ladder. The Reindeer Koryak do not carry out their dead through the usual door, but under the

edge of the tent-cover, which is lifted up. The ladder used by the dead person, that is the pole, must not be burned, but is thrown away.

The burning-place is not far from the settlement. There is usually a certain place where the bodies are burned. Some families have their particular burning-places. The Reindeer Koryak also burn their dead near camp.

After being taken out of the house, the body is put on a sledge and tied with straps to prevent its getting up. The Maritime Koryak usually draw the sledge themselves; but when there is no wood near the settlement, dogs are hitched to the sledge, and the body is taken to a place where wood can be obtained. On that part of the seashore of the Maritime Koryak which I visited, however, there is driftwood almost everywhere in close proximity. The Reindeer Koryak, on the other hand, hitch the team-reindeer of the deceased to the sledge. These are slaughtered at the pyre, that he may have reindeer in the next world. The meat is eaten by the relatives and neighbors that assemble at the funeral, while the bones are burned on the pyre. Among both the Maritime and Reindeer Koryak it is customary for the neighbors to conduct the body to the burning-place. In some places — as, for instance, in Kamenskoye — women do not go along. During the burning of the child before referred to, I saw only two old women. One of them was the same who had pronounced the incantations, and the other was the dead girl's grandmother; and even they left before the pyre was lighted.

The ceremony of burning the child proceeded in the following manner. The grandmother carried the dead child in her arms, followed by the woman mentioned above, who was loaded with various bundles and bags. Next came the men and boys. Every one of them carried a log for the pyre. The burning-place (Me'lgene) was a quarter of a mile from the settlement. When we arrived at the burning-place, the pyre was being built up of rows of driftwood crossing each other at right angles. The new-comers piled up on it the logs which they had brought along. Two holes were dug near the pyre. The woman conjuror put into one of them the placenta of the girl, and covered it with snow and earth, that the dogs should not dig it up. In the other hole were placed a bag containing the scraps left from the funeral garments, the sweepings from the house, and everything left of the child's things and bedding, so that she should have no cause to come after them. The little girl's body was placed on the pyre, on the right side, as is done with all the dead. Then the straps that tied the legs and the arms were cut. Near the child was placed a piece of steel for striking a light, a woman's knife, an embroidered strap for carrying the woman's bag, a needle-case, needles, a comb, and some little bells. They put bracelets on her hands, and ear-rings under her cap. The old woman put also a piece of fat by the side of the body. It was to serve as provisions for the deceased. Alongside of the corpse, the old woman conjuror placed a large leather bag with presents for those who had died the preceding

year. Since during that period there had been an epidemic, and many people had died, many gifts were sent. This was the first burning after the epidemic was over, and every family made use of this opportunity of communicating with the country of the dead, and of sending something to a deceased relative. Every present was wrapped up separately in a piece of bright printed calico or red cloth, and charmed by the conjuror, who in her incantations enumerated for whom each gift was intended. The following articles were among the presents: sugar, tea, tobacco, larch-gum, beads (large and small), bread and biscuit that I had given them at their request, and reindeer meat and fat. Two agaric fungi were sent to one old man who had been very fond of agaric intoxication. No clothing was among the presents, and no fish or seal-meat, or anything connected with hunting at sea or with fishing in the river. Apparently the Koryak, like the Eskimo, believe that everything relating to the dead must be kept away from the sea-mammals. After the presents had been given, the women went away, and the men started a fire a little aside from the wood-pile, and with it lighted the pyre in several places. The first fire-brand was placed by the official chief of the settlement (see Plate XIII, Fig. 1).

When the clothes were burned, and the child's head appeared, her grandfather took a pole, and, thrusting it into the body, said, "Of yonder magpie pricked" (*A'ñalan vakí'tha tr'npinen*); or, in a free translation, "This is the magpie of the underworld, which pricked." He imitated the actions of the magpie of the world of the dead, in order to inform the deceased that she was passing to another world, and must not return to the house. The further actions of the dead girl's grandfather had the same end in view. When the flames of the pyre were dying away, he broke some twigs from the alder and willow bushes that were growing near by, and strewed them around the pyre. These twigs represented a dense forest which was supposed to surround the burning-place. We left the place while the pyre was still burning. Before leaving, the grandfather went around the pyre, first from right to left, and then from left to right, in order to so obscure his tracks that the deceased would not be able to follow him. Then, stepping away from the pyre toward the houses, he drew with his stick a line on the snow, jumped across it, and shook himself. The others followed his example. The line was supposed to represent a river which separated the village from the burning-place.

All these actions are identical with episodes in the tales of the "magic flight." After being taken out of the house, the deceased is apparently regarded as a spirit hostile to the living.

The question why and how dead persons become dangerous to those to whom they were near and dear in life, is one of the most difficult ones in ethnology. Fear of the dead is known among all peoples. I did not hear among the Koryak any tales of a direct transformation of a dead person into an evil spirit or *kala*; but the Chukchee have such tales, and they may also



FIG. 1. CREMATION OF A CHILD.



FIG. 2. FUNERAL PYRE.

The Koryak.





be found among both North American and Siberian tribes, and in many other parts of the world. The Tupilaq<sup>1</sup> of the Eskimo, and the ghosts of the Indians, are equally pernicious to men. The Yakut,<sup>2</sup> Buryat,<sup>3</sup> Altaians,<sup>4</sup> and Mongol<sup>5</sup> hold similar ideas. They believe that souls of certain dead ones turn into evil spirits, which are particularly dangerous to the relatives of the deceased. Such souls are called *yör* by the Yakut, *dakhu'l* by the Buryat, *usyu't* by the Altaians, and evil *oñon* by the Mongol.

The Reindeer Koryak of the Palpal Ridge dissect bodies before burning them, in order to find out what ailed them. Apparently this custom was in vogue among other Koryak as well. The Chukchee proceed in the same manner. The usage prevailing in some places, — for instance, among the Reindeer Koryak of the Taigonos Peninsula and the Maritime Koryak of Penshina Bay, — of piercing the abdomen of the corpse with a knife when it is lying on the pyre, and of stuffing the wound with some rags, in cases where death was caused by some internal disease, is to be regarded as a survival of this custom. According to the explanation of the Koryak, this is done for the purpose of guarding the child, which later on receives the soul and the name of the deceased, against the disease of which the departed died.

Immediately after the body has been taken out of the house, the bedding of the deceased is removed, and the place of the dead one is taken by some other inhabitant of the house. For ten days his place in the house must never remain empty, that the *kalau* may believe they were not successful in their "hunt" among the inmates of the house. The person who occupies the place of the deceased is called by the name of the family guardians, *Ine'njula'n*. If he leaves the house, somebody else takes his place. In some villages a bundle of grass which has been formed into the shape of a human body, and represents *Ine'njula'n*, is put in the place of the deceased.

Ten days after a death, the Maritime Koryak beat the drum, thus expressing their grief for the deceased. The Reindeer Koryak beat the drum immediately after the funeral. I was told in Kamenskoye that all the inmates of the house where a death occurred, and brothers of the deceased, although living in other houses, wear for ten days after the burning charm bracelets or necklaces braided of sinew-thread and hare's hair as guardians against the spirit of the dead.

Annual obits for the dead are still observed by the Reindeer Koryak of the Palpal Mountains. They consist in the slaughtering of reindeer in honor of the dead, and the piling-up of the antlers on their "graves;" that is, on the burning-places of their relatives. The antlers represent the reindeer-herds

<sup>1</sup> Boas, *Central Eskimo*, p. 591; and *Baffin-Land Eskimo*, p. 131.

<sup>2</sup> Trostchansky, pp. 82-87; Sieroszevsky, p. 622; Jochelson, *Wandering Tribes*, p. 34.

<sup>3</sup> Agapitoff and Khangaloff, p. 24.

<sup>4</sup> Potanin, IV, p. 130.

<sup>5</sup> Mikhailovsky, *Shamanism*, p. 17.

which are sent to the dead in the next world. At present the Reindeer Koryak of Taigonos content themselves, on the whole, with sending presents to the next world by those who have died recently, as is done by the Maritime Koryak. I have not observed any other manifestations of an ancestral cult among the Koryak. There are indications that other forms of disposing of the dead once existed. Two small rough wooden carvings representing female figures (Fig. 56) — one with a child on her back, and the other one with two children (one on her back, and the other at her breast) — were obtained by Mr. Bogoras of two Koryak women from Alutor, who laughed, when giving them away to him, as one would laugh at a thing which has lost all its sacredness. According to the statement of these women, however, the figures represent

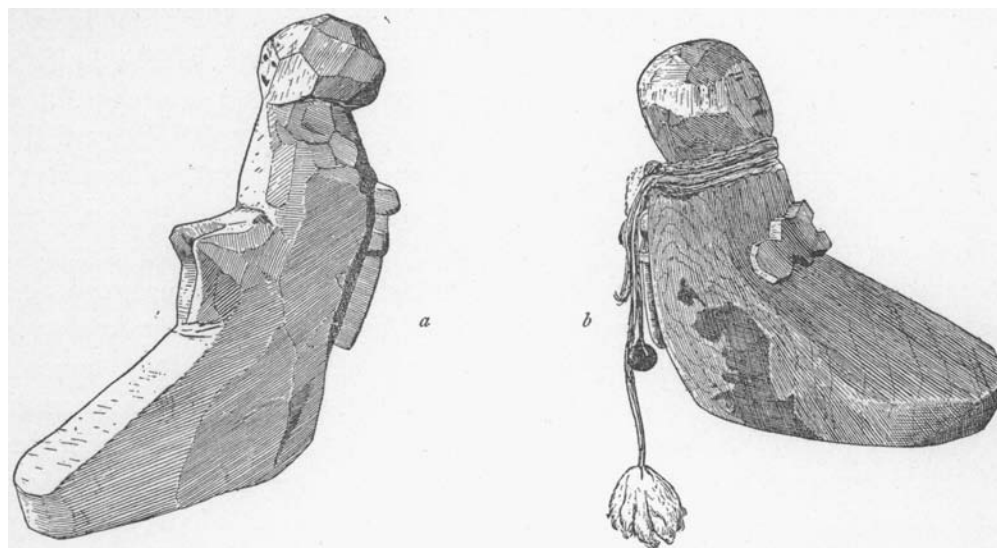


Fig. 56, *a* ( $\frac{10}{8083}$ ), *b* ( $\frac{10}{8084}$ ). Wooden Figures representing Female Ancestors. Length, 20.5 cm., 20 cm.

their female ancestor, who was buried, or, to be more exact, who was left dead in her house, together with her child. That such a form of disposing of the dead was in existence in olden times, may also be observed from the myths<sup>1</sup> and from one tradition about Big-Raven (Quikinn'a'qu), according to which he requested his children to leave him alone in his house after his death.

<sup>1</sup> Tale 65.

## VII. — GENERAL VIEW OF NATURE.

My studies of the religious life of the Koryak, and of their conception of the universe, lead me to think that their conception of nature approaches very closely the ideas of the Indians of the North Pacific coast. At the same time, however, the religion and the myths of the Koryak contain traces of Asiatic and Eskimo ideas.

The Koryak view of nature is most primitive. Not only all visible objects, but also the phenomena of nature, are regarded as animate beings. This idea of a vital principle residing in objects and phenomena of nature is essentially an anthropomorphic idea.

Everything visible in nature, and everything imaginary, — that is, all that is within and beyond the limits of our visual powers (as, for example, animals, plants, stones, rivers, a wind, a fog, a cloud, luminaries, spirits, and deities), — are thought of as material beings of anthropomorphic form. These anthropomorphic ideas are often schematic and incomplete. This is shown by the wooden images of "guardians." Since the Koryak have attained quite a high degree of skill in carving figures true to nature, and in endowing them with motion and life, we cannot help being surprised at the crudeness of the outlines of their wooden representations of the "guardians." This apparently corresponds to their vague anthropomorphic notions of invisible objects as they present themselves to their mind.

On the other hand, this vagueness of their notions does not prevent them from being material. To their minds it is an undoubted fact that objects and phenomena of nature conceal an anthropomorphic substance underneath their outer forms. At the period of the appearance of man on earth, — that is, at the time of Big-Raven, which corresponds to the mythological age of the Indians of the Pacific coast of America, — the transformation of animals and other objects into men was quite a natural occurrence. All objects appeared in two states. One corresponded to the exterior form of things, serving as a cover; and the other, to the interior, anthropomorphic form. Every object may turn into a human being by casting off its outer shell. The myths of both the Koryak and the Pacific coast Indians are full of such episodes. The bear, the wolf, the fox, the ermine, the mouse, the raven, and other animals, are described as taking off their skins and becoming men. In the same manner the Fog people come out of a dispersing fog,<sup>1</sup> and a cloud turns into a Cloud-Man. By casting off their hard exteriors, stone hammers turn into Stone-Hammer people, who go fishing.<sup>2</sup> Fishes, also, take on the form of human beings.

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<sup>1</sup> Tale 94.

<sup>2</sup> Tale 48.

At that time, man also possessed the power of transforming himself. By putting on the skin of an animal, or by taking on the outward form of an object, he could assume its form. Big-Raven and Eme'mqut turned into ravens by putting on raven coats. Kīlu', the niece of Big-Raven, put on a bear-skin and turned into a bear.<sup>1</sup> Eme'mqut put a dog's skin on his sister, and she became a dog.<sup>2</sup> Eme'mqut and his wives put on wide-brimmed spotted hats resembling the fly-agaric, and turned into those poisonous fungi.<sup>3</sup> The belief in the transformation of men into women after putting on woman's clothes, and *vice versa*, is closely related to this group of ideas.

The episodes of the mythological age must be interpreted in the light of this general anthropomorphic idea of nature. Thus Big-Raven associated with animals as though they were human; the Kamchadal Raven (Kutq) had intercourse with various kinds of inanimate objects to satisfy his lust;<sup>4</sup> and Big-Raven's daughter Yīñe'a-ñe'ut married a fog, a cloud, a stick, a tree, birds, fishes, and other animals.<sup>5</sup>

When objects assume a human form, or *vice versa*, the incongruity of size

in the two states does not seem to be noticed. The little ermine or mouse becomes a man; a spider turns into an old woman; and Big-Raven transforms himself, not only into a raven, but into a reindeer-hair.<sup>6</sup>

Although transformations, or the passing of objects from one state into another, are implicitly believed in, it seems to be held that some of the properties characteristic of one state frequently remain after the object has been transformed into another. The sketch



Fig. 57. Koryak Sketch illustrating the Tale of Big-Raven and Fox-Woman.

shown in Fig. 57, made by the Koryak Ka'mmake, and representing Big-Raven (Quikinn'a'qu) as a raven, retains some human features, as, for instance, the upright position and the arms.<sup>7</sup>

<sup>1</sup> Tale 5.

<sup>2</sup> Tale 4.

<sup>3</sup> Tale 12.

<sup>4</sup> Steller, p. 263.

<sup>5</sup> See Tales 4, 33, 47, 55, 66, 81, 84, 86, 114.

<sup>6</sup> Tale 9.

<sup>7</sup> This sketch illustrates Tale 96.

In one story<sup>1</sup> a man whom Big-Raven made of a wiping-rag has the peculiarity of constantly moving his bowels; and in other tales<sup>2</sup> Raven-Man and also Big-Raven cannot break away from the raven's habit of devouring excrement. The Stone-Hammer people retain hard heads. Illa' knocks them against each other for his amusement.<sup>3</sup> One part of Tale 4 (p. 133) is particularly interesting in this respect. Looking for his sister Yiñe'a-ñe'ut, Eme'mqut finds her in the village of the Cloud people, and notices that the people there, their reindeer, their houses, the pots that are hanging over the hearth, expand and contract like clouds.

In the time of Big-Raven there was no sharp distinction between men, animals, and other objects; but what used to be the ordinary, visible state in his time, became invisible afterward. The nature of things remained the same; but the transformation of objects from one state into another ceased to be visible to men, just as the *kalau* became invisible to them. Only shamans — that is, people inspired by spirits — are able to see the *kalau*, and to observe the transformation of objects. They are also able to transform themselves by order of the spirits, or in accordance with their own wishes. There is still a living anthropomorphic essence concealed under the visible inanimate appearance of objects. Household utensils, implements, parts of the house, the chamber-vessel, and even excrement, have an existence of their own. All the household effects act as guardians of the family to which they belong. They may warn their masters of danger, and attack their enemies.<sup>4</sup> Even such things as the voice of an animal, sounds of the drum, and human speech, have an existence independent of that of the objects that produce them. In Tale 16, Big-Raven sells his daughter to a seal for a song, which the last named spits into the mouth of Big-Raven.

At the time of Big-Raven there existed a number of beings possessed of particular supernatural powers. The first place among these belongs to the Supreme Being, known under various names, — the tribal deity that supervises the universe.

Another supernatural personage is Big-Raven himself, who is considered as the first man, the ancestor of the race, who set the universe in order.

The *kalau*, which are endowed with peculiar powers, represent the evil principle of primitive dualism.

The Supreme Being, who is generally rather inactive, assists only on rare occasions in man's struggles with the *kalau*. Their attacks are warded off mainly with the help of the family and individual guardians and charms. It seems to me that the living, anthropomorphic essence of the guardians is sent to defend man, and that it attains its power by means of incantations connected with the name of the Creator, that is, of Big-Raven. In this lies mainly the importance of Big-Raven in the religious life of the Koryak. During his life,

<sup>1</sup> Tale 60.

<sup>2</sup> Tales 42, 47.

<sup>3</sup> Tale 48.

<sup>4</sup> Tale 22.

Big-Raven carried on an incessant struggle with the *kalau*, and now he guards his children against them.

There are some cases in which the invisible living essence of an object offers itself to a person as his guardian. Krasheninnikoff's tale of the "Stone Wife"<sup>1</sup> may be classed among such phenomena. It is told in this story, that a Koryak once picked up a stone in his pathway. The stone blew at him. He was frightened, threw it away, and afterward began to feel ill. Then he searched for the stone, took it along, and called it his wife. Thereupon he recovered from his illness.<sup>2</sup> Another example of objects offering themselves as guardians may be found in the worm amulet.<sup>3</sup> In this case an incantation cannot be dispensed with, since it increases the power of the guardian who has offered his services. It should be remarked, however, that an incantation does not possess unlimited power; and from time to time the Koryak must repeat the incantations over their guardians, that they may retain their power.

The shaman spirits (*e'ñeñ*<sup>4</sup>) belong to the class of guardians who offer their services to certain persons who afterwards become shamans; but they are more powerful than other guardians.

Side by side with the animate and anthropomorphic essence of objects and phenomena of nature in general, are also the owners or masters (*e'tins*) ruling over certain classes of things, or over large objects. The Supreme Being is also an owner, since he is the master of the upper world, of heaven. The master of the sea, and the master of the forest or river, are also called *e'tins*. *Pičvu'čin*, the god of hunting, who is common to the Koryak, the Kamchadal,<sup>5</sup> and the Chukchee,<sup>6</sup> is the master of wild reindeer and other wild animals.

As stated above, the idea of "masters" is to be regarded as a higher stage of religious consciousness as compared with that in which the animate essence of the object is identified or merged with the object itself. The idea of masters or owners is very little developed among the Koryak. It has attained a higher degree of development among the Chukchee, and a still higher one among the Yukaghir, who believe that not only classes of objects, but also individual objects, have masters, who are called *Po'gil* (*pl. Pogi'lpe*).

The identification of an object with its living essence is common to the Koryak and to the Indians of North America. The idea of "owners" is found

<sup>1</sup> Krasheninnikoff, II, p. 222.

<sup>2</sup> The *tornaq* of the Eskimo are very much like this kind of guardian. They live in stones which roll down the hills during the thawing of the snow. These *tornaq* ask the Eskimo they meet with, whether they wish to take them as their guardians. In case of an affirmative reply, the stone rolls over, accompanying the man (Boas, *Central Eskimo*, p. 591); but the *tornaq* is regarded as an owner (*inua*) residing in the stone. It is worthy of note here, that stones play the rôle of guardians also among the Indians. The Teton, a division of the Dakota, regard certain small stones as mysterious, and it is said that in former days a man had one as his helper or servant (Dorsey, *Teton Folk-Lore*, in *American Anthropologist*, Vol. II, 1889, p. 153).

<sup>3</sup> See p. 43.

<sup>4</sup> At present the Koryak also call the Christian God by the name *e'ñeñ*.

<sup>5</sup> Krasheninnikoff (II, p. 102) calls it *Pila'hčuč*; and Steller (p. 266), *Billukai* or *Billučet*.

<sup>6</sup> Bogoras, *Anthropologist*, p. 628.

among the Eskimo, who call the owner *inua*, as well as among other Siberian tribes. In discussing the Koryak myths I shall point out the identity of the elements of which they are composed with episodes from Indian myths, and how insignificant is the number of Siberian-Asiatic ideas in the Koryak tales. I will not attempt to draw any positive conclusions in regard to their religious conceptions, but will offer here some comparative material to students better acquainted with Eskimo-Indian beliefs. I consider the concept that the *kalau* form a separate class of beings absolutely hostile to men, as due to the influence of the Asiatic dualistic conception of supernatural powers. The North American Indians believe that dwellers of the sky, and cannibals evilly disposed toward men, reside side by side with benevolent agents in one and the same sky.<sup>1</sup> The Eskimo "master" may become a *tornaq*, a spirit which may be a guardian of man, or hostile to him.<sup>2</sup> It is true that many Koryak guardians are called *kalak* or *kamak*, and correspond in this respect to the Eskimo *tornaq*; but the class of *kalau* which commit exclusively evil acts does not seem to occur in American mythologies. The evil *kalau* correspond exactly to the Yakut *abasyła'r*. The Yakut evil spirits (*abasyła'r*) are cannibals, and particularly soul-eaters; and their characteristic peculiarity, like that of the Chukchee *kelet* and the Koryak *kalau*, is that they are fond of human liver.

For purposes of comparison I will state here briefly the classification of supernatural beings of the Yakut, so far as it is known from my own investigations and from those of other authors.

The religious system of the Yakut is well developed. The class of creative and benevolent deities are called creators (*ayi'*). They live in the sky, on its eastern side. The majority of them have special names and functions. The Supreme Being and the chief of the benevolent deities is called Lord-Bright-Creator (*Ayi'-Uruñ-Toyo'n*). He also personifies the sun. The Chukchee idea of *va'irgin*<sup>3</sup> apparently corresponds to the Yakut *ayi'*.

*Abasy'* (*pl. abasyła'r*) is a word which indicates everything evil and harmful in nature<sup>4</sup> and spirits hostile to men. *Abasyła'r* are divided into "upper," living in heaven, occupying its western part, and having Great Master or Great-Lord (*Ulu'-Toyo'n*) as their chief; "middle," living in the "middle place" (*orto'-doidu'*), that is, on earth; and "lower," inhabiting the lower (*allarā'-doidu'*), subterranean world.

*Ičči'* ("owner") corresponds to the Eskimo *inua*; but not all objects have *ičči'*, only the more insignificant ones. They are rather malevolent than benevolent by nature, and approach closer the *abasy'* than *ayi'*.

*Tañara'* is a word which at present indicates heaven, the Christian God, and images of the saints of the Greek-Catholic Church (icons); but formerly,

<sup>1</sup> Boas, *Bella Coola Indians*, pp. 32, 36.

<sup>3</sup> See p. 24.

<sup>2</sup> *Id.*, *Baffin-Land Eskimo*, p. 236.

<sup>4</sup> See *Pekarsky*, p. 3.

before the Yakut had embraced Christianity, it was applied to household guardians and charms.

The Yakut shamans are divided into kind shamans (ayi'-oyuna') and evil-minded ones (abasy'-oyuna'); and their guardian spirits are accordingly either creative deities or evil spirits. Owing to the decline of professional shamanism among the Koryak, this division is not marked, but it does exist among the Chukchee.

Among the objects believed by the Koryak to be endowed with particular power is fly-agaric (wā'paq, *Agaricus muscarius*). The method of gathering and the use made of this poisonous fungus will be described later on. It may suffice here to point out the mythologic concept of the Koryak regarding fly-agaric. Once, so the Koryak relate, Big-Raven had caught a whale, and could not send it to its home in the sea. He was unable to lift the grass bag containing travelling-provisions for the whale.<sup>1</sup> Big-Raven applied to Existence (Vah'yñm) to help him. The deity said to him, "Go to a level place near the sea: there thou wilt find white soft stalks with spotted hats. These are the spirits wā'paq. Eat some of them, and they will help thee." Big-Raven went. Then the Supreme Being spat upon the earth, and out of his saliva the agaric appeared. Big-Raven found the fungus, ate of it, and began to feel gay. He started to dance. The Fly-Agaric said to him, "How is it that thou, being such a strong man, canst not lift the bag?" — "That is right," said Big-Raven. "I am a strong man. I shall go and lift the travelling-bag." He went, lifted the bag at once, and sent the whale home. Then the Agaric showed him how the whale was going out to sea, and how he would return to his comrades. Then Big-Raven said, "Let the Agaric remain on earth, and let my children see what it will show them."

The idea of the Koryak is, that a person drugged with agaric fungi does what the spirits residing in them (wā'paq) tell him to do. "Here I am, lying here and feeling so sad," said old Euwinpet from Paren to me; "but, should I eat some agaric, I should get up and commence to talk and dance. There is an old man with white hair. If he should eat some agaric, and if he were then told by it, 'You have just been born,' the old man would at once begin to cry like a new-born baby. Or, if the Agaric should say to a man, 'You will melt away soon,' then the man would see his legs, arms, and body melt away, and he would say, 'Oh! why have I eaten of the agaric? Now I am gone!' Or, should the Agaric say, 'Go to The-One-on-High,' the man would go to The-One-on-High. The latter would put him on the palm of his hand, and twist him like a thread, so that his bones would crack, and the entire world would twirl around. 'Oh, I am dead!' that man would say. 'Why have I eaten the agaric?' But when he came to, he would eat it again, because sometimes it is pleasant and cheerful. Besides, the Agaric would tell every

<sup>1</sup> See pp. 75, 76.



man, even if he were not a shaman, what ailed him when he was sick, or explain a dream to him, or show him the upper world or the underground world, or foretell what would happen to him."

The Koryak tales, as well as my other records of Koryak beliefs, offer but scant material relating to their ideas of the creation of the world.

According to the Kamchadal traditions,<sup>1</sup> Raven (Kutq) created the earth; according to one of them, he made it out of his son Simskalin; while another states that he carried the earth down from the sky with the help of his sister, and set it firmly in the sea. In the Koryak tales, only one name is met with which has any relation to the creation of the earth: it is that of Earth-Maker (Tanu'ta), who married Big-Raven's daughter.<sup>2</sup> The Koryak ideas of the form of the universe are also very vague. The Chukchee believe that there are nine worlds, one above the other.<sup>3</sup> The Koryak, like the Bella Coola Indians, think that there are five worlds; namely, our earth (Nuta'lqen), two worlds above it, and two below. The lower of the two upper worlds is inhabited by the Cloud people (Ya'hala'nu); while the upper one is the abode of the Supreme Being. Of the underground worlds, the upper one is inhabited by the kalau; and the lower, called Eñna'nenak or Ñe'nenqal ("on the opposite side," "yonder"), is occupied by the shades of the dead, the Peni'nelau ("ancient people").

According to some informants, there is still another underground world, the one nearest to the earth, inhabited by people like those living on earth.<sup>4</sup> From other informants I was led to conclude that the two upper worlds are merged into one, which is inhabited by the Supreme Being and the Cloud-Dwellers (I'ye-nimyr'sa'n, "inhabitants of the heaven village"). The lower worlds are also merged into one, lower village (taivivo'laken), in which there are separate sections for the kalau, the dead, and other inhabitants.

The underground kalau ascend from their world to our earth, and reach the lower world again, through the hearth-fire of human dwellings. The dead descend to the world of shades through the fire of the burning-place.

In the mythological age of Big-Raven, men could ascend to heaven, and get down into the underground world, with great ease. Now only shamans are capable of doing it. The kalau and other spirits have become invisible to common people, and their arrows can be discovered only by shamans. On the other hand, there are tales according to which men who visit the underground world are invisible to spirits. This calls to mind episodes in Indian tales relating to the arrows of men, which are invisible to spirits.<sup>5</sup> On the Kolyma River, I recorded an interesting tale relating to this subject. It was told by a Yakut; but I am inclined to think that the story was borrowed from the Yukaghir. "In the winter a hunter fell into a crevice in the earth formed

<sup>1</sup> Krasheninnikoff, II, p. 100.

<sup>2</sup> See Tale 111.

<sup>3</sup> Bogoras, Chukchee Materials, p. XII.

<sup>4</sup> See Tale 110.

<sup>5</sup> Boas, Indianische Sagen, pp. 87, 94, 99, 149, 190, 238, 254, 289.

by the frost,<sup>1</sup> and got into the underground world. There he found Yakut people, like those on earth. They had the same kind of horses, just the same horned cattle, the same kinds of houses, stalls, and storehouses; and the people were just the same. He went into a house, and found the people eating. He greeted them; but, instead of responding to his greeting, the host looked about the house, and said, 'What kind of an abasy' (evil spirit) is talking here?' Thus the new-comer discovered that he was invisible. As he was very hungry, he went up to the table and helped himself to meat, fish, and frozen cream out of dishes and wooden plates that were standing there, so that their contents disappeared rapidly. The host scolded his children for eating so much, saying that everything was disappearing very quickly. One of these children was a pretty young girl. Having satisfied his hunger, the Yakut sat down near her, embraced her, and, following the Yakut custom, smelled of her. All of a sudden the people noticed that the girl began to writhe, and that she had an hysterical fit. As soon as the Yakut left her alone, she quieted down. At night he lay down by her side, and when he embraced her she again fell into a fit. On the next day a shaman was called, who donned his attire and began to beat the drum. Then the Yakut sat down near the girl and embraced her, and again she writhed and screamed. Suddenly the shaman said, 'I see! it is a spirit from the middle earth above us, who is strangling her.' He made his conjurations, and finally entered into negotiations with the Yakut, asking him what he would like to have to leave the girl alone. The Yakut replied that he would leave the place if they gave him a black fox. The shaman gave him the fox, and exorcised him. Then he took him out of the house and showed him how to get out to the earth; and thus, after prolonged wandering, the Yakut returned home and told of his experience."

The luminaries are supposed to be beings of the same kind as men. As stated before, the Sun (Ti'ykitiy) is regarded as a deity, and is frequently identified with the Supreme Being; but in the tales he is regarded rather as a country inhabited by the Sun people, particularly by Sun-Man, his daughter and son.<sup>2</sup> In the incantation on p. 62 a woman of the country of the dawn is mentioned who is regarded as the sun. On the other hand, it is told that the Sun was swallowed by the raven.<sup>3</sup>

In some tales the Moon is described as a man;<sup>4</sup> in others, as a woman<sup>5</sup> whom Eme'mqut takes for his wife. In still another tale we meet with a Star-Man.<sup>4</sup>

I recorded the following names of stars: —

1. Ursa Major, Elwe'kyeñ ("the wild reindeer-buck") and Elwe'eñen ("wild reindeer star").
2. The Pleiades, Ke'tmet ("little sieve").

<sup>1</sup> In the cold of winter, when there is little snow, the surface-soil cracks, and forms wide rents, which in spring are washed out by the melting snow, and become regular ravines.

<sup>2</sup> Tales 12, 21.

<sup>3</sup> Tale 82.

<sup>4</sup> Tale 114.

<sup>5</sup> Tale 29.

3. Capella in the constellation of Auriga, Yeke'ñelaqlin ("driving with reindeer").
4. The belt of Orion, Ena'nvenanāña ("the handle of a scraper") or Ulvei-yinitila'n ("he who carries the bow across").
5. The Polar Star, Ačka'p-aña'i ("nail-star").
6. The Morning Star, Pe'geten ("suspended breath").
7. The Milky Way, Ya'veyem ("clay river").

Fig. 58 represents a map of the starry sky drawn by the Koryak Ače'pin of Kamenskoye. In addition to the Milky Way, he seemed to know the following constellations and stars only:

(1) Ursa Major, (2) the Polar Star, (3) the Pleiades, and (4) Orion. Besides, the last two constellations are placed on the left side of his map, instead of on the right. Apparently Ače'pin, who drew that map, made a mistake when transferring the stars from the vaulted sky to the map.

The wind and the fog are also regarded as men living in settlements. Thus Wind-Man is called Kitr'himtila'n or Kityi-ni'myisa'n ("inhabitant of the village of the winds"); while Fog-Man is called Yña'mtila'n, and Fog-Woman, Yña'm-ña'ut.

There is no doubt that the primitive views of nature held by the Koryak are gradually breaking down. In spite of the fact that the Koryak come in contact only with the lowest representatives of Russian civilization, and that even the formal side of Christianity is being adopted by them very slowly, the new ideas presented in the mode of life of the Russians are destroying the Koryak beliefs at an ever-accelerating rate. Their religion is dwindling down to the mere observation of rites and of taboos the meaning of which is gradually being lost; and their religious myths are changing into meaningless tales and fables, or are being forgotten entirely.

It is very interesting to note that a critical attitude toward the ancient customs does not find equal expression in all places. For instance, the Reindeer Koryak of the Taigonos Peninsula have assumed a critical attitude toward the sacred fire-board. Their official chief told me that he has no longer a sacred fire-board, that he prefers to have real shepherds for his herd. He considers the drum, however, not only a family guardian, but also the guardian of the herd. I was unable to acquire for the collection an old drum from the Taigonos

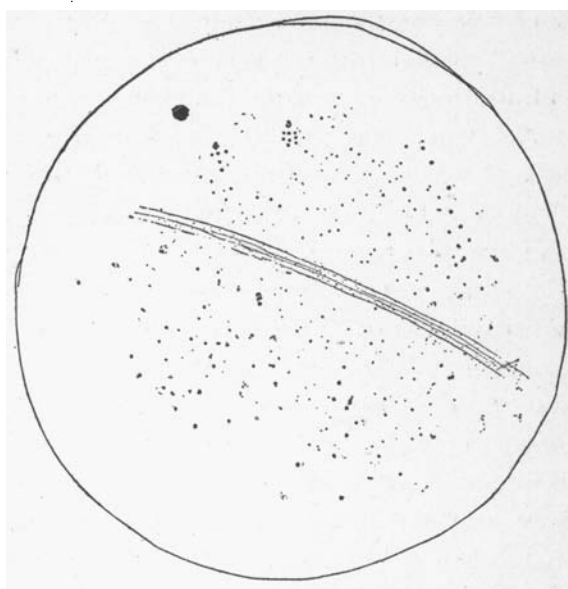


Fig. 58. Koryak Sketch representing Star Map.

Koryak. In Kamenskoye the sacred fire-board is still treated with respect; but the significance of the drum as a sacred heirloom of the family has declined, and I was able to acquire drums for the collection, all of which are ancient family drums. I have said before that indifference toward old customs may be observed more clearly in places nearer Kamchatka than in those near the Russian settlement on the Gishiga River. Near Kamchatka, for instance, in Kamenskoye, families may be found, which, though not baptized, show an inclination to acquire Russian customs. There are a few such families in Kamenskoye. They try to establish friendship with the Russians, and criticise their own customs without constraint. Thus the old man Yulta told me, as a proof that dog-sacrifices do not serve any useful purpose, how his people were once chasing in a skin boat after a whale, and could not come near enough to throw the harpoon. Then they killed a dog as a sacrifice; but the whale got still farther away from them. His scepticism, however, did not prevent him from killing a dog the next day, on the occasion of his son's departure. In the entire settlement, which consisted of thirty families, there is only one Koryak, Qač'ilqut, who has adopted Christianity. To welcome a Russian he puts on a fur jacket made after Russian fashion; and when he comes to a Russian house, he makes the sign of the cross with an air of great importance before the images of the saints of the Greek Catholic Church without knowing, however, how to fold his fingers properly. Nevertheless he has two wives, and kills dogs as sacrifices to The-Master-on-High. When I asked him once how it was that he, a Christian, made dog-offerings, he replied, that since he became converted, he killed only puppies, but not large dogs. This was a half-serious reply; it would seem that he thus thought to reconcile the two religions. All this, however, tends to the destruction of the former religion; and were it not for the low level of culture among the Russian settlers themselves, and the ignorance of the local orthodox clergy, the Russianization of the Koryak would proceed at a much more rapid rate than it does at present.

According to the census of 1897,<sup>1</sup> out of a total of 7530 Koryak, 3387 were baptized; i. e., 45 per cent. They were distributed among the districts as follows: —

	<i>Christians.</i>	<i>Pagans.</i>
Gishiga . . . . .	1416	3018
Petropavlovsk . . . . .	1727	948
Okhotsk . . . . .	244	0
Anadyr . . . . .	0	177

Of course a great many of the baptized are Christians only in name.

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<sup>1</sup> See Patkanov, p. 21.

## VIII. — MYTHS OF THE REINDEER KORYAK OF THE TAIGONOS PENINSULA.

*Camps on the Topolovka, Kilimadja, Chaibuga, and Avekova Rivers.*

### 1. Sedge-Man's Daughters.

Yiñe'a-ñe'ut and Čan'a'i-ña'ut lived alone in the wilderness. Their mother used to carry food to them. They never saw their father's house: they were quite young when they were taken to the wilderness. They only knew their mother. All they knew of their father and their brothers was what their mother had told them.

One day Eme'mqut went out into the wilderness. Suddenly he noticed a house. Two girls, Sedge Man's (Velaute'mtila'n) daughters, were living there. The younger sister came out, and said to Eme'mqut, "Let us have a shooting-match, and try to hit each other." — "I have not come here to shoot at you," replied Eme'mqut. "I went out into the wilderness, and came upon your house by chance." She said, "Go home and get your bow. People don't come to us without purpose. Whoever comes has to have a shooting-contest with us."

Eme'mqut went home, and took Illa' and Big-Light (Qeskin'a'qu) along. "Come on!" he said to them. "There are two girls who wish to have a shooting-game."

The three of them went. They arrived at the house of the girls, and the contest began. Both sides used up their arrows, and not one was killed on either side. Then the elder sister said to the younger, "Get the arrow with the mouth." She got the arrow. The older sister shot it, and the arrow pierced the three men at once. Then the elder sister said, "Come, let us now put an end to all their relatives, that they may not come to us also." They went and killed Creator (Tenanto'mwan), his wife, and all their relatives. Then they returned home.

Yiñe'a-ñe'ut and Čan'a'i-ña'ut were sitting in their hut, waiting for their mother; but she never came. The girls were starving, but did not know where to go and find out about their parents.

One day, while Yiñe'a-ñe'ut was sitting in her hut, an earth-spider crawled from her forehead down to her chest. She took hold of it, threw it on the ground, and said, "Have you no other place to crawl about?" As soon as the spider fell on the ground, it turned into an old woman, who said to Yiñe'a-

ñe'ut, "I have come with news for you, and you throw me to the ground." — "Why did you come crawling upon my face, and not in the proper way?" rejoined Yiñe'a-ñe'ut. The old woman said then, "Sedge-Man's daughters killed your brothers, your father, mother, and all the rest of your folks." Yiñe'a-ñe'ut asked, "How shall we live now?" — "Kill those girls, and then bring your people back to life; but first of all get their arrow that has a mouth."

They accompanied the old woman. First they went to their father's house, and found all the people killed. On the following morning they started off to the two sisters. They arrived there when the sisters were still asleep. They entered the house, found the arrow, and concealed it. Then they went outside and shouted, "Girls, come out! We have come to have a shooting-match!" The two sisters did not come out, but said, "Girls, why should we fight? Better come in: let us live together." But Yiñe'a-ñe'ut said, "You killed our brothers and parents. We will not live with you: we will fight with you."

Those girls came out of their house, and their shooting-match with Yiñe'a-ñe'ut and her sister began. They shot off all their arrows, but no one was killed on either side. The two girls said, "Girls, let us stop shooting: let us live together." — "No," replied Yiñe'a-ñe'ut, "we will not stop now; let us finish first." Then those girls said, "Let us have a contest in shamanistic skill."

The elder of the two girls pronounced an incantation, and the sea rose, and flooded the earth. Yiñe'a-ñe'ut and her sister had snowshoes on, and they were raised up with the water; but the two girls were drowning. The elder one ceased her incantation, and the waters receded. Then Yiñe'a-ñe'ut began in her turn. A storm broke out, and the snow drifted, and covered up the girls. They implored her, saying, "Stop; let us live together." Yiñe'a-ñe'ut caused the storm to stop; but she said to the girls, "I will not live with you. I want to finish our combat: let us fight again." She ordered Čan'a'i-ña'ut to get the arrow with the mouth. "Get it quick!" she said. "It is time to put an end to them, else they will keep annoying us for a long while." Yiñe'a-ñe'ut took the arrow and bewitched it, saying, "Just as you used to serve them, serve me: pass through one, and enter into the other."

The arrow went flying, and killed both sisters at once. Then Yiñe'a-ñe'ut revived her brothers. When they arose, Eme'mqut asked, "And where are those girls?" Yiñe'a-ñe'ut replied, "You were unable to master these women, and I killed them." — "Bring them also back to life," Eme'mqut said. Yiñe'a-ñe'ut revived the girls, and Eme'mqut married the elder one, who said to him, "Why have you married me? My brothers will come and kill you and me." Yiñe'a-ñe'ut went home, and restored all her people to life. Čan'a'i-ña'ut remained with her brothers.

Then they went to visit his wife's father. As soon as her brothers saw Eme'mqut, they killed him; but Yiñe'a-ñe'ut came at night, and revived him.

On the following morning his wife's brothers said, "It seems to be impossible to kill him."

After that they lived in peace, and called on each other. That's all (o'pta).

Told by Ty'kken, a Reindeer Koryak woman, in camp  
on Avekova River, June, 1901.

## 2. The Dogs of Creator.

Once upon a time Eme'mqut went with his folks and his guests to participate in reindeer-races. Only the Dogs were left at home. After the departure of their masters, the Dogs arranged a feast. They brought a leather bag filled with seal-fat into the house, put on fur coats in which dead people are burned, and beat the drum. They dipped the drum-stick into seal-oil, and poured seal-oil over all the fur coats. They cooked some seal-meat, and put it on a wooden platter. The Dogs said to one another, "Let some one divide the meat evenly." But a little Puppy that was among them said, "No, let us rather rush upon the meat all at the same time: let every one get as much as he can take hold of." The Dogs did so. They threw themselves upon the platter. Of course, the big Dogs took the largest part, and the little Puppy got a very small share. The Puppy went outside and sat down in front of the house, while the rest of the Dogs still continued beating the drum. Suddenly the Puppy noticed that his masters came driving back. He howled in order to warn his comrades; but the other Dogs did not believe the Puppy, and continued beating the drum. Thus their masters found them in the house. They threw them out of the house. The Dogs grew angry, and ran away into the wilderness.

Creator (Tenanto'mwan) said to Eme'mqut, "Go with your wife to look for the Dogs." They drove off on reindeer-sledges. A violent gale with drifting snow broke out. Eme'mqut and his wife lost their way, and came to the house of a kala. Eme'mqut's wife said, "I will go and see who lives there." She climbed up on the underground house, looked into the opening, and saw an old man on the crown of whose head were two lakes with two ducks swimming in them. She went down from the house, and said to her husband, "We have come to the house of a kala. The old man has two lakes on his head, with two ducks swimming in them."

Suddenly the bear-dog commenced to bark. The old man's sons looked out from the house, and, seeing Eme'mqut and his wife, they said, "Food has come to us of its own accord." — "What kind of food?" said Eme'mqut's wife. "I am your sister." The young men ran to their father, and said, "The newly-arrived woman says that she is our sister." The old kala said to his sons, "Go and ask her who her father is." They went and asked her. She

replied, "My father has two lakes on his head, with ducks swimming in them." The kala's sons reported her reply: and, after having thought for a while, the old man said, "Oh! I remember now. I was once eating some marrow, then I put it away for a while; and when I wished to take it again, the marrow was gone. That marrow must have become a daughter of mine. Go out and tell them to come in." Eme'mqut and his wife entered the house. The kalau set human flesh before them. The woman said to the old man, "Your son-in-law does not eat human flesh: give him some reindeer-meat." They cooked some meat for him, and she made believe that she was eating human flesh; but, as a matter of fact, she did not put it into her mouth, but into her sleeve. Thus they staid at the kala's house for two days. Then the gale ceased, and they drove home. That's all.

Told by Ty'kken, a Reindeer Koryak woman, in camp  
on Avekova River, June, 1901.

### 3. Eme'mqut in Search of his Brother.

Creator (Tenanto'mwan) lived in affluence. He had a large herd of reindeer. His sons, Eme'mqut and Big-Light (Qeskin'a'qu), always staid in the pasture-ground. They would come home only in the daytime, and at night they would go back to watch the reindeer. One morning Eme'mqut woke up among the herd, and discovered that his brother was not there. He looked for him among the reindeer, but did not find him, and thought that he must have gone home alone. He went home and said to his folks, "Has brother been here?" They replied, "He left last night, and we have not seen him since."

Eme'mqut travelled all over the country, making inquiries, but could not get any information about his brother. When he was returning home, he noticed a small house in the wilderness. He entered, and found an elderly woman in the house. She asked Eme'mqut, "Why did you come here? No one ever comes to me." — "I am driving all over the country, looking for my brother. Thus I happened to come upon your place." — "You will not find him," she said. "If you will not betray me, I will tell you where your brother has been taken to." — "I will not tell on you," Eme'mqut answered. "The kalau have killed your brother, and carried him off to the other side of the sea, to their settlement (kala'-ne'myičan). My brothers live there too; but I have been carried into the wilderness, that I should not tell any one that your brother had been killed. When you go there, take along some bracelets and needle-cases as presents for the girls. They will then tell you just where your brother is."

Then Eme'mqut went home. His father met him, and said, "You must have discovered something, since you have been away such a long time." —



"Yes," he replied, "I have been told that the kalau killed my brother." His father said, "Don't go to look for him. He was killed, that cannot be helped. They will kill you too." — "Let them kill me," Eme'mqut replied. "If they have killed my brother, let them kill me too."

Eme'mqut took long walks in the wilderness, and climbed mountains, in order to develop his strength. He would carry huge stones on his shoulders until he became exhausted; he would support heavy weights on his outstretched arms; he would pull up trees, and break tree-trunks with his fists. Then he said, "I am a strong man: now I will go to the kalau."

He made some bracelets and needle-cases, and started. On his way he stopped at the house of the woman who had given him information before, to inquire about the trail. She said to him, "Don't go! They will kill you." — "I shall go, anyway. Tell me the way," he said. Then the woman said, "Go straight ahead. Soon you will see some old human bones; then you will pass some fresh human bones; then you will drive over the bodies of people who were killed long ago, finally over bodies of people just killed; then you will see the village in which my brothers live; and beyond that is the village of the kalau."

Eme'mqut went. Soon he saw piles of old human bones, then there were fresh bones on the trail, then decaying bodies of people; finally he saw the fresh bodies of people recently killed. At last he saw a settlement. Seeing that Eme'mqut was driving up to them, the old men from the settlement said to their sons, "Somebody is coming! Let us have a ball-game, boys, to meet the guest." They began to play. Eme'mqut arrived, and joined the game, and none of them was able to match him. Then they stopped playing. The old men asked him, "What have you come here for?" — "I am looking for my lost brother," he answered. "Nobody has ever come here: he is not here," the old men said.

They entered the house, and gave Eme'mqut to eat. When they were about to go to bed, Eme'mqut went out. Then he overheard a conversation between two girls, who did not notice his presence. One of them said, "Eme'mqut has come to-day, and the kalau are going to kill him to-morrow."

Eme'mqut went up to the girls, gave them bracelets and needle-cases, and asked them about his brother. "It is true," they said, "the kalau killed your brother, and carried him away to their settlement." Eme'mqut returned to the house and went to bed. When he arose in the morning, the old men said to him, "The kalau are coming. They will kill you."

The kalau arrived, and began to play with the people. One of the old men said to Eme'mqut, "Let me hide you in my belt, that they may not kill you." The old man concealed him in his belt, and began to fight with the kalau. When the kalau struck a man over his head, his skull broke to pieces. Suddenly Eme'mqut freed himself from the old man's belt, and joined in the

fight. He hit the kalau over their heads; and as soon as he struck at a head, it would fly off. Thus he killed all the kalau. Then he said to the people of the settlement, "Come on to their village. Let us put an end to them: otherwise their children will grow up, and will kill people." They went and killed all the women and children with their clubs.

Eme'mqut said to the old people, "Take all their things, and I will only take my brother." He soon found his brother's flayed body. His skin was spread over a bed, like a reindeer-skin. He took the skin along, and drove away.

Eme'mqut looked for a shaman to revive his brother. He was unable to find one for a long time. Finally he found Broad-soled-One's (Umya'ilhin)<sup>1</sup> daughter. "I will try to revive a wild reindeer from one of its vertebræ," she said, "and then I will restore your brother to life." She began her incantations over the vertebra, and suddenly a wild reindeer got up and ran away. "Now," she said, "I know that I shall be able to revive your brother too." Eme'mqut took her home. There they spread a white reindeer-skin, put Big-Light's skin on it, and covered it with another reindeer-skin. Broad-soled-One's daughter began her incantations. First, two legs appeared from under the skin, then arms, then a head was thrust out, then the skin cover began to rise. Finally Big-Light arose. They poured blood of a freshly slaughtered reindeer over his head, then he was given the marrow to taste, and they asked him, "Do you taste the marrow?" — "No," he replied, "it is just like a piece of wood." Then they poured more reindeer-blood over his head, and again gave him some marrow to taste. "Well, do you taste it now?" — "Yes," he said, "the marrow tastes just as sweet to me as it used to be when I was watching the reindeer-herd."

Thus Big-Light was completely restored to life. He married the shaman girl, and they lived comfortably. That's all.

Told by Ty'kken, a Reindeer Koryak woman, in camp  
on Avekova River, June, 1901.

#### 4. Yiñe'a-ñe'ut and the Cloud People.

It was at the time when Creator (Tenanto'mwan) lived. His son Eme'mqut once said to his sister Yiñe'a-ñe'ut, "Let us go and hunt wild reindeer." While they were preparing to go, Miti' said to her daughter, "Here, take this dog-skin. When your brother starts from your camp to go hunting, and leaves you alone in the tent, let him throw this skin over you. Then you will turn into a dog. Then the young men who may happen to come up to your place during your brother's absence will not want to marry you."

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<sup>1</sup> A name of the wolf used in tales (see p. 89).

Eme'mqut and his sister left and went hunting. They put up a tent and settled down there. Every time, before Eme'mqut left the tent, he would put the dog's skin over Yiñe'a-ñe'ut, and she would be transformed into a dog.

Once Eme'mqut, after having killed a reindeer, met Envious-One (Nipa'ivatičñin), who was also out hunting. Envious-One said to Eme'mqut, "We go out hunting, and are unable to procure any wild reindeer, while you always succeed in killing some." — "If you are unable to get them yourselves, you may take some of my meat," replied Eme'mqut. Envious-One said, "I will go with you to your tent, and will take the meat from there." They went. Envious-One entered Eme'mqut's tent, and, seeing the dog, he said, "What a nice dog you have!" But Eme'mqut only said, "What is the use of looking at the dog? Better eat, and take some meat home."

Envious-One ate, put some meat into his bag, and carried it home. At home he said, "We are unable to kill any wild reindeer, but Eme'mqut kills them. He has also a fine dog at home."

Envious-One got up the next morning, and went to Eme'mqut's tent while the latter was away. The dog was tied to a post. He played with it, took off all his clothes, and kept on fooling with the dog. Suddenly it broke loose, and ran away.

The dog ran and ran until it was exhausted. Then it stopped, took off its skin, and became Yiñe'a-ñe'ut again. She looked, and noticed that the place around her was strange to her. She went farther, and soon came up to a tent. She entered, and found there a girl by the name of Cloud-Woman (Ya'hal-ña'ut). Cloud-Woman asked her, "Where are you going?" Yiñe'a-ñe'ut replied, "I was turned into a dog. Envious-One came and played with me; but I did not care for him, so I broke loose and ran away." Cloud-Woman said, "Well, let us live here together. Some people are serving for me at home; and my brothers have placed me here while the people are serving there." Thus the two girls settled down together.

Eme'mqut came back from his hunt, and found only a remnant of the strap. The dog was not there. "Envious-One must have been here, and must have tried to play with her, so she broke loose and ran away," thought Eme'mqut. He went home and told his father that his sister had run away, apparently to escape Envious-One, who must have been in the tent during his absence. To this Creator replied, "It is hard to look for her now, during the summer. Wait until winter comes, then you may look for your sister."

Summer passed away; and as soon as snow had fallen, Eme'mqut began to drive about to all the camps of the Reindeer people, but he could not find his sister anywhere.

One day when Yiñe'a-ñe'ut and Cloud-Woman were sitting in their house, a violent storm broke out; but, instead of snow, reindeer-hair was falling down. Cloud-Woman said to Yiñe'a-ñe'ut, "Hide yourself. It is my younger sister

who is coming. If she sees you, she will tell brother about you when she gets home. He will marry you, and I shall again be alone." Yiñe'a-ñe'ut hid herself. Cloud-Woman's sister came. Cloud-Woman said to her, "Why have you come so early?" Her younger sister replied, "Why don't you love me any more? Heretofore you used to say all the time, 'Stay with me, stay with me!' and now you don't want me to come. It seems that you have a friend here." — "How can any one be here?" replied Cloud-Woman. "You always come just for a short time, and just unsettle me. I feel still more lonesome afterwards, when I am left alone. I feel much better if I am left alone altogether." Her younger sister went home and said to her mother, "There seems to be some one with sister. Heretofore, when I used to go to her, she would beg me to stay, and now she chases me away." — "Why, who can be with her?" said her mother. "I suppose that she wants you to return to me soon to help me around the house."

After a long time had passed, Cloud-Woman's sister came to visit her again. Again she came preceded by a violent storm of reindeer-hair. As before, Cloud-Woman asked Yiñe'a-ñe'ut to hide herself. She did so, but in her hurry forgot to hide the work on which she was engaged. Cloud-Woman's sister came, and said, "I told you that there must be some one with you here. Here she has left her sewing." — "Who should be here with me?" replied the older sister. "This is my work. I am working on two pieces at once. When I get tired of one, I take up the other." — "No," replied the younger sister, "I know your work. You don't embroider as well as this. These are fine stitches, while yours are large and far apart." The younger sister staid there a little while, and went home. She went to her mother, and said, "Surely some one is stopping with sister. I saw some very fine and close sewing there. Sister cannot embroider so well." But her mother said, "Perhaps it is just as your sister has told you. She makes fine stitches until she begins to feel lonely, and then, when she gets tired, she begins to make her stitches far apart."

In a few days Cloud-Woman's sister came to her suddenly, without being preceded by a storm, and there she found Yiñe'a-ñe'ut. "Well, sister," she said, "was I not right when I said that you had a friend?" — "Yes, that is true," Cloud-Woman answered, "but don't tell at home that you have seen my friend here with me." — "I am not going to tell," said her sister. The three girls spent the whole day together. When it became dark, the younger sister went home. Before she had left, her elder sister warned her again, saying, "Don't tell anything at home, else they will take away my friend from me, and I shall again remain alone. Now you may come here every day."

When the younger sister arrived in the settlement of the Cloud people, her mother asked her, "Why did you stay so long with your sister?" — "Because I found a girl at her house. She tried to hide her from me. She says that

she is Creator's daughter." Her mother said to her, "Don't tell your brothers about it." — "No, I won't," the girl replied.

Soon her brothers came. The girl said to her mother, "Cover me up with something. I have a very strong desire to tell my brothers about Yiñe'a-ñe'ut." Her mother covered her over; but soon the girl came out from her hiding-place, and said, "Mother, I will tell them." Her brothers heard it, and questioned her. Then she told them what she had seen. She said, "Creator's daughter is stopping with our elder sister, but she asked me not to let you know about it."

When all had gone to bed, the oldest of the brothers, Cloud-Man (Ya'hala<sup>n</sup>), descended into his elder sister's house, awakened Yiñe'a-ñe'ut, and inquired where she had come from. Cloud-Woman awoke, and asked him what he had come for. He replied, "I want to marry your friend, and take her up to our settlement, together with you, so that you may not be left alone any more." Cloud-Man took the two girls and carried them up.

Down on earth Eme'mqut had visited all the villages and camps, and could not find his sister anywhere. Finally he ascended to the village of the Cloud people, to the place whence clouds descend to the earth. When he arrived, he was invited to a ball-game. They played a football-match, and no one was able to match him in power, or skill in handling the ball. "Stop playing," said old Cloud-Man to his sons, "you are unable to overcome the visitor."

Eme'mqut stopped outside to look at the reindeer-herd. Suddenly he noticed that the herd began to decrease in size, then it increased again, contracting and expanding like clouds. He looked at the tent, and it also contracted and expanded. He went inside, and saw that the kettles over the fireplace also contracted and expanded continually, like clouds. He asked his sister whether she liked the country. She answered, "At first everything appeared to me as it does to you now; but soon I became accustomed to the country, and things don't appear to be now increasing in size, now decreasing."

On the following morning, Eme'mqut went down from the Cloud settlement and returned home. His father and mother asked him, "Well, have you found your sister?" — "Yes, I have," he replied. "Is she getting along well there?" asked Creator. "She says that she is getting along well; but everything in her country is continually changing its size," said Eme'mqut. "That is the way of the Walking-Cloud-Men (Ilyuyiñe'mtila<sup>n</sup>)," said Creator. "No, she will not like it there. I will cause her to come down to the earth."

Creator took an old bear-skin, and beat it with a stick. At once a violent wind-storm broke out, with a heavy fall of snow. It drove the moving clouds, and tore out Yiñe'a-ñe'ut from among them. She fell down to earth, and happened to strike the house of two kalat,<sup>1</sup> two cousins. One of them hunted human beings; the other one, wild reindeer. The latter said to his cannibal

<sup>1</sup> Kalat is the dual form of kala (*p*l. kalau).

cousin, "Go and see what it was that knocked against the roof of our house." He went, saw the girl lying there, and at once began to lap her with his tongue. He intended to eat her up, and did not return to the house for quite a while. Then his cousin, whose name was Evi'kala<sup>n</sup>, went out, looked at the girl, and pushed away the cannibal, saying, "Don't touch her. We will rather both of us marry her." The cannibal consented. They brought Yiñe'a-ñe'ut to her senses, and lived with her. But the cannibal still desired to eat her. Every time the three went to bed, he would attempt to lap her; but Evi'kala<sup>n</sup> always restrained him.

One day the two cousins went away hunting. Before leaving, Evi'kala<sup>n</sup> said to Yiñe'a-ñe'ut, "Each of us has a mother, and both are cannibal women. If they should come here during our absence, hide yourself, else they will eat you."

They went away. After they had left, Yiñe'a-ñe'ut went out, and heard the voices of women. One of them said, "If my son has killed a man, he surely will have left some flesh for me." — "My son does not eat any human flesh," said the other, "and I shall find nothing." — "I will divide with you if I find any human flesh."

Yiñe'a-ñe'ut went into the house. There was a large stone in the house. She entered it, and hid in it. When the women entered the house, they said, "It smells of a human being here." They searched everywhere, and the scent led them to the stone. They bit it, but were unable to bite through. Finally they left and returned home.

When her husbands came, Yiñe'a-ñe'ut told them that their mothers had been there, and had come pretty near eating her. Evi'kala<sup>n</sup> said to his cousin, "Go and bring some reindeer. We will drive our wife to our mothers'. We will let them know that she is our wife." The cannibal brought the reindeer; and the two cousins took their wife to their mothers, and said to them, "This is our wife." — "Then she must have been in the stone," they said. "Had we known that, we should not have touched her: it is a shame to eat one's own daughter-in-law." They staid with their mothers. Soon a son was born to Yiñe'a-ñe'ut. She said to Evi'kala<sup>n</sup>, "If it were not that my other husband is a cannibal, I should have asked you to take me to my father's village; but I am afraid that he may eat some one there." — "Let us go," said Evi'kala<sup>n</sup>. "If cousin should touch any one there, I will kill him. I will cause him to die a cruel death."

They started off. When they arrived at Creator's house, the cannibal went up to all the people to lap them; but Evi'kala<sup>n</sup> restrained him. At night, when every one had gone to bed, Creator heard some one approaching stealthily. It was the cannibal. Creator ordered him to go to bed, and not to touch people.

On the next day Creator prepared a seal-stomach; and at night, after

all had gone to sleep, he caused the cannibal to fall sound asleep, then he cut open his belly, took out his cannibal-stomach, and put the seal-stomach in its place.

On the following day the cannibal arose with the rest of the people. He ceased to throw himself upon people, and stopped eating human flesh. "Now," said Creator to his daughter's husbands, "you may call on me often."

Thus they lived: they would go home, and then again go visiting Creator. That's all.

Told by a Reindeer Koryak, in camp on Avekova River,  
June, 1901.

#### 5. Eme'mqut and Grass-Woman.

It was at the time when Big-Raven (Quikinn'a'qu) lived. His son Eme'mqut was making snowshoes for himself. When he had finished them, he said, "I am going to try my snowshoes." He put them on and went up the river. Suddenly he noticed two underground houses. The old Root-Man (Tatqa'hicñin) was outside, planing a sledge-runner with an adze. Seeing Eme'mqut, he said, "Ehe! a guest has come! let us go into the house." They went. The old man ran ahead, and said to his daughters, "Wash yourselves. A guest has come, and he will laugh at you because you are so dirty." At once the girls set about washing themselves, and in the mean time Eme'mqut entered. Some of the girls had time to wash only half of their face. Eme'mqut sat down. Root-Man's wife said to her daughter, Grass-Woman (Ve'gai), "Go and fetch some dried fish for the visitor." Eme'mqut only looked at Grass-Woman, when he fell in love with her. He tried to woo her then and there. He served Root-Man for Grass-Woman, but he could not take her. Her father was willing, but she resisted. Whenever Eme'mqut attempted to take her, she would run away.

Eme'mqut's father thought at home, "Where may Eme'mqut have gone to? He went out for a little while, and has not come back." Eme'mqut was still serving and working for Grass-Woman, but could not get her. Then he went home for a time. When he got home, his father asked him, "Where have you been all this time, Eme'mqut?" He replied, "I have been working at Root-Man's for Grass-Woman, but I cannot get her. She does not let me take her. Big-Raven said, 'Whom shall I send to get the bride?' Kīlu' offered her services, saying, 'I will go. Sew me up in a bear-skin.' They undressed her, cooked some fish-glue, and glued a bear-skin to her body. They glued a seal-stomach filled with blood to her in place of a tail. She was also given an iron crutch. Kīlu' started off to Root-Man's house. She got upon the roof of the underground house, knocked with her crutch over the ladder, and it broke in two. She shouted into the house, 'Hei! where are

you?" Root-Man replied, "Here we are! Come in." Kīlu' entered, and said, "And where is Grass-Woman? She did not wish to marry Eme'mqut, because she wanted me to come and get her." Kīlu' broke all the chamber-vessels with her crutch, and said, "If you don't give me Grass-Woman, I will break your heads just as I have broken these vessels." The seal-stomach thawed off in the house, and the blood commenced to run from it. They said to Kīlu', "What is it that is running from your tail?" — "Quick, quick! give me Grass-Woman. The blood is running from my tail, because I have such a strong desire to have Grass-Woman. Let me have her quick, and I will go home." Grass-Woman was given to her. Kīlu' took her home, and gave her to Eme'mqut. Eme'mqut married Grass-Woman because she ceased to resist him.

They tried to take off the bear-skin from Kīlu', but were unable to do so. Then they cut it off with a knife, and took it off with pieces of Kīlu's flesh hanging to it. Her entire vulva was torn off with the skin. Kīlu' cried from pain. Then Big-Raven said to his sister Xe'llu, Kīlu's mother, "Cure Kīlu'." Xe'llu sang her incantations over her, and all the wounds healed up, only the torn vulva did not grow up again. Kīlu' said to Eme'mqut, "You have a good time with your wife now, and I am left without a vulva." — "Never mind, you will get along without it. At least, you have no pain now."

Once Eme'mqut said to his wife, "I will take you over to your parents. They must be thinking that Bear-Man (Keññ'mtīlā<sup>n</sup>) has taken you away, and married you." They drove to Root-Man's. When the latter saw Eme'mqut, he asked, "And where is Bear-Man?" — "That was not a man," Eme'mqut replied, "but my cousin Kīlu'. She carried away Grass-Woman for my sake." Eme'mqut remained with his father-in-law until spring, and then he returned home to his father's. Thus they lived; and Kīlu' remained without a vulva. That's all.

Told by Ty'kken, a Reindeer Koryak woman, in camp  
on Avekova River, June, 1901.

## 6. Big-Raven's War with the Chukchee.

Big-Raven (Quikinn'a'qu) and his son Eme'mqut lived by themselves. Great-Cold (Mai'ñi-ča'ičan<sup>1</sup>), Kīlu's father, lived with them. There were many empty underground houses near by. Eme'mqut would ask his father, "To whom do these empty underground houses belong? Where did their inhabitants go to?" Big-Raven would tell him, "When I was a little boy, and just commenced to understand things, these houses were standing empty here." Thus Eme'mqut was unable to find out what kind of people had been living there.

<sup>1</sup> Also Čaičan'a'qu.



Eme'mqut began to go out hunting. When the new moon gave sufficient light, so that the night was not quite dark, he would return late. Once he did not come back for a long time. Creator (Tenanto'mwan)<sup>1</sup> said to Great-Cold, "While Eme'mqut is away, let us warm our wounds at the fire. He always asks me to whom the empty houses belonged." They took off their fur coats and warmed themselves at the fire. Meanwhile Eme'mqut came back from hunting. He looked into the house, and noticed that the old men were all covered with wounds, apparently caused by arrows. He descended into the house, and asked his father, "Who has wounded you?" Then the old men replied, "It is nothing. We were ill, and the wounds have remained." — "No, you lie," said Eme'mqut: "these wounds are from arrows."

"You are right," replied Creator. "They are caused by arrows. There were many people around here. The Chukchee killed all of them. This is the reason that there are so many empty houses here. However, they were unable to kill us two; but our wounds have not healed up yet."

They went to bed; but Eme'mqut could not sleep, he kept thinking of the Chukchee. He got up and went outside, put on his snowshoes, and started up the river. Thus he walked until morning, and then until the following evening. Finally he saw the Chukchee camps. They had fire in their tents. He turned into a fog, looked into one of the tents, and watched the people. Two old men were warming themselves near the fire, and their sons were sitting on one side. The oldest one, a red-faced man, was sharpening his axe. He said to his brothers, "Why don't you grind your axes? People will go wood-cutting to-morrow, and your axes are dull, and you will cut less than the others." The old men who were warming themselves at the fire talked among themselves. One of them said, "My old wounds are beginning to itch." Their sons asked the old men, "Do you know why they are itching?" The old men said, "In olden times, wounds would itch before a battle: we don't know what it may mean now." Then their sons asked the old men again, "Did you ever make war against any one?" They replied, "Yes, we did. This is the reason that there is only one house left there down the river. We made war against them. Now, you have grown up, and Big-Raven's children have grown up."

Eme'mqut heard it all. He waited until all had gone to bed, entered the tent, took an axe, and cut off the head of the man who had been sharpening his axe before. Then he took the head, went home, set it on a pole, and put it out in front of the house. Then he re-entered the house and went to bed. In the morning, when the people got up and went outside, they asked, seeing the head, "Who could have put up such a handsome head here? It must have been a strong man." Big-Raven replied, "Who else but Eme'mqut could have done it?" Big-Raven wakened Eme'mqut, and asked him, "Did

<sup>1</sup> Creator and Big-Raven are one and the same person (see p. 17).

you kill any one?" — "Yes, I did," he answered. "Why did you kill him?" cried the people. "Now they will kill us all." — "Let them kill us," said Eme'mqut. "They have killed all our people, and we do not enjoy living in loneliness."

Thus they awaited the arrival of the Chukchee.

In the Chukchee tent the father of the killed man woke up at night, and said to his wife, "Give me some water to drink." She replied, "Take it yourself. The pail of water is not far from you." He stretched out his hand, and touched a pool of blood. "Why, the floor is wet," he said. "The water must have spilled over." Then he found the pail with his hand, and noticed that it was full of water. He lighted the lamp, and beheld his son lying there without a head. His wife said, "You said last night that there was just one house left now in Big-Raven's village, and that you had killed all the rest of the people there. Eme'mqut must have kept in hiding here, and heard everything. It must have been he who has killed our son." Then the father of the killed one said, "Come on! let us go and kill them all."

At night all the Chukchee got ready, armed themselves, and started off. They were expected at Big-Raven's house, and Kīlu' would go out every once in a while to see if they were coming. Suddenly she entered, and said, "Many sledges are coming." The women took berries, roots, meat, and fat from the storehouse, saying, "Let us eat our supplies while we are alive." Suddenly they heard the voice of the old Chukchee: "Well, Creator, you have not taught your son that he must not kill people. Now come out: we will kill you all." Creator said to Eme'mqut, "You did not mind me. Go out alone. Let them kill you first, then perhaps they may spare the others."

When Eme'mqut got ready to go out, Big-Raven offered his son a suit of iron armor; but Eme'mqut refused to take it. "I will go just as I am," he said. He took just his lance, and ran up to the roof of the house. Then in haste he descended to the ground, not by the ladder, but by sliding down a house-post. The Chukchee rushed at him with their lances; but he disappeared under the ground, and the Chukchee just thrust their lances into the ground. Then the Chukchee fell down, one after another. Eme'mqut thrust out his lance from under the ground here and there, and thus killed off all the Chukchee. Then he came out from under the ground, and climbed up on the roof of the underground house. When the people inside heard some one on the house, they said, "Now, they are coming to kill us!" but suddenly they heard Eme'mqut's voice, saying, "Come out, Kīlu', and take off the nice clothes from the killed people!" She went out and took off the clothes of the Chukchee.

Then Eme'mqut said, "Let us go to their camp and kill their women and children. If we leave them alive, the sons of the killed men will make war upon us when they grow up. Let us put an end to them all."

Eme'mqut, Illa', and Big-Light (Qeskin'a'qu) started off to the Chukchee camp, and with their clubs killed all the women and children. They gave the reindeer of the Chukchee to Illa', for he was a poor man and had no reindeer of his own. They drove the herd home.

After that Big-Raven lived comfortably, and no longer feared the Chukchee. That's all.

Told by Ty'kken, a Reindeer Koryak woman, in camp  
on Avekova River, June, 1901.

#### 7. Creator, Miti', and their Dogs.

Creator (Tenanto'mwan) and his family lived by themselves. His son Eme'mqut, his daughter Yiñe'a-ñe'ut, his nephew Illa', and his niece Kīlu' were grown up.

Once Creator said, "Let the children marry among themselves, since there are no other people in the neighborhood. Let Eme'mqut take Kīlu', and let Yiñe'a-ñe'ut marry Illa'." Thereupon Eme'mqut and Illa' married their cousins. Then Creator said to Eme'mqut and Illa', "Go into the wilderness, hunt, and live for yourselves there; and Miti' and I will remain here."

The young people moved away, and Creator staid far from the sea. He used to go hunting every morning. Once upon a time he said to his wife, "I am too lazy to go to the shore every day to hunt. I will move over to the sea, and you may stay at home. Cut off your vulva and make a little dog of it, so that it may be your comrade; and I will cut off my penis and also turn it into a little dog to run errands for me."

Creator went to the sea. After he had left, Miti' cut off her vulva and turned it into a little bitch. Creator came to the shore, and cut off his penis and turned it into a dog. He said to the dog, "I forgot to bring my harpoon-shaft. Go to Miti', and tell her to give it to you." The little dog started, and ran to Miti', but could not say anything. It only tried to creep under her fur coat. At once she guessed that it was Creator's little dog. She went to her husband to find out what he wanted. She asked him, "Was it not your little dog that came running to me?" — "Yes, it was," replied Creator. "I sent him for my harpoon-shaft." — "I could not make out what he wanted. He simply tried to creep under my coat. You should have made a talking dog of him, the way I did with my little dog. Then he would have been able to carry out your orders."

Then Creator endowed his dog with the faculty of speech. From now on he used to send him often to Miti' on errands, and he was able to carry out all his orders.

Once Eme'mqut said to his wife, "Let us go and see how the old people

are." They went. They drove up to Creator's underground house, and noticed outside a chained dog, which barked at them. Kīlu' laughed at the dog. Then Miti' came out, and said, "Don't laugh. Creator and I have grown old. We needed some one to run errands for us: therefore I cut off my vulva; and Creator, his penis; and we made talking dogs of them, and they run all our errands for us." Then Eme'mqut said, "We will not leave the old folks alone any more. Let them go with us."

Creator and Miti' restored their dogs to their original shapes, and put them back in their places. Eme'mqut took his parents along, and went off with them into the wilderness.

After some time a number of Reindeer people came to Eme'mqut. Among them was Envious-One (Nīpai'vatičñin), with his wife Wild-Reindeer-Woman (ēlvi'-ña'ut). Envious-One said to Eme'mqut, "Let our wives try a contest. Let them pass water, and we shall see who will produce the longer stream." Eme'mqut agreed. Wild-Reindeer-Woman passed water first, and her stream reached out far; but Kīlu' beat her. Then Envious-One said, "Now, let them show their shamanistic skill. Let us see which is the better shaman." Wild-Reindeer-Woman practised her art first, and wild reindeer and all kinds of beasts appeared. Then Kīlu' beat the drum, and the sea began to fill the underground house. With it came many sea-animals. The water rose so high, that the people were almost drowned. Then Envious-One cried, "That is enough! It seems that Kīlu' is a better shaman." She stopped beating the drum, and the water receded. The seals remained in the house, and were killed; and Eme'mqut gave a feast. That's all.

Told by Kučā'nin, a Reindeer Koryak woman, in camp  
on Chaibuga River, April, 1901.

#### 8. Eme'mqut's Wife abducted by a Kala.

Eme'mqut married Grass-Woman (Ve'ai). She was a shaman. Once he said to his wife, "Let us go out into the wilderness." His wife replied, "No, don't let us go there. Misfortunes will befall us there." — "Why so?" asked Eme'mqut. She replied, "Because I see a naked kala emerging from under the ground, through the fire in the hearth, and taking me for his wife." Eme'mqut only replied, "Never mind! let us go." They moved away. After they had gone some distance, they put up a tent. Eme'mqut went hunting, and Grass-Woman remained at home and prepared the meals. Once, when she was alone in the house with her son Yayi'leget and her little daughter, the kettle over the fire moved. She said to her children, "It is the kala coming to fetch me." Soon the naked kala emerged from the fire, took hold of Grass-Woman, and went back with her into the fire. He caused the children to forget where he dragged their mother.

Eme'mqut returned from the hunt, and asked the children, "Where is your mother?" They replied, "A kala came, took her, and we don't know where he led her." Eme'mqut looked for her everywhere, but could not find her.

Once, while on his way home from the hunt, Eme'mqut lay down on a hill to take a rest. Suddenly he heard the voice of the daughter of Ground-Spider saying to her mother, "Tell me a story." The old woman replied, "What shall I tell you? Somebody might be on our hill, and might listen to us." — "Why, who would care to listen?" said the daughter. "Well, I will tell you of Eme'mqut," said the old woman. "He lost his wife. A kala came from the other world and took her along, and Eme'mqut does not know where she is. At present she is tied to a chain at the kala's house, and probably she is naked too." Then Eme'mqut said to Ground-Spider, "Tell me, where can I find her?" Ground-Spider said to him, "Throw this arrow into the fire of the hearth. It will open a way for you to the kalau. They sleep during the day; they don't sleep at night."

Eme'mqut went home. He took the arrow, threw it into the fire, and a way opened before him to the lower world. On his arrival, he found all the kalau asleep. He took Grass-Woman, and went back with her through the hearth. Then he removed the arrow, the road closed up, and the fire burned again.

Then he started with his wife and children for his father's home. In his house he left two talking dogs, and said to them, "In case the kala calls here, tell him that we have gone across the river. Tell him that we drank all the water, crossed the dry river-bed to the opposite bank, and then let the water out again."

When Eme'mqut approached the river, he turned into a raven, and carried his wife and children across. The kala got up at night, and, not finding Grass-Woman, went in pursuit of her through the fire to Eme'mqut's house, and asked the dogs where Eme'mqut had gone. "Across the river," replied the talking dogs. "And how did they cross?" asked the kala. "Eme'mqut drank all the water of the river, walked across to the opposite bank, and poured it out again," said the dogs. When the kala came to the river, he began to drink the water. He drank and drank, until he burst. He could not drink all the water.

Eme'mqut went back to Creator's (Tenanto'mwan) house, and never moved again. He took care of his wife, and would never let her leave the house. When he brought Grass-Woman back from the lower world, she was like one possessed, and longed for the wilderness. She gradually recovered her senses and her health.

Then they lived together quietly. That's all.

Told by Kučā'ñin, a Reindeer Koryak woman, in camp  
on Chaibuga River, April, 1901.

9. How Universe makes Rain.<sup>1</sup>

It was at the time when Big-Raven (Quikinn'a'qu) lived. At one time rain was pouring down continually. All of Big-Raven's belongings got wet: his clothes and provisions in the storehouse began to rot, and his underground house filled with water. Finally he said to his eldest son, Eme'mqut, "Universe<sup>2</sup> (Ña'ñinen) must be doing something up there. It is not without cause that the rain pours down incessantly. Let us fly up to where the rain comes from, and see."

They went out, put on their raven coats, and flew up. They came to Universe. While still outside, they heard the sound of a drum. They entered the house, and found Universe beating the drum, and his wife Rain-Woman (I'leña) sitting next to him. In order to produce rain, he cut off his wife's vulva, and hung it to the drum; then he cut off his penis and beat with it, instead of an ordinary drum-stick. When he beat the drum, the water squirted out of the vulva, which caused rain on earth. When Universe saw Big-Raven and his son enter, he stopped beating the drum, and put it away. The rain stopped at once.

Then Big-Raven said to his son, "The rain has stopped: we may go now." Big-Raven went out to see what would happen next. As soon as they had gone outside, Universe began to beat the drum again, and the rain commenced to pour down as before.

Big-Raven re-entered the house, Universe put away his drum, and the rain stopped. Big-Raven whispered to his son, "We will pretend to go; and, when they think we are gone, we will hide, and see what they are doing to cause the rain to pour down. — Now we will really go home," said Big-Raven to Universe. "It seems that there will be no more rain for some time to come."

Big-Raven and Eme'mqut pretended to leave the house, and made it appear that they went through the entrance; but they both turned into reindeer-hair, and lay down on the floor. Thereupon Universe said to his wife, "Hand me the drum: I will beat it again." She gave him the drum, and he began to beat it with his penis, and the rain again poured down out of the vulva upon the earth.

Big-Raven said to his son, "I will make them fall asleep. You must watch where Universe puts the drum and stick." Suddenly Universe and Rain-Woman became very sleepy. He put the drum aside, and both fell sound asleep. Big-Raven took the drum, and noticed that Rain-Woman's vulva was attached to it; then he took the stick, and found out that it was Universe's penis. Big-Raven took the drum and stick, and roasted them over the fire

<sup>1</sup> This tale is told in order to put a stop to a rain or a snow storm. It is not supposed to be told in good weather. The narrator did not know the end of this tale.

<sup>2</sup> One of the names of the Supreme Being (see p. 24).

until they were dry and crisp. Then he put them in their former places, and broke the sleeping-spell of Universe and his wife. They arose, and Universe began to beat the drum; but, the more he beat it, the finer the weather became. Finally there was not a single cloud left, and the sky cleared up entirely. Universe and his wife went to bed again.

"Now, let us really go home. It has cleared up completely," said Big-Raven to his son. They flew away home. Clear weather set in, and fine days followed one after another; but they had no luck in their hunt. They could not procure anything, either sea-animals or reindeer. They were starving because Universe was sleeping. Finally Big-Raven said, "I will go back to Universe, and see what he is doing."

He came to Universe and said to him, "We are having good weather now; but we are famine-stricken, we cannot procure any food." — "It happens so because I don't look after my children," said Universe. "Go back home. From now on, you shall have success in your hunt: I will take care of you now." Big-Raven left. After his return, when his sons went hunting, they caught sea-animals and wild reindeer.

Then Big-Raven pulled out from the ground the post to which the dogs are tied, and reindeer came out of the hole in the ground. A whole herd came out. Big-Raven sacrificed many reindeer to Universe, and after that he had good luck on his hunt. That's all.

Told by Kučā'nin, a Reindeer Koryak woman, in camp  
on Chaibuga River, April, 1901.

#### 10. Little-Bird-Man and Raven-Man.

Raven-Man (Valva'mtla'n) said once to Little-Bird-Man (Piči'qala'n), "Let us go to Creator's (Tenanto'mwan) to serve for his daughters." Little-Bird-Man consented, and they started off to go to Creator. "What have you come for?" he asked them. "We have come to serve here," they answered. "Well, serve," he said. Then he said to Miti', "Let Little-Bird-Man serve at our house, and Raven-Man at sister's." — "No," replied Miti', "let Raven-Man serve here, and Little-Bird-Man there." Raven-Man and Little-Bird-Man began to serve. A violent snowstorm broke out, which lasted several days. Finally Creator said to the suitors, "Look here, you, who always keep outside, stop the storm." Raven-Man said, "Help me get ready for the journey." They cooked all sorts of food for him. He took his bag, went outside, stole into the dog-kennel, and ate all his travelling-provisions. When he had finished eating, he returned to the house, and said, "I have been unable to stop the snowstorm." Creator said to Little-Bird-Man, "Now it is your turn to go and try to put a stop to the storm. The women shall cook supplies for your journey too." Little-Bird-Man replied, "I don't need anything. I will go just as I am."

He flew away to his sisters. They asked him, "What did you come for?" He answered, "I am serving at Creator's for his niece, and he has sent me to stop the snowstorm." Then his older sister knocked him over the head, and stunned him. Little-Bird-Man broke in two, and the real Little-Bird-Man came out from within. His sisters brought him a kettle of lard and some shovels, and went with him to the land of the sunrise. There they covered up all the openings with snow, caulked the cracks with fat, and it stopped blowing. It cleared up. Little-Bird-Man went home with his sisters, caught some reindeer, and drove to Creator's. On his way he ate some fly-agaric which his sisters had gathered, and became intoxicated. He arrived at Creator's, and noticed that his entire house was covered with snow. He shovelled off the snow, and shouted to his bride, "Kĭlu', come out! untie my fur cap." The people came out of the house to meet him, and saw that it had cleared up.

Soon after that, Raven-Man and Little-Bird-Man married, and on that occasion ate some fly-agaric. Raven-Man said, "Give me more. I am strong, I can eat more." He ate much agaric, became intoxicated, and fell down on the ground. At the same time, Creator said, "Let us leave our underground house, and move away from here. The reindeer have eaten all the moss around here."

They called Raven-Man, but were unable to wake him. They struck his head against a stone, and it split, so that his brain fell out. Creator left him in that condition, saying to a post in the house, "When he recovers his senses, and calls his wife, you answer in her place." Thereupon Creator wandered off.

When Raven-Man came to, he cried, "Yiñe'a-ñe'ut!" The Post replied, "Here I am." — "Have I become intoxicated with fly-agaric?" — "Yes, with fly-agaric," the Post replied. Then he noticed his brain, and asked, "Have you made a pudding for me?" — "Yes, I have," the Post replied again. Raven-Man took his brain and ate it. Then he came to his senses. He felt of his head, and discovered that his skull was split, and that there was no brain in it. "Whither shall I fly now?" he thought. He flew up to a mound and sat down. "My sister Mound," he said, "I have come to you. Give me something to eat." She replied, "I have nothing. All the birds sit here upon me, and they have eaten all the berries." — "You are always stingy!" said Raven-Man. "I will fly to a place from which the snow has thawed off." He arrived at another place, and said, "Sister, give me some berries to eat." — "I have nothing," that place replied. "Every bird sits here, and they have eaten everything." — "You, too, are stingy," said Raven-Man. "I will go to the beach." He flew down there, and said, "Sister, give me something to eat." — "Eat as much as you please," said the Beach. "I have plenty of seaweed."

And Raven-Man remained on the seashore. That's all.

Told by Kučā'nin, a Reindeer Koryak woman, in camp on Chaibuga River, April, 1901.



## 11. Eme'mqut and Worm-Man.

It was at the time when Creator (Tenanto'mwan) lived. His son Eme'mqut married Grass-Woman (Ve'ai). They had no children. Eme'mqut used to go hunting, and had such good luck, that he would always bring reindeer home, as though he had found them killed quite near their house.

Once upon a time Eme'mqut said to his father, "I shall move with my wife over yonder: there is a good hunting-place." — "Very well," replied Creator. Eme'mqut and his wife moved. Then they put up their tent, and settled down to live there. One morning Eme'mqut went out hunting. Suddenly Grass-Woman heard a voice from outside, saying, "Grass-Woman, come out!" She said, "I will not come out." Then a man came in, took Grass-Woman by her hair-braids, dragged her outside, and carried her away to his house.

Eme'mqut came back from hunting, and, not finding his wife, went to his father, and said to him, "My wife has disappeared." Thereupon he harnessed his reindeer, and drove from camp to camp, searching for her in every place; but no one knew what had become of her. One day, while on his way to his hunting-place, he sat down on the grass to rest. Suddenly he noticed that a ground-spider was crawling over his body. He took it and threw it aside, saying, "Have you not room enough on the ground, that you crawl over me?" All of a sudden the ground-spider became an old woman. "You have thrown me away, and I wished to tell you who had taken your wife." Eme'mqut said, "Well, tell me who did it." — "You will not find her if you keep driving around here. Worm-Man (Legu'mtila'n) has taken your wife. If a man has a pretty wife, Worm-Man takes her away; and whoever tries to pursue him is killed by him. He lives on an island in the sea. If you want to seek him, you have to go there. You will cross a sea, which is always hot. Then you will have to climb a high red-hot mountain."

Eme'mqut ran to his father's house, and said, "I know now who has taken my wife. I am going to bring her back." But Creator said, "Don't go! You will not return alive." — "I will go, just the same," answered Eme'mqut, "even if I meet my death. I feel lonesome without my wife: let them rather kill me."

"If that is so, go," said Creator. He gave him an iron boat, saying, "In this boat you can cross the hot sea." Then he gave him two iron mice, an iron sledge, and an iron harness, and said, "With these you will be able to ascend the red-hot mountain. After you have crossed the sea, you will come to the settlement of the Ant people (Tagaya'mtila'nu): stay with them for a few days. Annoy their girls and women. Throw yourself upon them, don't give them any rest. When the Ant people ask you to leave their women alone, and to let them sleep, say to them, 'Worm-Man has taken away my

wife. If you do not help me get her back, I shall stay with you for good, and will not give your women any rest."

Thereupon Eme'mqut started. He reached the sea, got into his boat, and paddled away. Soon his boat landed on an island. Eme'mqut looked around, and saw the settlement of the Ant people. He went to them, and began to annoy the women. He gave them no peace, night or day. The Ant people entreated him to leave their place; but Eme'mqut replied, "If you will help me get my wife back, I will leave your women alone: otherwise I shall stay with you all the time."

The Ant people talked among themselves, and said, "We will rather help you get your wife back." Then Eme'mqut went on with his mice-sledge, and the Ant people followed him. When he climbed over the fiery mountain, the people from Worm-Man's settlement said to the latter, "Eme'mqut is coming. He must be coming after his wife." Worm-Man did not believe them, and said, "How can he come here? Nobody ever managed to get here." However, the people of his village insisted, saying, "He is here, quite near by." Then Worm-Man went out and saw Eme'mqut, who said to him, "Now let us fight, let us see who will be killed."

They grappled. Suddenly Eme'mqut, squeezed by Worm-Man, fell on his knees. He shouted to the Ant people, "Come on, rush upon Worm-Man!" Eme'mqut held Worm-Man fast until the Ant people had devoured him. Only his bones remained.

All the women who had been carried away by him before were very glad. Eme'mqut revived their husbands and brothers, whose bones were lying on the ground, and all went away to their homes.

Eme'mqut took his wife, Grass-Woman, and married also Worm-Man's first wife. Some of the people revived by him gave him their sisters in marriage; some presented him with reindeer. He lived pleasantly and in affluence. Of all the women, he kept just three wives for himself: the rest he gave to his brothers and to Illa'. That's all.

Told by Kučā'nin, a Reindeer Koryak woman, in camp on Chaibuga River, April, 1901.

## 12. Eme'mqut and Sun-Man's Daughter.

It was at the time when Creator (Tenanto'mwan) lived. There was no village and no camp near him. One evening his son Eme'mqut was returning home. It was getting dark. Suddenly he noticed sparks coming out of a marmot's hole. He went into the hole, and saw Marmot-Woman (I'la-ña'ut) sitting there. He married her, and took her home. On the following day he

again went hunting, met Sphagnum-Woman (Vi'ti-ña'ut), took her for his wife, and also conducted her home.

Eme'mqut's cousin Illa' envied his success in having found pretty wives for himself, and conceived a plan to kill him in order to take away his wives. Illa' said to his sister Kīlu', "Go and call Eme'mqut. Tell him that I have found a tall larch-tree with gum. Let him go with me to take out the gum; and while there, I will throw the tree upon him and kill him." She went and called Eme'mqut, and he and Illa' started off to the woods. They began to pick out the gum. Suddenly Illa' threw the tree down upon Eme'mqut and killed him.

Illa' ran home, singing and repeating to himself, "Now Marmot-Woman is mine, and Sphagnum-Woman is also mine." He came running home, and said to Kīlu', "Go into Creator's house and tell Eme'mqut's wives, your future sisters-in-law, to come to me."

Kīlu' came into Creator's underground house, and saw Eme'mqut lying in bed with his wives, and all of them chewing larch-gum. She returned to her brother, and said, "Eme'mqut is at home alive, and lying with his wives." — "Well," said Illa', "now I will kill him in another way."

On the next day Illa' sent his sister to Eme'mqut to tell him that he had found a bear's den. Illa' added, "He shall go with me to kill the bear." Kīlu' delivered the message to Eme'mqut. Eme'mqut came, and went to the woods with Illa'. As soon as they reached the den, the bear jumped out, rushed upon Eme'mqut, and tore him into small pieces.

Illa' ran home again, singing and repeating, "Now Marmot-Woman is mine, and Sphagnum-Woman is also mine." He came running home, and said to his sister, "Go and call your sisters-in-law." She went into Creator's house, and saw Eme'mqut sitting at the hearth, and his wives cooking bear-meat. Kīlu' came home, and said to her brother, "Why, Eme'mqut is alive at home, and his wives are cooking bear-meat."

"Well," said Illa', "now I will put an end to him." He dug a hole in his underground house, and made an opening which led to the lower world (enñelenai'ten), and put a reindeer-skin on top of the hole. "Go and call Eme'mqut to play cards with me." Thus said Illa' to his sister. Eme'mqut replied, "I am coming." When Kīlu' was gone, Eme'mqut said to his wives, "He is likely to kill me this time, for he has made a hole for me which leads to the lower world. I shall go now. If I do not come back for a long time, go out and look at my lance which is standing there. If it should be shedding tears, then I am no longer among the living. Then tie some whalebone around your bodies, which will wound him when he lies down to sleep with you."

Eme'mqut went away. When he entered Illa's house, Kīlu' said to him, "There is a skin spread for you: sit down on it." As soon as Eme'mqut stepped on the skin, he fell down into the lower world.

Soon his wives went out, and, seeing that tears were running from his lance, they said, "Our husband is dead now." Then they tied some whale-bone around their bodies. After a while, Kīlu' came and said to them, "Come, Illa' is calling you." They went. Illa' said to his sister, "Make a bed for us: we will lie down to sleep." Kīlu' made the bed, and Illa' lay down with Eme'mqut's wives. They tried to lie close to Illa', and pricked and wounded him all over. After a while, when they went outside, both stepped accidentally upon the skin, and fell down into the lower world.

Having fallen into the lower world, Eme'mqut found himself in a vast open country. He walked about, and came upon a dilapidated empty underground house. This was the abode of Sun-Man's daughter (Teike'mtila'n-ñā-va'kik). Her name was Mould-Woman (Iklā-ñā'ut). Sun-Man covered her with a coating of mould, and let her down into the lower world, that the people on earth might not be tempted by her dazzling beauty. Eme'mqut stopped near the house, and began to cry. Suddenly he heard Mould-Woman's voice behind him, saying, "You are such a nice-looking young man, why do you cry?" Eme'mqut answered, "I thought that I was all alone here. Now, since I have seen you, I feel better. Let us live together. I will take you for my wife." Eme'mqut married her, and they settled down to live together.

When Eme'mqut's wives fell down into the lower world, they also found themselves in a vast open country. They wandered about, and soon fell in with Mould-Woman. They said to her, "We are Eme'mqut's wives." She replied, "So am I." — "Well, then don't tell your husband that we are here. You are bad-looking; and when he finds out that we are here, he will desert you and come to look for us." Mould-Woman returned home. After she had met the two women, she used to go out to visit them; and Eme'mqut noticed her frequent absence. He asked her, "Is there some one near our house?" — "No, there is no one there," she replied.

Once when she went out, Eme'mqut followed her stealthily. She sang as she went, "My husband is a valiant man: he kills all the whales; he kills all the reindeer!" and Eme'mqut walked behind her, and laughed. She heard his laughter, turned around, but there was no one to be seen, for Eme'mqut had suddenly turned into a reindeer-hair. Then she said to her buttocks, "Buttocks, why do you laugh?" She went on singing. Eme'mqut again laughed behind her. She looked back again, but Eme'mqut had turned into a little bush.

Thus she reached the place where Eme'mqut's former wives were. Eme'mqut suddenly jumped out in front of her. She was so much frightened that she fell down dead. Then the coating that covered her cracked, broke in two, and the real handsome and brilliant daughter of Sun-Man appeared from it. Eme'mqut took all his three wives and settled down.

Once Eme'mqut said to his wives, "The Fly-Agaric-Men (Wapa'qala'nu)

are getting ready to wander off from here into our country: let us move with them." His wives prepared for the journey, and made themselves pretty round hats with broad brims and red and white spots on them, in order to make themselves look like agaric fungi. Then they started, and the Fly-Agaric people led them out into their country, not far from Creator's underground house.

Illa' and Kīlu' went to gather agaric fungi. Suddenly Eme'mqut and his wives jumped out from among the fungi. Then they took Illa' and Kīlu' home. Eme'mqut put them upon the Apa'pel,<sup>1</sup> on which they stuck fast. Eme'mqut said to his wives, "Boil some meat in the large kettle, and scald Illa' and Kīlu' with the hot soup. In the morning pour out over their heads the contents of the chamber-vessels. Put hot stone-pine-wood ashes from the hearth also on their heads."

They did as they had been told. Finally Eme'mqut's aunt Ha'nna said to him, "You have punished them enough; now let them off." Eme'mqut let them off, and they lived in peace again.

Eme'mqut took his wife to Sun-Man's house, then he came back with Sun-Man's son, who married Yiñe'a-ñe'ut. Thus they lived. That's all.

Told by Kučā'ñin, a Reindeer Koryak woman, in camp  
on Chaibuga River, April, 1901.

### 13. How Creator overcame the Kalau.

It was at the time when Creator (Tenanto'mwan) lived. Once his sons got ill. Creator said, "It looks as though the kalau were near." When all had gone to bed, Creator went out, put on his raven coat, turned into a raven, and flew away. Soon he arrived at the camp of the kalau and sat down by the entrance-hole to listen to what the kalau were saying. One of them said, "Let us attack Creator's home to-morrow. We shall kill him and his people all at once: they all live in one house."

As soon as Creator heard this, he flew back home. When he arrived, he took off the raven coat, and resumed the shape of a man. On the next day the kalau came. Creator received them as guests, asked them to be seated on the cross-beams of the underground house, above the hearth, and ordered his sons to fetch stone-pine-wood. This wood produces intense heat. His sons brought plenty of wood, and made a fire. Then they closed the smoke-hole. The kalau began to roast. Then they beseeched Creator. "Let us off!" they said. "We will never come to you again." But Creator said, "Why don't you eat us now, you are so fond of human flesh?" The kalau implored him again: "Let us off, we will never come back. Give us some

<sup>1</sup> Apa'pel (from A'pa, "grandfather" or "father" [Kamenskoye]) is the name given to sacred rocks or hills (see pp. 33, 97).

stones: we will cast a spell over them. If there are any other kalau here, they will also leave with us."

Creator's sons went to fetch stones. The kalau applied their magic to them. Then Creator's sons brought some alder-branches, took out the kalau that had been discovered by means of the charmed stones, and let off those who had been roasting inside the house.

After the kalau left, Creator's children recovered, and did not get sick again. Henceforth they lived comfortably. That's all.

Told by Kučā'ñin, a Reindeer Koryak woman, in camp on the Chaibuga River, April, 1901.

#### 14. How the Kalau ceased to be Cannibals.

Kīlu' was a shaman. Eme'mqut married her. Once he said to her, "Let us move away to hunt wild reindeer." She replied, "We shall fare ill if we do so." — "Well," said Eme'mqut, "I want to move, just the same." She said, "Well, let us move, but listen to me: otherwise we shall have ill luck. If a reindeer-buck, bright like the fire, should run into our herd, do not kill him."

They moved away, put up a tent, and Eme'mqut let his herd loose. Soon he came running to his wife, and said to her, "A reindeer-buck as bright as fire has come into our herd. I shall kill him." — "Don't kill him!" Kīlu' replied. "This is the very reindeer that I told you about." He insisted, saying, "I shall kill him, just the same." He went away and killed the reindeer, which was as bright as fire.

At night, when Eme'mqut and his wife had gone to sleep, she heard some footsteps. A kala and his wife were coming up to their tent. Suddenly they stopped, and said, "Eme'mqut!" He answered to the call. Then the kalat<sup>1</sup> called, "Kīlu'!" She also answered. Then Kala-Woman (Ka'la-ñā'ut) said, "You may be enjoying yourselves here now; but we shall eat you up in the morning." The kalat pitched their tent at the very entrance to Eme'mqut's tent, so that they should not be able to run away, and then went to bed.

Kīlu' caused the kalat to fall asleep for a few days. Eme'mqut and Kīlu' had each a younger sister, who was with them in the tent. They left these two little girls in the tent, while they themselves moved away with their reindeer. They thought, "When the kalat wake up, let them eat the little girls: then they will not pursue us, and we shall remain alive."

After a few days the kalat woke up. Kala-Woman said to her husband, "It seems, these people have run away." They called them. Somebody

<sup>1</sup> The suffix for the plural in Koryak is *u*; for the dual, *i*; while in the Chukchee language, which has no dual, the plural is formed by the suffix *i*.

answered from the tent. Then the kala said, "They are here: they have not run away."

Eme'mqut's and Kīlu's little sisters came out of the tent; and the kalat discovered that only the little girls remained, and that Eme'mqut and his wife had made good their escape. Then the Kala-Woman said to her husband, "What shall we do with the little girls? Shall we eat them, or give them in marriage to our sons?" The kala replied, "Let us spare them for our sons."

The girls lived with the kalau. Soon they were with child. One of them said to the other, "A child seems to be stirring inside of me." The other one said, "So it is with me. The kalat must have married us to their sons. When I wake up at night, I find a man near me; but when I get up in the morning, there is nobody there." Soon, however, their husbands became visible, and brought their herds. One of the women gave birth to a boy; the other one, to a girl.

Once their husbands said, "We shall take you to your parents. They may think that our father and mother have eaten you up."

The young men, with their wives and the old folks, moved to Creator's (Tenanto'mwan) home. The old kala became ill, and Creator said that they were suffering because they had a craving for human flesh. When they went to sleep, Creator took out their cannibal stomachs, and put fish stomachs in their place. On the following morning, food was set before them; but they refused to eat. Kala-Woman said to her husband, "Why can't we eat any more?" The kala answered, "We prided ourselves on being stronger than Creator. We used to kill people, and eat their flesh. Now he has apparently done something to us."

After that, the kalau stopped feeding on human flesh; but little by little they began to eat the same kind of food that others ate, and they remained with Creator. That's all.

Told by Kučā'ñin, a Reindeer Koryak Woman, in camp  
on Chaibuga River, April, 1901.

### 15. How Kīlu' killed the Kalau.

Creator (Tenanto'mwan) lived alone with his family. Once Kīlu' and Illa' went outside; and Kīlu' said, "Let us play driving with dogs." They took a dog each, harnessed them up, and went up the river.

Suddenly they noticed a camp. The kalau were living there; but Kīlu' said to her brother, "Lo! I proposed to play the dog-game, and now we have come up to the Reindeer people. I shall get married here, and you will find a wife for yourself." They ran up to a tent that stood in the middle of the camp. The name of the kala who lived there was Able-to-do-Everything

(Apka'wka), and his wife's name was Yam-ña'ut. They came out, and said, "Aha! food has come of itself to us. We shall eat you now."

In order to save themselves, Kīlu' invented some lies, hoping to deceive them. She said to them, "Mother said to me, 'Go and pay a visit to your aunt.' Your wife, Able-to-do-Everything, is our own aunt." Able-to-do-Everything replied, "I never heard that my wife was your mother's sister." Yam-ña'ut also denied their relationship. But Kīlu' insisted, saying to the woman, "You cannot possibly know it. Your mother gave birth to you outside, while playing games; and Able-to-do-Everything found you and carried you away." — "It may be true," said Yam-ña'ut. They gave food to Kīlu' and Illa'; and Able-to-do-Everything said to his wife, "Let us feed them well: we will eat them later on."

After they had eaten a hearty meal, Kīlu' eased herself over the kala, and broke wind so violently that it completely tore up the kalau, killing them all. Then she said to her brother, "Go and gather up their herd while I am preparing the riding and freight sledges." Illa' went out, drove up the herd, and also brought a young kala along, who was watching the reindeer. They took all the kalau's property along, and went off.

Soon they arrived at Creator's house, where they unloaded the freight sledges. Some of them were loaded with clothing, and others with human bodies. Creator kicked the bodies with his foot, and they revived. Then he noticed that one reindeer in the herd was so stout that it dragged its belly along the ground while walking. He struck it with his staff. The belly burst, and two pretty girls came out of it. Eme'mqut and Illa' took them for their wives. The young kala married Kīlu', and they all lived in affluence. That's all.

Told by Kučā'ñin, a Reindeer Koryak woman, in camp on Chaibuga River, April, 1901.

#### 16. How Yiñe'a-ñe'ut was married to a Seal.

It was at the time when Creator (Tenanto'mwan) lived. Once he said to his wife Miti', "I am going to the seashore." He arrived at the seashore, and heard somebody singing. He looked around, and soon he noticed not far away a seal, who was lying there, singing. "What a nice song you have!" said Creator to Seal. "Sell it to me: I will give you half of my herd for it." Seal replied, "I don't need your reindeer." — "Well," continued Creator, "I will give you my daughter Yiñe'a-ñe'ut in marriage if you will give me your song." Seal accepted this offer. He spat out the song into Creator's mouth.

Creator returned home, and Seal followed him. Upon his arrival, he said to Miti', "I have promised our daughter for a song." — "All right!" she said.



They gave Yiñe'a-ñe'ut to Seal, who took her to his home, took off her reindeer-skin coat, and put a seal-skin on her. After some time Seal took a dislike to Yiñe'a-ñe'ut. When he was angry with her, he would take a knife, with which he would slash her.

Creator was singing Seal's song day and night. Once he thought of Yiñe'a-ñe'ut, and said to Miti', "I am going to visit our daughter." He went.

Seeing that Creator was coming, Seal tied up Yiñe'a-ñe'ut's tongue at its root with sinew, so that she should not be able to tell her father how she was being maltreated. Seal's sister, by rubbing her body against that of Yiñe'a-ñe'ut, assumed the shape of Yiñe'a-ñe'ut as she had looked when she left her father. Then Seal said to his sister, "Come and sit down near me, in Yiñe'a-ñe'ut's place." It was hard to recognize the real Yiñe'a-ñe'ut now, clothed in a seal-skin, and scarred and wounded.

When Creator arrived at the settlement of the Seals, they warned him, pointing at Yiñe'a-ñe'ut: "Look out for this Seal! Don't go near her: she bites." Yiñe'a-ñe'ut wished to go to her father, to show him that her tongue had been tied; but he kept moving away from her. And the Seals would strike her hands and feet with knives.

When they got ready to go to bed, the Seals warned Creator again: "If this Seal should try to crawl up to you at night, call us: she might bite you all over." At night, Yiñe'a-ñe'ut approached her father, took his hand, and put it into her mouth, that he might untie her tongue; but he cried, "Look here! she wants to bite off my hand." The Seals woke up, and thrashed Yiñe'a-ñe'ut with sticks.

On the following morning, Creator got up and went home. Upon his arrival, he said to his people, "In the Seal settlement lives some kind of a Seal woman, whose hands and feet are all cut up, and they say that she bites. She nearly bit off my hand." Eme'mqut suspected that it was Yiñe'a-ñe'ut, and said, "I shall go to the Seal settlement to-morrow, and see who she is."

On the next morning, Eme'mqut got up, hitched the reindeer to his sledge, and drove off. He came to the Seals; and they said to him immediately, "Look out for this woman! She eats human beings. We beat her, and do not let her throw herself upon people." They went to bed. At night, when all had gone to sleep, Yiñe'a-ñe'ut came up to her brother, took his hand, and put it into her mouth. He felt in her mouth, and noticed that the root of her tongue was tied up with sinew. He untied her tongue. Then she told him, "I am your sister Yiñe'a-ñe'ut. As soon as I came here, the Seals took a dislike to me. They took off my clothes, and pulled a raw seal-skin over me; they beat me constantly, and cut my hands with knives. Now they have tied up my tongue, that I should not be able to tell you and father how I have been maltreated." Then Eme'mqut said to his sister, "To-morrow, when I get ready to leave here, throw yourself upon my sledge, and I will drive you home."

The following morning, as soon as Eme'mqut arose, he made ready for his journey. His sister tried to keep near him, and the Seals tried to drive her away. But Eme'mqut said, "Leave her alone: let her stay here." As soon as Eme'mqut whipped his reindeer, Yiñe'a-ñe'ut threw herself upon the back of the sledge, and Eme'mqut drove his sister home. He said to his father, "You seem to be getting old. You gave away your daughter for a song; and when you went to visit her, you could not see that she was being abused."

Creator grew angry with the Seals, and hid all the sea-water. The bottom of the sea dried up, and the Seals were dying for lack of water. As soon as the Seals that had abused Yiñe'a-ñe'ut were dead, Creator let the water out again, and the rest of the sea-animals revived.

After that, Yiñe'a-ñe'ut remained with her father. That's all.

Told by Kučā'ñin, a Reindeer Koryak woman, in camp  
on the Chaibuga River, April, 1901.

#### 17. How Eme'mqut married his Sister.

Creator (Tenanto'mwan) was young. He had just married. His wife Miti', too, was a very young girl; and even after their marriage they continued to play near the home. Miti' was pregnant, and still continued to play. Thus it happened that she gave birth to her daughter Yiñe'a-ñe'ut outside, during her play. She pushed her into a marmot's hole, and said, "If she lives, well and good; if not, I shall not be sorry, either." Then she resumed her play, and forgot all about her daughter.

Soon she gave birth to a son, whom she named Eme'mqut. When Eme'mqut grew up, she stopped playing. They lived all alone, and no people ever came to visit them. Eme'mqut asked his father once, "Where did you get your wife, if there are no people around here besides ourselves?" Creator answered, "How can you find a wife if you always remain at home? I found Miti' in the wilderness." Thereupon Eme'mqut began to walk about in the wilderness; but he did not find any people anywhere. Once, while on his way home, he noticed a spark coming out of a marmot's hole. He went nearer, looked into the hole, and saw a girl sitting there. It was Yiñe'a-ñe'ut. He entered the hole, and said to her, "Here, I have found you: I shall take you now." He married her, took her home, and said to his father, "Here, I have found a wife for myself in the wilderness." Soon a son was born to them, and they named him Yayi'leget. He grew up, and hunted wild ducks. The Ducks said to him, "You are shooting us, and your father is your mother's own brother." He came running home, and told what the Ducks had said to him. Creator could not understand what they meant, for long ago he had forgotten about the birth of their daughter.

Soon after that, Yayi'leget caught a marmot in a snare, and carried it home in the noose. The Marmot came running to Miti', and said, "When you were still amusing yourself with games, you gave birth to a daughter outside the house, and you threw her into our hole, saying, 'If she lives, well and good; if not, I shall not be sorry, either.' We brought her up, then Eme'mqut married her, and now your grandson is killing my children."

Only then did Miti' recollect that she had given birth to a daughter, and said, "That is true: I really threw my daughter into a marmot's hole."

Thereupon all the Reindeer people learned about it, and Envious-One (Nipai'vatičñin) said, "Come on! let us look at Eme'mqut, who has married his own sister."

On that day, Yiñe'a-ñe'ut went outside to dress a skin. Suddenly Ground-Spider came running to her, and said to her, "If you wish, you may get another husband to-day. Strong-One (A'n'qiw) will come here in his skin boat. His wife's name is also Yiñe'a-ñe'ut. She will go to gather moss. Go to her, and ask her to exchange husbands."

Yiñe'a-ñe'ut went home. On the following morning she noticed that the skin boat had landed far from their house. Then she saw a woman coming out of the boat, and going inland. She went there to meet her; and when they met, she said, "We have one and the same name. My husband is my own brother. Go to him, and I will go to your husband." — "No, I have left my fur coat in the skin boat," said Strong-One's wife. "I have plenty of clothes at home," answered Creator's daughter. "When you go there, you can wear them." — "I have left my boy in the boat," said the new-comer. "I have a boy at home also," said Yiñe'a-ñe'ut. "He will be your son." — "They will recognize us," finally said the newly-arrived Yiñe'a-ñe'ut. But the former replied, "My brother knows even now that I have gone to exchange husbands with you, and it does not matter that I am white. I shall tell your husband that I soaked moss in fresh water, and washed myself with it, and have become white."

Then they exchanged husbands. Strong-One's wife went to Eme'mqut. He saw her, and said, "My wife is coming," and went out to meet her with joy, and carried her in his arms into the house.

Creator's daughter came to Strong-One. He asked her, "How is it that you have become so white?" And Yiñe'a-ñe'ut answered, "I soaked some moss in fresh water, and washed myself with it: therefore I have become so white." After a little while she said, "I am Creator's daughter. I have changed places with your wife, and have come to live with you."

Strong-One was glad, and shouted to the people in his skin boat, "Creator's daughter has come to me of her own accord to become my wife!"

When Creator learned that his daughter had gone to Strong-One, he built a large iron boat, put some earth on it, covered it with reindeer-moss, poured some fresh water on it, and put one-half of his herd of reindeer there.

He said to Strong-One, "Here are reindeer for you, and here is water and moss for them." Strong-One went back in his boat to his own country. From time to time he went to visit Creator. That's all.

Told by Kučá'nin, a Reindeer Koryak woman, in camp on Chaibuga River, April, 1901.

### 18. The Bear People.

Creator (Tenanto'mwan) lived alone with his family. His sister Ha'na also lived with him. Creator's daughter Yiñe'a-ñe'ut used to sew at night. She would not go to bed until sunrise. Once she kept on sewing until morning; and when day came, she went outside. Suddenly she noticed a spark flying near the edge of the forest. Heretofore she had never seen sparks there. "I shall go and see what it is," she thought. She went, and found an underground house. She entered, and saw a girl sitting there. She was black. The girl said, "Don't talk loud: my brothers are asleep. They are cross; and, if they wake up, you will have trouble." Yiñe'a-ñe'ut sat in the house a little while. The girl gave her something to eat, and she went home. As soon as she was gone, the girl struck her sleeping brothers over their legs, and said, "While you were sleeping here, a girl was walking over your legs, and you never heard anything." Her brothers jumped up, and the oldest of them said, "Give me a polar-bear skin." They gave him the skin, and he put it on. He turned into a polar bear, and ran in pursuit of Yiñe'a-ñe'ut.

Illa' saw that a bear was chasing after Yiñe'a-ñe'ut, and shouted to Eme'mqut, "Go and save your sister from the bear!" Eme'mqut came out, took up an iron lance, ran after the bear, and killed it. When they pulled off its skin, a nice-looking young man came out, and he married Yiñe'a-ñe'ut.

Kīlu' was envious of her cousin Yiñe'a-ñe'ut, and wished to do the same as her cousin had done. She also did not sleep all night, and kept sewing until morning. At sunrise she went out, and noticed the sparks that were coming from the underground house at the edge of the forest. She went into the house, and saw a girl, who said to her, "Don't talk loud: my brothers are cross." She sat there a little while. The girl gave her food, and then she went home. As soon as Kīlu' walked out, the girl woke up her brothers, and said to them, "Get up! A girl was again here; but I do not know whether she is a human being or a kala. Let our dog-bear loose!" They let loose their bear, which was black, and served them as a dog. Seeing that a bear was pursuing Kīlu', Eme'mqut shouted to Illa', "Go and save your sister!" Illa' came out with a bone lance, and stabbed the bear. Kīlu' expected that a suitor for her would come out of the bear; but they skinned it, and nobody appeared. Yiñe'a-ñe'ut's husband said, "My brothers have let

their dog loose." Then he went home, and said to his brothers, "Why did you let the dog loose? Why did you not marry Kīlu'?" — "She is ugly," said his brothers. "She does not look nice now," said Yiñe'a-ñe'ut's husband; "but she may look better later on." Then his younger brother married Kīlu'.

Yiñe'a-ñe'ut's and Kīlu's husbands lived at Creator's house for some time, and then they took their wives home. Before their departure, Ha'na knocked her daughter Kīlu' down with her cutting-board. She broke in two, and the real, the pretty Kīlu' appeared. Eme'mqut married his brother-in-law's sister, No'takavya.<sup>1</sup>

Thereupon they lived together. Eme'mqut would go on a visit to the Bear settlement, and the Bear people would call upon Creator. That's all.

Told by Kučā'nin, a Reindeer Koryak woman, in camp on Chaibuga River, April, 1901.

#### 19. Yiñe'a-ñe'ut and Sun-Man.

Creator (Tenanto'mwan) and his family lived alone. Once he said to his daughter Yiñe'a-ñe'ut, "Go to the summer house and dry the clothing that was left there. It must be all wet after yesterday's rain." Yiñe'a-ñe'ut went. She arrived at the summer house, hung out the clothes, and thought, "I had better stay over night here. The clothes will not get dry till evening. I shall dry them during the evening." She staid there over night.

When evening came, she suddenly noticed that a flame was coming through the opening in the roof and from the porch. She was frightened, but the flame soon disappeared.

Then sea-water poured into the underground house. She was so tired from fear, that she fell asleep. Then Sun-Man (Teike'mtila'n) came and married her. In the morning he woke Yiñe'a-ñe'ut, saying, "You have slept enough! You slept so long on account of your fright. Let us go to your parents. I am your husband now." She arose and went out with Sun-Man. The herd of reindeer was gathered there, and the sledges were all ready. They started off.

At Creator's house the people said suddenly, "Yiñe'a-ñe'ut is being driven here. She married in the summer house." Kīlu' heard this, ran out to meet them, and said to her cousin, "How did you manage to get married? Tell me, how did it happen?" — "I will tell you later on," replied Yiñe'a-ñe'ut. Kīlu' reproached her, saying, "You have a rich man for your husband, and you don't want to talk to me any more." Then Yiñe'a-ñe'ut told her what had happened. She said, "In the evening I was sitting in the underground house, and suddenly a flame appeared, then sea-water poured in. Being tired

<sup>1</sup> This is one of the Koryak mythical names of the bear, and it means "the one who walks around the earth."

out from fright, I fell asleep; and in the morning, when I woke up, I had a husband."

"Enough! Now I know how it happened," said Kīlu', and went into the house. Outside they slaughtered reindeer, and Illa' called to his sister Kīlu', "Come on, help us to carve and put away the reindeer." She replied, "Why should I help you? I shall go to the summer house and get married there." Then she said to her father, Great-Cold (Mai'ñi-ča'ičan),<sup>1</sup> "Send me to the summer house." Her father replied, "How can I send you? Don't you see how much work we have here to do?" — "Why should I carve another person's reindeer?" she said. "I will go there, then I shall be able to carve and put away my own reindeer later on. — Creator, send me to the summer house." — "Well, if you wish to go, do so," said Creator. Kīlu' went to the summer house, and staid there over night. In the evening she suddenly saw a flame coming through the opening of the roof and from the porch. Kīlu' took stones from the hearth and threw them into the flame. Then the flame disappeared, and sea-water poured in. Kīlu' struck the water with sticks until she got tired and fell asleep.

In the morning a young man woke her, and said, "Get up, you bad girl, and go home!" She arose, and discovered a young man lying there. His body was covered with wounds. He was even nicer-looking than Yiñe'a-ñe'ut's husband. He was also a Sun-Man. She said to him, "Marry me and go home, there you will recover from your wounds." While she was saying so, she noticed that there was no one in the house. The youth had disappeared. She was ashamed to show herself at home, so she went into the porch, and from wrath and vexation she bit her own body. In this way she completely consumed herself, so that only her bones were left.

After some time, Creator said to his sister Xe'llu, "Go and look for your daughter. What has become of her?" Xe'llu went to the summer house, and found her daughter's bones in the porch. She put them into a grass bag, and took them home; but she did not take the bones into the house. She put them into a seal-skin bag, which she placed on the storehouse platform.<sup>2</sup>

Once Envious-One (Nipai'vatičñm), talking to other Reindeer people, said, "Creator's niece, Kīlu', is a very pretty girl. Let us go and serve for her. Perhaps they will give her to one of us." The Reindeer people went to Creator's, and served there. They were told, "We have no Kīlu'. She is lost." Still they continued to serve. Once the suitors went fishing. They caught plenty of fish, and took it home. Then they cut off the fish-heads, went up on the platform of the storehouse, and ate the raw heads there. Illa' was with them. One of the suitors, Fog-Man (Yiñā'mtila<sup>s</sup>n), took out the eyes from the head of a fish, and said, "Who will eat these eyes?" Suddenly

<sup>1</sup> Or Čaičan'a'qu.

<sup>2</sup> The storehouses of the Koryak are built on a platform raised on posts.

something stirred in the bag, and a voice said, "I will." The boys looked into the bag, and saw that there was nothing but bones in it. Then they all ran away home, and ceased to serve. Illa' ran from the storehouse; but he was caught on one of the posts by the opening in his trousers. Thus he was hanging down. He cried to his mother, "Come out! a kala is moving on the storehouse platform." His mother came out, knocked Kīlu' over the forehead with her cutting-board, and stunned her. She took Illa' down, and left Kīlu' where she was.

Eme'mqut, who was outside, waited until Kīlu' recovered her senses, untied the bag, and took her out. Then she broke in two, and the real, pretty Kīlu' appeared. Eme'mqut married her, and conducted her into the underground house.

Envious-One learned about it, and said to his comrades who had been serving with him, "I heard that Eme'mqut took the bones which were moving on the storehouse platform for his wife. Let us go and see."

They all went. They arrived, and saw that Kīlu' was pretty, and was sitting with Eme'mqut. Envious-One said to him, "There was nothing but bones in that bag. Did you really take them for your wife?" — "Yes, I took them," Eme'mqut replied. "And now see what kind of bones they are!"

Soon a son was born to Eme'mqut. They named him Self-created (Tomwo'get). Then Sun-Man and his wife came to visit them. Thus they lived together. Toward winter they would move away to the Sun settlement, and in the spring they would come back to Creator's village. That's all.

Told by A'vvač, a Reindeer Koryak woman, in camp on Kilimadja River, April 20, 1901.

## 20. Creator and Miti'.

It was at the time when Self-created (Tomwo'get), the father of Creator (Tenanto'mwan), lived. His wife's name was Ha'na. Creator had just been born to them. When summer came, many Reindeer people moved over to them; and they, together with Self-created, went in a skin boat to sea. They caught a whale, took it home, cut it up, divided it among themselves, and put the meat into the storehouse. When fall came, the Reindeer people left, and Self-created celebrated the whale feast. But he could not send the whale home: the whale did not wish to go.<sup>1</sup> "We are going to die," said Self-created. He and his wife deserted their underground house, and ran away, leaving little Creator alone, after having put a bow and arrows into his hands. Self-created also left near Creator a piece of meat of a mountain-buck, into which he had

<sup>1</sup> This is ascertained during the ceremony of equipping the whale, by means of divination and interpretation of signs (see pp. 73-76).

put an arrow, saying, "When Creator grows up, and begins to understand things, let him see how food is procured by means of arrows."

At that very same time Twilight-Man (G'ithilila<sup>n</sup>) also left his country on account of his failure to send a whale home. The whale he had caught did not wish to leave. Twilight-Man had a little daughter, Miti', who had recently been born to him. He deserted his house, leaving his little girl all alone there. He put a strangled marmot near her, with a noose around its neck, saying, "When she grows up, and learns to understand things, she will see how food may be procured."

When Creator grew up and came to the years of understanding, he looked around, noticed the bow and arrow near him, and the piece of meat with the arrow in it, and thought, "This must be food." He ate, and felt well. Then he had to go outside. He walked around the house. Then he went some distance from the house, and saw a mountain-buck (*Ovis nivicola* Eschscholtz). He took his bow, shot an arrow, killed the buck, and carried it home.

Miti' also began to understand things, and, seeing the marmot strangled by the noose near her, she said, "This seems to be food." She ate the marmot. After having eaten, she had to go outside. She went out, and took the noose along. Then she walked around her house, and saw a marmot near its hole. She set her noose, and soon the marmot was caught in it. Miti' took the marmot, carried it home, skinned it, and ate it.

Once, when Creator was hunting a mountain-buck, he came to an underground house from which smoke was rising. He entered the house, saw Miti', and said to her, "I thought I was the only man on earth." She said, "I also thought that I was the only human being living." Creator said, "Well, I shall marry you. Let us live together." She answered, "All right; let us live together. We two are all alone on the earth."

After Creator had married Miti', he said to her, "Go outside. There is a mountain-buck that I killed not long ago. Take off its skin." She went outside, found the wild mountain-buck, and tried to skin it, but did not succeed, for she did not know how to do it. She called, "Creator, I cannot take off the skin." He came out and showed her how to do it.

Thus they lived. He would go hunting, she would stay at home. Soon she was with child, and gave birth to a son, whom she named Eme'mqut. Then a daughter was born to them, whom she named Yiñe'a-ñe'ut. Right after she was born, they took her out, and placed her in a separate underground house. Eme'mqut did not know that he had a sister; but Miti' told Yiñe'a-ñe'ut that she had a brother, Eme'mqut by name.

When Eme'mqut became a man, he began to go hunting. Every day he would kill wild reindeer, which he would drag home. Once he was coming back from hunting, carrying a wild reindeer on his back. Suddenly he noticed a little underground house. He went in, and saw a young girl sitting there.



It was Yiñe'a-ñe'ut. He said to her, "It is well that I have found you. I shall marry you now." She replied, "You must not marry me. I am your sister." But Eme'mqut said, "I have no sister. My parents never told me that I had a sister. Who is your father?" — "My father is Creator, and my mother is Miti'." — "And my father is also Creator, and my mother is Miti'," said Eme'mqut. "But you are telling an untruth. My parents would have told me if I had had a sister. I will take you."

Eme'mqut married Yiñe'a-ñe'ut, and took her home. His father and mother said to him, "Why did you marry your sister?" — "If she were my sister, you would have warned me long ago not to touch my sister if I should find her while hunting." Eme'mqut did not mind his parents, and continued to live with his sister.

When summer came, the Reindeer people from down the river came up in their skin boats, and landed not far from Creator's house. They also had a woman, Yiñe'a-ñe'ut by name. Her husband's name was Big-Kamak (Kamakn'a'qu).

The newly-arrived Yiñe'a-ñe'ut went to pick berries. She met with Creator's daughter, who was also picking berries. Creator's daughter asked the new-comer, "Who are you?" She replied, "I am Yiñe'a-ñe'ut." — "I am also Yiñe'a-ñe'ut," said Creator's daughter. "My brother Eme'mqut took me for his wife. There are no other people here. He saw me and took me." — "And my husband's name is Big-Kamak," said the newly-arrived Yiñe'a-ñe'ut. Then Creator's daughter said to the new-comer, "Let us exchange husbands. You go to my house, and I will go to yours. I am ashamed to live with my brother, and Eme'mqut is ashamed to live with me." — "I am sorry to leave my husband," said the other. "Why should you be sorry?" rejoined Creator's Yiñe'a-ñe'ut. "I also have a husband: he will take you, and you will have a husband."

Thus the two Yiñe'a-ñe'uts exchanged husbands. The new-comer went to Creator, and said, "Your Yiñe'a-ñe'ut has met me and said to me, Go and take my place: my brother has married me." Eme'mqut took the newly-arrived Yiñe'a-ñe'ut for his wife.

Creator's Yiñe'a-ñe'ut came to Big-Kamak, and said to him, "I have sent your Yiñe'a-ñe'ut to Eme'mqut, and I will be your wife in her place." Big-Kamak said, "Your parents may not wish to let you go." — "Yes," said Yiñe'a-ñe'ut; "they will be very glad."

Big-Kamak took her for his wife, and Eme'mqut lived with Big-Kamak's wife. The people from downstream remained with Creator during the summer. When fall came, they paddled away home. Eme'mqut lived very nicely now. Before that, his parents would reproach him for living with his own sister, and he would feel ashamed.

Thus they lived. In the summer the lowland people would come to Creator's, and in the fall they would return home. That's all.

Told by A'vvač, a Reindeer Koryak woman, in camp on Kilimadja River, April 20, 1901.

## 21. How Eme'mqut married Sun-Man's Daughter.

It was at the time when Creator (Tenanto'mwan) lived. A son by the name of Eme'mqut was born to him. Creator caused him to look ugly, and to be lean, wretched, and dirty. He used to dress him, not in clothes of reindeer-skins, but in those of seal-skin, as poor people do. He did it purposely to make people laugh at his son.

Once in the summer the Reindeer people wandered over to the sea. They met Eme'mqut; and a Reindeer man, Envious-One (Nipai'vatičin), laughed at him. "I am afraid you won't be able to get Sun-Man's (Teike'mtila'n) daughter," he said mockingly. "You are better than I, and you cannot get her, either," replied Eme'mqut. But Envious-One said, "No one, not even people better looking than you and I, can get her. You can see their tracks leading to her, but nobody has ever seen tracks leading back. All perish there. How can you expect to get her?"

Eme'mqut ran home, and, skipping down the steps of the ladder, he fairly rolled into the house. Creator asked him, "Why did you come into the house rolling down the ladder?" Eme'mqut replied, "If you were of my age, and your comrades laughed at you, you would feel as sad as I do. Envious-One told me that I could not get Sun-Man's daughter, that people leave their tracks going to her, but never get back."

Creator said, "If you want to go, do so, but first call on Yiñe'a-ñe'ut. She will tell you what to do." Yiñe'a-ñe'ut and Čan'a'i-ña'ut lived by themselves. Their hut was built on a tall tree. Eme'mqut set out on his journey. He arrived at the tree where his sisters lived, and climbed up. Yiñe'a-ñe'ut said to her sister, "Go and see if somebody is not climbing up our tree. It is shaking."

Čan'a'i-ña'ut went out and looked around. She did not recognize her brother, came back to her sister, and said, "Some kind of a monster is coming up." But Yiñe'a-ñe'ut was a shaman, and knew who was coming to them. She took the cutting-board, went out to meet her brother, and struck him on the forehead with the board. Eme'mqut was stunned, and fell to the ground. Yiñe'a-ñe'ut returned into the house, and said to her sister, "Go and see if I struck him dead." Čan'a'i-ña'ut went to look at him, and then told her sister that Eme'mqut was split in two, and that from out of his skin appeared the real Eme'mqut, handsome, clever, and in fine clothes. Then his sisters took Eme'mqut into their house. Yiñe'a-ñe'ut asked him, "What brought you here? You must be planning to go somewhere." Eme'mqut replied, "Envious-One told me that I would not be able to get Sun-Man's daughter, and I want to get her."

Yiñe'a-ñe'ut gave her brother two iron mice, iron sledges, and an iron

dog-salmon, and said to him, "Go, and take Envious-One along. He must know the way there, since he laughed at you."

Eme'mqut went to Envious-One, and said to him, "Let us go together to the place where you saw Sun-Man. Even at the risk of death let us go." Envious-One replied, "I can not go. I have nobody to leave in the house." But Eme'mqut said, "No, you shall go with me! Next time you won't laugh at people." Then Envious-One went with him. They soon came to the fiery sea (me'lgı-a'ñqan). The blazing waves were licking the rocky coast, and were casting out human bones. Eme'mqut and Envious-One took a rest on the shore, ate some meat, entered the iron dog-salmon, and launched out upon the sea. Soon they found themselves on the opposite shore. They went on, and came to the fiery mountain. It was all aglow. Then they got into the iron sledge, harnessed the iron mice to it, and went over the mountain. Then they beheld the camp of Sun-Man. Somebody in the camp shouted, "For the first time, guests are coming here! Never before have visitors reached this place. Let us meet them, and play a game of ball with them. Throw a ball to them!" Eme'mqut and Envious-One played ball with the people from the Sun camp, and Eme'mqut beat them all. Then the people from the Sun camp shouted, "That will do: it seems that nobody can beat him."

Then they took Eme'mqut to the camp. Eme'mqut asked, "Where is Sun-Man's tent?" It was pointed out to him. He entered the tent. Sun-Man asked him, "What did you come here for? Nobody ever calls on us." Eme'mqut replied, "I have come to see you. They told me that I could not get your daughter in marriage; that those who try to reach your tent leave their tracks going, but that no tracks lead back." Sun-Man answered, "I have no daughter." But Eme'mqut said, "Very well. I'll stay with you for a time, and will serve you. People would not say that Sun-Man has a daughter if it were not true." Eme'mqut remained with Sun-Man, and worked for him. Once in the night the younger son of Sun-Man woke Eme'mqut, saying, "Guest, wake up! Look at that stone table on which they pound meat and blubber. Mother hid my sister under it." Eme'mqut awoke, went to the stone, and got Sun-Man's daughter. But no sooner had he taken her than her mother awoke, took her daughter from Eme'mqut, put her under her hair braids, and went to sleep again. Eme'mqut fell asleep too; but the boy soon called him again. "Wake up!" he said. "Mother put my sister under her braids. Go and take her." Eme'mqut went and got Sun-Man's daughter; but her mother awoke, took her away, and hid her in her bracelet.

Eme'mqut fell asleep again. The boy called him for the third time, saying, "Mother put my sister in her bracelet." Eme'mqut arose, took Sun-Man's daughter, and married her. They lived there. Envious-One was married to the other daughter of Sun-Man.

Later on Eme'mqut and Envious-One started for their home with their

wives and Sun-Man's son. On their way they met no blazing sea and no burning mountain. They came to Envious-One's house first. He remained at home with his wife. Eme'mqut, with his wife and her brother, continued his journey. When they were approaching his house, Illa' was outside. He shouted into the house, "Eme'mqut has come with his wife!" Creator replied, "The bones of our son have long been white." But Illa' said, "Why, really, Eme'mqut and his wife have arrived." Then Miti' came out to meet them, carrying a fire-brand, and Creator slaughtered many reindeer. Creator pulled out of the ground a post to which dogs used to be tied, and a herd of reindeer came from out of the ground. Creator married Yiñe'a-ñe'ut to Sun-Man's son. They lived quietly together. With the approach of winter, they would wander over to the camp of Sun-Man, and toward summer they would return to Creator's village. That's all.

Told by A'vvač, a Reindeer Koryak woman, in camp on Kilimadja River, April 20, 1901.

## 22. How Creator frightened the Kalau.

It was at the time when Creator (Tenanto'mwan) lived. His provisions had given out, and his people were suffering from hunger. He proposed to go hunting. He started off, and reached the settlement of the Maritime kalau. They had plenty of food. An immense quantity of dried salmon<sup>1</sup> hung in the house. Creator turned into a raven, flew into the underground house, and croaked, "Kho, kho, kho!" All the kalau became frightened, left their house, and ran away to the wilderness, saying, "What kind of a terrible spirit has come here?" Creator ran home, and said to his wife and children, "Let us move quickly. I have found a place abounding in food." They started on their reindeer-sledges, and settled in the underground house of the kalau.

When the kalau had recovered from their fright, the oldest among them said, "I am going to see what is going on in our house." He arrived at the house, met Creator outside, and said to him, "Why did you take possession of our house?" Creator replied, "Is this your house? I made it." But the kala said, "This is my underground house, and that storehouse there is mine." Then Creator said, "Let us ask them who has made them, — you, or I." The kala was the first to ask the storehouse, "Did I not build you?" The storehouse said nothing, it kept silent. Then Creator put the question, and the storehouse answered, "You built me." Thereupon they came to the underground house. Creator said to the kala, "Well, ask it who made it." The

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<sup>1</sup> *Salmo lagocephalus*.

kala asked; but the house gave no answer whatever, while to Creator's question it replied, "Yes, you built me." Thus it was with all the things near the house. Finally they entered the house, and asked the seats who made them. They said nothing in reply to the kala's question, but to that of Creator they said that he had built them. The posts and crosse-bams, the hearth and the oil-lamps, in the underground house, replied to the same effect. "There," said Creator to the kala, "if you had made the house, the things would have replied to you, and not to me." He gave the old kala a thrashing, and turned him out. The kala went away crying, and said to his wife and children, "The house is ours, but I could not recover it. Creator has settled down there. We have asked all the things who made them, and they would not give me an answer, but they did answer him." Kala-Woman (Ka'la-ña'ut) said to her husband, "Let us go there together." They went, and Kala-Woman and Miti' now put questions to various things, asking them who had made them, beginning with the grass with which the storehouse was covered. "Who has plucked you, and covered the storehouse with you?" asked Kala-Woman; but the grass was silent. When Miti' put the question, the grass replied, "You plucked me, you covered the storehouse with me." Then they went into the house, and asked the pails, kettles, bags, chamber-vessels, and other things, who had made them, and they all answered that Miti' had made them. Thereupon the kalau were turned out of the house. They went to their children in the wilderness, and all died of starvation.

Creator remained in the kalau's house. When summer came, and the sea-fish appeared at the mouths of the river, he moved to his old village, and went fishing. That's all.

Told by Ty'kken, a Reindeer Koryak woman, in camp,  
on the Topolovka River, April 13, 1901.

### 23. How Creator went Sealing.

Creator (Tenanto'mwan) went sealing. He saw a seal come out of the water and lie down. He had neither harpoon-line, nor harpoon, nor harpoon-shaft. "I do not feel like going home for a harpoon, but there is no one to send for it," said Creator. "I will send my penis." He cut off his penis, and said to it, "Go to Miti' and ask her for a harpoon-line and a harpoon." He went. He came into Miti's house, and stood there. She did not recognize him. "A red head has come, he cannot speak, keeps quiet, it must be a Russian," thought Miti'. She called Illa', her nephew. Illa' came in. The Penis said, "*Opo pondro, opo pondro.*" — "What is it you say?" asked Illa'. "We do not understand you." The Penis could not make them understand, and returned to Creator empty-handed. Creator asked him, "Well, have you

not brought anything?" He only replied, "Bl-bl-bl." Creator thought that his wife did not want to give him a harpoon. He put the penis back in its place, and went home. He entered the underground house, and Miti' said to him, "A Russian was here a while ago." Creator asked, "What kind of a Russian may have been here?" Miti' answered, "Yes, a Russian with a red head has been here, but we could not understand him. He only said, '*Opo pondro, opo pondro.*'" — "It was not a Russian," said Creator. "I cut off my penis, and sent it to get a harpoon for me. I had nothing to catch seals with." That's all.

Told by Ty'kken, a Reindeer Koryak woman, in camp  
on Topolovka River, April 13, 1901.

#### 24. One-who-paints-his-Belly and the Kala-Woman.

Eme'mqut lived with his brothers, One-who-paints-his-Belly (Na'ñqa-ka'le) and Big-Light (Qeskin'a'qu), and with his cousins. Once Eme'mqut went out fox-hunting on his snowshoes. He overtook the foxes, and killed them with his club. Suddenly he beheld a kala-woman sitting before him. She said to him, "Give me your snowshoes, I wish to sit on them a little while." He answered, "It is getting late now. I am fox-hunting, I have no time to stop." She said, "If you will not let me have them, I shall call our hounds, and they will tear you to pieces." Then Eme'mqut gave her his snowshoes. She sat down on them. Her anus had teeth, and she tore the straps on the snowshoes, and at the same time called her "dogs." She had bears in place of dogs. Two bears came running, and tore up Eme'mqut, who, being without snowshoes, was unable to run away from them. The kala's house was not far from that place. Young-Kala (Qai-Kala) came out, and shouted to his father, "Look, sister has something large and black." The old kala said to his children, "Go to your sister. She seems to have procured some food." They went, and dragged the murdered Eme'mqut into the house.

After some time, Creator said to Big-Light, "What is the matter with Eme'mqut that he does not come back? Go and look for him."

Big-Light put on his snowshoes, and went away. He reached the place where Kala-Woman was sitting. She asked him for his snowshoes to sit on for a little while. He said to her, "I have no time. I am looking for my brother." — "If you will not give them to me," said Kala-Woman again, "I shall call my bear-dogs, and they will tear you to pieces." Then Big-Light gave her his snowshoes. She sat down on them, and her anus ate the straps with its teeth. Then she shouted for the bears to come. They came running, and tore up Big-Light. Young-Kala again came out of the underground house, and shouted to his father, "There is something black near sister." The kala went, and dragged Big-Light's body home, and ate it.

Long did Creator wait for the return of his sons. Finally he said to his

nephew Illa', "Go and look for your cousins." Illa' put on his snowshoes, and went. He also came to the place where Kala-Woman was sitting. She said, "Give me your snowshoes, I wish to sit down on them." — "I will not give them to you," answered Illa'. "I am in a hurry, looking for my cousins." — "If you will not give them to me," she said, "I shall call my dogs, and they will tear you to pieces." Then Illa' gave her his snowshoes. She sat down on them, and her toothed anus gnawed off the straps. Then she called her bear-dogs. They came running. Illa' cried, but the bears tore him to pieces. Again Young-Kala came out of the underground house, and, seeing something black near his sister, he shouted to his father, "Sister has caught something." The kala came running, dragged Illa's body home, and ate it.

Creator said to his youngest son, Self-created (Tomwo'get), "Go and look for your brothers." He also put on his snowshoes, and went. He reached the place where Kala-Woman was sitting. She asked him for his snowshoes to sit on for a little while. He gave her his snowshoes without saying anything. She sat down on them, and ate up the straps with her anus. Then she called the bears, and they tore up Self-created. Young-Kala came outside again, and, seeing something lying near his sister, he shouted to his father, "Sister has again caught something!" The kala went, dragged Self-created to the house, and devoured him.

Creator said to his son One-who-paints-his-Belly, "Stop painting your belly. Go and look for your brothers." One-who-paints-his-Belly was sitting, painting his belly with charcoal. He replied, "How eager you are, father! You are hurrying me so, I have made the design on my belly crooked with my finger. Wait till I finish painting my belly, and I will go then." But Creator again said to his son, "Stop painting your belly. Go and look for your brothers." One-who-paints-his-Belly asked for a hammer. Thereupon he took some twigs and put them on instead of snowshoes, put the hammer in his bosom, and started off. On his way he uprooted a larch-tree, and took it along. Soon he reached the place where Kala-Woman was sitting. She said to him, "Is that you, One-who-paints-his-Belly?" He did not reply. "Give me your snowshoes, I wish to sit down on them," she continued. "I shall not give you my snowshoes," he replied. "I shall call our dogs," she said, "and they will tear you to pieces." — "Call them," he replied, "I will club them with the tree." She called the bears. They came running, and One-who-paints-his-Belly killed both of them with his tree. Then he threw himself upon Kala-Woman, and tore off her breeches. She said, "Stop! do not touch me." But he answered, "I will not let you off that way. You killed my brothers. I shall first see how you ate up the straps on my brothers' snowshoes." He took off her breeches, turned her back up, and, seeing the teeth in her anus, said, "This is what you used to eat the straps." He broke the teeth out with his hammer, or drove them into her body. Thus he killed her.

Then he went to the place where traces of his brothers' blood remained, stamped upon it with his foot, and all of them arose alive. He said to them, "There is the Kala-Woman lying with her anus turned up, whose teeth have eaten the straps on your snowshoes, and there are the bears that killed you. What weaklings you are! A woman took away your snowshoes from you, and the bears tore you up. Could you not do the way I did?" Then they all went home.

Young-Kala went out of the house again to look around, and noticed two dead bodies near his sister. The other kalau ran up to her, and saw that their sister and the bears were killed. That's all.

Told by Ty'kken, a Reindeer Koryak woman, in camp  
on Topolovka River, April 13, 1901.

#### 25. How Miti' played Tricks on her Husband.

Creator (Tenanto'mwan) lived with his wife Miti'. Once he said to his wife, "Let us take a drive on seal-skins down the hill." They did so, and landed on the roof of a kala's house. Creator fell down into the entrance. Miti' did not take her husband out, but went home. Creator crept out alone, and ran after Miti'. He came home, struck his wife, and turned her out of the house, saying, "You have no relatives, I found you in the wilderness. Now go back to where you came from."

Miti' went out. She cut off her breasts, her buttocks, and her vulva, and told them to become human beings. They became four men. Miti' said to them, "Let us fool Creator. I will go home; and you come there later and tell him that you are my brothers, and that you came to take me with you." Then she cut off a piece of skin from her leg, and said, "Turn into a little bird, and fly to our house before the others arrive."

Miti' left them all, and went home. When her daughters saw her, they said to their father, "Mother is coming back." Creator said to her, "Come in. I really found you in the wilderness, but there is no use of your going back." Miti' went in, and said, "Now I am going to stay here, I am not going away any more."

All of a sudden the little bird began to twitter on the roof. Creator asked his wife what kind of a bird it was. She looked at it, and said, "It probably came from my country. I presume its coming means that my relatives are coming."

Soon the four men arrived. Miti' said, "These are my four brothers." The four men said, "We learned that Creator beats his wife and upbraids her for not having relatives, and therefore we came to take her with us." Creator said, "Very well, take her along. I will go and get some seal-blubber for



you from the summer house." Miti's brothers replied, "You need not walk there: take our reindeer." They gave him their reindeer, and he started off; but he could not reach the storehouse. The reindeer shied, and knocked Creator against a house-pole, so that his face and forehead became swollen, and his eyes were about closed. He left the reindeer, and groped his way into the house. Miti's brothers said to him, "You do not seem to be able to drive our reindeer." They continued, "Probably we shall have to go without the blubber that you promised us."

They started off with Miti'. As soon as they had left the house, Miti' retransformed the visitors into the parts of her body, and put them where they belonged; but she put her breasts on her back, her buttocks in front, and her vulva behind.

Then she returned home. Yiñe'a-ñe'ut said to her father, "Look! mother has returned." Creator asked his wife, "Why did you come back?" Miti' replied, "I longed for my younger daughter." — "Well, stay here," said Creator.

When evening came, they went to bed. In bed, Creator said, "Is it possible that you have your breasts on your back?" She replied, "Don't touch me again! don't you know that I have my breasts on my back?" He touched her again, and asked, "Is it possible that you have your vulva on your back too?" She answered, "Do not touch me! don't you know that it is on my back?"

Next morning when they arose, Creator said to his wife, "Miti', henceforth let us live properly, and give up quarrelling and fooling each other. Make some pudding for me." Miti' replied, "I am not going to do any cooking: I have no edible roots." Creator said, "Then I will go to the camps of Taigonos,<sup>1</sup> and will marry a Reindeer-Koryak woman. They make nice puddings." — "Go on," said she.

As soon as he had gone, Miti' cooked all kinds of pies and puddings. Then she ran after her husband, went past him, and then turned back to meet him. When she met him, she lay down on the ground, spreading her legs upward. She thrust her head into the snow, and grew so large that she obstructed his way. Creator went right into Miti's anus, as if it were a house. After he had gone in, her anus closed. Then she ran home, pulled Creator out, and gave him some pudding. While in her anus, Creator became bald-headed. Miti' asked him, "Why is your head so bald?" He answered, "It always was so." Then he said to his wife, "Let us stop fooling, let us live in a proper way." Miti' answered, "You are always the mischief-maker. Now let us live peacefully. After that they lived quietly. That's all.

Told by Ty'kken, a Reindeer Koryak woman, in camp on Topolovka River, April 13, 1901.

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<sup>1</sup> The Peninsula of Taigonos lies between the bays of Gishiga and Peshina.

## 26. How the Reindeer-Breeders tried to take Creator's Herd.

Creator (Tenanto'mwan) possessed three herds of reindeer. The Chukchee and the Reindeer Koryak learned that he had many reindeer, and said to one another, "Let us go and kill Creator, and drive off his reindeer." Several camps joined forces, and started out toward the house of Creator. On their way they met Envious-One (Nipai'vatičñin). He said to them, "Take me along. I know where he lives, I will take you right there." He led them over a ridge of mountains. When they reached the summit, Envious-One said to his companions, "Stay here over night. I will go ahead alone, and find out how many people there are." — "Go on, and count the people," said his companions. Envious-One drove off. He reached Creator's house, went halfway down the ladder, stopped, looked about, quickly counted the people, climbed up again, and hurried back to the camp. He said to his comrades, "Creator has two sons and a nephew."

Creator had seen Envious-One just before he left, and said to his sons, "That was no guest. He was surely counting the people to learn our strength, intending to attack us afterward. Go and gather the herds: we will leave." The sons soon drove up the reindeer, and Creator went away with his herds, leaving at home Illa' and his sister Kīlu'. Creator ordered them not to tell in what direction they had gone.

Early in the morning the Chukchee and the Reindeer Koryak arrived, but failed to find Creator. They met Illa' outside, and asked, "Where did Creator go?" He answered, "I don't know. This morning, when we got up, he was gone. Yesterday Envious-One came here, looked at the house, and ran away. The old man must have suspected an attack." The new-comers said to him, "How is it that you don't know where Creator has gone to? Don't you live in one house? We shall kill you, unless you tell us." Then Illa' said, "You can still see him yonder, travelling with his herds over the sea-ice."

The Chukchee and Reindeer Koryak started off in pursuit of Creator. Miti' saw them from a distance, and shouted to her husband, "We are pursued!" Creator put a bit of snow in his mouth, spat it out behind him, and then the sea-ice between them and the shore melted away. The Chukchee and the Reindeer Koryak remained on shore, and Creator floated away on the ice-fields with his people and herds, and his pursuers could not reach him.

"Let Creator remain on the ice," said the Chukchee and the Reindeer Koryak: "there are no pastures, and the reindeer will perish." After a short while Creator took some more snow in his mouth, chewed it, and spat it out on the ice, and a pasture appeared there. His reindeer ate of the moss. Moreover, the reindeer of the Chukchee and Koryak, who were encamped on

the seashore, were starving for lack of fodder, so that the pursuers were compelled to return. They reached Creator's house, and said, "Let us go and kill Illa'." They went down into the underground house, and said to Illa', "We are going to kill you." — "Well, kill me," he answered. But the Chukchee and the Reindeer Koryak replied, "No, we will first have a contest in shamanism, and, in case you prove stronger than ourselves, we will not kill you." One of the Reindeer people began his incantations.

In the mean time Creator said to Eme'mqut, "Go and rescue your cousin: they want to kill him." Eme'mqut was a shaman. He started off, reached their house, peeped inside, and heard them pronouncing their incantations. He made himself invisible to them. One of the Reindeer people uttered his incantation, and berries grew up on the floor of the house. At once Kĭlu' began to pick the berries. Then another man took his turn, and roots began to grow. Kĭlu' stored away some roots. Then they made Illa' take his turn. Eme'mqut caught him by the hair and pulled him up. "Well," said the Reindeer people, "you seem to be stronger than we. None of our shamans has ever risen in the air. We will not kill you."

When the Reindeer people left, Eme'mqut entered the house, and said to Illa', "Well, Illa', you have become a shaman: now show what you can do. Rise up in the air." Illa' began to beat the drum, but nothing happened. He could not rise in the air. Then Eme'mqut caught his hair, lifted him up, and said, "See! it was I who lifted you up before, lest they should kill you."

Creator returned home. He lived there quietly. The Reindeer people ceased to make war on him, because they could not overcome him. That's all.

Told by Ty'kken, a Reindeer Koryak woman, in camp  
on Topolovka River, April 13, 1901.

## 27. Little-Bird-Man and the Kala-Woman.

Goose-Man (Itu'mtĭla<sup>n</sup>) lived with his family. When autumn came, the Goose people wished to fly away, but were detained by a violent snowstorm. They said to Little-Bird-Man (Piĉi'qala<sup>n</sup>), "Pronounce your incantations, that it may clear up." He commenced his incantations, went outside, and said, "Let it clear up;" and it cleared up. On the following morning the Goose people got ready to fly, and called Little-Bird-Man, but they were unable to waken him. They knocked him so much over his head that it was all swollen; but Little-Bird-Man never woke up. The Goose people flew away, leaving him behind.

When the Goose people had left, Little-Bird-Man awoke. He walked over to the place where the Goose camp had been, looking for something to eat; but the Goose people had left only one cloud-berry, while everything else

had been eaten up. Little-Bird-Man said, "This is enough for me; I do not eat much," and remained in the place where the Goose camp had been.

Seeing that the Goose people were gone, Kala-Woman (Kala-ña'ut) said, "I will go and look at their camping-place: perhaps they have left something." She went, and found Little-Bird-Man. She said, "Little-Bird-Man, why did you remain here?" He answered, "I was so sound asleep that the Goose people could not wake me up." Kala-Woman examined all that had been left by the Goose people, and noticed the cloud-berry. Little-Bird-Man said, "Don't eat it: it was left for me." But she ate the berry, just the same, and said, "Later on I will pick many berries for you." Then she said, "Let us play now: let us have a contest. We will see whose body can endure the most heat. Let us roast each other and see who will get burnt." They fetched wood. Little-Bird-Man brought a stone-pine-tree branch into Kala-Woman's underground house, and it became a large pile. Kala-Woman brought poplar-wood, which does not produce intense heat. Kala-Woman made a fire on the hearth, and said to Little-Bird-Man, "Get up on the cross-beam." He got up, and she closed the entrance of the house, so that no heat could escape. Kala-Woman added more and more wood to the fire; but Little-Bird-Man found a hole in the cover of the entrance-opening; and whenever he felt very hot, he flew outside, shouting to Kala-Woman, "Add more wood. It is not hot here." Finally she said, "Come down. You are so small, and still I cannot roast you." He went down. Then she took off all her clothes, and got up on the cross-beam. Little-Bird-Man put stone-pine-wood into the fire, which produces intense heat. Soon Kala-Woman began to roast. She ran from one part of the cross-beam to another, and shouted, "How could you stand such heat, Little-Bird-Man?" — "Well," he answered, "sit there a little longer. When I was sitting there, I did not say that it was hot." But Kala-Woman could not endure the heat any longer, came down from the cross-beam, and said, "You have endured it, but I cannot. Now let us arrange another contest. Let us see whose legs are stronger." — "All right!" answered Little-Bird-Man. They went to get some stones. Little-Bird-Man brought a small pebble, put it on the floor, and it became a huge boulder. Kala-Woman also brought a stone. "Well, let us throw stones at each other, and try to break our legs," she said. "I shall first throw at you." — "All right," said Little-Bird-Man, "but turn up your eyes while throwing." Kala-Woman half closed her eyes, and threw her stone. Little-Bird-Man raised himself on his wings, let the stone pass under, and returned to his place again. Then he crushed a red bilberry, and painted his leg with it. Kala-Woman asked, "Well, Little-Bird-Man, have I broken your leg?" — "No, you only scratched it," he replied. "Well, if your thin little leg did not get broken, then surely you will not be able to break my stout leg." Little-Bird-Man threw his large stone, and smashed her leg. He jumped away from her, and sang, "I have broken Kala-Woman's leg! now she will have

to walk on one leg." To this she replied, "No, both my legs are sound. Just come up here and sit down on my palm." — "No, you are lying! You only wish to eat me," said Little-Bird-Man, and flew away.

Magpie-Woman (Vakí'thi-ñá'ut) came flying along. Kala-Woman said to her, "Go to my parents, and tell them that Little-Bird-Man has broken their daughter's leg. She has done no harm to him, and he has broken her leg." Magpie-Woman flew away. She came to the kalau, and sat down on the entrance-hole. The old kalau said to his children, "Throw something at her! What business has she to sit there?" Magpie-Woman said, "You wish to drive me away, and I have brought news from your daughter. Little-Bird-Man has broken her leg." The old kala said, "You lie! She is so strong, how could the small Little-Bird-Man break her leg?"

Then Raven-Woman (Ve'sve-ñe'ut) came flying to Kala-Woman, who said to her, "Go and let my father and mother know that Little-Bird-Man has broken my leg." Raven-Woman flew away, and alighted on the roof of the underground house of the kalau, near the entrance-opening. "Throw something at her!" said the old kala. "Why does she sit near the entrance-opening?" Raven-Woman replied, "Do not drive me away. I have brought news from your daughter. Little-Bird-Man has broken her leg."

The old Kala-Woman then said to her husband, "Let us go and see what has happened to our daughter." They went to look for their daughter. When they reached her, she said to them, "I did no harm to Little-Bird-Man, and he broke my leg." The old woman said to her husband, "We must call some one to cure her. Let us call Magpie-Woman. Let her cure her." They sent for Magpie-Woman. She came, and repeated over and over, "Die, die, and then we shall eat you." Kala-Woman cried to her mother, "She keeps on saying that I should die. Drive her away." Magpie-Woman was turned out. Then the old woman said, "Let us call in Raven-Woman." She was called. She came, and also said all the time, "Die, die, we shall eat you." Kala-Woman again cried, "She is not trying to cure me at all. She wants me to die. Turn her out." They turned out Raven-Woman too. Thereupon the old woman said, "Call Puffin-Woman (Yata'qe-ñe'ut)."<sup>1</sup> They called her. She came and treated her. She began to search for the pieces of bone from the broken leg, and found them all except one piece. She looked and looked for that, but could not find it. Finally they discovered that the old kala, not knowing that it was a part of his daughter's shin-bone, had made a "cogged drum"<sup>2</sup> (va'ni-ya'yai) out of it. Puffin-Woman took the bone instrument from him, and tried to fit it on. There was still a part of the bone missing. Nevertheless she cured Kala-Woman. Her leg improved, but it did not grow together right.

<sup>1</sup> The species of puffin mentioned is *Fratercula corniculata*.

<sup>2</sup> A musical instrument (a jew's-harp) made of bone.

Thereupon Kala-Woman went again to the wilderness. She met Little-Bird-Man, and said to him, "Well, Little-Bird-Man, behold! I am well again." He replied, "You have recovered only for a time." — "No, I have completely recovered," said Kala-Woman. "Let us have a race. You run over firm ground, and I will run over swampy ground." — "All right," said Little-Bird-Man. As soon as they had started, Kala-Woman broke her leg again, and could not extricate herself from the mire. "Little-Bird-Man," she said, "come, alight on my palm, I will hug you." — "No," he replied, "I will not come: you want to eat me." He left her in the mire, and flew away. When the tide came in, she was drowned. Soon after that, the old kala-man went fishing. He put out his net, and it caught Kala-Woman. He pulled and pulled, but could not draw in his net. The old kala-woman said, "You must have caught a whale in your net." When the tide receded, the kala found his daughter in the net. She was dead, and her leg was broken. They began to cry, went home, and never went fishing again. That's all.

Told by Ty'kken, a Reindeer Koryak woman, in camp on Topolovka River, April, 1901.

## 28. How Čan'a'vile went fishing.

Creator (Tenanto'mwan) and Čan'a'vile lived in one village, in an underground house. Once upon a time Čan'a'vile said to his wife, "I am going to the river to fish." He set his nets, and caught a great quantity of fish. He dragged the fish out upon the bank of the river, and said, "Now I will eat a raw head." He began to eat it, and shut his eyes. Meanwhile the wolves came, grabbed the fish, and fought over them. Čan'a'vile said, "Don't fight: just take as much as you like;" but when he opened his eyes, neither wolves nor fish were there. They had left nothing. They carried away what they could not eat. Then he said to himself, "I will make a raft and go down the river to my house." He built a raft and started off. When passing by the Wolves' settlement, he heard them shout, "Čan'a'vile, is that you?" — "Yes," he said. Then the old Wolf said to him, "Not long ago my children ate your fish. I am old now, and cannot procure anything to repay you. Take a wolf-skin for your bedding." Čan'a'vile took the wolf-skin, and proceeded. When he reached his home, Creator came out to meet him, and asked, "Where did you get a wolf?" — "I killed him while hunting," answered Čan'a'vile. "Well, I shall go and let your wife know about it." He went, and shouted, "İlr'İn-ñe'ut, your husband has caught a wolf. Go out and meet him, and dance over the wolf." She came out and danced, singing, "Thin penis, thick penis!" (Ğit-a'lqa, U'm-a'lqa!)

On the next morning Čan'a'vile went fishing again. He came to the

river, set the nets, and procured much fish. He got ready to go home, and said, "I shall first eat a raw head." He began to eat a head, and shut his eyes. Then came the Bears, grabbed the fish, and fought among themselves. "Don't take it from one another: there is enough for all of you," said Čan'a'vile. When he was through eating the head, and opened his eyes, the fish were all gone.

Then he made a raft and started for home. When he was passing the Bears' settlement, they shouted to him, "Čan'a'vile, is that you?" — "It is I," he answered. "Well, wait a little," said the old Bear. "My children ate up all of your fish. In exchange take a bear-skin for your bedding." Čan'a'vile took the bear-skin and went home. Creator met him again, and said, "Why, Čan'a'vile, you killed a bear! I shall go and tell your wife about it." He went, and shouted into the house, "Iḷ'ḷin-ñe'ut, come out and meet your husband: he has killed a bear." She came out and danced, singing, "Thin penis, thick penis!" Then they entered the house, and Čan'a'vile gave up fishing. That's all.

Told by Ty'kken, a Reindeer Koryak woman, in camp  
on Topolovka River, April, 1901.

#### 29. How Moon-Woman revived Creator's Son.

It was at the time when Creator (Tenanto'mwan) lived. He had many reindeer and two sons. Eme'mqut and Big-Light (Qeskin'a'qu). Big-Light was a strong fighter and a runner. He won in all contests. The brothers slept in the wilderness, among the herd. Once Eme'mqut got up in the morning and found his brother gone. Eme'mqut went home. His father asked him, "Where is your brother?" He answered, "We lay down together in the evening. I got up in the morning, and could not find him anywhere."

Eme'mqut went to look for his brother everywhere. He drove in all directions, did not sleep at night. He was always looking for him. He visited all the camps, but nowhere did he find his brother. He exhausted all his reindeer, so that he could not ride any more. Then he walked on in search of him. Once, while he was passing a night in the wilderness, he lay down on a hill and looked at the moon. He said to her, "What are you thinking about up there?" The Moon descended to the earth, and said to Eme'mqut, "And what are you thinking about?" — "I am thinking of my brother," he answered. "I cannot find him anywhere." — "If you compensate me, I will tell you where he is," said the Moon. "What do you want me to give you?" asked Eme'mqut. "No, I don't want any pay," said the Moon. "What, then, am I supposed to do to have you tell me of him?" asked Eme'mqut. "If you marry me, I'll tell you," answered the Moon. "Then I will marry you. Only tell me where my brother is," said Eme'mqut. "You will deceive me,"

said the Moon. "No, I will not deceive you," answered Eme'mqut. "Look here! I will embrace you in token of my promise." He embraced the Moon; but she said once more, "No, you will deceive me." Then Eme'mqut put his hand into her trousers, felt of her privates, and said, "Well, now I will not deceive you. It is just the same as if I had married you." Then she said to him, "Your brother was killed by the kalau who live in the sea, upon an island. They skinned him, and are now using his skin instead of that of a reindeer."

Eme'mqut went home and told his father about it. Creator replied, "If I send you, you will fail to rescue him. Rather I will go myself."

He set out on his journey. Soon he arrived on the kala island, and caused all the kalau to fall asleep. Then he descended into their underground house, took his son's skin, and went out. While coming out of the house, he saw an iron barrel, and found out that inside of it was a daughter of the kalau. He took the barrel along and went home.

As soon as he arrived, he sent for Moon-Woman (Ya'čhi-ña'ut). She came, and Creator said to her, "Revive my son." She took Big-Light's skin out of doors, and beat it against the river-ice. First the finger-nails of the young man re-appeared, then his hands. Then his body began to grow, and finally the entire man re-appeared. Moon-Woman continued to beat him against the ice until he revived and could stand on his feet. After that, Eme'mqut married Moon-Woman, and Big-Light married the daughter of the kala people.

Once Creator said, "If we go on living quietly, without undertaking anything, the kala-islanders may come and devour us all." He went out, and saw an underground house of other kalau. Not far off a herd was pasturing. He approached the herd, and all the reindeer rushed upon him with their antlers, trying to kill him. Creator said, "Don't throw yourselves upon me! I came to take all of you to my house." Then they stopped jumping upon him, and followed him. He reached the house of the kalau; and the chamber-vessel, the dishes, and other articles assailed him. But he said to them also, "Don't throw yourselves upon me! I came to take you along." And they stopped. Then Creator took everything along. He carried away the underground house too, and led away its inhabitants, the kala people. Those kala people were not cannibals.

The others, the kala-islanders, woke up, and, not finding the human skin, they said, "Creator has come, and has taken our skin away. Let him have it: what do we want it for?" Then the old kala looked out of the house, and, seeing that his daughter was missing, he said, "Since he took my daughter, we will go to his house and kill all his people." The kalau started out for Creator's house; but, as soon as they approached, the reindeer threw themselves upon them. Then the kalau said, "Let us go down underground, and enter the house from below." They did so. They entered the house from



under ground; but here they were assailed by the chamber-vessel, the dishes, and other domestic articles. The kalau had to return. "It is impossible to approach them; let us go back," they said.

When they were gone, Creator said to Big-Light, "Take your wife over to her parents." Good-Kamak-Woman (Pa'l-kama'ka-ña'ut) — that was the name of Big-Light's wife — said, "We must not go to my parents: they might eat my husband." But Creator said, "Never you mind. Go to them; they will not eat him."

The young people started off. When they drove up to the house of the kalau, Big-Light shouted to them, "Come out and meet your daughter!" But the kalau replied, "We have no daughter. Creator stole her from us." Then Good-Kamak-Woman herself looked into the house, and said to her mother, "Here I am!" Then the kalau came out to meet her. Good-Kamak-Woman said to them, "Don't eat my husband! Creator has sent you whale-blubber, seal-blubber, and meat. Eat that."

"All right," they answered: "we shall not eat your husband." Big-Light and his wife staid for a time with the kalau, and returned to Creator. Later on Creator sent word to the kalau to come and live with him. "We will kill whales, and eat them together," he said.

The kalau went over to Creator's, and settled there. Creator killed whales, and fed the kalau with blubber, and they gave up eating human beings. That's all.

Told by Ty'kken, a Reindeer Koryak woman, in camp  
on Topolovka River, April, 1901.

### 30. How One-who-paints-his-Belly killed the Kalau.

It was at the time when Creator (Tenanto'mwan) lived. His son Eme'mqut made himself a new pair of snowshoes, and said, "I am going to try them." He put on his snowshoes and started. Suddenly he beheld a kala planing sledge-runners with an adze. He said to Eme'mqut, "Eh, a guest has come!" Eme'mqut answered, "Yes, a guest has come." Then the kala said, "Turn around, there is somebody driving reindeer." Eme'mqut looked back and said, "Where?" At the same time the kala knocked him over the head, and killed him. He dragged him home. Young-Kala (Qai-Ka'la) saw his father, and shouted to his mother, "Go and meet father! he is carrying human flesh." They ate Eme'mqut up.

Creator said to his younger son, Big-Light (Qeskin'a'qu), "Go and look for your brother, he is staying away so long." Big-Light went. He came up to the same kala. "Ah," said the latter, "a guest has come!" — "I did not come to pay a visit," replied Big-Light. "I am looking for my brother." The kala said to him, "Turn around, there is somebody driving reindeer."

Big-Light turned around, and the kalau hit him over the head with his adze, and killed him. He dragged the body home, and they ate it.

Then Creator said to Illa', "Go and look for your cousin." He went, and also came to the same kala. "Ah, a guest has come!" said the latter. "I have not come for a visit," replied Illa'. "I am looking for my cousins." The kala said to him, "Turn around, there is somebody driving reindeer." He turned back, and the kala hit him also with his adze, and killed him. The kala hauled him home, and they ate him.

Finally Creator said to his oldest son, One-who-paints-his-Belly (Na'nqa-ka'le), "Go and look for your brothers." He replied, "How eager you are, father! You made me paint my belly wrong. Wait till I have painted my belly lengthwise and crosswise. Then I will go." After a little while he went out, put on a pair of dug-out canoes in place of snowshoes, and went away. He reached the kala. "Aha, a guest has come!" said the kala. "I am no guest for you," rejoined One-who-paints-his-Belly. "I have come to look for my brothers. It is you who killed them." The kala said, "Turn around, there is somebody driving reindeer." — "Who will be driving there?" replied One-who-paints-his-Belly. "I have come all alone." He took the adze away from the kala, killed him with it, carried his body to the kala's underground house, and threw it down. Then he went up to the place where the blood of his brothers was still visible, kicked it with his feet, and they all arose alive. "Oh, you weaklings!" he said to them. "Could you not take away the adze from the kala, and kill him with it, the way I have done?" They all went home and continued to live as before, and the kalau ceased to attack them. That's all.

Told by Ty'kken, a Reindeer Koryak woman, in camp on Topolovka River, April 16, 1901.

### 31. How Miti' and Creator fooled Each Other.

Creator (Tenanto'mwan) lived in affluence. He had given his two daughters in marriage, — one to Twilight-Man (Gi'thilila'n), and the other to Fog-Man (Yiña'mtila'n). His third daughter was still a little girl. When summer came, Creator caught two whales. Then he said to his wife, "How shall we celebrate the whale feast? We have no berries. There is no one to pick them. Our daughters are away, and you cannot go to gather them while you have to look after a small child." He meditated a little, then he added, "Well, I will go myself." He took pails, put them into a plaited-grass bag, and went away. Soon he heard voices, as if women were picking berries not far from him. "I am all alone: how shall I pick berries? How am I to gather many?" He thought a little, then he cut off his penis and testicles, transformed them into human beings, and gave them his pails, saying, "Go and pick some berries;" and he himself lay down on the grass. The people whom he had made started

off, singing, "We are grandfather's, we are grandfather's!" They went towards the place where the voices were heard, and found Creator's daughters there. Yiñe'a-ñe'ut guessed by their song that her father was playing a trick, and said to them, "Sit down. We will pick berries, and then you may take them to the old man." The women gathered a plentiful supply of berries, and handed them to Creator's messengers, who took the berries to him. Creator took them, re-transformed the people into the parts of his body, put them in their places, and carried the berries home. "Here, I have brought some berries," he said to Miti'; "and now I ought to go and dig roots for the pudding. Without it, the whale feast is impossible." He took the bags, with the mattocks for digging roots, and went out again. Again he cut off his privates, transformed them into human beings, gave them his bags and mattocks, and sent them to dig roots. They went, but they did not dig roots. They only sang, "And we are grandfather's, we are grandfather's." Yiñe'a-ñe'ut met them again, recognized them, and said, "Sit down here. We will dig roots for you." The women dug roots, and sent the people back to Creator. Creator re-transformed them, put them back in their places, and carried the bags with the roots home. "Here! I have brought some roots," he said to Miti'. "We need nothing else. Now we can celebrate the whale feast." Miti' and Creator made preparations for the feast. They invited their daughters and all the Reindeer people.

Yiñe'a-ñe'ut said to her father, "I do not know who the three people were who came to us while we were picking berries and digging roots. They were all bald." Creator answered, "Well, I sent my instruments. I was too lazy to go picking berries myself."

Creator finished celebrating the whale feast. His daughters and the other guests had gone home. Winter had come and gone, and summer had come again. The time for fishing and hunting sea-mammals had arrived, and Creator said to his wife, "Stay here with your daughter on the seashore, and put in supplies of seal and whale blubber for the winter. I am going up the river in our skin boat with my sons to fish." — "How can I, a woman all alone with a little girl, put in supplies of blubber without the help of men? How can I catch sea-animals?" asked Miti'.

"Well," answered Creator, "stay here, anyway: you can at least watch the house."

So Miti' with her little daughter remained at home, while Creator and his sons went fishing up the river.

On the following day Miti' got up, took her little tent along, and went to the seashore. She saw a ringed seal<sup>1</sup> swimming in the sea; and she shouted to it, "Come to me! let us lie down together." The ringed seal came ashore, and lay down with Miti' in her tent; but, as soon as it had gone to sleep,

<sup>1</sup> *Phoca hispida*.

Miti' stunned it with a club and carried it home. On the following morning Miti' went to the shore again, and saw a spotted seal.<sup>1</sup> She said to the spotted seal, "Come here! let us lie down together." The seal came out on the shore, and lay down with Miti'; but, as soon as it had gone to sleep, Miti' stunned it and carried it home. On the morning of the third day she went again to the shore, and saw a thong-seal<sup>2</sup> in the sea; and she shouted to it, "Come on, lie down with me!" The thong-seal came ashore, and lay down with Miti'; but, as soon as it had gone to sleep, Miti' stunned it and carried it home.

On the fourth day Miti' said to her daughter, "Now let us go out together. Take along a harpoon for white whales."<sup>3</sup> Her daughter took the harpoon, and they started off. Soon they saw a white whale in the sea; and Miti' called to it, "Come on! let us lie down together." The white whale came ashore, and lay down with Miti'. As soon as the whale had gone to sleep, Miti's daughter took hold of the harpoon, and thrust it into the whale. Then mother and daughter killed it, cut it to pieces, and carried the blubber and meat into the storehouse near their home.

On the next day Miti' said to her daughter, "Take some whaling-harpoons along to-day." She took the harpoons, and the two women went to the shore. Soon they saw a whale in the sea; and Miti' said to him, "Come ashore! lie down with me." The whale came ashore, and lay down with Miti'; but, as soon as it had gone to sleep, Miti's daughter harpooned it, cut it up, and carried it over to the storehouse. After this they did not go to the seashore any more.

When Creator came back from fishing, Miti' said to him, "You and your sons live by yourselves, and my daughter and I will live by ourselves. You may live on the product of your labor, and we on that of ours." Thus they lived in separate houses.

Once Creator said to his sons, "I am going to my wife to eat some whale-skin and whale-blubber." He went to his wife, and said, "Miti', I have come to eat some whale skin and blubber." — "Well," she answered, "I will prepare a meal for you." She went outside, cut off her vulva, brought it into the underground house, and pounded it up with some blubber. Creator asked, "What are you pounding?" She replied, "I am pounding a whale's lip." She set the food before him. He ate of it and went home. Then Miti' said to her daughter, "I am going to my husband's house to have some dried fish." She went to Creator's. He exclaimed, "Miti', have you come to pay me a visit?" She answered, "Eh! I came to eat a little of your dried fish." — "Well, I will prepare a meal for you," said Creator. He went outside, cut off his penis, brought it into the underground house, and pounded it up. "What are you pounding?" asked Miti'. "It is a kind of fish," answered Creator. "It is a long time since I have caught any of this kind. It tastes good." He set the fish before her, and she ate of it, but immediately recognized

<sup>1</sup> *Phoca Ochotensis*.

<sup>2</sup> *Erygnatus Barbatus*.

<sup>3</sup> *Delphinopterus leucas*.

it, and spat it out. Then Creator said, "Did I not fool you nicely?" She replied, "You did not fool me, for I recognized what you gave me, and spat it out; but you did eat my vulva."

Then Creator said, "Well, Miti', let us stop fooling: let us live together again." And they again settled down together. That's all.

Told by Ty'kken, a Reindeer Koryak woman, in camp  
on Topolovka River, April 16, 1901.

### 32. The Kala-Woman and the Mouse Children.

The Mouse children were once playing, and Kala-Woman (Ka'la-ña'ut), passing by, saw them, caught them, and carried them home. She put them into her breeches, tied them up, and hung them over the cross-beam of the underground house, saying, "Let them ferment a little, then I shall eat them." On the next morning Kala-Woman went out, leaving the Mouse children hanging on the cross-beam.

Soon Fox-Woman (Yaya'ča-ña'ut) came. The Mouse children said, "Fox-Woman, take us down." — "How can I take you down, you are too high up?" replied Fox-Woman. But the Mouse children said to her, "Ask Cross-Beam to bend down, and say that in return you will give it some mouse-fat." Fox-Woman said, "Cross-Beam, get up still higher. In return I will give you some mouse-fat." Cross-Beam got up higher, and the Mouse children began to cry. Then Fox-Woman said, "Cross-Beam, bend down to the ground, I will give you some mouse-fat." Cross-Beam bent down, and Fox-Woman untied the breeches, let out the Mouse children, and told them to fetch some moss. The little ones brought the moss, Fox-Woman filled Kala-Woman's breeches with it, and hung them up on the cross-beam again. Then Fox-Woman led off the Mouse children, saying, "You go ahead, and I will brush away your footprints with my tail."

Soon Kala-Woman came home, and wished to eat the Mouse children. She took her breeches off the cross-beam, untied them, but found nothing inside but moss. "These are Fox-Woman's tricks, and nobody else's," she said. "I will run to her now." She went to Fox-Woman's house, and said, "It is you who carried off my food-supply." — "No, not I," replied Fox-Woman. "Don't you see that I am sick, and am unable to go out? I have fever. Just look into the chamber-vessel. How red with blood my urine is!" Kala-Woman looked, and said, "Yes, that is right." As a matter of fact, the chamber-vessel contained a decoction of alder-bark prepared by Fox-Woman. "There is a high cliff facing the sea: go there. I always empty my chamber-vessel there." Kala-Woman took the chamber-vessel and went out to empty it. Fox-Woman ran stealthily after her. Whenever Kala-Woman heard her

steps and looked back, Fox-Woman would turn into a bush. When Kala-Woman reached the cliff and emptied the vessel, Fox-Woman pushed her from behind, and she was hurled to death. Fox-Woman herself fell down, but had time enough to jump into the water, and was not killed. When she got ashore, she was all wet, and began to dry herself. She pulled off her skin, took out her eyes, took off her vulva, and hung them all up to dry. Then she lay down in the sun, and fell asleep.

About that time Creator said to Miti', "I am going to take a walk on the seashore." He went. He came to the shore, found the sleeping Fox-Woman, and resolved to make fun of her. He took some water in his mouth, poured it into the vagina of Fox-Woman, and burst out laughing. His laughing woke Fox-Woman up, and in her fright she started running without having time to take her eyes along. She ran without knowing whither. Suddenly she felt some bilberries (*Vaccinium uliginosum* L.) under her feet. She said to the berries, "Give me some eyes." She was given two berries. Fox-Woman put them into her empty eye-sockets. She could see a little, but everything appeared as in a haze. She ran on farther, and found some mountain-cranberries (*Vaccinium vitis idæa* L.). She said to these berries also, "Give me some eyes." She was given two berries. Fox-Woman put them into her eye-sockets in place of the bilberries; and now she could see better, but everything appeared red to her. She ran farther, and found some black crowberries (*Empetrum nigrum* L.). "Give me some eyes," Fox-Woman said. She was given two berries. She set them in place of the mountain-cranberries, and ran home with them. There she said, "Creator has frightened me. I am going to play a trick on him in return." She went to the place where Creator used to go out sea-hunting, and transformed herself into a little boy. Soon Creator came, carrying a seal-stomach filled with fat. As soon as the boy saw Creator, he began to cry. Creator thought to himself, "I will take the boy home, and bring him up like my own son." He put him on his shoulders and carried him toward his home; but Fox-Woman drank all the fat from the stomach, jumped off Creator's shoulders, laughed, and said, "Creator, you frightened me so much that I ran away without my eyes, and now I have fooled you." — "Well, you will not fool me again," said Creator. "Yes, I will!" replied Fox-Woman.

After some time Creator went again for seal-fat. He filled his mouth with fat, that Fox-Woman might not steal it again. Suddenly Fox-Woman came running to meet him, and exclaimed, "I bring you news!" Creator could not control himself any longer, spat out the fat, and said, "Tell me what kind of news." Fox-Woman replied, "Well, you said I would not fool you again." That's all.

Told by Yočiga'vyiñin, a Reindeer Koryak 'man, in camp on Topolovka River, April 16, 1901.

## 33. How Yiñe'a-ñe'ut married a Dog.

Once Creator (Tenanto'mwan) said to his daughter Yiñe'a-ñe'ut, "Go and feed our dog." She went to feed it, but the dog refused to take any food. He only threw himself upon her and embraced her. She went to her father, and said, "The dog does not want to eat, he only throws himself upon me." But Creator said, "Never mind! try once more." She obeyed, but the dog again threw himself upon her. After this he came to Yiñe'a-ñe'ut at night, and lay down with her. Finally Creator said, "The dog must be killed." The people killed him, and threw his body away; but as soon as it grew dark, he came to life, and again came to Yiñe'a-ñe'ut. Then Creator said, "Throw him into an ice-hole." He was thrown into an ice-hole; but at night he came to Yiñe'a-ñe'ut all wet. Then Creator ordered the people to cut the dog to pieces, and to throw the body into an ice-hole. They cut him into small pieces, and threw them into the ice-hole; but at night he came back to Yiñe'a-ñe'ut in the form of a man. Then he married her.

Yiñe'a-ñe'ut's cousin Kĩlu' envied her. She went out to their dog, but he did not throw himself upon her. She went into the underground house, however, and said, "The dog is throwing himself upon me;" but nobody paid any attention to her words. At night she took the dog into the house, and put him down by her side. The dog tried to escape, but she kept him. On the following morning Kĩlu' said to her people, "The dog came to me in the night, throw him into the water;" but nobody threw the dog into the water. Then she went herself and threw the dog into the ice-hole. The dog was drowned. Kĩlu' waited for him at night, but the dog never returned.

Yiñe'a-ñe'ut's husband went hunting, and killed wild reindeer; and Kĩlu' remained single. Thus she lived. That's all.

Told by Qaičiva'ñten, a Reindeer Koryak woman, in camp on Topolovka River, April 17, 1901.

## 34. How Creator stole Fish from the Reindeer-Breeders.

Creator (Tenanto'mwan) sent his reindeer-herd into the mountains for the summer, and he himself remained on the river. There was no fish in the river, and he was starving. The Reindeer people who had gone up the river had good luck in fishing. Creator followed them. When he was near them, he went into the woods, cut off his penis, transformed it into a raven, and said, "Fly to the Reindeer people, and bring me the dried fish that they have hung up." The raven flew to the Reindeer people, and at night stole their dried fish. He carried it into the woods to Creator. In the morning, when the Reindeer people arose, they asked each other, "How did it happen that

our fish disappeared?" but they never discovered the cause of it. Creator put his penis back in its place, carried the fish home, and thus put in a supply of food for the entire summer. When the snow had fallen, Creator's sons drove the herds back, and he was no longer in need of food. That's all.

Told by Ñe'uñuto, a Reindeer Koryak woman, in camp on Topolovka River, April, 17, 1901.

### 35. How Creator ate the Winter Supply of Berries.

Creator (Tenanto'mwan) was once left without tobacco. "I am going to town for some tobacco," he said. He got ready for the journey. He left the house; but, instead of going to town, he went from the roof of the underground house down through the roof-opening into the porch,<sup>1</sup> and ate the berries which had been gathered by the women and stored there for winter use. He staid there for several days; and his people were waiting for him, and wondering why he was staying away so long. Finally they said to Miti's brother, Little-Charm-Man (Ikle'mtila'n), "Try your shamanistic powers, and find out what has happened to the old man."

He pronounced his incantations, and said, "My breath is being drawn toward the porch." They went to the porch, and found Creator there, sitting with his hand in the bag of berries, and eating. They said to him, "Didn't you go to town? We have been waiting for you, and now you are sitting here." He replied, "I have come back from town, and came in here first to have some berries after the insults I received from the Russian chief, who scolded me." They asked him, "What did the Russian chief say to you?" He answered, "He called me a seal-skin thimble."

Told by Ñe'uñuto, a Reindeer Koryak woman, in camp on Topolovka River, April 17, 1901.

### 36. Tricks of the Fox.

Once Fox (Yā'yol) said to his children, "I am going to get some eggs." He went to the woods, and saw an Eagle's nest on a tree. He put some grass-stalks into his ears, knocked with them over the tree, and said to Eagle, "Throw me down an egg. If you don't, I will knock the tree over with these stalks, and break it." Eagle became frightened, and threw one egg down. "Throw down another," said Fox. "That's enough. I will not throw down any more," replied Eagle; but Fox said, "Throw it down. If I knock down the tree, I will take them all." Eagle was frightened, and threw down another egg. Then Fox laughed, and said, "I fooled you nicely. How could I have knocked down a whole tree with these small stalks of grass?"

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<sup>1</sup> See p. 14. Footnote 4.



Eagle grew angry, threw himself upon Fox, grasped him with his talons, lifted him in the air, flew out to sea, and threw him down upon a solitary island. Fox remained on that island. He lived there, and thought to himself, "Am I really going to die on this island?" He began to utter incantations; and seals, walrus, and whales appeared near the island. "What are you talking and singing about?" they asked Fox. "This is what I was singing and talking about," Fox replied: "are there more animals in the waters of the sea, or on the dry land?" — "Certainly there are more in the waters of the sea," the sea-animals said. "Well, let us see," said Fox. "Get up on the surface of the water, and form a raft from this island to the land; and I will take a walk over you, and count you all." They all came up to the surface of the water, and formed a raft; and Fox ran over their backs, pretending to count them, but, as soon as he reached land, he jumped ashore and went home.

On his way Fox met Bear, who was Fox's cousin. Fox asked him, "Cousin, do you fear anybody on earth?" — "No, I fear nobody," answered Bear. "Not even the two-legged ones?" asked Fox. "I am not only not afraid of them, but I am in search of them, for I eat them."

Fox ran ahead, and met two men. He said to them, "Follow me, I will show you a Bear. He says that he is not afraid of you. I will run ahead, and lead him to meet you." Fox went and brought Bear. The men shot arrows from their bows, and wounded Bear. Both Bear and Fox fled. Fox said to Bear, "Let me treat your wound, and I will soon cure you." Fox heated a sharp stone, and pushed it into the wound. Bear died. Fox cut him up, carried the meat home, and said to his children, "Here, I have killed a bear." That's all.

Told by Ñe'uñuto, a Reindeer Koryak woman, in camp on Topolovka River, April 17, 1901.

### 37. Creator's Fight with the Kalau.

Once Creator (Tenanto'mwan) said to Miti', "I am going to fetch some timber. Our sledges are old, I have to make new runners. We may have to change our camp soon." He went to the woods. Suddenly he saw an underground house, from the opening of which smoke was rising. "I will go into this house," thought Creator. "I feel hungry; I will eat something there." He went into the underground house; and the kalau who lived there said, "Aha, food has come of its own accord!" One of the kalau asked Creator, "Do you grow fat, or not?" — "I usually grow so fat from good food that my fat just hangs down, and grease runs from my fingers." When the old kala heard this, he said to his children, "Let us give him good food, let him grow fat: he will taste better then." Thus the kalau began to fatten Creator,

and looked after him well. They would not let him outside without a guard, lest he might run away. Once Creator went outside together with the old kala. The latter had made an adze; and Creator said to him, "Give me your adze, I will sharpen it for you." The kala gave his adze to Creator. Creator sharpened the adze, and said to the kala, "Look! there is a flock of geese flying." When the kala looked up, Creator cut off his head with the adze. Then he fled. He came home running, and said to his sons, "Let us move from here quick." His sons asked him, "Why so quick?" He said to them, "I got to the kalau. They were fattening me in order to kill me; and I have killed the old man who was watching me, and run away. Now his sons will pursue us."

The kala's sons were not at home when Creator killed their father. They had gone to the Reindeer Koryak, hunting for human flesh. When they returned home, and saw that their father had been killed, they ran in pursuit of Creator.

Creator appealed to Universe (Ña'ĩñnen), and said, "The kala's sons are pursuing me. What shall I use to defend myself? They have arrows with eyes, which direct their course so that they will hit every time." Universe gave him an iron mouth, and said, "Catch their arrows with this mouth."

The kala's sons caught up with Creator, and fought with him. As soon as they would send an arrow, he would catch it with his iron mouth. Thus they shot all their arrows; and Creator caught them with his mouth, and swallowed them. Being without arrows, the kalau ran away.

Afterward Creator spat out all the arrows, and gave them to his sons. They hunted wild reindeer with them. As soon as they shot an arrow, it would fly of itself on the reindeer. They killed off the kalau with these arrows, and people ceased to fear them.

Told by Ñe'uñuto, a Reindeer Koryak woman, in camp on Topolovka River, April 17, 1901.

### 38. Eme'mqut and the Wolves.

Once Eme'mqut said, "I am going to drive with my wife to cousin Big-Light's (Qeskin'a'qu) to pay him a visit." Big-Light was the son of Brother (Qaitaka'lñin), who was Creator's brother.

They went, lost their way, and got into a settlement of the Wolves. It was the Wolves who had caused this to happen, because previously Eme'mqut had killed many wolves. "Now," the Wolves said, "we will not let you off: you have killed many of our children." — "Well, I am in your hands now," said Eme'mqut. "Kill me."

The Wolves conducted Eme'mqut and his wife into their underground

house. They would not let them outside without a guard. The Wolves did not go to sleep at night, but kept watch over Eme'mqut and his wife, because they wished to kill them in the morning. But Eme'mqut caused the Wolves to fall sound asleep, and he and his wife escaped. When the Wolves woke up in the morning, and saw that Eme'mqut and his wife were gone, they ran in pursuit of them. When Eme'mqut saw that the Wolves were catching up with them, he produced a chip of wood from his bosom, and threw it behind him, and it turned into a dense forest. The Wolves, however, made their way through the forest. Then Eme'mqut took out a pebble, and threw it back over his shoulder, and a high mountain-ridge arose between them and the Wolves; but the Wolves got across the mountain-ridge. Then Eme'mqut took out his arrow with eyes, shot it at the Wolves, and it killed off all of them. Thereupon Eme'mqut went on his way to Big-Light's. That's all.

Told by Ñe'uñuto, a Reindeer Koryak woman, in camp  
on Topolovka River, April 18, 1901.

### 39. How Eme'mqut took a Kala's Wives.

Envious-One (Nipai'vatičñin) was Eme'mqut's cousin. He was practising for the races, and one night he ran a very long time in order to exercise his legs. Suddenly he noticed that he had run up to the underground house of a kala. Cautiously he got up on the roof, looked into the opening, and saw the kala sitting with two pretty wives, one on each side of him. Then he ran home. He entered his underground house, and told his cousin Yiñe'a-ñe'ut what he had seen. Eme'mqut heard him talking, and asked Envious-One what he was talking about. "Nothing," answered the latter. "Nothing!" said Eme'mqut. "I heard you tell her that you had found a kala sitting with his two pretty wives." — "Yes, I found him. But you cannot get his wives," replied Envious-One. "He is stronger than you." — "Yes, I will take them," said Eme'mqut.

He assaulted his cousin Kĩlu', killed her, cut off her leg, and went to the kala with her leg. As soon as he arrived, he swung the leg before him. This made the kala sick, and he died. Then Eme'mqut carried off his wives to his house, and married them. He brought Kĩlu's leg along, put it back in its place, and revived Kĩlu'. Then he went outside, pulled out the post to which the dogs used to be tied, and reindeer came from the hole he had made. A large herd came out, and Eme'mqut lived in affluence. That's all.

Told by Ñe'uñuto, a Reindeer Koryak woman, in camp  
on Topolovka River, April 18, 1901.

## 40. The Wind People.

It was at the time when Creator (Tenanto'mwan) lived. Once a violent snow-storm broke out, and it blew incessantly. Creator got ready to go to Wind-Man's (Kitr'himtila'n) village to find out why the storm was raging so incessantly. He took a skin boat instead of a sledge, to which he hitched mice instead of reindeer, and he started. He came to the village of the Wind people (Kiti'y-ni'myisa'n). All the inhabitants of the village surrounded him, and laughed at his sledge and reindeer. "How will you carry off our presents on such reindeer?" they asked. "Just put them into the boat, and do not mind how I carry them off." The Wind people took out all the food and clothes they had, and loaded the skin boat heaping full. Creator drove back his mice, which dragged the loaded skin boat home, and then returned to the village of the Wind people. They loaded his skin boat again, and he carried off everything they had. Creator's mice gnawed off all the straps of the Wind people's sledges and of the harness. The Wind people could not drive any more, and the snow-storm ceased. That's all.

Told by Qaičiva'ñten, a Reindeer Koryak woman, in camp on Topolovka River, April 18, 1901.

## 41. To'leq the Fox.

There was a Fox. His name was To'leq. Once upon a time he went fishing with a frame net. He came to the river and set the net. Soon a Bear came to the opposite bank, and shouted to Fox, asking him, "Where is your ford?" Fox pretended not to see or hear him, and kept on singing, shouting, and repeating, "What a lot of mosquitoes! Oh, I am bitten by them all over!" Bear shouted still louder, "Hey! I shall cross to the other side, and kill you, if you do not listen to me." Then Fox answered, "Well, I have been calling you for a long time. There is a ford up yonder." Bear crossed the river, came to Fox, and said, "What a lot of fish you have! Give me your net. I shall catch still more." Fox gave him the net. Bear went into the water and set the net. At the same time Fox made an arrow out of urine, and a bow out of excrement, and shot Bear in the side. He wounded him, and shouted, "The Chukchee are assailing us!" Bear got out of the water with difficulty. Fox said, "Let me cure you." He heated a stone and put it into the wound. Bear screamed, "Oh, how painful! You are killing me." Fox answered, "No, as soon as the pain is over, you will feel better." But Bear soon fell down dead. Fox heated some stones red-hot, and broiled the bear-meat, saying, "I will broil the meat, and then take it home." Suddenly, however, a Wolf ran up to him, and said, "Give me some

of your meat?" Fox replied, "Indeed, I killed a bear. Just wait until the meat is done, then I will give you some." Wolf waited until he became sleepy. He said to Fox, "I am going to take a nap. Wake me up when the meat is ready." As soon as Wolf was asleep, Fox took all the bones, put them together, and tied them to Wolf's tail. Then he struck him in the belly, and shouted, "Get up! The Chukchee are assailing us." Wolf jumped up, and, not being quite awake, fled at once. The bones on his tail rattled as he ran along, and he ran faster and faster until his strength gave out. Then he stopped, looked at his tail, and saw the bones that were tied to it. "Well," said he, "Fox has fooled me. I'll get even with him when I find him!" He entered his house, took some pieces of dried fish, and went in search of Fox. He saw him at a distance, and scattered the pieces of fish on the ice. Fox found them, ran home, and said to his brothers and sisters, "I found some pieces of fish on the ice: let us go and pick them up." They all followed him. Suddenly they saw Wolf approaching. They were about to run away, when To'leq said, "Don't run away! Let him come near us, we can always get away from him: he is not as fleet of foot as we are." When Wolf approached, the Foxes began to pass water. Their urine ran under them, so that their tails froze to the ice. Only the old Master Fox ran away, because his tail was not shaggy, having lost most of its hair. Wolf stunned the Foxes with a club, and killed them.

In the World of the Dead (Ne'nenqal) To'leq said to his brothers and sisters, "I will tell you a story." He said, "Creator lived. Once he said to Miti', 'Make some pudding.' She obeyed, and they began to eat." Suddenly To'leq shouted, "Get up!" and his brothers and sisters got up, and all ran home.

When Wolf learned that the Foxes had revived, he went to Bear, and said, "Let us go and kill To'leq: he roasted and ate your brother." Bear and Wolf set out in search of To'leq, who said to his brothers and sisters, "Boil some fish-glue for me." They obeyed. To'leq took the glue and glued up one of his eyes, made his face crooked on one side, bent his leg, and glued it so that it should stay in that position. Then he went out to meet Bear and Wolf. "You are not looking for me, I suppose? There are many To'leqs about in this country. Was your To'leq blind in one eye?" — "No," answered Wolf, "he was not." — "Did he have a lame leg and a crooked mouth?" continued Fox. "No," said Wolf, "he was not lame, and his mouth was straight." — "Then it must have been another To'leq. Why, then, did you come to kill me?" Then Wolf and Bear left To'leq, saying, "There are many Foxes in this country: let us go and seek the right one." That's all.

Told by Ne'uñuto, a Reindeer Koryak woman, in camp  
on Topolovka River, April 18, 1901.

## 42. How Creator saved his People during a Famine.

It was at the time when Creator (Tenanto'mwan) lived. All his sons went hunting wild reindeer. They took along with them their herd of domestic reindeer. Creator was unsuccessful in fishing, and his family was starving. Finally he said to his wife and daughters, "Let us move away from here. If we remain here, we shall die of starvation. Let us take no unnecessary things along, only our wearing-apparel and our tent: that is all."

Creator's daughters asked him, "Where shall we go?" — "Just take your travelling-bags along. I will tell you afterward where we are going."

When they got their bags ready, and put them on their shoulders, Creator said to his wife and daughters, "Now let us each put his head into his anus." Creator and his daughters did accordingly; but Miti' put it into her vagina instead of her anus. Then every one of them commenced to live inside of himself. Creator arranged it so that they could see one another; but they could not see Miti', for she had gone the wrong way. Creator said to his daughter, "Miti' must have gone to live on another stream." They called to her, "Miti', where are you?" She replied to their call, "I went along a bright stream." Then Creator said to his daughters, "Stay here and wait, and I will go and bring your mother." He pulled out his head from his anus, and saw that Miti' had pushed her head into the wrong place. He pulled her head out, and pushed it into her anus, and put his own head back into his anus. Then they all found themselves at the same place with their daughters. They caught some salveline (*Salvelinus Malma* Walb.). Creator ordered them to eat the fish, but not to cure it. Thus they lived for a long time.

Eme'mqut and his brothers came back from hunting. They brought along a great many wild reindeer that they had killed, and also drove back Creator's herd of domestic reindeer; but no one came out of the underground house to meet them. Eme'mqut said to his brothers, "Go and let the reindeer off to pasture, meanwhile I will go down and see what has happened. It looks as if they were all dead." Eme'mqut descended into the underground house, and saw his father, mother, and sisters all sitting coiled up, with their bags on their shoulders, and each with his head in his anus. He pushed them, and they pulled out their heads. They had been feeding on their excrement inside of their intestines, and this was what they called their salveline. Miti' came out with a piece in her hand. Eme'mqut looked at them, began to spit, and said, "Fy! you have been eating excrement." But Creator said, "Had we not eaten our excrement, we should have died of starvation long ago."

Thereupon they ate the wild reindeer, and slaughtered the domestic ones. Thus they commenced to live on nice food. That's all.

Told by Ty'kken, a Reindeer Koryak woman, in camp on Topolovka River, April 18, 1901.

## 43. How the Dead punished some Noisy Boys.

There was such a large village that one end of it could not be seen from the other end. There were many boys and young men in the village. They were always playing games. They would play all night long. In the same village there lived an old woman, who also had a boy. She said to him, "Play with the children during the day, and in the evening come home to sleep: don't play at night." The boy minded her; and as soon as the sun had set, he would leave the play-ground and go home to sleep, while the other children would play until late at night. Once they played about so much that they nearly broke the old woman's underground house.

One night when everybody in the village was asleep, the old woman heard a dog bark. She went out to look for it, but when she was outside she did not hear anything. She returned into the house, and again heard the dog barking, even nearer than before. After some time she again went out, but could not hear anything there. She returned into the house, and again heard the dog bark, still nearer than before. She sat awhile, and suddenly saw a kala come out of the ground. He had a human face and a dog's body. The kala asked the old woman, "Does your boy play late at night?" — "No, he goes to bed at sunset; but the other boys and young men don't go to bed at night. The eyes of the old people are sore, for they cannot get any sleep." The kala said, "The ancient people, that is, the dead (*peni'nelau*), have sent me to kill all the young men."

Thereupon the kala disappeared under the ground. When outside the house, he emerged from under the ground and began to kill the people. He broke the underground houses one after another, killed the people, and dragged their bodies out. Thus he killed all the inhabitants of the village in a single night.

The next morning the old woman got up, went outside, and not a single voice was heard. She went into the broken houses, and did not find any people. Only the traces of the blood of the killed were seen leading away from the village. The old woman went home, took a bag and a knife, and went off, following the bloody tracks. When she found the bodies of the people, she cut off their little fingers, took them back to the village, and let them down into the underground houses. In the evening she herself and her son went to bed, as usual. On the following morning they arose, and discovered that all the people had come to life; but they talked so quietly that their voices could hardly be heard. The youths ceased playing at night. From now on, the people of all the underground houses invited the old woman to their houses; while before they would not let her in, notwithstanding her

entreaties. The old woman said, "I will live alone, as before." The people said to her, "If you had not revived us, we should all of us be dead."

Thus they lived. That's all.

Told by Ty'kken, a Reindeer Koryak woman, in camp on Topolovka River, April 18, 1901.

#### 44. How Sculpin-Man ate his Companions.

Sculpin-Man<sup>1</sup> (Ila'kamtila<sup>n</sup>) and Dog-Salmon-Man<sup>2</sup> (ene'mtila<sup>n</sup>) lived in one village. Salveline-Man<sup>3</sup> (Vitr'mtila<sup>n</sup>) and Tom-Cod-Man<sup>4</sup> (Vaxne'mtila<sup>n</sup>) lived with them.

Once Sculpin-Man said to Dog-Salmon-Man, to Salveline-Man, and to Tom-Cod-Man, "Let us go and hunt wild reindeer." They went hunting, but they did not take any provisions along. They walked all day, and did not kill one reindeer. "Now we have to go to sleep without having had any food," they said. They stopped for the night, built a fire, and, hungry as they were, lay down. Sculpin-Man took a piece of wood and began to whittle out a pointed stick. Dog-Salmon-Man and Salveline-Man asked him, "What are you doing there?" Sculpin-Man replied, "Eh! nothing, it is just a stick to beat out my fur coat." — "No," they rejoined, "you are getting ready to broil something, perhaps some fish." — "What kind of fish should I broil?" said Sculpin-Man. "Where should I get fish?" They went to bed; and as soon as they had gone to sleep, Sculpin-Man got up, took Tom-Cod-Man, killed him, put him on his spit, broiled him, and ate him. On the following morning Dog-Salmon-Man and Salveline-Man got up; and, since they did not find Tom-Cod-Man, they said to Sculpin-Man "Where is our comrade?" Didn't he go somewhere?" — "Why do you ask me?" Sculpin-Man replied. "He may felt like going home, and has left us." Sculpin-Man, Dog-Salmon-Man, and have Salveline-Man went on, but did not procure any game on that day, either. They were very hungry when they settled down for the night. When they were getting ready to go to bed, Sculpin-Man again began to whittle a piece of wood. "What are you doing there? What do you want to roast?" asked Dog-Salmon-Man and Salveline-Man. "This is a snow-beater for my fur coat," replied Sculpin-Man. When his friends had gone to sleep, he got up, killed Salveline-Man, broiled him on the spit, and ate him. On the following morning, when they arose, Dog-Salmon-Man asked, "Where did Salveline-Man disappear to?" — "Perhaps he went home in the night," answered Sculpin-Man.

Sculpin-Man and Dog-Salmon-Man went on, and killed no game on that day, either. They stopped for the night, and Sculpin-Man again began to whittle out a stick. Dog-Salmon-Man said to him, "You seem to be preparing

<sup>1</sup> *Cotus quadricornus*.

<sup>2</sup> *Oncorhynchus keta*.

<sup>3</sup> *Salvelinus malma* Walb.

<sup>4</sup> *Eleginus Navaga*.



to broil fish: are you not going to broil some dog-salmon?" — "Where should I get fish around here? I simply wish to beat my fur coat." When Dog-Salmon-Man had gone to sleep, Sculpin-Man killed, broiled, and ate him. On the next day he arose and went back home. When he came to his village, the inhabitants asked him, "Where are your comrades?" He replied, "I wrestled with them and overcame them, — Tom-Cod-Man at our first halting-place, Salveline-Man at the second, and Dog-Salmon-Man at the third." The inhabitants of the village understood that Sculpin-Man had eaten his comrades. That's all.

Told by Ty'kken, a Reindeer Koryak woman, in camp on Topolovka River, April 18, 1901.

#### 45. Yiñe'a-ñe'ut's Adventures and Creator's Tricks.

A daughter, Yiñe'a-ñe'ut, was born to Creator (Tenanto'mwan). Miti', his wife, kept her separate from her birth up. She put her into a little hut placed upon a tall tree near the river. There Miti' used to carry food to her. She did not nurse her herself, but she would let her suck a nipple cut off from a reindeer-doe. Thus Yiñe'a-ñe'ut grew up in her little house.

Every year the spring overflow of the river would little by little undermine the bank, so that the ground near the tree upon which Yiñe'a-ñe'ut's little hut stood gradually crumbled away, and the tree finally fell into the water. The little hut broke to pieces; and Yiñe'a-ñe'ut fell into the water, and was carried down the river by the current. At that time the Fish-Men (Ene'mtila<sup>8</sup>nu)<sup>1</sup> were going down to the sea on a raft, and they beheld Yiñe'a-ñe'ut. The old Fish-Man said to his sons, "Quick! catch that girl! One of you will marry her." They dragged Yiñe'a-ñe'ut out of the water, put her on the raft, and went on. Fish-Man's oldest son, whose name was Qeta' (i. e., dog-salmon, *Oncorhynchus Keta*), married Yiñe'a-ñe'ut. Soon the Fish-Men went ashore. Reindeer people lived not far from the shore, and the Fish-Men went to their camp. Only the old Fish-Woman (Ene'm-ñe'ut) and Yiñe'a-ñe'ut remained on the raft. The old woman said to her daughter-in-law, "We have nothing to go for, they will bring our food over here."

At the camp one of the Reindeer people, Twilight-Man (Gi'thilila<sup>8</sup>n), asked the Fish-Men, "Whom have you left on your raft?" Qeta' replied, "My wife and mother are left there. My mother is very old: she is unable to walk far."

As soon as he heard this, Twilight-Man stopped eating, jumped out of the tent, and ran to the raft. He came running to the women, grabbed Yiñe'a-ñe'ut, carried her to his house, and hid her. The old Fish-Woman cried to

<sup>1</sup> Eñēm means "fish" and also "dog-salmon," for the latter is regarded as the genuine fish. Other Koryak names for dog-salmon are qeta'qet and ligi'anā'n ("genuine fish").

her son, "Qeta', your wife is being carried away!" The Fish-Men came running, and the old woman told them that Twilight-Man had stolen Yiñe'a-ñe'ut; but the Fish-Men did not look for her, and continued on their journey to their own country, in the sea.

Once Creator said to his wife, "Go to see your daughter, take some food to her. I am always thinking of her." Miti' took some food and went to Yiñe'a-ñe'ut's hut; but she soon returned, and said to her husband, "The tree fell into the water, and was carried off by the current, together with Yiñe'a-ñe'ut." — "No wonder that I think of her all the time!" said Creator. "It didn't use to be that way with me before. Well, nothing can be done now: we cannot get her back."

Soon Yiñe'a-ñe'ut gave birth to a son, whom she had conceived from Twilight-Man. She said to her husband, "Father and mother are no doubt thinking that I have been drowned: it would be nice if they could see me and my son." Twilight-Man's father heard what she had said, and asked his son, "What did your wife say to you?" He replied that she would like to have her parents see her. "Well, take her over to her father and mother's," said the old man. "Let them not grieve over her. They may think that she has perished." Twilight-Man prepared for their journey. Yiñe'a-ñe'ut made some pudding. At last they started off with a long train of reindeer-sledges.

They drove up to Creator's house. Illa' went outside, saw the train, and called to Miti', "Come out! your daughter is coming!" — "Which daughter?" replied Miti'. "The one who was carried off by the water." — "Look here! they have come," said Illa'. "Take out a fire-brand." Miti' took out a fire-brand; but when she had climbed halfway up the ladder, Kĭlu' upset it, and Miti' fell back into the underground house. Kĭlu' set the ladder back, and was the first one to meet them. Then Miti' came out with her fire-brand. Then Twilight-Man slaughtered some reindeer. Creator also slaughtered a few of his reindeer. Twilight-Man and his wife staid at Creator's for some time, and then drove back home; and Creator with his sons remained at his place.

Summer came. Eme'mqut and his brothers went to sea, hunting seals, white whales, and whales; Creator staid at home to put in a supply of wood.

One morning Creator went out to gather wood. He was walking along, saying to himself, "Pshaw! I am so tired! I am sick of carrying wood." He strolled along the seashore. There he found two dead dog-salmon. They were old, and had many teeth.<sup>1</sup> They had been carried out to sea by the river, and then cast ashore by the waves. Creator came up to the fishes, kicked them with his foot, and said, "Become father and mother to me." They turned into an old man and an old woman, and Creator became a young

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<sup>1</sup> The salmon *Oncorhynchus* die after spawning. They change their looks and "grow old," as the Koryak say. The head becomes bigger, and large teeth appear in the lower jaw.

girl. He stamped the gravel on the seashore with his foot, and it became a reindeer-herd. Creator said to the old people, "Let us move over to my house: my son will come to look for me, and I will fool him."

The old people obeyed, and stopped not far from Creator's underground house. Eme'mqut and his brothers came home from hunting. Miti' said to her son, "Father has been gone quite a while: he went for wood, and has never come back. We have been a long time without wood. A bear must have devoured him." Creator's sons started out in search of their father. They went to the seashore where he used to get driftwood, and found his footprints on the sand of the beach; but when they came to the open plain, the traces disappeared. They gave up their search and went home.

Once Eme'mqut said to his mother, "I am going up that hill to see if there are not some wild reindeer there." Eme'mqut went. He reached the top of the hill, and saw a tent and a herd of reindeer grazing around it. He approached the tent. A young girl was sitting outside, and was scraping a reindeer-skin with a scraper. The girl said, "Aha! a guest has come! — Where you are going to?" — "I am not a guest," Eme'mqut replied. "I am looking for father." — "Why are you looking for him?" said the girl. "He is a sly old fellow. He has played a trick on you and gone off somewhere far away. Stop looking for him. He will come back. The bears will not eat him up."

"First I will go into your tent and take a rest," said Eme'mqut. "Come in," said the girl, "I will treat you." She slaughtered a reindeer, cooked the meat in a large pot, and set it before Eme'mqut. He ate some of it and went home. Then he said to his mother, "Some Reindeer people are camping on the hill, — an old man and an old woman and their daughter. The girl looks exactly like father when he was young." — "Go there once more and look: it may be that it is he himself," said Miti'.

On the next day Eme'mqut went up the hill with his brothers. When they arrived, the girl grew angry. "It looks as if they had guessed my trick," thought Creator. However, the girl slaughtered a reindeer, and set the meat before the guests. Big-Light (Qeskin'a'qu) noticed a little bell hanging on the cross-pole of the sleeping-tent. He went up to look at it; but the girl cried, "Don't touch the bell! When guests come, they touch everything. You must not touch it." After that she fed them quickly, and sent them off home. They arrived home, and said to their mother, "If father had ever told us that he had a sister, we should think that that girl was his sister. But Miti' replied, "It is he himself. Let us all go together and call on them to-morrow."

On the following day, Miti' turned into a young man. She went to the camp with her sons. When they arrived, Creator thought to himself, "They have come again to-day, and in greater numbers than yesterday." The newcomers said to the girl, "Your folks will surely move away from here soon,

and we have said to one another, 'As long as the camp is near us, let us pay them a visit.' — "Come into the tent," answered the girl. She slaughtered a reindeer, and cooked the reindeer-meat. Then she said, pointing to Miti', "This is the first time that I have seen this man." Eme'mqut said, "This is a Reindeer man. He came to serve for Miti'." The girl said, "Miti' is an old woman, and bad-looking. Why should he work for her?" But Miti' replied, "I heard that the old man got lost, and Miti' had become a widow: so I came to take her." — "What do you want to take her for?" the girl repeated. "She has daughters. Why does she not give you one of her daughters? Her old man will surely come back."

At that time Big-Light noticed two little bells and a needle-case hanging on the cross-pole of the sleeping-tent, and began to play and rattle with them. They were the penis and testicles of Creator. When Big-Light noticed this, he shouted, "Don't touch these things! Their root is in my heart."

Then Miti' touched them. Creator again shouted, "Don't touch them!" but she did not mind him. Creator shouted again and again; and finally his voice changed to his own voice, and his tent turned into a rock. Instead of the old people, two dead dog-salmon were lying on the ground again, and Creator appeared in his real shape. But Miti' still continued to be a man. Then Creator's sons conducted him home; and Miti' ran ahead, became an old woman again, and sat down in her place.

When Creator entered his underground house, he did not go up to Miti', but sat in another place. She said to him, "You have been away for such a long time, didn't you long for me? Why do you sit down so far from me now?"

"Well," Creator replied, "I will sit here, since a Reindeer man is working for you." She said to her husband, "Who should serve for me! It was I myself who appeared as a young man. You were fooling me, and I fooled you still more."

Thereupon Creator went up to her, and they lived as before. Creator caught a whale, and Yiñe'a-ñe'ut came with her husband to attend the whale feast. That's all.

Told by Ty'kken, a Reindeer Koryak woman, in camp  
on Topolovka River, April 19, 1901.

IX. — MYTHS OF THE MARITIME KORYAK OF THE WESTERN  
SHORE OF PENSHINA BAY.

*Villages Big Itkana, Paren, Kuel, and Mikino.*

46. The Daughter of Floating-Island.

It was at the time when Big-Grandfather (Ačičen'a'qu) lived. He had a son Eme'mqut. Their neighbor Envious-One (Nīpai'vatičñin) would play tricks of all kinds to spite Eme'mqut. Whatever Eme'mqut put down, Envious-One would break. When Eme'mqut brought ice to his house, Envious-One would get behind the sledge, and break the ice into small pieces. This vexed Eme'mqut, and he and his brother Big-Light (Qeskin'a'qu) decided to give Envious-One a thrashing. After the thrashing, Envious-One got up and said, "Now, you have given me a thrashing, but I can jump over a reindeer better than you." Eme'mqut said to Big-Light, "Bring a reindeer." His brother brought a reindeer, and they began to jump over it. Eme'mqut and his brother would jump across with ease, but Envious-One could not do it. Then Eme'mqut said to him, "There! you have been bragging that you can jump over a reindeer better than we, and now you cannot jump at all."

Envious-One was not satisfied, and went on, "It is not a great thing to jump over a reindeer, but try and get Floating-Island's (U'lu-i'lis) daughter for a wife. This you cannot do."

Thereupon Eme'mqut went home and immediately lay down on his bed. Big-Grandfather looked at his son, and said to him, "Why have you prepared the wood so early, and gone to bed?" Eme'mqut replied to his father, "Envious-One is always teasing me. First he says that he can jump over a reindeer better than we. Brother and I have beaten him. And now he says that I cannot take Floating-Island's daughter for my wife. That is why I have lain down: it is from vexation." — "And why did you not say to him, 'Let us go to Floating-Island?'" said Big-Grandfather. "Go to Envious-One to-morrow, and call him to go with you and serve for Floating-Island's daughters." On the morning of the following day Eme'mqut went to Envious-One. Before he left, his father gave him an iron mouse, and said, "Take this along with you." Eme'mqut went, and called Envious-One out from the tent. "Come out, Envious-One, let us go to Floating-Island to serve for his daughters." Envious-One came out, and they drove off on their reindeer-sledge. They stopped in the wilderness over night. Next morning they got up and went on. Soon Floating-Island became visible in the sea. He was moving. Toward evening

they reached an underground house of kamaks on the seashore. They entered the house. The kamaks treated them to food. Eme'mqut said to Envious-One, "Do not eat too much: the kamaks want to fatten and eat us." Envious-One did not mind him, and over-ate. They went to bed. In the night, Envious-One woke up, and called to Eme'mqut, "Arise, I have an attack of diarrhœa." — "I told you last night not to eat too much," said Eme'mqut. Then he took his iron mouse and let it loose. It gnawed through the wall of the kamaks' house, and conducted Eme'mqut and Envious-One straight to Floating-Island. Two underground houses were standing there. Each went into one of the houses, and began to serve. There were only old men and old women in these houses. They said to the new-comers, "You will serve in vain here: we have no daughters." In reality their daughters had been hidden. Eme'mqut and Envious-One continued to serve. The sea-water would flood the houses during the day, and at night it would recede, leaving seals, white whales, and whales on the floor. Eme'mqut and Envious-One used to kill the seals and white whales, but they would not touch the whales, which, big and strong, would simply walk over the house.

One morning Eme'mqut and Envious-One went for wood, as usual. In their absence the old men said to the old women, "The young men have killed so many seals and white whales for us, let us not torment them any more: let us give them our daughters." Then the old women let out the hidden girls. When Eme'mqut and Envious-One returned with the wood, they heard from afar conversation, laughter, and noise, such as they had never heard before. Eme'mqut said, "They have brought out the girls: they want to give them to us in marriage." He descended into his underground house, but Envious-One was ashamed to go in. A little later he also went in. The old men in the houses said, "You have killed so many seals and white whales for us, we will give you our daughters now." On the following morning Eme'mqut and Envious-One again went for wood, and told each other that many pretty girls had appeared from somewhere. They both married, and drove home with their wives. That's all.

Told by Aya'tto, a Maritime Koryak woman, in the village of Big Itkana, Feb. 13, 1901.

#### 47. How Gull-Man offered his Sister in Marriage.

Gull-Man (Yaxya'xımtıla<sup>n</sup>) lived with his sister Gull-Woman (Ya'xya-ña'ut). Once he began to sing, and to say, "Who will marry my sister?" Magpie-Man (Vakı'thımtıla<sup>n</sup>) came flying along, and said, "Ta, ki, ki, ki! I will take her." Gull-Man answered, "I shall not give you my sister, you may desert her somewhere under a store-house." Magpie-Man flew away.

Then Gull-Man sang again, "Who will marry my sister?" Then Raven-Man (Valva'mtīlā'n) came flying along, and cried, "Kho, kho, kho! I will take her." But Gull-Man replied, "No, I shall not give you my sister, you may leave her somewhere in front of the houses while you are picking up all kinds of human refuse." Raven-Man flew off.

Gull-Man began to sing again, "Who will marry my sister?" Then Cormorant-Man<sup>1</sup> (Ivvelu'mtīlā'n) came flying along, and cried, "Ull-lau, lau, lau! I will take her." — "No," answered Gull-Man, "I shall not give you my sister, you may drop her from a cliff into the sea." Cormorant-Man flew away.

Then Gull-Man began to sing again, "Who will take my sister?" Paroquet-Auk-Man<sup>2</sup> (Apiga'mtīlā'n) came flying along, and said, "O-go, go, go! I will take her." Gull-Man gave him his sister. Auk-Man flew home with his wife, alighted with her on a sea-cliff, and took her into his cave.

Soon Auk-Man flew away to the sea to fish, and left his wife at home. While he was absent, Gull-Woman went out of the cave, beheld the sunlight on the cliff, and began to sing, "The sun used to shine upon my father's cliffs, and now we live in a cave without light." Her mother-in-law shouted from the cave, "Stop singing!" but Gull-Woman did not listen to her. She climbed upon the cliff, threw herself down, and was killed. Her husband came, and found his wife lying dead on the ground.

Gull-Man went to the seashore, and found his sister dead. Then he sang, "Get up! Let us go up the river to fish there." Magpie-Man came flying along, and cried, "Oo, ki, ki, ki! I told you that I would marry your sister. She must have been stealing, and therefore has been thrown down the cliff." — "No," answered Gull-Man, "my sister is not a thief. She killed herself." Then Raven-Man came flying along, and screeched, "Kho, kho, kho, kho! I told you to give your sister in marriage to me. She must have been stealing, and therefore has been thrown down the cliff." — "You lie!" shouted Gull-Man. "My sister is not a thief." Gull-Man and Raven-Man began to quarrel. Raven-Man said, "This is not your land. You are not able to stay here in winter: you fly away." Gull-Man replied, "It is true, you stay here all winter, but what do you live upon? Dog-meat!" Raven-Man rejoined, "We stay here through the winter, and live on fresh and frozen fish." — "You are a liar!" Gull-Man said. What kind of fresh fish is there in the winter, when all the rivers are frozen? You live on dog-meat, and pick up excrement."

Raven-Man began to cry, and flew home. Crying, he went to his mother, Raven-Woman (Ve'sve-ñe'ut), who asked him, "Why are you crying?" He replied, "Gull-Man said, 'You stay here all winter, and live on dog-meat and excrement.'" Raven-Woman said to her daughter, "It must have been Magpie-Woman (Vaki'thi-ña'ut) who said it. Go and call her." The sister of Raven-Man went to Magpie-Woman, and said, "My mother wants to see you."

<sup>1</sup> *Phalacrocorax pelagicus*.

<sup>2</sup> *Phaleris psittaculus* Pall.

Magpie-Woman went to Raven-Woman, who asked her, "Have you come?" — "I have," answered the former, and laughed, "Me, khi, khi, khi!" Raven-Woman said further, "It must have been you who told Gull-Man that we stay here through the winter, and live on dog-meat and excrement. Now he taunts my son with it." Magpie-Woman answered, "I did not mention it. Why should I, since we use the same kind of food?" Magpie-Woman went home.

Raven-Woman said to her son, "Go and tell Gull-Man that we stay here all winter, and do not eat dog-meat, but live on the meat of mountain-sheep." Raven-Man went to Gull-Man, and said, "We do not eat dog-meat during the winter: we eat mountain-sheep meat." Gull-Man laughed, and said, "What kind of sheep-meat would you eat? Your meat is dog-meat and excrement." Raven-Man began to cry again, and went to his mother. Raven-Woman asked him, "What are you crying about?" He answered, "Gull-Man said that our meat is just dog-meat and excrement." Raven-Woman called Magpie-Woman again, and said to her, "It must have been you who told Gull-Man that we eat dog-meat and excrement during the winter." — "Why, no!" insisted Magpie-Woman, "how could I say that! Don't we eat the same kind of food?"

Raven-Woman let Magpie-Woman go, and said to her son, "Go and tell Gull-Man that he leaves this place in autumn because he is afraid of frosts. He would freeze to death here; but we stay here over winter, and feel so warm that we perspire." Raven-Man flew over to Gull-Man, and said to him, "You leave this place every autumn, and you used to do so in times of yore, because you are afraid of frosts, and would freeze to death; but we remain here, and feel so warm that we perspire."

That had an effect upon Gull-Man. They stopped quarrelling, and henceforth lived in peace. That's all.

Told by Ki'uña (Awakening-Woman), a Maritime Koryak woman, in the village of Big Itkana, Feb. 14, 1901.

#### 48. The Stone-Hammer-Men.

It was at the time when Eme'mqut lived. He lay all the time in his underground house, so that at last his side stuck to the bed. Once his brother Big-Light (Qeskin'a'qu) returned from hunting. Yiñe'a-ñe'ut wished to give him something to eat. She took the food from the fireplace, stumbled over Eme'mqut's outstretched legs, and fell down. Miti' said to her daughter, "Why don't you look where you are going when you carry food?" Yiñe'a-ñe'ut answered, "I stumbled over Eme'mqut's legs. He always stays in bed." Miti' said to her older son, "Why do you always stay in bed, and not go anywhere?"

Then Eme'mqut sat up. "Give me my clothes," he said. He was given



his clothes. He dressed and went out. He came to a river, and saw people catching fish with nets. He approached them. They were Stone-Hammer-Men (Čipe'mtila<sup>8</sup>nu). Eme'mqut helped them, and caught many fish. Toward evening the Stone-Hammer-Men stopped fishing, and went home with Eme'mqut. They gave him in marriage their daughter Stone-Hammer-Woman (Č'pa-ña'ut). Eme'mqut staid there for some time, and a son was born to him. One day Eme'mqut said to his wife, "We ought to visit our father." A little later, Eme'mqut's mother-in-law asked his wife, "What did your husband say to you?" She answered, "He told me, that, if it were not for my parents keeping me here, we would go to his father's house." Her mother said to her, "Well, you may go."

On the next day the Stone-Hammer-Men prepared them for the journey, and gave them sledges and reindeer of stone. Everything was placed in line. Then Eme'mqut started out. He dragged the stone sledge and reindeer along by a strap. At first it was hard work; but the farther he advanced, the easier it became. Suddenly he heard the reindeer running, and saw them thrusting out their noses; and his wife shouted to him, "Sit down on the sledge!" Eme'mqut turned around, and saw behind him reindeer with iron antlers, hitched to iron sledges. He sat down on the first sledge, and drove the reindeer. When he approached Big-Raven's (Quikinn'a'qu) house, Illa' saw the train, and shouted, "Miti', come out to meet your son! He is coming with his wife." Miti' came out with a fire-brand. She met her son and daughter-in-law. They slaughtered reindeer as a sacrifice on account of their arrival. Illa' followed Eme'mqut, and said to him, "Tell me, Eme'mqut, where did you get such a rich bride?" Eme'mqut told him how he had found the Stone-Hammer-Men, how he got married, how they had given him the stone sledges and reindeer, and how the stones afterward turned into reindeer and sledges. "That is enough," said Illa'. "Now I understand, I shall also go to those people." Then they lived with Big-Raven. From this time on, Illa' would always lie down in his bed, as Eme'mqut had done before.

One day Illa's younger brother, Qe'venik,<sup>1</sup> came home from hunting. His mother, Xe'llu, the sister of Big-Raven, said to her daughter Kīlu', "Get some food for your brother. He has just come home from hunting." Kīlu' served him with food, but Illa' kicked her. She fell, and spilled the dish of seal-oil over her mother, who was sewing a coat of dog-skins. Her mother said nothing. Then Illa' himself said to his mother, "Why did you not speak to me? You might have told me to go away into the wilderness." She answered, "Why should I send you away? Who would then carry wood for us from the forest?" — "Well, I shall leave you," said he.

He dressed himself and started to go. His relatives tried to detain him, but he left them. He walked and walked until he reached the river. He sat

<sup>1</sup> The name of a small sea-fish.

down on the bank, and suddenly he saw people not far off catching fish with nets. He went up to them. They were the Stone-Hammer-Men. He struck their stone heads together just for his own amusement. Then he helped them to cast their nets. He went to live with them. After a short while the Stone-Hammer-Men said among themselves, "Let us give our girl to Illa' for a wife." Thus the Stone-Hammer-Men married him to their daughter. Soon after, a daughter was born to Illa'. One day Illa' said to his wife, "I should like to take you to my father." His mother-in-law asked her daughter, "What did your husband say to you?" She answered, "He said that he would like to go to his father." — "Well, you may go," said the old woman. On the next day they made up a train of stone sledges for him, like the one they had made for Eme'mqut. They gave him more stones than they had given Eme'mqut. He started out, drawing the whole train. He kept on drawing until he was tired out. Then he turned around to look at the train, and saw that only one-half of his wife's stone face had become human: the other half still remained stone. He went up to her, and said, "I shall leave you here: it is too hard for me to drag all those stones." She answered, "Go home. I shall also return to my people." Illa' left his wife and stone train on the trail, and went home alone. When he arrived, Eme'mqut asked him, "Well, did they give you a girl in marriage?" — "Yes," answered he, "they married me; but it was hard for me to drag the stone train, and I left it."

Then Eme'mqut said to his younger brother, Big-Light, "Go and bring the woman and the sledges which Illa' left in the wilderness." Big-Light went away, found the stone train, and began to pull it home. He kept on pulling until it became easy to do so. Suddenly he saw the reindeer running ahead of him and thrusting out their noses; and the woman shouted to him, "Stop walking, sit down on the sledges!" Big-Light sat down on the first sledge, and soon reached his home. Eme'mqut said to his mother, "Take fire-brands out to meet them." She went out to meet Big-Light. Illa' heard that Big-Light was bringing the stone train that he himself had deserted, and he ran out, and shouted, "This is my wife!" But his wife pushed him away, and said, "You deserted me in the wilderness, now I don't want you." Big-Light married her. After that, they sacrificed some reindeer. Illa' thought, "I shall not let them sleep at night. Wherever Big-Light and his wife lie down, there I will lie down." He noticed the place where a bed had been made for them, and, after the light had been put out, he went there and lay down. But there he found his sister Kīlu'. She had changed places with Big-Light purposely. Kīlu' shouted, "See what he is doing! he came to his sister to sleep." Their father and mother arose and dragged him out of his sister's sleeping-tent. Then Illa' said, "Never mind, I will find them." When all lay down, he looked again for Big-Light's sleeping-tent, but got into his mother's tent. She shouted, "What are you doing! you came to sleep with your mother!" He

did not succeed in finding the bed of Big-Light and his wife. In the morning, when everybody arose, he said to Big-Light, "To-night I shall find you, though;" but he did not succeed any better. Every time he tried to find them, he would find either his mother or his sister. Then Illa' stopped seeking Big-Light's sleeping-place.

One day Big-Grandfather (Ačičen'a'qu) said to his sons, "Take your wives back to their parents." Eme'mqut, Big-Light, and their wives drove off to the village of the Stone-Hammers. The father and mother of Big-Light's wife asked her, "Where did you leave the husband that took you from here?" She replied, "Illa' deserted me on the trail; and Big-Light came afterward, took me to his home, and married me." Soon after, the brothers took their wives back to their father, Big-Raven.

They lived together comfortably. Illa' remained single, and did not marry again. That's all.

Told by Ki'uña, a Maritime Koryak woman, in the village  
of Big Itkana, Feb. 14, 1901.

#### 49. The Ermine People.

There once lived a man named Ermine-Man (Imča'namtīla'n). His daughter, Ermine-Woman (Imča'nam-ña'ut), said, "I am going to the Beetles (Ke'mličun) to dance." She went to the Beetles, and began to dance, and to sing, "Ah, you dirty black things!" to which the Beetles sang, "Ah, you stinkers, you breakers of wind!" Ermine-Woman began to cry, and said to the Beetles, "Why do you abuse me?" To this the Beetles replied that she also had just called them dirty black things.

Soon somebody came to call Ermine-Woman back home, because her sister was giving birth to a child. She went home. When she arrived, her father said to her, "Go to Big-Grandfather's (Ačičen'a'qu) and get some reindeer-excrement. We are going to cook soup for the birth feast." She went to Big-Raven's (Quikinn.a'qu), got some reindeer-excrement, and took it home. Hersister was delivered of a son.

They cooked some soup, and made pudding. They were going to name the boy. The Ermines said, "Let us give him the name One-who-defecates-with-Moss (Vata'p-a'llan)." But the boy did not like the name, and began to cry. Then the Ermines said, "Let us give him the name One-who-defecates-with-Black-Moss (Meñe'vala'n)." The boy did not want this name, either, and continued to cry. Then the Ermines said, "What name shall we give him?" Old Ermine-Woman said, "He probably wants to have his grandfather's name. Let us name him Yilñikata'misñin."<sup>1</sup> The boy laughed, and this name was given to him.

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<sup>1</sup> The meaning of this word is unknown to me.

Then the Ermines said, "With what are we going to cut his navel-string?" They found a knife, looked at it, and said, "This knife is not sharp enough. We must get a whetstone and sharpen it." Finally they sharpened the knife, and cut the navel-string. Then the old Ermine said, "Take the pudding to Big-Grandfather." One of the Ermines took the pudding to Big-Grandfather, who, however, turned him out with the pudding, and sent him back home. The Ermines asked, "Well, how did Big-Grandfather like the pudding?" — "He wanted to have more," answered the messenger. The Ermines said, "Take some more pudding to him." Again the messenger was turned out by Big-Grandfather. He came home, and said that now Big-Grandfather had had enough.

Then the new-born child said, "I am going to Big-Grandfather to serve for his daughter Yiñe'a-ñe'ut." He went there, but Big-Grandfather turned him out also, saying, "Go home! We are not going to give you our daughter, anyway." That's all.

Told by Ki'uña, a Maritime Koryak woman of the village of Big Itkana, Feb. 14, 1901.

#### 50. Big-Kamak-who-turns-Himself-Inside-Out.

It was at the time when Big-Grandfather (Ačičen'a'qu) lived. Once Big-Grandfather said to his sons, "Go up the river in your skin boat and catch some fish." They went up the river. On the bank of the river there lived Big-Kamak-who-turns-Himself-Inside-Out (Čih'i'lli-kamakn'a'qu). He saw the skin boat which was going up the river, and he hid himself. The boat passed by. Big-Grandfather's sons caught some fish, loaded their boat with them, and started on their way back. Again Big-Kamak-who-turns-Himself-Inside-Out hid when he saw the boat. But Eme'mqut paddled up to him, and asked, "Do you not need a young girl for a wife?" Big-Kamak was silent. Then Eme'mqut said again, "Perhaps you would marry my sister Yiñe'a-ñe'ut?" Big-Kamak still kept silence. "Perhaps you would like to have my younger sister, Čan'a'i-ña'ut?" continued Eme'mqut. Big-Kamak kept silence with an effort. "Perhaps you would like my youngest sister, Iči'me-ñe'ut?" Then Big-Kamak began to laugh, and laughed so much that his lips protruded until they reached back to his ears. He was unable to go home. Eme'mqut, with his brothers, left him in that state, and continued in their boat down the river.

For a long time Big-Kamak's wife was awaiting her husband's return. Finally she went to look for him. She found him on the bank of the river with his lips turned back to his ears. She turned his lips back, and took him home.

Big-Kamak-who-turns-Himself-Inside-Out was no cannibal; he was only

very curious and funny, and liked to look at people. Whenever he saw people, he would hide himself and watch them; but as soon as they saw him, they would tell him funny stories to make him laugh, so that his mouth would turn inside out.

Eme'mqut took his fish home. Two days later Big-Raven (Quikinn'a'qu) said to his sons, "Go and gather some wood." They started in their skin boat from the seashore where Big-Raven lived, and paddled for the mouth of the river to gather the driftwood which had been carried out by it. They gathered the wood, loaded their boat, and were about to go back, when suddenly they noticed Big-Kamak hiding behind a pile of driftwood, from which he was peeping out. Eme'mqut and his brothers went over to him to make fun of him. Eme'mqut said, "Would you like to marry my cousin Kĩlu'?" Big-Kamak kept silent. Then Eme'mqut said to his brothers, "Let us give him Kĩlu's younger sister, White-Whale-Woman (Yi'yi-ñe'ut). Then Big-Kamak could not suppress his laughter. This time he laughed so heartily that his lips protruded until they turned over his head and reached down to his shoulders. Eme'mqut and his brothers left him in that condition, and paddled home.

In the evening Big-Kamak's wife said, "Why doesn't my husband come home? Something must have happened to him again." She went to look for him, found him, and with difficulty restored his mouth to its normal position. She conducted him home, and said, "Do not go any more to look at people, lest your lips protrude so far that you will die."

However, on the following morning, when he again saw Eme'mqut's skin boat approaching, he said to his wife, "I am going to look at them." — "Don't go! or at least let me sew up your mouth, so that you cannot laugh," answered his wife. Big-Kamak said, "I shall not laugh;" but his wife sewed up his mouth, just the same. He went down to the shore and hid behind a hillock. Eme'mqut soon noticed him, went up to him with his brothers, and said, "Big-Kamak, do you not wish to marry Yiñe'a-ñe'ut?" Big-Kamak kept silent. "Or perhaps you would rather have Čan'a'i-ña'ut," continued Eme'mqut. Big-Kamak could not suppress his laughter, and laughed just a little, but enough to make the stitches give way. Eme'mqut said, further, "Perhaps you would like to have Iči'me-ñe'ut?" Then Big-Kamak burst out laughing, and his mouth turned inside out, so that his lips reached down to his feet.

Eme'mqut went away with his brothers. In the evening Big-Kamak's wife came to look for her husband, and found him with his mouth turned inside out, his lips reaching down to his feet. With a great effort she set his mouth right, and she never let him go to look at people any more. Thus they lived. That's all.

Told by Ki'uña, a Maritime Koryak woman, in the village of Big Itkana, Feb. 14, 1901.

## 51. Big-Grandfather and the Kamaks.

Big-Grandfather (Ačičen'a'qu) once said to his wife, "Let us go coasting downhill!" Miti' answered, "I have no time, I must twist threads for nets." But Big-Grandfather said, "I also have some work on hand, I have to make nets: let us go, just the same." They went to a slope, sat upon some seal-skins, and began to slide down. Big-Grandfather rolled straight down upon the roof of the kamaks' underground house, and fell into the roof-opening of the porch.<sup>1</sup> Seeing that Big-Grandfather had fallen into the kamaks' house, Miti' hurried back home. The kamaks soon stopped the fire on their hearth, and closed the opening in the porch. Big-Grandfather lay in the porch. Toward evening the kamaks made a fire on the hearth. One of them went out to remove the plug, but he could not do so. Big-Grandfather was holding it from within. Then they sent another kamak. The latter pulled out not only the plug, but with it Big-Grandfather. "Eh!" said the kamaks, beholding him, "food came to us of itself." They took Big-Grandfather into the house, put him into a trough, as men would a seal, and covered him up with sedge-grass. They said to him, "We shall eat you to-night." He replied, "When I catch any kind of sea-animal, I never eat it in the evening: I always leave it for the following morning." Then the kamaks left him until the following morning. They put out the light and went to bed. At that time Big-Grandfather began to bewitch the kamaks with incantations. He sang, "My father used to tell me, 'Those two who are sleeping on the left side will help you: they will not allow you to be eaten;'" but they answered, "On the contrary, we shall ask for a great deal of meat when you are killed."

Big-Grandfather sang again, "There are two asleep in the front place; those, my father told me, will help me." Those two also answered, "No, we want a great deal of your meat."

Then Big-Grandfather sang again, "There are two asleep on the right side, they will help me!" but they also answered, "No, we have asked to be given a great deal of your flesh."

Thereupon Big-Grandfather asked to be allowed to go outside to pass water. The kamaks said, "There is no need of your going outside: we have plenty of chamber-vessels in the house." He answered, "They are too small for me. Have you seen the high tide of the sea? It rises when I pass water." — "Well, if that is so, better go outside, lest you flood our house." The kamaks tied him to a long strap, and let him go out. Big-Grandfather said, "I will tell you when I am through. Then draw in the strap, and let two girls dance when I re-enter the house. When I catch a whale, I meet it in that way."

<sup>1</sup> This refers to the underground buildings of the Maritime Koryak (see p. 14, Footnote 4).

Big-Grandfather went out. Soon the kamaks called to him from within, "Well, are you through?" Big-Grandfather answered, "Not yet, it takes me a long time to pass water." Meanwhile Big-Grandfather covered the entrance-opening of the underground house with the cover, put some logs upon it, unfastened the kamaks' strap which was holding him and tied it to the logs, and said to them, "I am going home. Give answer in my place. When I have reached my house, you may tell them that I have finished passing water." Big-Grandfather went home. After some time the kamaks asked, "Well, Big-Grandfather, have you finished?" — "Yes, I have," replied the Logs for him. The girls stepped into the middle of the house to dance. The kamaks pulled the strap, and the logs fell into the house, crushing the dancing-girls. The kamaks carved the girls and ate them in the dark. Then they asked each other, "How is it? Had Big-Grandfather two heads, four legs, and four arms?" Some said, "Yes, that is right, he had two heads, four legs, and four arms;" but others said, "When have you seen such people? Let us light the lamp and look." They lighted their stone lamps, and saw that they had eaten their own daughters. They felt sorry, and said, "Indeed, it seemed surprising that we should have managed to eat Big-Grandfather, while heretofore we were unable to do so. He would always escape from us."

Big-Grandfather went home, and said to Eme'mqut, "Let us kill some Yukaghir. I wish to get even with the kamaks. They have killed and eaten their own girls, and they will be angry with me. I will take some dead bodies to them." Big-Grandfather and Eme'mqut started off to make war on the Yukaghir. They killed many people, and drove away their reindeer-herds. Big-Grandfather took the dead Yukaghir to the kamaks, and said, "Here is a ransom for me." The kamaks asked, "And how shall we pay you? Shall we give you an iron cliff? Our daughter is hidden in it. Let Eme'mqut marry her." The kamaks gave Big-Grandfather an iron cliff. He put it near his house. After some time the cliff split; and a pretty girl, Kamak-Woman (Kama'keña) came out. Eme'mqut married her, and they lived together. That's all.

Told by Ki'uña, a Maritime Koryak woman, in the village of Big Itkana, Feb. 15, 1901.

## 52. The Shell People.

Once Big-Grandfather (Ačičen'a'qu) was walking along the seashore, and found a little shell (ki'lkak). He picked it up, and said, "I will carry the shell home, and give it to my youngest daughter, Iči'me-ñe'ut, to play with." He took the shell home, put it near the house, and forgot about it entirely. Sitting in his house in the evening, he thought of the little shell, and said to

his youngest daughter, "Go outside: I have brought a little shell for you to play with." She went out, and saw a little girl sitting near the house. She asked her, "Is it you whom my father brought to the house?" — "Yes," answered the girl, "he brought me." Ičei'me-ñe'ut took the girl into the house, and said to her father, "You have brought a little girl!" Big-Grandfather replied, "And I thought that I had brought a little shell."

They gave the little girl something to eat. She grew up in Big-Grandfather's house, and Eme'mqut married her. After some time, Eme'mqut went hunting, and saw a small underground house. A girl lived there. He entered, and the girl said to him, "My brother Broad-soled-One<sup>1</sup> (Umya'ilhin) brought me over here, that you might marry me." Eme'mqut answered, "If you have been brought here for this purpose, then I will marry you." Eme'mqut married her, and lived with her for some time. Once he said to his new wife, "I am going home." He went home; and upon his arrival, his father asked him, "Where have you been all this time?" — "I am married," said Eme'mqut. "Broad-soled-One carried his sister to a place not far away, that I might marry her, and I did marry her." Big-Grandfather said, "So you have married a second time, and you have forgotten your first wife, whom you left here. Bring your new wife here, and let us all live together." Eme'mqut went away, brought his second wife, and they all lived together. After some time, Eme'mqut began to hate his first wife. He said to her, "You are without relatives, you have neither father nor mother."

One night his first wife went outside and walked down the hill to the bank of the river. There she saw Ground-Spider-Old-Woman, who said to her, "You must be unmarried, since you are walking alone at night?" She answered, "No, I am married; but my husband took another wife, and hates me now." Ground-Spider-Old-Woman said to her, "Your brothers are looking for you, they will soon come to fetch you." The young woman went up to the house, and noticed that somebody came driving out of the sea on sledges to which reindeer with iron antlers and hoofs were hitched. She ran to meet them, and found that they were her brothers. They asked her, "Do you live here? We are looking for you. Father and mother think that you were carried out by a wave, dashed against a rock and killed. We will take you home now." They put her on a sledge, and drove off.

At that time, Eme'mqut, who had been asleep, suddenly woke up. Something caused his heart to sink. He ran outside, and met Ground-Spider-Old-Woman. She said to him, "Your wife is being carried off by her brothers. You must hurry, if you want to get her back. You may yet overtake them." He ran to the shore, found them there, sat down on their sledge, and went away with them. They arrived at the settlement of the Shells. The father and mother of the young woman came out to meet her. They said, "We

<sup>1</sup> Wolves are thus called in some tales.



thought that a wave had dashed you against a rock and killed you." She answered, "Big-Grandfather picked me up on the shore, otherwise the waves would have crushed me." They entered the house, and made preparations for the feast of equipping for the homeward journey the whale<sup>1</sup> which had been caught not long before. The women were plaiting masks and bags of grass, and preparing puddings. The old people said to Eme'mqut and to their daughter, "Let us first equip the whale for its homeward journey, then we will get you ready for your return trip." After the whale had been sent off, the old people started to fit out Eme'mqut and his wife for their journey home. They also sent her brothers along, who were to serve for Big-Grandfather's daughters. The old people sent with their daughter one woman to do sewing, and another one to do cooking. They used reindeer with iron antlers and hoofs. When they arrived at Big-Grandfather's house, they were met by the people with fire-brands. Big-Grandfather immediately slaughtered reindeer as a sacrifice. Then they went into the underground house, and Broad-soled-One's sister was turned out of the house. Yiñe'a-ñe'ut' and Čan'a'i-ña'ut were given in marriage to Shell-Woman's brothers, and they were sent back into the settlement of the Shells. Before leaving, they said to their sister, "We shall send you household dishes from home." Soon after their departure, a strong wind commenced to blow, and the sea began to throw out kettles and dishes. Eme'mqut's wife said, "My father is sending this to me." Eme'mqut grew rich, and they lived happy. That's all.

Told by Ama'aqen, a Maritime Koryak woman, in the village of Big Itkana, Feb. 16, 1901.

### 53. Eme'mqut's Marriage with Kīlu' and Grass-Woman.

Eme'mqut married his cousin Kīlu'. One day he made some new snowshoes, and said to his wife, "I am going to try my new snowshoes." He put them on and went up the river. After he had gone some distance, he came to Root-Man's (Tatqa'hičñin) house, and went in. Root-Man's wife said to her daughter, Grass-Woman (Ve'ai), "Fetch some food to treat the guest." She brought in all kinds of food, and set it before Eme'mqut. Eme'mqut beheld the girl, and fell in love with her. He sued for her then and there. Root-Man said to him, "Are you not married?" — "No," he answered, concealing his former marriage from Root-Man. Thereupon Eme'mqut married her, and remained with his father-in-law. Kīlu' soon found out that Eme'mqut had married Grass-Woman. She went to Root-Man's house to look for her husband. Grass-Woman came out to meet her. Then Kīlu' said, "I am Eme'mqut's wife." To this Grass-Woman replied, "I am also his wife." Kīlu' then became enraged, killed Grass-Woman, and returned home.

<sup>1</sup> See p. 65.

Eme'mqut was away hunting when this happened. When he returned from hunting, Root-Man said, "You told me that you were not married; and now your first wife has been here, and has killed Grass-Woman." Eme'mqut immediately started off for his home, but he did not find Kĭlu' in. She had put up a tent for herself, and had gone to live there. Big-Grandfather (Ači-čen'a'qu) said to his son, "Your wife has gone away from us to live by herself." Eme'mqut replied, "Let her stay where she pleases, I do not want her."

Soon Fog-Man (Yiña'mtĭla'n) came to marry Yiñe'a-ñe'ut; but Eme'mqut said to him, "You had better take my former wife, and carry her away from our village." Fog-Man took Kĭlu', and drove away with her to his house, using her reindeer-team. They made up a long train of reindeer-sledges. After their departure, Eme'mqut went into the underground house. Big-Grandfather said to his son, "Well, did Fog-Man take Kĭlu' away?" — "Yes; he did," answered Eme'mqut. Then Big-Grandfather said to his daughters, "Let me have the dogs' soup. I am going to feed the dogs." They gave him the cooked food for the dogs. He took it outside, poured it into a trough, and called the dogs. Suddenly he saw that the reindeer which were carrying Kĭlu' away had turned into dogs, and were running back in answer to his call, dragging along the sledges on which Kĭlu' and Fog-Man were seated. Big-Grandfather laughed; but Eme'mqut said to Fog-Man, "Why did you come back?" He answered, "As we were driving, the reindeer suddenly turned into dogs, and dragged us back." Kĭlu' became very poor, and remained single; and Fog-Man had to walk home alone. That's all.

Told by Ama'aqen, a Maritime Koryak woman, in the village of Big Itkana, Feb. 16, 1901.

#### 54. Eme'mqut's Marriage with a Kamak Girl.

Big-Grandfather (Ačičen'a'qu) lived alone. There were as yet no other people. Once he said to his wife, "How can our sons live alone? I shall go and get a wife for Eme'mqut." He assumed the shape of a raven, and flew away to the river on the other side of the mountains. There he saw an underground house. He looked in, and saw kamaks inside. He took a lump of snow, and threw it on the lamp that was burning inside the house, thus putting out the light. Then, while it was dark, he descended, seized a kamak girl, carried her home, and gave her in marriage to Eme'mqut. She bore many children. That's all.

Told by Ama'aqen, a Maritime Koryak woman, in the village of Big Itkana, Feb. 16, 1901.

## 55. Ptarmigan-Man.

Ptarmigan-Man (Laxla'ñela<sup>n</sup>) was caught in a noose. Illa' took him out and carried him home. There they gave him some pudding, and let him go. When he came home, his wife asked him, "Where have you been so long?" He answered, "They caught me in a trap, then they gave me something to eat and let me go. Leave me! Henceforth I will live here alone. They may catch me again, and I do not want you to worry about me."

Ptarmigan-Woman (Laxla'ña-ña'ut) went away, and her husband staid alone. He had taken a fancy to Yiñe'a-ñe'ut while he was in the house of Big-Grandfather (Ačičen'a'qu). One day he met her when she went to the woods to chop some willow-branches, and said to her, "Come with me, I want to marry you." She went with him into his tent, and became his wife. They went to bed. Next morning Ptarmigan-Man got up and went outside. He saw Broad-soled-One (Umya'ilhin<sup>1</sup>), who asked him, "Why did you stay in bed so late this morning?" Ptarmigan-Man answered, "Because I got married. Now I am going to attend to my hunting." — "Well, go and look after the traps," said Broad-soled-One. Ptarmigan-Man went away; and Broad-soled-One went to his tent, and called out, "Yiñe'a-ñe'ut, come here!" She went out, and Broad-soled-One took her and carried her away.

When Ptarmigan-Man came home and did not find his wife, he felt very much aggrieved. Soon Yiñe'a-ñe'ut's sister, Čan'a'i-ña'ut, went to the woods to get some willow-branches. Ptarmigan-Man saw her, took her to his tent, and married her.

Next morning Ptarmigan-Man went out and saw Wolverine-Man (Qepi'm-tela<sup>n</sup>). Wolverine-Man asked him, "Why did you get up so late?" Ptarmigan-Man replied, "I got married yesterday, and now I am going to look after my traps." — "Go," said Wolverine-Man, and went into the tent. He called Čan'a'i-ña'ut and took her to his tent.

When Ptarmigan-Man returned in the evening and did not find his wife, he went to look for her. In the mean time her younger sister, Iči'me-ñe'ut, had gone to the woods to get some willow-branches. Ptarmigan-Man took her to his tent, and married her. Next morning Ptarmigan-Man saw Wolverine-Man and Broad-soled-One taking their wives to Big-Raven (Quikinn'a'qu). They had very few reindeer. Then Ptarmigan-Man said, "I also am going to take my wife to her father." He harnessed many reindeer, and took the whole herd along. When they arrived at Big-Raven's house, Yiñe'a-ñe'ut began to envy her younger sister because she had a wealthy husband, and she said to her own husband, "Go and take some reindeer from Ptarmigan-Man." Broad-soled-One went out at night-time and killed the reindeer. Some-

<sup>1</sup> A mythical name for the wolf.

body notified Ptarmigan-Man, saying, "Broad-soled-One is going to devour your whole herd." Ptarmigan-Man replied, "I do not care if he does: maybe he needs it." Soon after that he went out and told the dead reindeer to fly away to the willow-bushes. They all became ptarmigan, and flew away to the bushes. Then Broad-soled-One felt ashamed; and at night-time, when everybody had gone to bed, he took his wife and went back to his camp, and since then he has ceased visiting Big-Raven. Ptarmigan-Man and his wife often came with reindeer to visit Big-Raven. That's all.

Told by Ama'aqen, a Maritime Koryak woman, in the village of Big Itkana, Feb. 17, 1901.

#### 56. How the Kamak Woman caught Children.

Once upon a time a number of boys went out to play with their sleds. They went to the slope of a hill and began to coast. Finally they said, "Now, that's enough, let us slide down for the last time." They slid down, and unexpectedly struck the roof of a kamak's house. The kamak's wife (kama'-keña) said to her husband, "Go up and see what that noise means." He went out, looked at the tips of his shoes, and returned into the house, saying to his wife, "There is nothing outside; only the magpies are there." The old woman sent out a wooden pole. It went out, looked at the sky, and came back with the same answer, saying that only magpies were outside.

Now, the old woman did not want to send her husband and the pole out again. She spread her fur coat in the middle of the house, let herself down on it, and shook her lice upon it. But she could not catch the lice, because the children looked in at the entrance-hole in the roof and kept out the daylight. Every time the old woman looked up, the children would turn quickly from the opening. The old woman then resumed her search, and at once the children came back to the opening and kept out the light.

Thus it went on for some time. Finally the kamak's wife got angry and cut off her nose, saying, "You are always in my light!" Then she put it into her mouth and ate it up. But this did not do any good: it was as dark as before. Then she turned suddenly to the hole in the roof, and there noticed the boys peeping in, before they had time to run away. "Aha!" said the kamak's wife to her husband, "human flesh (oya'myañ) has come to us of its own accord." But to the children she said, "Come down!" The son of the chief<sup>1</sup> (e'yim) came down first. The other children followed him, so that the house was filled with them.

The kamak said to his wife, "Let us go and cut willow-branches in the woods and eat the bark, then we shall eat up the boys." Before they went

<sup>1</sup> The chief's name was Big-Raven (Quikinn'a'qu); and his son's, Eme'mqut.

to the woods, they bundled the children into a fur coat, took them outside, and said to a tall tree that was standing there, "Bend down your head!" The tree bent down, and the kamak's wife hung up the coat with the children in it. Then the kamaks went to the woods, ate willow-bark, and made some spits.

During their absence the children heard a noise, and asked, "Who is down there?" — "It is I," answered Hare (Mí'lut). The children said, "We do not hope ever to see our fathers: you are happy, running about free, and you can see them." Hare answered, "My fur coat, I am sorry to say, is very poor, I cannot take you along," and ran away. After a while the children again heard some one running about near the foot of the tree. They made a hole in the fur coat and saw Fox (Yā'yol). They called to her, "Go and see our fathers!" Fox asked them what they were doing on the tree. The children replied, "The kamak's wife has wrapped us up in her fur coat, and has hung us up on this tree. Soon she will come back from the woods, and will eat us up." Fox took the children down and set them free. Then she sent some to fetch alder, others for stone-pine,<sup>1</sup> and still others for stones and sod. They brought alder, pine, stones, and sod. Fox made the children tear off the bark from the alder, and grind the pine with the stones and sod: she added water to it, and crushed it all up in a mortar. Then she put it all into the fur coat and hung it back upon the tree. Fox led the children away, taking care to obliterate their tracks with her tail.

In the woods the kamak's wife said to her husband, "My mind is uneasy, the children at home may have done something." They went back to their house, looked for the fur coat, and believed they saw the children moving in it. The kamak shot his arrows at it, and they struck the mortar. At once a red fluid flowed from the latter. The kamak's wife said to her husband, "You aimed splendidly, you have killed them." Then she took the bow, bared her right arm, and shot an arrow, which made a hole in the **other end** of the mortar. Then a black liquid began to flow from the stone-pine. "I made a still better hit than you," said the kamak's wife.

They took down the fur coat, opened it, and found only **the mortar**, alder, stones, stone-pine, and sod. When the kamak's wife saw **that the** children had disappeared, she turned upon her husband, and chased him **about** the house with a stick, repeating all the time, "It is your fault! You **wanted** to go to the woods to eat willow-bark." She beat him until he fell **down**, and then she ran in pursuit of the children.

She reached the house of Fox. Fox crushed some stone-pine in a mortar, added water to it, and prepared a black paint, with which she painted her face. Then she sat down. She had the children in her bosom. The kamak's

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<sup>1</sup> *Pinus pumila* Pall.

wife rushed into Fox's house, shouting, "You carried away some children from my house!" — "No," said Fox: "you see that I am very sick, my face has turned all black. Do not cry, and do me a favor. I am not able to carry out my chamber-vessel. Do it for me, but take it far away from the house, up to the steep rock, and empty it there."

The kamak's wife took the chamber-vessel and went out, but Fox followed her. When she looked back, Fox turned into a bush; and the kamak's wife said, "Yes, that is right, I did see a bush on my way." Now she came to the edge of the rock, and was about to empty the vessel, when Fox suddenly gave her a push from behind, and she fell down the steep cliff. Fox remarked, "I am a sly fox. You wanted to get the children from me. Here they are in my bosom, see!" The kamak's wife lay at the foot of the rock, bruised all over, and called up to Fox, "Throw down just one to me, the son of the chief. I should like to taste some meat before I die. Do, please!" — "I shall grant your wish," said Fox. She took a stone, wrapped it up in a boy's fur shirt, and said to the kamak's wife, "Here is one for you! Open your mouth, I shall throw him into your mouth."

The kamak's wife opened her mouth, and Fox threw the stone, which killed the kamak's wife, passing through her body. Then Fox told the children to go home, giving them the following instruction: "When moving from the summer dwellings to the winter dwellings, and from the winter dwellings to the summer dwellings, do not forget to leave some food for me near the abandoned houses." Thus the boys went back to their folks, and told them that the kamak's wife would have eaten them up if it had not been for Fox, who came to their rescue.

Now the people moved from their summer dwellings to their winter dwellings. Soon after that, Fox went into one of the abandoned houses, followed by Triton (Wa'mñan). They found an arrow, which they ate, and both became with child by it. Fox gave birth to a son with five fingers, and Triton gave birth to a daughter with three fingers. Triton sent Fox to fetch some moss for the children. Then Triton took her daughter and put her on Fox's bed, and the latter's son she took to herself. When Fox came back and looked into her bed, she said, "Why did you change our children?" But Triton denied the charge, and said, "You gave birth to a daughter, and I to a son." Fox did not want to quarrel any more. "Let it be so," said she.

The children grew up. The boy went out hunting. Once Triton said to him, "Let us build a house for ourselves: you cannot provide food for all of us." They built a separate house, lived very well from the game that the youth brought, and gave nothing to Fox and the girl. The boy did not know that Fox was his real mother. When Fox would send the girl to Triton to ask for food, Triton would chase her away, saying, "We have no food, either." As a matter of fact, they had a large supply of fish, and seal and reindeer

meat. The girl would come back and say, "They won't give us anything." They were starving, and grew very thin.

One day the boy went out into the wilderness to hunt wild reindeer. He killed one, took out the entrails, skinned it, and cut up the carcass. It began to rain. The youth lay down on a moss-grown hill, and covered himself with the reindeer-skin. Then he heard a voice from inside the hill. It was Ground-Spider who was speaking. "The boy thinks that he is supporting his own mother [said he], but his mother is starving. If he would only look at the feet of his supposed mother, he would notice that she has only three toes on her feet, while he himself has five, like Fox." Then the youth said, "If it is known in the country that I support somebody else's mother, then, surely, all the inhabitants of the neighborhood must know about it."

Ground-Spider then appeared from inside the hill, and told how Triton had interchanged the children. "If you wish to convince yourself," said Ground-Spider, "do as follows: make a bundle of this reindeer-meat, tie it up with the guts, and carry it home. Triton will come out to meet you, as usual. Then tell her that you feel ill, that your feet are feeble, and that you are not able to carry the bundle any farther. Then hear what she says." The youth gave the reindeer-skin to Ground-Spider, made his bundle ready, and walked away. He was still far from the house when Triton came running to meet him. The youth made believe that he was lame. Triton took the bundle from him, and said, "My poor son, what is the matter with you?" — "My feet are sore," said the boy. His supposed mother wished to put the bundle on her own shoulder, but the guts parted and the meat fell to the ground. Then she said angrily, "That shows that he is Fox's and not my own son. My own son would tie the bundle with leather straps, but this one gnaws off reindeer-skin."

The youth threw himself upon Triton, struck her, and said, "Why did you interchange us, if you knew that a Fox's child eats straps?" The youth chased Triton out of the house, and went to live with Fox. Fox was so weak from hunger that she could not walk. The marrow of her bones had wasted. The youth took Fox on his shoulders and carried her to his home.

Soon after this, Eme'mqut returned to his house. This was the name of the owner of the house in which Fox now lived with her son, and in which the arrow had been eaten.

Eme'mqut asked, "How is it that you occupy my house?" The boy said, "My mother told me that you are my father." Eme'mqut said, "Let us move into our winter house, my father lives there also." But the boy said, "My mother is not yet able to go. The marrow of her bones is still poor. Till now I have not supported my own mother, because Triton kidnapped me and put her own child in my place."

Eme'mqut went home and said to his father, "In my summer house Fox

is living with her son." His father said, "Go and bring them over here." They were brought, and from that time on they lived together with Eme'mqut. That's all.

Told by Kĭlu', a Maritime Koryak woman, in the village of Paren, October 28, 1900.

#### 57. The Old Woman and the Kamaks.

Once upon a time there lived an old woman by name Wuo'nem-ñe'ut. She had two little grand-daughters. One evening she said to her grand-children, "I am going out, do not follow me." She drew her fish-spear with double bone point from under the cross-beam of the house, and went out. She listened, and heard the voice of a kamak up the stream saying, "We shall soon eat them up."

The old woman ran down to the river and lay down on the bank. Then she saw the kamaks sailing upstream in a skin boat, and heard them saying to each other, "The women are asleep now, we can easily devour them, we must hurry and reach the bank quickly."

The kamaks landed. Then the woman arose, and cried, "You want to eat me, but you will not be able to. I am a woman shaman." When the kamaks heard this, they ran back quickly to their skin boat and sailed away. The old woman waited until the talk of the kamaks had ceased, and then went home. That's all.

Told by Yo'kowaaña, a Maritime Koryak girl, in the village of Kuel, October 10, 1900.

#### 58. Yiñe'a-ñe'ut's Marriage with a Monster.

Yiñe'a-ñe'ut and Kĭlu' went to pick berries. Yiñe'a-ñe'ut noticed some one, and shouted, "Who is standing there?" Kĭlu' glanced up, and saw nothing; for as soon as she looked, the man let himself fall to the ground. Yiñe'a-ñe'ut saw him, but Kĭlu' could not see him. They went on. Yiñe'a-ñe'ut shouted again, "Who goes there?" Kĭlu' looked up and saw nothing. She said, "Why do you deceive me? Nobody is there." Yiñe'a-ñe'ut said, "I see him; but as soon as you look up, he lets himself fall to the ground." Yiñe'a-ñe'ut said, "Let us go back home." They arrived home and made a fire. Then they heard a noise. Right after that the monster Causing-to-Shudder (Čeñti'ñitala<sup>n</sup>) entered, and sat down at Kĭlu's side. Kĭlu' pushed him to her cousin, and said, "You saw him before, now let him sit near you." The monster lay down to sleep with Yiñe'a-ñe'ut. When they fell asleep, Kĭlu' slunk away. She ran through woods and bushes, which tore her clothing.



She was half naked and breathless when she reached her father, who lived on the bank of the river. Everybody who met her laughed at her torn clothing. She said to her father, "A kamak has eaten up Yiñe'a-ñe'ut." Her father said, "Let us go and see what has happened to her." They went, and saw Yiñe'a-ñe'ut, accompanied by a handsome man, coming to meet them. Yiñe'a-ñe'ut said to Kīlu', "If you had not run away, he would have married you." Then Kīlu' began to envy her cousin. That's all.

Told by Navaqu't, a Maritime Koryak woman, in the village of Kuel, October, 1900.

59. Contest between the Wives of Eme'mqut and Envious-One.

One morning Eme'mqut came to Envious-One (Nipai'vatičñin) and asked, "Have you seen any girls anywhere?" His friend shouted, "Yes, I have. Now let us go there!" — "Wait a little," said Eme'mqut, "until I have finished roasting these guts." Eme'mqut left Envious-One. He roasted the guts and went away. Soon after, Eme'mqut found a wife and married her. Envious-One, on his part, took for his wife old We'ñnil.

Both brought their wives home, and said, "Now let us see whose wife is fairer." Envious-One said, "I am going to bring my wife here." He went to his house, dressed his wife in a nice fur coat with a border embroidered with long, dyed hair from the chest of a reindeer. He ordered a pair of reindeer to be hitched up, and drove with his wife to Eme'mqut's. On the way he stopped and washed his wife's face thoroughly with snow. They arrived. Then Eme'mqut said to his relatives, "Hide my wife." Envious-One came down into the house. They feasted him on blubber. "Now, whose wife is fairer?" said Eme'mqut. First they brought in We'ñnil, and made her sit down. She sat there with her long eyelashes, in her embroidered fur coat with a flap behind. Every few moments Envious-One went to his wife, caressed her, and stroked and parted her hair. "We'ñnil will always be fair," thought her husband.

Then they brought in Eme'mqut's wife from her hiding-place. When Envious-One saw her, he was so fascinated with her beauty that he immediately had an attack of diarrhœa, and fainted. When he came to, he said, "I have been asleep. Whatever came out of my bowels is mine, I shall eat it again." He ate his excrement. As soon as he cast his eyes again upon Eme'mqut's wife, he forthwith passed out what he had eaten, and fainted. Soon he recovered his senses, and said, "I have been asleep, whatever came out of my bowels is mine." He ate his excrement again.

Then Eme'mqut said, "Enough, now go home." But Envious-One said, "Let our wives first show their shamanistic powers. Let us see who will take the prize." We'ñnil took the drum first. When she began to beat it, a

number of wild reindeer appeared on the roof of the house, and ran about the opening. Envious-One said, "Look at the entrance-opening, and you will not doubt that my wife is a true shaman: she has enticed the reindeer." We'ñnil stopped beating the drum, and the reindeer disappeared. "Now let your wife show her shamanistic power," said Envious-One to Eme'mqut. As soon as she started to beat, sea-water came up and flooded the house, sea-birds appeared with clamor, seals emerged and dived again, and whales played about. Envious-One tried to flee from the waters. To save himself from drowning, he climbed up on the cross-beams of the house; but he fell down, and was nearly drowned. "That's enough!" he cried out. Eme'mqut's wife stopped beating the drum, and the water receded. Eme'mqut said to his guest, "Depart now." That's all.

Told by Yo'kowaaña, a Maritime Koryak girl, in the  
village of Kuel, October, 1900.

#### 60. Grass-Woman and Diarrhoea-Man.

Eme'mqut went to serve for a wife. He came to the parents of his bride-elect to begin his service; but the girl did not care for him. Neither father nor mother were able to induce her to consent to the marriage. Eme'mqut returned to his father and told him about it. His father, Big-Grandfather (Ačičen'a'qu) went outside, and sat down to ease himself. After he had wiped himself, he threw the rag on the ground, and kicked it with his foot, saying, "Turn into a man;" and the rag turned into a man. Big-Grandfather named him Diarrhoea-Man (Poqa'ko). He put a wooden chamber-vessel (ača'lio) into his bag, and said, "Diarrhoea-Man, go to the parents of Grass-Woman (Ve'ai), and serve for their daughter, but do not marry her, only frighten her with your appearance and conduct." Diarrhoea-Man went. He came to the parents of Grass-Woman. No sooner had he descended the ladder than he sat down on his chamber-vessel in the middle of the house. Then he called to Grass-Woman, "I have come to woo you. It seems that you have been waiting just for me, since you did not wish to have Eme'mqut for a husband. Now, take my chamber-vessel, and empty it outside."

Grass-Woman seized the chamber-vessel, ran up the ladder, and threw it down to the ground outside. Then she ran to a neighbor's house and hid herself there. Diarrhoea-Man went out and found his chamber-vessel broken on the ground. He picked up the pieces, went up to the entrance-opening, and called into the house, "Bring me a drill." They answered from within, "We have no drill." Diarrhoea-Man then sat down over the opening, and eased himself right into the dwelling. This induced them to give him a drill at once. He repaired his chamber-vessel and went to look for his bride. He

found the house in which Grass-Woman was in hiding. "My bride is in hiding here," said he. "Let her come out forthwith."

Grass-Woman had to come out of the house, but she succeeded in fleeing from Diarrhœa-Man. Without looking back, she ran into the wilderness, and came to an underground house. Two sisters of Diarrhœa-Man were sitting there by a blubber-lamp. She called to the two girls, speaking through the entrance-opening, "Hide me! Diarrhœa-Man is pursuing me!" but the girls shouted, "This is Diarrhœa-Man's bride: let us get hold of her!" Grass-Woman ran away from them. They pursued her. Grass-Woman took out an ear-ring, and threw it far behind her. Each of the sisters wished to have the ring, and they began to quarrel. After a while Grass-Woman dropped her other ear-ring. While the sisters were fighting over the ear-rings, Grass-Woman had reached Eme'mqut's house. She went down and said, "A repulsive man is pursuing me. His name is Diarrhœa-Man."

Then Eme'mqut married her. Diarrhœa-Man followed her tracks. He said, "Her footprints lead to my sisters': surely they will not let her off." He came to his sisters', and asked them, "Now, where is my bride?" They answered: "She was here. We tried to catch her; but she threw her ear-rings to us, and while we were quarrelling over them she ran away." Diarrhœa-Man was very angry, and kicked his sisters until they turned into rags. Then he followed Grass-Woman's footsteps, reached Eme'mqut's house, and ran about the entrance-opening. Grass-Woman saw him, and said, "Here is that wretch who annoyed us. He will not let us alone here, either." Big-Grandfather went out of the house, kicked Diarrhœa-Man with his foot, and Diarrhœa-Man turned into the rag from which he had been created. Big-Grandfather returned quietly into the house.

After some time, Eme'mqut said to his father, "I wish to take my wife to her father's. He thinks, probably, that she was caught by Diarrhœa-Man." They caught reindeer, and fitted out a long train for their journey.

Eme'mqut drove on with his wife, and they soon arrived at the house of Grass-Woman's father. Her mother asked her, "Where do you come from? Not long ago you did not want to take this fellow for a husband!" She replied, "This is the work of Big-Grandfather. He sent Diarrhœa-Man over here in order to bring me to Eme'mqut." Eme'mqut said, "I came to show you your daughter." They spent some time there, and returned to Big-Grandfather. Thus they lived. That's all.

Told by Yo'kowaaña, a Maritime Koryak girl, in the  
village of Kuel, October, 1900.

#### 61. Little-Charman.

There was a man named Little-Charman (Ikle'mtīla<sup>n</sup>). Once he went out to hunt wild reindeer. He went out of his house, climbed upon the roof

of a dog-kennel, and lay in wait. He had a pointed stick. When a puppy came out of the kennel, Little-Charman thrust his stick into its ear and killed it. He skinned it, cut it in two, made a bundle of it, and carried it into the house. Little-Charman's daughter came to meet him, and called to her mother, "Father is bringing something, he is carrying a reindeer." But when she saw the dog's skin dangling from Little-Charman's bundle, the mother replied, "It is not true: where should he get a reindeer?"

Little-Charman arrived. He stepped on the ladder, and, descending into the underground dwelling, he said, "See! I never come home without game." His wife said, "Yes, you are known everywhere as a good hunter." He replied, "And you, on your part, are a fair woman." Then they carved the meat. With one eye Little-Charman looked at the meat, and with the other at the sky. They cooked the meat, and Little-Charman said to his daughter, "Invite all our relatives." Presently Kīlu', the owner of the puppy, arrived, crying, "At least, return to me the dog's skin." They gave her the skin. She took it, went home, and said, "Little-Charman has killed our puppy." That's all.

Told by Yo'kowaaña, a maritime Koryak girl, in the  
village of Kuel, October, 1900.

## 62. The Abduction of Eme'mqut's Sister by the Kamaks.

Yiñe'a-ñe'ut lived all alone in an underground house that stood away from the other houses. Suddenly she disappeared. The kamaks had stolen her. Big-Raven (Quikinn'a'qu), her father, looked for her. He came to Ermine-Man (Imča'namtila<sup>n</sup>), and said, "Give me your fur coat. I want to go in search of my daughter. The kamaks have stolen her." Ermine-Man gave his little fur coat to Big-Raven, who put it on and started off. He reached the settlement of the kamaks. A woman by the name of Good-Kamak-Woman (Pal-kama'ka-ña'ut) came out of the underground house. Of all the kamaks, she was the only one who would not eat human flesh. She asked Big-Raven, "What did you come for? The kamaks will eat you." Big-Raven answered, "I have lost my daughter: I am looking for her." — "Your daughter is here," she said; "but the kamaks cannot eat her, she is a shaman." Big-Raven said to Good-Kamak-Woman, "I shall send three men here. Put my daughter into your bosom, carry her outside, and hand her over to those people."

Thereupon Big-Raven went home. When he arrived, he said to his son Eme'mqut, "Go to River-Man (Veye'mila<sup>n</sup>) and to Rocky-Crag-Man (Vomi-ñye'čemla<sup>n</sup>), and tell them to go with you to release your sister."

Eme'mqut went to ask for their help, and soon the three started off into the village of the kamaks. They went to the entrance of the underground

house and looked in. Then the kamaks exclaimed, "Food has come to us of its own accord." The new-comers, however, did not go into the house, but only looked in from above. Finally Good-Kamak-Woman said, "I am sure they are afraid of Yiñe'a-ñe'ut, and therefore they do not dare to come in. I will carry her outside." She took Yiñe'a-ñe'ut, carried her out, and handed her to Eme'mqut, saying, "Here is your sister: take her." She returned into the underground house.

The strangers still remained outside, looking into the house, but did not descend into it. Eme'mqut finally said to the kamaks, "We do not go down because you do not meet us with dancing." Then the kamaks began to dance. River-Man was the first to descend. He was hardly halfway down the ladder, when he turned into a stream, which flooded the underground house, and drowned the kamaks. Then Rocky-Crag-Man descended, fell from the ladder down into the house, and crushed to death those who remained. Then Eme'mqut and his companions went away, taking Yiñe'a-ñe'ut and Good-Kamak-Woman along with them. They arrived at Big-Raven's house. Rocky-Crag-Man married Yiñe'a-ñe'ut, and River-Man Čan'a'i-ña'ut. Eme'mqut himself married Good-Kamak-Woman. River-Man and Rocky-Crag-Man took their wives home, and there they lived. That's all.

Told by Navaqu't, a Maritime Koryak woman, in the  
village of Kuel, Jan. 11, 1901.

### 63. Ermine-Woman.

It was at the time when Ermine-Man (Imča'namtīla<sup>n</sup>) lived. Once his daughters went to strip willow-bark. They came to some willows. Eme'mqut was there at the same time. He helped Ermine-Man's daughters to strip the bark by bending the top of a tall willow-tree down to the ground. Ermine-Man saw it, and shouted to Eme'mqut, "Why do you touch my daughters?" Eme'mqut answered, "I am not touching them; I am helping them strip some bark."

He left them, travelling on his snowshoes, and came to the Woodpeckers in the woods. There he married Woodpecker-Woman (Keli'utki-ñe'ut). The Woodpeckers had no reindeer, and Eme'mqut had to take his wife home on foot. When they were passing by Ermine-Man's house, the latter called them in. "Come in," he said. "Why do you walk? Have you no reindeer at all?" They entered his underground house, and staid there over night. There Eme'mqut took a second wife, Ermine-Man's daughter, Stinking-Woman (E'ige-ñe'ut). On the following morning, Eme'mqut drove home with his two wives. Ermine-Man hitched only ermines to the sledge of his son-in-law.

Eme'mqut took his wives home, and lived with them. Stinking-Woman

was a thief. She would steal whatever came within her reach. The people in the house, however, suspected Woodpecker-Woman of theft, and therefore hated her. Soon Ermine-Man came to visit Big-Raven (Quikinn'a'qu), who gave him whale skin and blubber and meat. Ermine-Man took the food home, and ate it all, without sharing with anybody. When he had finished eating, he again started off to visit Big-Raven. At that time the people had discovered that it was not Woodpecker's daughter who was stealing, but Ermine-Woman (Imča'nam-ña'ut). When Ermine-Man came back, Big-Raven put Ermine-Woman into a bag and gave her to her father, saying, "There, take this home." Ermine-Man went back to his house, and on his arrival threw the bag with all his might on the ground, saying, "I will not divide with anyone. I will eat it all by myself." His wife examined the bag. She also said, "We will not divide it with anyone. We will eat it all by ourselves." She opened the bag, and suddenly beheld her daughter. She took her out quietly, put her on her bed, and covered her up with an ermine coat. The mother asked her, "Why did they put you into the bag? You must have done something wrong there." The daughter answered, "My husband's other wife accused me of stealing."

Eme'mqut continued to live with Woodpecker's daughter. He killed whales, seals, and white whales. When autumn came, he took his wife on a visit to her father. When they were passing by Ermine-Man's house, the latter came out and asked, "Why did you drive my daughter out?" — "Because she is a thief," answered Eme'mqut. He went on, reached the Woodpeckers, and gave them whale skin, blubber, and meat that he had brought for them. He took a whole herd of reindeer to his wife's father. He staid there for some time, and then prepared for his homeward journey. His wife's brother, Woodpecker-Man (Keli'ut-kihımtıla'n), who afterward married Yiñe'a-ñe'ut, went with them. He took her home. Thus they lived, and called upon one another. Eme'mqut did not take Stinking-Woman back, but renounced her entirely.

Told by Navaqu't, a Maritime Koryak woman, in the village of Kuel, Jan. 11, 1901.

#### 64. Yiñe'a-ñe'ut and Mouse-Woman.

It was at the time when Eme'mqut lived. He had a sister Yiñe'a-ñe'ut. The reindeer-breeder Frost-Man (Anna'mayat) married her, and he settled down to live with Eme'mqut. Autumn came, and snow fell in the mountains. Then Frost-Man said to his wife, "Come, let us drive our herd up the stream to the mountains, to let the reindeer eat some fresh snow." They started with their herd up the river, came to the foot-hills of the mountain-range, and encamped there. Frost-Man put his head on his wife's knees, and Yiñe'a-ñe'ut

began to louse him. Not far from them there was a settlement of Mouse people. Mouse-Woman (Pip'qča-ña'ut) came out of her underground house, beheld Yiñe'a-ñe'ut lying with her husband, and envied her. She returned home, and said to her mother, "Give birth to some brothers for me." The old Mouse gave birth then and there, and brought forth several little male Mouse children. She asked her daughter, "How many did I give birth to?" Her daughter replied, "Plenty, that will do now." She took one of her little brothers, whom they called Young-Mouse-Man (Qai-pip'qilñin), carried him outside, and said to him, "Go, enter Frost-Man's anus, and, no matter how many shamans try to cure him, do not go out until they call me to cure him." The little Mouse went, got into Frost-Man's anus, and he immediately became sick. Then he said to his wife, "Go home to your father's house, and I will go to mine." Frost-Man went to his father's house and went to bed. His father invited all kinds of shamans, but none of them was able to cure him. Finally they called Wolf-Man (E'h'rtila'n). He began his incantations, then he stopped, and said, "I cannot cure him. Call Running-over-the-Grass's (Poina'qu) daughter, Mouse-Woman. She will surely cure him." Then they called her. She came and began to treat him. She beat the drum, and sang, "I, your sister, have come. Come out." The little Mouse came out forthwith from Frost-Man's anus. Mouse-Woman put him into her sleeve, and said, "I am going outside now." She went out, let the little Mouse free, and said, "There is our house: go there." She returned to Frost-Man's tent, and saw that he was up and quite well. His relatives said to Mouse-Woman, "You are a real shaman. Nobody could cure him, and you did." And Frost-Man said to her, "You have cured me, and in return I will marry you." They went together to her father, Running-over-the-Grass, and settled down to live there.

At that time, Athap<sup>1</sup> came to Big-Raven (Quikinn'a'qu), and began to serve for Yiñe'a-ñe'ut; but she refused to marry him. One evening, Yiñe'a-ñe'ut went outside, and noticed that smoke was coming out from Running-over-the-Grass's underground grass house. She thought to herself, "I will go and see why they have a fire so late." She went, looked into the house, and saw that her husband was lying with Mouse-Woman. At that time a little Mouse jumped upon Frost-Man, and teased him, saying, "Why did your head turn bald?" Then the Mouse himself added, "Because I was inside of you, in your intestines." Frost-Man became angry, and said to Mouse-Woman, "I will forsake you now. It was you yourself who let the little Mouse into me to make me ill."

Yiñe'a-ñe'ut had heard all they said, and ran home. Frost-Man followed right after her. She scolded him, but he tried to defend himself: "I married her because no one could cure me, and she did. Now that I have found out that she caused my illness, I have deserted her, and returned to you." They

<sup>1</sup> A story-name of the wolf.

continued to live as before. Čan'a'i-ñā'ut was given to Wolf-Man in marriage. Frost-Man and Wolf-Man took their wives home. Then they called upon one another.

Mouse-Woman remained single. She killed her little brother for having betrayed her to Frost-Man.

Told by Navaqu't, a Maritime Koryak woman, in the village of Kuel, February, 1901.

#### 65. Big-Raven's Visit to the Reindeer-Breeders.

It was at the time when Big-Raven (Quikinn'a'qu) lived. His sons went fishing up the river. Big-Raven's provisions had given out. He said to his wife Miti', "Give me my boots. I will drive over to the camp of the Reindeer people for some meat." He dressed himself, and called his reindeer. All sorts of beasts came running to him, — bears, wolves, wild reindeer, and others. He would strike every one of them over the nose, and say, "I did not call you." They all ran away. Finally the mice came. Big-Raven allowed them to stay. He hitched them to a large sledge, and drove off to the camp of the Reindeer people, who laughed at him, saying, "Big-Raven has hitched mice to a large sledge." Then they loaded his sledge with meat, fat, and other provisions; they also put skins there and entire tents of reindeer-skins. "Now let us see how you drive," said the Reindeer people, laughing. Big-Raven whipped the mice, and they went off flying. The Reindeer people pursued him with their reindeer, but they could not overtake him. Big-Raven came home, and released the mice.

When Big-Raven's sons came home from fishing, Big-Raven scratched his nose until it bled, and said to them, "I am going to die now. Do not burn me on the funeral pile, but put me into an empty underground house, and put some roe, dried fish, fat, and various roots with me." Thereupon Big-Raven made believe that he was dead. His sons put him into an empty underground house, and left all kinds of food with him. When they had gone out, Big-Raven got up and pounded the roots, roe, and fat together. After a little while his sons looked into the house, and saw that their father was making a pudding. They went away, and told their mother about it. She said to them, "Get me a ptarmigan." Her sons brought her a ptarmigan. She plucked its feathers and down, cut off her breasts and attached them to the ptarmigan, and said to it, "Go to the old man, and scare him." The ptarmigan went to the house where Big-Raven was, and began to sing. Big-Raven was frightened, ascended the stairs, and went running to his wife . . . (Unfinished.)

Told by Navaqu't, a Maritime Koryak woman, in the village of Kuel, March, 1901.



## 66. Yiñe'a-ñe'ut and Fog-Man.

Big-Raven (Quikinn'a'qu) lived alone with his family. Once he said to his wife, "We live all alone, we have no neighbors: it seems that we are the only people who were born in the world. There is our daughter Yiñe'a-ñe'ut living by herself in the wilderness. Let us bring her over here and marry her to our son Eme'mqut." — "Stop talking nonsense!" said Miti! "What are you thinking of, to marry a sister to a brother! There are plenty of Reindeer people on our earth." Big-Raven rejoined, "Those Reindeer people must be far away: there are none around here. Let us fetch our daughter: let Eme'mqut marry her." Miti' did not wish to go, and said, "Will you not be ashamed when later on the Reindeer people visit our house?" — "Never you mind," said Big-Raven. "Go and fetch our daughter."

Miti' went to the house of her daughter, who asked her, "What did you come for?" Miti' answered, "Father has sent for you. He wants your brother to marry you, because there are no people around here from whom to select a wife for our son." Yiñe'a-ñe'ut did not wish to go with her mother. Miti' said, "Neither do I want you to go. Better leave, and go far away to the Reindeer people." Yiñe'a-ñe'ut went away to the Reindeer people.

She walked for a long time. Then she beheld the camp of the Reindeer people. She came up to a tent, and heard a voice inside. It was Fog-Man (Yiñ'a'mtila'n), who was beating the drum, and singing shaman-songs. When Yiñe'a-ñe'ut came up close to the tent, he stopped beating the drum.

Then Fog-Man said to his mother in the tent, "By beating the drum and by incantations I have induced Big-Raven to desire to marry his son Eme'mqut to his daughter, and to send for her; and I have induced her to run away and to come to me. Go and see now! She has arrived, and is here in front of the door." His mother went out, looked about everywhere, but did not find anyone, for Yiñe'a-ñe'ut was hiding behind a tree. The old woman went back into the tent, and said, "There is nobody outside." But her son sent her out again, saying, "Go and look! She has come. When I beat the drum, I saw her." Fog-Man's mother went out again, and picked up some wood for the fireplace. Then she found Yiñe'a-ñe'ut hiding behind the tree.

"Who are you?" asked the old woman. "I am Big-Raven's daughter," answered the girl. "So it is you for whose sake my son has always been beating the drum. He would neither go hunting nor watch the reindeer-herd; he would not eat or drink. He only kept on beating the drum. Go into the tent."

Yiñe'a-ñe'ut went in, and Fog-Man's mother followed her. The old woman said to her son, "Here! she has come. Now stop beating the drum." — "Yes, I will stop," answered her son. "Put the food on the fire. I have not eaten for a long time." At this his mother brought him some food. He ate of it,

and said, "I shall marry Yiñe'a-ñe'ut now." But his mother objected, "I also have made incantations, and I have seen that her brother Eme'mqut married her before." — "This is not true," answered Fog-Man; "he did not."

Fog-Man married Yiñe'a-ñe'ut, and children were born to them. One day Fog-Man asked his wife, "Is it true that your father wanted to marry you to your brother?" — "It is true," she answered. "That is why I ran away to you." — "Let us go and visit your father," said Fog-Man. Yiñe'a-ñe'ut answered, "I will not go. I am ashamed to go to my father: he wanted to marry me to my brother." — "Well, never mind: let us go. My incantations caused your father to wish it."

Fog-Man killed some reindeer for the journey, and Yiñe'a-ñe'ut cooked the meat. They made a covered sledge of iron for the children. Yiñe'a-ñe'ut gave birth only to boys. They cooked plenty of fat meat, and started off. When they came near Big-Raven's, Fog-Man asked his wife, "Have we still far to go?" — "We have covered half of the way," answered Yiñe'a-ñe'ut. "Let us stop here over night, and we shall arrive to-morrow." They stopped for the night, put up a tent, and went to bed. When Fog-Man was asleep, Yiñe'a-ñe'ut got up cautiously and walked to her father's house. She descended into the underground house, felt her way to her mother's bed, and fumbled around to find her mother's head. Miti' woke up and asked, "Who is fumbling around my head?" Yiñe'a-ñe'ut said, "I am your daughter, I have come. I am married, and now I have come here with my husband. We are stopping for the night not far from here, and I have run ahead to inform you of our arrival." After that, she returned to her tent, and lay down with her husband. They got up on the following morning, and started off to Big-Raven's house. When they were approaching, Miti' went out to meet them with a fire-brand. Then Kĩlu' came out to meet them, and Eme'mqut followed her. Eme'mqut asked his sister, "Where do you come from?" She answered, "Fog-Man made me come to him, and he has married me." The guests were conducted into the underground house, and were given food to eat. Eme'mqut asked his sister whether her husband had a sister. She answered in the affirmative. "Then I am going with you to serve for your husband's sister," said Eme'mqut.

When Fog-Man and his wife started on their return journey, Eme'mqut went with them. Fog-Man's mother met them, carrying a fire-brand. On seeing Eme'mqut, she asked, "Who is that who has come with you?" — "This is my brother," answered Yiñe'a-ñe'ut. "He came to woo my sister-in-law and to serve for her." When they entered the tent, Fog-Man said to his mother, "Let Eme'mqut marry her right now, without service. I did not serve for my wife, either." His mother consented, and said to Eme'mqut, "Well, go ahead, catch your wife." Eme'mqut ran after Fog-Man's sister, caught her, and she gave birth then and there. Fog-Man asked his mother, "Well, has Eme'mqut married her?" — "Yes, he has married her, and a son

has been born to them." Soon Eme'mqut made preparations to go home with his wife. Fog-Man gave to Eme'mqut half of his reindeer-herd, and they left for Big-Raven's home. When the people from Big-Raven's house saw them approaching, they said, "Eme'mqut is driving a large herd over here." He arrived with his wife, and Miti' came out to meet them; and since then they have lived with Big-Raven.

Told by Eu'ña, a Maritime Koryak woman, in the village  
of Mikino, Jan. 10, 1901.

#### 67. How Triton-Man abducted Eme'mqut's Wife.

Gull-Man (Yaxya'ximtila<sup>n</sup>) once said to Raven-Man (Valva'mtila<sup>n</sup>), "Let us go to Big-Raven (Quikinn'a'qu) and serve for his daughters." They went to Big-Raven's house, and began to work there. After some time Big-Raven said to his wife, "What shall we do? Shall we give them our daughters?" Miti' consented. Both the young men married. Raven-Man married Yiñe'a-ñe'ut, and Gull-Man married Čan'a'i-ña'ut, and they staid with Big-Raven. Then Eme'mqut said, "I will also go and serve for a wife," and went to Root-Man's (Tatqa'hičñin) house. When he arrived there, Root-Man was making snowshoes. On seeing Eme'mqut, he exclaimed, "Oh, here is a visitor! Come inside!" They went inside, and Root-Man ordered refreshments to be served. They offered some to Eme'mqut; but he ate very little, for he was anxious to announce to Root-Man the object of his visit. "I came to you to woo your daughter," said Eme'mqut. "All right," answered Root-Man, "you may stay here." Eme'mqut staid at Root-Man's house, serving for the woman, and soon married his daughter, Grass-Woman (Ve'ai). Eme'mqut lived there for a long time. A daughter was born to him. Once Eme'mqut said to his father-in-law, "I should like to go home, and take my wife with me." His father-in-law replied, "You might have done so long ago if you had so desired." They were fitted out for the journey; but only four driving-reindeer were given to them, — two to Eme'mqut, and two to his wife, — because Root-Man was not well supplied with reindeer.

When Eme'mqut and his wife reached home, they were met by Miti'. They went into the house, and staid there. Gull-Man and Raven-Man were still living with Big-Raven.

Once Grass-Woman went to pick berries, and did not return home. Eme'mqut looked for her everywhere, but could not find her. After some time, Gull-Man told him that Triton-Man (Wāmīna'mtila<sup>n</sup>) had carried his wife away. Eme'mqut went back to his father and told him of what had happened. Big-Raven replied, "Never mind! Don't follow her, you will be killed." But Eme'mqut said, "No, I must go. I do not care, even if I should suffer death."

Eme'mqut set out on his trip, and at nightfall arrived at the camp of

Triton-Man, who was out with his herd. Eme'mqut went into the tent, took his wife, and started homeward.

In the mean time, Triton-Man, who was far away with his reindeer, suddenly jumped to his feet, and said, "How my heart flutters! I must go home. Surely something has happened there." He went home at once. When he entered his tent, he asked his mother, "Where is Grass-Woman? Where is my wife?" — "Eme'mqut was here and took her away," answered his mother. Then Triton-Man started in pursuit, overtook Eme'mqut and killed him; then he carried Grass-Woman back.

Big-Raven waited for his son a long time. Finally he said to his sons-in-law, "It is a rather long time since Eme'mqut left, and still he has not returned. Go out and look for your brother-in-law. You are married to his sisters, and you ought to try to find him." Gull-Man and Raven-Man started in search of him. Soon they found Eme'mqut, and brought his body home. Again Big-Raven spoke to his sons-in-law, saying, "You must do something to revive him." To this, Raven-Man replied, "I will try, but you must first kill a white reindeer." Big-Raven killed a white reindeer, which was brought into the house. Its meat was cut up. Raven-Man ordered the meat taken away, and had only the blood left on the reindeer-skin. Then Raven-Man took a drum, beat it several times, and poured some blood over Eme'mqut's head. Eme'mqut began to stir. Then Raven-Man thrust a piece of bone-marrow into Eme'mqut's mouth, and asked him, "Do you taste the sweet of the marrow?" — "No," answered Eme'mqut, "it is as tasteless as wood." Raven-Man again took up the drum, beat it several times, and poured some blood over Eme'mqut's head. Then he gave him some more marrow, and asked him if he tasted its sweetness. "Yes," answered Eme'mqut. "When I shot wild reindeer, and took marrow out of their bones, it tasted as sweet as what I taste now." — "You are now entirely revived," said Raven-Man, "and you may arise."

As soon as Eme'mqut rose to his feet, he said, "I shall set out once more to recover my wife." Big-Raven said to his son, "Don't go! Triton-Man will kill you." — "No, I won't stay. I do not care if he does kill me," said Eme'mqut. He came again to Triton-Man's camp in the evening, when Triton-Man was out with his reindeer, and called out, "Come out, Grass-Woman! let us go." She came out, and Eme'mqut and his wife started home. In the mean while Triton-Man became alarmed again, and said, "Why is it that I feel so much disturbed? I must go home to see if anything has happened. Eme'mqut must have come again to carry off his wife."

He ran home, and asked his mother if his wife was at home. "No," said his mother. "Eme'mqut took her away." Triton-Man started in pursuit, overtook Eme'mqut, and, after killing him, cut him up into small pieces. "Now," said he, "you will not revive." He took Grass-Woman back with him.

Big-Raven waited in vain for Eme'mqut, and finally said to his sons-in-law, "Go and look for your brother-in-law." They went in search of him, and soon found his body, which had been cut to pieces. They gathered up the pieces and took them home. When they brought Eme'mqut home, Big-Raven said, "Well, Raven-Man, revive him again." Raven-Man replied, "I will try, but I do not know whether I can revive him or not. Kill two white reindeer." Big-Raven killed two white reindeer and brought them into the house. Raven-Man began to beat the drum. After he had beaten it for a long time, the pieces re-united. Raven-Man again beat the drum. After a while he stopped, poured some blood over Eme'mqut's head, and gave him some marrow taken from a reindeer-leg. Then he asked, "Do you taste the sweetness of the marrow?" — "No," said Eme'mqut, "it is as tasteless as wood." Raven-Man again beat the drum, and poured some more blood on Eme'mqut's head. Then he put more marrow into his mouth. "Do you taste the sweetness now?" he asked Eme'mqut. "Yes," replied Eme'mqut. "It is as delicious as the marrow which I used to take from leg-bones of the wild reindeer that I killed." — "Then you may arise," said Raven-Man. "You are entirely revived."

Before he had time to rise to his feet, Eme'mqut said again, "I shall set out again to recover my wife." Big-Raven said, "Don't go! Triton-Man will kill you." — "No, I won't stay," said Eme'mqut. "I do not care if he does kill me." Again he reached the camp of Triton-Man at night-time, while Triton-Man was herding the reindeer. He said, "Grass-Woman, come out! I will take you away!" She came out, and they went away. Triton-Man, although far away, noticed that something was happening, and said to himself, "I must hasten home. Eme'mqut must have carried his wife away again." He reached home, and asked his mother, "Is Grass-Woman at home?" — "No," answered his mother, "Eme'mqut has carried her away." Triton-Man started in pursuit. He overtook Eme'mqut, killed him, burned his body, and threw the bones into different lakes. "Now," said Triton-Man, "you will not revive." Then he took Grass-Woman back home.

Big-Raven, after waiting for his son a long time, again said to his sons-in-law, "Go and look for your brother-in-law." They went to look for him, and found his ashes, but could not find his bones. Then Gull-Man flew about over the lakes, dived into the water, and pulled up from the bottom one bone at a time, until he had gathered them all up. After that, Raven-Man and Gull-Man took them home. Big-Raven again told Raven-Man to revive Eme'mqut. "This time I cannot revive him," said Raven-Man. "Oh, try!" said Big-Raven. "I do not know whether I can revive him. Let four reindeer be killed," said Raven-Man. They were killed and brought into the house. Raven-Man beat the drum all day and all night. Then the bones re-united, and covered themselves with flesh. Raven-Man poured reindeer-blood over Eme'mqut's head, and put marrow into his mouth. "Is the marrow sweet?"

asked Raven-Man. "No," replied Eme'mqut. Raven-Man again beat the drum, poured more blood over Eme'mqut's head, and put more marrow into his mouth. "Well," asked Raven-Man, "do you taste the sweetness of the marrow now?" — "Yes, this marrow is just as sweet as the marrow of the wild reindeer which I used to kill," answered Eme'mqut.

Then Eme'mqut arose hale and well. One whole day he did not mention his wife; but when evening came, he asked his father, "Shall I not go and recover my wife?" But Big-Raven said to him, "No, do not go again; better go hunting."

Next day Eme'mqut started out on a hunting-trip. Soon he killed a wild reindeer, and lay down under a stone-pine-bush to rest. All of a sudden he heard a voice from under the ground. "Grandma," a child's voice was saying, "tell me a story!" — "What shall I tell you?" answered an old woman's voice. "I do not know how to tell stories, unless I tell you the story of Eme'mqut." — "Well, well! tell me that story," said the child. "Triton-Man," began the old woman, "carried Eme'mqut's wife away. Eme'mqut took his wife back three times; but Triton-Man overtook him every time, and killed him." — "And how is Eme'mqut going to get his wife back?" asked the child. "If I were to tell Eme'mqut how to get her, he would be able to take her back," answered the old woman.

Eme'mqut looked under the stone-pine-bush and saw a hole leading into an underground house. He descended, and found old Spider-Woman and her grand-daughter, who lived there.

The old woman served Eme'mqut with food, but Eme'mqut did not touch it. He only said to her, "You just told your grand-daughter that you could tell Eme'mqut how to get his wife back from Triton-Man. I am Eme'mqut, will you tell me?" Spider-Woman replied, "Go to Triton-Man, but do not take your wife. First you must take the box which stands in a corner of the tent. In this box lies the heart of Triton-Man. Take this out of the box and carry it away."

Eme'mqut left with the old woman the reindeer that he had killed, and ran home. Big-Raven was lying there; but, on seeing Eme'mqut, he sat up, and asked him, "Why are you so cheerful? You must have some good news." Eme'mqut replied, "Spider-Woman has told me how to kill Triton-Man, and how to get my wife back." — "Then try once more," said Big-Raven. Eme'mqut arrived at Triton-Man's camp, entered the tent, took the box that was in the corner, took Triton-Man's heart out of it, and carried it home. When he reached home, he started a great fire, and threw the heart into it. When it began to burn, Triton-Man, who at the time was out with his herd, felt very sick; and when the heart was burnt up, he died.

Then Eme'mqut went to take his wife back home. After that, they lived quietly with Big-Raven.

Told by Ka'mak, a Maritime Koryak man, in the village of Mikino, Jan. 10, 1901.

## X. — MYTHS OF THE CAMPS ON THE PALPAL MOUNTAIN-RIDGE.

### 68. Big-Raven and Dog-Man.

Dog-Man (A<sup>8</sup>ta'nvala<sup>8</sup>n, said, "I am going to Big-Raven (Quikinn'a'qu) to serve for his daughter." He went and served for her. The people fed him. Once a bone was thrown to Dog-Man. He lay down, and sang, "The girl that is hidden in Miti's head wishes to have me."

Once Big-Raven said, "Miti', give me my strap." She gave him the strap. He went for wood. He gathered the wood, tied it in a bundle, and put it on his back and carried it home. When he came home, he turned around, and noticed that what he had carried was dried fish instead of wood.

Then he went to fetch ice. He came to the river, put some ice into his bag, and went home. When he had brought the bag home, he looked inside, and found out that the ice had turned into seal-blubber.

Then Big-Raven said to his daughters, "Go and gather some berries. There are plenty of them in the field. The geese may eat them if you do not go now." They went for berries, but did not find any. They returned home, and said, "There are none: the geese have eaten them all up." Then their father said to them, "Go and gather stone-pine-cones. There are plenty of nuts in them." They went to the stone-pine, but found nothing. The nut-crackers<sup>1</sup> had eaten all. They came home, and said, "There are none." Then Big-Raven said to his daughters, "There are many haddock<sup>2</sup> in the river. Go and catch them with the hook." They went fishing. They angled and angled, but caught only one haddock. Raven came flying along and took even that fish away from them. They came home, and said that they had not caught anything.

Thereupon Big-Raven said to Dog-Man, "Bring some water." He replied, "It will hurt my hands." — "Why do you not put on your mittens?" asked Big-Raven. Dog-Man answered, "My mittens will get torn." Big-Raven said, "Then sew them up with a needle." Dog-Man rejoined, "The needle will break." — "Then sharpen it," said Big-Raven. He continued, "Well, go to your camp and fetch some meat." Dog-Man went. Soon he returned, and said to Big-Raven, "I brought a reindeer flank and brisket." — "Where are they?" asked Big-Raven. "The fire has burned them," answered Dog-Man.

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<sup>1</sup> *Nucifraga caryocatactes* L.

<sup>2</sup> *Boreogadus polaris*.

"And where is the fire?" asked Big-Raven. "The rain has put it out." — And where is the rain?" asked Big-Raven. "The rain went up to the sky," answered Dog-Man.

Told by Naya'va, a Reindeer Koryak woman, in a camp on the Palpal Mountain-Ridge, March, 1901.

#### 69. Big-Raven's Daughters and the Wooden Whale.

Once Big-Raven (Quikinn'a'qu) said to his wife, "Let us take our daughters to the wilderness; let them live there." Then they took their daughters, Yiñe'a-ñe'ut and Čan'a'i-ña'ut, into the wilderness. They settled down by themselves in an underground house. Their father and mother would eat fat reindeer-meat, but to their daughters they would send the lean pieces.

Yiñe'a-ñe'ut and Čan'a'i-ña'ut became angry with their parents. They fetched a large log, made a whale out of it, and put it into a pail of water. On the following morning they looked into the pail, and saw that the whale had grown so large that there was no room for it inside. They carried it to a small lake. On the following morning they saw that there was no room for it in the lake. They transferred it to a larger lake; but on the next day the whale had grown so large that there was not room enough for it in the large lake. They put it into the river, entered it, and said, "Spotted-Whale, take us over where there is a settlement." Thus they were carried to sea. That's all.

Told by Naya'va, a Reindeer Koryak woman, in a camp on the Palpal Mountain-Ridge, March, 1901.

#### 70. Big-Raven and Young-Kala.

Big-Raven (Quikinn'a'qu) said to his wife, "I am going to take a swing on the strap." He took his strap, went to the woods, attached it to a tree, and began to swing. "I wish some one would swing me!" he said. Young-Kala (Qai-ka'la) came and said, "I will swing you." He began to swing him. Big-Raven asked, "Who is swinging me? is it a man, or somebody else?" Young-Kala replied, "It is a man who is swinging you. You and I have the same reindeer, with the same antlers on their heads." That's all.

Told by Naya'va a Reindeer Koryak woman, in a camp on the Palpal Mountain-Ridge, March, 1901.

#### 71. Eme'mqut and Little-Charm-Man.

Little-Charm-Man (Ikle'mtila<sup>n</sup>) said to Eme'mqut, "Let us go and eat king-salmon's<sup>1</sup> heads." They went; but Eme'mqut took out Little-Charm-Man's

<sup>1</sup> *Salmo chawicha*.



stomach, and put in a mouse-stomach instead. They arrived at the river and began to eat. Little-Charman ate just one small piece, and felt that he had enough. Then Eme'mqut cut some king-salmon's heads for him, and said, "Take them home." Little-Charman carried them home. Suddenly he noticed his stomach hanging in his underground house. He asked, "Who hung the seal-stomach up here?" Eme'mqut then said, "That is your stomach. Put it back, and eat the salmon's heads." Little-Charman put his stomach back, began to eat, and ate all there was, and felt that there was not enough for him. That's all.

Told by Naya'va, a Reindeer Koryak woman, in a camp  
of the Palpal Mountain-Ridge, March, 1901.

XI. — TALES OF THE MARITIME KORYAK OF THE COAST  
OF UPPER PENSHINA BAY.

*Villages Kamenskoye (Va'ikenan) and Talovka.*

72. Big-Raven and Hare.

There was Big-Raven (Quikinn'a'qu). Once he said, "I want to go and search for some kind of food." He went into the woods and cut down willows. One of the willows he did not take along, saying, "I shall leave this one for to-morrow. I shall fetch it to-morrow." During his absence, Hare (Mi'lut) came and carried off the willow. Big-Raven came on the following morning, and did not find his willow. "Hare has stolen it," said he. He went to look for Hare's house. He found the house late at night, went in, took the youngest Hare, flayed it, and left it there.

The cries of the little one awakened its mother. She said to her husband, "Something has happened to our son. Arise and call a shaman." He went, but was unable to find one. His wife said to him, "Go to Big-Raven's: he will, no doubt, restore our son to health." He went to Big-Raven's and said, "Our son is ill, come and cure him." Big-Raven consented. He put the skin of the little Hare in his bosom. When they came into the underground house of Hare, Big-Raven said, "Put out the light. I will commence my work." They put out the light, and he began to beat the drum. Then he drew the little skin out of his bosom and put it on the young Hare, like a little shirt; but he put it on so that the mouth appeared at the back of the neck. "Light the lamp," he said. When he discovered, however, that he had made a mistake, he cried, "Oko-ko-ko-ko! quick, put the light out again!" When it was dark again, Big-Raven continued his incantations. He pulled off the skin, put it on again, and asked the people to relight the lamp. But once more he shouted, "Oko-ko-ko-ko! put out the light quick!" He had made a mistake the second time: the under lip had been put in the place of the upper lip. The people put out the light, and this time Big-Raven put on the skin in the right way. "Light the lamp," said Big-Raven, "I have now restored your son's health."

They lighted the lamp, and the little Hare ran about in the house. The Hares said to Big-Raven, "What shall we give you for your skill? We wish to make you a present of a herd of reindeer." — "No," said Big-Raven, "I do not need them: return the willow that you stole from me in the woods." — "Here, take it! You may also take along our son for some time, you may

use him for errands. He will carry out all your orders." However, he did not take the boy, but only the willow.

When he came home, his wife asked him, "Where have you been?" — "Well, I have been in the woods and cut down a willow, but it was stolen from me. I have recovered it from the Hares. First I pulled off the little one's skin, and then I restored it to him. In payment, the Hares offered me a herd of reindeer, but I did not take them. I asked only for the willow. They gave it to me, and I have brought it home." That's all.

Told by Anne Qači'lqut (Strongly-arisen), a Koryak woman,  
in the village of Kamenskoye, November, 1900.

### 73. How Big-Raven burnt up the Kamaks.

Big-Raven (Quikinn'a'qu) said, "The kamaks want to devour all our children. Heat plenty of stones, we shall kill all the kamaks with them." Big-Raven took some sedge-grass (*Carex*), twisted it together with hare's hair, and began to swing it. The kamaks came, descended the back of the ladder, and screamed, "Če-re-re-re! what is the old man calling us for?" Big-Raven put red-hot stones on the front side of the house, which is assigned to guests, and said to the kamaks, "Come on! the place is ready for you." They came, sat down on the place assigned to guests, and cried out, "Če-re-re-re!" They were roasted. The kamaks who came later also sat down on the stones, were burnt, and screamed, "Če-re-re-re!" But Big-Raven kept on swinging his wand of sedge and hare's hair, and struck them with it. Finally the great old kamak came and said, "Če-re-re-re! why does the old man call me?" Big-Raven answered, "We shall enjoy very much spending a night together. All your friends are already asleep here: I have prepared a soft bed for them." The great kamak also sat down on the glowing stones, and cried out, "Če-re-re-re! the bottom of my trousers (qu'yim) is burning!" All the kamaks were burnt. Only ashes were left of them. Big-Raven covered the ashes with sedge and hare's hair, pressed them with stones, and said, "I have killed all the kamaks: now the children will always be well, and will never be sick again."

Miti', Big-Raven's wife, said to the children, "Now you may run about freely outdoors, father has killed all the kamaks." But there remained one old woman, the old kamak's wife. She said at home, "Why do the old man and the children stay away so long? I am going to look for them." She started, and finally reached Big-Raven's house. Big-Raven had just gone to bed, when he heard a noise. The old kamak-woman (kama'keña) cried, "Če-re-re-re!" Big-Raven said to Miti', "A short time ago you said that the old kamak had no wife, and there she is coming now!" But to the kamak-

woman he shouted, "Come, come! I have killed all your folks." Then he said to Miti', "You are both of you women: you shall fight with her. Here is father's wooden knife. Stab her with it." The kamak-woman came down. Miti' was frightened, and, horror-struck, she shouted to her husband, "Khot, khot! where shall I stab her? Khot, khot! where shall I stab her?" Then she threw herself upon the old woman, but she could not master her. Out of sheer terror, she could not hit her. Then the old man himself jumped up. He said to Miti', "You are so ready to get angry with me, and now you have not courage enough to kill her." He took the wooden knife, and killed the kamak-woman. Then he said to his sons, "Now you can go about everywhere unhindered, I have killed all the kamaks."

Told by Anne Qači'lqut, a Koryak woman, in the village of Kamenskoye, November 1900.

#### 74. How Eme'mqut killed the Kamaks.

It was in the time when Big-Raven (Quikinn'a'qu) lived. He became ill. His son Eme'mqut was returning from his hunt; and when he was near their house, he heard his father's loud groans. He spent some time at home, and then went again into the open. On his way he came to an underground dwelling. It was a house without a ti'wotil.<sup>1</sup> He approached cautiously. He looked in and saw a kamak-woman (kama'keña) with her child sitting in the house. The kamak was absent. Presently Eme'mqut heard the kamak-woman say, "He goes out hunting, and cannot bring any food home. It is a long time since he first attacked him, but he cannot conquer him, and our son is starving." Suddenly Eme'mqut saw the kamak step out from the hearth-fire. The kamak-woman shouted to him, "Again empty-handed! You go there every day, and I instruct you, 'Stab him in his ear and he will die,' and still you cannot kill him!" The kamak replied, "It is not easy to kill him: both he and his wife are shamans. They see me from whatever side I try to approach them." The kamak-woman said, "Get up early to-morrow morning and go to them. Attack him before sunrise. Again and again you come home empty-handed, and your son is starving. He may die of starvation." Eme'mqut heard it all, and said, "It seems that my father will die to-morrow morning."

He left the house of the kamaks, and, deeply absorbed in thought about the impending death of his father, he went into the wilderness. Suddenly he saw an old woman sitting at the foot of a steep hill. When she noticed him, she said, "Why are you sad, good fellow?" — "I am sad," he answered, "because my father is going to be killed and devoured to-morrow. I heard the kamaks

<sup>1</sup> A funnel-shaped structure — a sort of storm-roof — built above the entrance-opening in the underground house of the Maritime Koryak.

say so." — "Well," asked the old woman, "what ails your father?" — "He has pain all over his body. He has grown quite thin, only his bones are left." — "Your father and mother are both shamans, and they cannot master the kamaks!" said the old woman. She then drew out a hare's head and gave it to Eme'mqut. "Take it over to the kamaks' house and throw it in there. If nothing happens, come back to me." Eme'mqut took the hare's head, went to the kamaks, and looked into the house. They were still sitting by the hearth, and talking. The kamak-woman was saying, "You must kill him to-morrow, by all means." After she had said this, Eme'mqut threw the hare's head into the house. The kamak and his wife seized their little son, and disappeared in the fire. Eme'mqut let himself down into the house, took the hare's head, put it on the hearth, and got away.

"My father will die, nevertheless," he thought on the way. Far from the house he could hear his father groaning; but when he came nearer to the house, the groans had ceased. "Now my father is dead," he said. He reached the roof of the house, looked into the entrance-opening, and saw his father sitting by the fire, and heard him say to his mother, "I am completely recovered." But Miti' replied, "This is only the temporary relief from the disease which takes place before death occurs." As soon as Eme'mqut heard the cheerful words of his father, instead of descending the ladder, he jumped into the house. He said to his father, "I have killed all the kamaks, now you will be well." — "If you have really killed all the kamaks, my son, then you are right, I shall not be ill any more." Big-Raven recovered completely and lived as before.

Told by Anne Qači'lqut, a Koryak woman, in the village  
of Kamneskoye, November, 1900.

#### 75. Big-Light and the Kamaks.

It was in the time when Eme'mqut lived, and his father Big-Raven (Qui-kinn'a'qu) lived with him. Eme'mqut married Grass-Woman (Ve'ai), the daughter of Root-Man (Tatqa'hičnin), from up the river. Eme'mqut had a little brother by the name of Big-Light (Qeskin'a'qu). Soon Grass-Woman gave birth to a son, whom they called Born-again (To'novet). Both boys grew up together. When they were grown up, they went hunting and killed a reindeer. Soon after that, Born-again killed another fat reindeer. Grass-Woman pulled off the skin, and cut up the reindeer. Then she said, "If my fathers, [i. e., parents] could taste this! I never saw such fat meat in my life!"

Big-Raven heard this, and said to Big-Light, "Go with your nephew to Root-Man, and take him some of the reindeer-meat. Go up the river, but on your way back avoid the river." Big-Light and Born-again prepared for

the journey, loaded two sledges, and drove off. When they approached Root-Man's house, so that they could be seen, the sisters of Grass-Woman came to meet them. They knew Big-Light, but this was the first time they had seen Born-again, and they asked, "Who is this?" — "This is your nephew," replied Big-Light. They embraced him, unloaded the sledges, and carried the meat into the house. They entertained both youths, treating them to berries. The sisters of Grass-Woman asked, "What do your folks want us to send them?" The young men said, "They wish for berries of whatever kind you have: even cloud-berries will do." The girls invited them to stay over night, but the young men declined. They said, Big-Raven has ordered us to return this very day." — "You will lose your way and get to the kamaks," said the girls. But the boys insisted, and drove back.

On the way, Born-again said, "Grandfather told us not to drive along the river on our way back." But Big-Light replied, "Never mind, let us go along the river." They went down the river, and soon lost their way. They reached a forest, where they found two underground dwellings. One was poorly built, the other one was much better. The former was without the usual storm-roof: the latter had a platform over the entrance, on which clothing was hanging.

The youths looked into the shabby house, and saw an old woman and two boys. One of these had a child's combination-suit on, the other one was dressed like grown people. The woman, their grandmother, was a kamak-woman. The boys lived in the second house. Their parents did not eat human flesh. The kamak-woman said to her grandchildren, "Go home." They went. Then the old woman took the boiling kettle off the fire, and pulled a child's hand and a human head out of it. She said, "We have only one true son who eats human flesh like us: the others occupy another dwelling and are no cannibals, as if they were not our children." Then the youths heard a noise from way up the middle of the house, and suddenly they saw the kamak's son step out of the hearth-fire, dragging behind him a sledge full of human flesh. Born-again said, "Let us go back." But his uncle said, "First let us look into the other dwelling: probably human beings live there." They went to the other dwelling, looked into the opening, and saw on the sleeping-platform two men, one woman, one girl, and the children that they had seen before. Big-Light said, "If the girl would only come out!" At once the old woman ordered the girl to go out on the roof of the porch and close up the vent-hole.<sup>1</sup> The girl put on her jacket. Big-Light said, "If she would only untie the bands of her coat!" The girl immediately untied the bands of her coat. Then Big-Light shot an arrow from his bow, and it hit the girl's chest. She fell down dead. Big-Light and his nephew fled. They did not drive home, however, but went to the reindeer-herd.

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<sup>1</sup> See p. 14, Footnote 4.

The people in the dead girl's house sent a man to see who had killed her. His name was Distant-One (Ra'vač). He went, and found the tracks of the sledges, which led him late at night to Big-Raven's house. Eme'mqut asked him, "What has brought you to us so late?" — "An unknown man killed my sister, and the tracks lead from our house to yours." — "They cannot be ours. Our youths left yesterday, and have not come back yet." — "Yes, yes, they have done it! Not far from your house the tracks turn toward your herd." Eme'mqut sent out one of his men, who found the youths sleeping right in the middle of the pasture-ground. The messenger aroused them and said, "Arise and come on! You are summoned. A man accuses you of having killed his sister." Born-again said, "I do not want to go, I will rather run away." But Big-Light said, "Don't be afraid! Let us go!" When they got home, Eme'mqut said to them, "Why did you kill a stranger's sister? Now, go and revive her. We ought not to live in discord with the people." Big-Light was a shaman. He drove off with Distant-One.

When they arrived, the older brother of Distant-One asked, "Did you kill my sister?" — "Yes," answered Big-Light, "I did; but I shall also revive her. Give me a drum, and spread a white reindeer-skin for me." He covered himself with the skin, and beat the drum. He turned to the ground, crying, "Ba, ba, ba, ba, ba!" The earth became quite loose. Then he lifted his eyes to the sky, crying, "Ba, ba, ba, ba, ba!" And the clouds disappeared and the sky became clear. Then he put his hand to his mouth, uttered some magic words, and then touched the girl's wound with it. The wound disappeared at once, and the girl arose hale and hearty.

Big-Light wooed the girl, and she gave her consent to his suit. He married her. The bride's elder brother said, "Return to your fathers,<sup>1</sup> that you may not be devoured by my fathers." They drove back to Eme'mqut's house. Distant-One went with them. When they arrived, Eme'mqut said, "Why did you not stay at your own house?" And Big-Raven added, "Go back and live there." They replied, "The kamaks will devour us if we stay there." Then Big-Raven swung the flaps of his coat toward the sea, and all the large sea-animals — whales, white whales, walruses, sea-lions, and seals — came to him. The whales were the last to arrive. Big-Raven hitched them to the sledges, like so many reindeer, and, after he had given his daughter in marriage to Distant-One, he had a couple of sledges loaded with blubber and meat, and ordered Big-Light to depart. When they arrived at the house, Eme'mqut's sister went up to the dwelling of the kamaks, and shouted to them, "Come out to meet us!" The kamaks came out, and the kamak-woman said, "Now, I will eat my daughter-in-law and my son-in-law." Her daughter-in-law replied, "Well, open your mouth." The kamaks opened their mouths, and all the sea-animals and the loaded sledges rushed in. The whales tore

<sup>1</sup> In Koryak the dual of "father" (*sing.*, E'npīč; *dual*, Enpī'čiket; *plu.*, Enpī'čō) signifies "father and mother."

up their intestines, so that the bellies of the kamaks burst. Their bodies were thrown into the river and were washed ashore on the banks of the upper course of the river. Then all the people who had been devoured by the kamaks before came back to life.

Big-Raven's daughter walked up the river to see her father-in-law and mother-in-law, whom she had killed. She cut their bodies open, took out their entrails, and put in mice-entrails instead. "Now, you will not be able to eat human flesh any more," said she. She breathed a new breath into them, and the kamaks returned to life. All the newly revived people returned into their dwellings. The kamaks, also, went back into their dwelling. They ceased to kill men, and henceforth were unable to consume human flesh. Their village became desolated, and the other inhabitants removed to Big-Raven's. Finally the kamaks also came to Big-Raven's. "I thought," said the latter, "that you were dead. Now remain here." They lived together ever after. That's all.

Told by Anne Qači'lqut, a Maritime Koryak woman, in the  
village of Kamenskoye, Nov. 2, 1900.

#### 76. Big-Raven and his Son Bear's-Ear.

It was at the time when Big-Raven (Quikinn'a'qu) and his wife Miti' lived. They had two sons, Eme'mqut and Big-Light (Qeskin'a'qu), and a daughter, Yiñe'a-ñe'ut. Miti' ceased bearing children. Once Big-Raven said to his wife, "You do not wish to have any more sons, give birth to a little bear for me. Time hangs so heavy on me, it would amuse me to see the little bear play with the boys, and tear their clothing." Miti' replied, "Do not talk nonsense! It is a sin to bring forth a bear." Big-Raven went out hunting, killed a reindeer and brought it home. He called his wife to come out and receive the reindeer. She replied, "I cannot. You told me to give birth to a bear, and I did so." Big-Raven laughed for joy, and shouted into the opening, "Now we shall have a jolly time here!" The little bear grew very fast. He played with the boys, and tore their clothes. Whenever Big-Raven saw the little bear tear his playmates' clothing, he would break out into loud laughter. "Kha, kha, kha!" he would say, "see what a lively son was born to me!"

One day Big-Raven's neighbor came to complain about the little bear, which had torn the entire backs from the fur coats of his children. Then Big-Raven grew angry, and hit the bear, saying, "You are a wild fellow. Go into the wilderness." Bear's-Ear (Ka'iñi-vi'lu) — this was the bear's name — left his father's house, went into the wilderness, and built himself a den. He went hunting.

Once he met a man who carried an entire forest on the palm of his hand. Bear's-Ear asked him, "What are you doing?" — "I am carrying forests hither



and thither. I heard that a son was born to Big-Raven that possesses extraordinary power. His name is Bear's-Ear. Now, I will develop still greater power through these exercises, so that I may get the better of him when I meet him." — "Who are you?" asked Bear's-Ear. "I am One-who-carries-Forests-Hither-and-Thither [Θ'mkina'lqatat]," answered the man. But Bear's-Ear said, "You will never see Bear's-Ear. He is far away from here." One-who-carries-Forests-Hither-and-Thither asked, "And you, who are you?" Bear's-Ear answered, "I do not know: I have no name yet. Come into my house," he added. They entered Bear's-Ear's house. The latter soon left his guest and went out again. He reached a chain of mountains, and found a man who carried a mountain on the palm of his hand. "What are you doing?" Bear's-Ear asked the stranger. "I am carrying mountains hither and thither," answered the man. I was told that a son, a bear, was born to Big-Raven, and that he has extraordinary powers. I wish to develop in me still greater power by exercising, so that I may be able to conquer him when I meet him." — "Who are you?" asked Bear's-Ear. "My name is One-who-carries-Mountains-Hither-and-Thither [Tino'pina'lqatat]," said the man. Bear's-Ear said, "You will never see Big-Raven's son. He is far away from here. Come to my house. I have one friend in my house already. We will live together, all three of us." One-who-carries-Mountains-Hither-and-Thither consented. On the following morning, after having spent the night together, the three men went out hunting. They hit upon a herd of mountain-sheep that belonged to a kamak. Bear's-Ear said to his companions, "Let us kill one." They replied, "It is not well to kill somebody else's animals: something wrong might happen to us on account of it." Bear's-Ear retorted, "You are strong men, who carry mountains and forests hither and thither, and you are afraid of the kamak! You ought to be ashamed of yourselves! Let us kill one buck!" They killed one buck and carried it home.

On the following morning Bear's-Ear left One-who-carries-Forests-Hither-and-Thither at home to cook the mountain-sheep meat, and he went hunting with One-who-carries-Mountains-Hither-and-Thither. When One-who-carries-Forests-Hither-and-Thither had hung the pot full of meat over the fire, he heard a terrible voice, saying, "Um-m-m! why did you kill one of my reindeer?" and he beheld a kamak entering the house. One-who-carries-Forests-Hither-and-Thither was so terrified that his entire body trembled. The kamak pressed him to the ground, and, sitting astride him, pulled the cooked meat out of the pot, ate it quietly, and kept on pressing One-who-carries-Forests-Hither-and-Thither until his ribs were broken. When he had eaten enough, the kamak took the remaining meat with him, and withdrew.

Soon Bear's-Ear and One-who-carries-Mountains-Hither-and-Thither, who had killed another mountain-buck, entered. One-who-carries-Forests-Hither-and-Thither groaned. Bear's-Ear asked, "What ails you?" He answered, "The

kamak came here during your absence, ate up the cooked meat, and broke my ribs." Bear's-Ear said, "You shall go with me to-morrow."

On the following morning the two went hunting, and One-who-carries-Mountains-Hither-and-Thither remained at home to cook the meat. Hardly had he hung the pot over the fire, when the kamak appeared, and shouted, "Um-m-m! again one of my reindeer is killed." He seized One-who-carries-Mountains-Hither-and-Thither, pressed him to the ground, and, sitting astride him, ate most of the meat, and finally withdrew, taking the rest of the meat and the remaining bones along. But he was unable to crush the ribs of One-who-carries-Mountains-Hither-and-Thither, since the latter was stronger than One-who-carries-Forests-Hither-and-Thither. Bear's-Ear and One-who-carries-Forests-Hither-and-Thither returned from their hunt with a mountain-buck, and asked One-who-carries-Mountains-Hither-and-Thither, "Well, what has happened?" — "Yes, he was here again, and took the meat; but he could not break my ribs," said One-who-carries-Mountains-Hither-and-Thither. "I shall stay at home to-morrow to cook the meat, and you two go out hunting," said Bear's-Ear.

On the next morning One-who-carries-Forests-Hither-and-Thither and One-who-carries-Mountains-Hither-and-Thither went hunting. Bear's-Ear staid at home. Soon he heard a thundering voice, saying, "Um-um-um! again one of my reindeer has been stolen." The kamak entered and threw himself upon Bear's-Ear; but the latter overwhelmed him, threw him down to the ground, sat astride him, and, while eating the meat, crushed the kamak's ribs. Then he let him go free. When One-who-carries-Forests-Hither-and-Thither and One-who-carries-Mountains-Hither-and-Thither were going home, they saw the kamak, who moved along slowly, groaning all the time. One-who-carries-Mountains-Hither-and-Thither said to his companion, "It seems that our friend has been killed by the kamak." When they approached their house, Bear's-Ear came out towards them; and One-who-carries-Forests-Hither-and-Thither said, "Let us flee! there is a kamak outside." But One-who-carries-Mountains-Hither-and-Thither set him at ease, saying, "It is our friend, to be sure!"

Bear's-Ear heard their conversation, and said to them, "Come, come, do not be afraid! I am alive." When they were inside, he told them how he had received the kamak, and continued, "You wished to know who I am. Well, I am Bear's-Ear. Now you may eat the meat that I have cooked, and go to bed." When they got up on the following morning, Bear's-Ear said to One-who-carries-Forests-Hither-and-Thither, "Go and open the door." He went, but could not open it. Then Bear's-Ear sent One-who-carries-Mountains-Hither-and-Thither, but he also was unable to open it. He just pushed it forward a little. Then Bear's-Ear jumped up, went to the door, gave it one push with his hand, and it opened. The kamak had shut it up with a mountain. Bear's-Ear said, "Let us go now and bar his door with a still larger mountain." They went, and blocked the kamak's house forever, so that he could not get

out any more. The three friends took possession of the kamak's herd, divided it into three parts, and went off in three different directions.

Bear's-Ear went with his herd near Big-Raven's dwelling. Big-Raven said to his folks, "Who is it that has moved into this vicinity? Go and find out about it." One of Big-Raven's men went and asked the stranger, "Who are you?" — "I am Bear's-Ear, Big-Raven's son. I am coming with a herd, but I have neither house nor tent." The messenger came back to Big-Raven, and said to him, "It is your son, whom you drove into the wilderness, that is roaming in this neighborhood." — "I am going myself to invite him over here," said Big-Raven. When he approached his son, the latter did not go to meet him. Big-Raven addressed him, but Bear's-Ear did not reply. Big-Raven returned home, and said to his wife Miti', "My son is angry with me: you go to him." She went then. As soon as Bear's-Ear saw his mother, he ran to meet her, and shouted with joy, "Mother is coming, mother is coming!" When she came near him, he asked, "What do you want of me?" — "I want you to come to our house." — "If you had not come, I should not go: I do not mind brother or father." Then he moved over there with his herd, but he did not go into Big-Raven's house. He put up a separate tent, and lived alone. He would speak to his mother, but he never spoke to his father.

Told by Anne Qač'i'lqut, a Maritime Koryak woman, in the village of Kamenskoye, March, 1900.

#### 77. How Self-created kills his Father.

To'ñel came to Eme'mqut to serve for his sister Yiñe'a-ñe'ut, and married her. To'ñel went with his wife to hunt wild reindeer. They put up a tent. Yiñe'a-ñe'ut gave birth to a son, whom she called Self-created (Tomwo'get). One day To'ñel went out of the tent to hunt reindeer. Soon after Yiñe'a-ñe'ut also went out to pick berries. She gathered berries, and found fly-agaric too. She brought them home, ground them together with cloud-berries, and, when her husband came back from hunting, she gave the mixture to him to eat. She said, "Eat some berries;" but she said nothing about the fly-agaric. Her husband ate, and became quite intoxicated. She put him into a seal-skin bag, together with whaling and sealing harpoons, and threw the bag into the river. It floated down into the sea, and was carried to and fro by the waves. When To'ñel came to, he felt hungry. Then he took a harpoon-point used for catching seals, and cast it into the sea. The harpoon hit a seal, which To'ñel drew to himself. The Seal asked him, "Where do you come from?" To'ñel replied, "My wife gave me fly-agaric to eat, put me into a bag, and threw me into the river, which brought me over here, and now I am hungry." — "I will give you something to eat, only let me go free." He pulled out the

harpoon from the seal, and the latter dived into the deep, and brought back some seal-meat. Toñel ate until he had enough. The waves carried him farther. He threw a whaling-harpoon into the sea, and it caught a whale. Toñel drew it to himself, and the Whale asked him, "Where do you come from?" He answered, "My wife gave me fly-agaric to eat, put me into this bag, and threw me into the river: now carry me to my parents." The Whale dived into the deep, emerged again after a while, and said, "Sit down on my back." He swam off, and brought him to the shore, near the place where his parents lived.

Yiñe'a-ñe'ut, after having rid herself of her husband, went back to her parents. Toñel did not stay long at home, but took a spear and went to Big-Raven's (Quikinn'a'qu) house with the intention of killing his wife. As soon as he arrived, he descended into the dwelling, and beheld his wife sitting on the floor and nursing her boy. He killed her by stabbing her in the heart with his spear. Then he went out again and returned to his parents. Miti' took charge of the boy, and Eme'mqut carried the body of his sister over to the place where they burned their dead. There she was burned.

Self-created grew up. He hunted wild reindeer. Once he came back from his hunt and brought a reindeer. Miti' saw him, and began to cry. "Mother," said Self-created, "why do you cry?" He believed Miti' to be his mother. "I am not your mother, I am your grandmother," answered Miti'. "Your father killed your mother." Then he became enraged, and said, "I am going to kill father." Eme'mqut wanted to keep him back, but Self-created would not listen to him. Then Eme'mqut said, "Let us go together." Self-created did not consent to this, either. "I am going alone," said he. He took his spear and went to his father's house. When he arrived, he shouted, "Come out!" As soon as Toñel appeared, Self-created buried his spear in his heart, and killed him: then he returned to Miti'. Soon Toñel's relatives came out of the house. They discovered his body, and conveyed it to the burning-place. After the corpse had been burned, both Yiñe'a-ñe'ut and Toñel arose from the ashes of the funeral-pile. They went to Toñel's father, and they lived together. Toñel's relatives said, "Live here, and do not go hunting any more, that nothing may happen to you again." Thus they lived and brought forth many children. That's all.

Told by A'yu-ña'ut, a Maritime Koryak woman in the village of Kamenskoye, Nov. 5, 1900.

#### 78. Big-Raven and the Kamaks.

Big-Raven (Quikinn'a'qu) went sliding down a slope. He slid down several times, until finally he landed on the roof of a kamak dwelling, and fell into

the vent-hole of the porch. In the evening the kamak's wife said to her children, "Go up and open the ventilator in the roof of the porch, I want to make a fire." They obeyed, and tried to take out the plug from the opening; but Big-Raven held it tight. They descended into the dwelling, and said, "We cannot remove the plug from the vent-hole." The kamak's wife shouted to her elder son, "Able-to-do-Everything (Apka'wka), go and take out the plug." Able-to-do-Everything went out and did as he was told. Then the kamak's wife said to her children, "Open the door into the porch;" but not one of them was able to open it. She shouted again, Able-to-do-Everything, open the door!" Able-to-do-Everything went, opened the door, and saw Big-Raven sitting in the porch. "Ah!" he exclaimed, "our food has come to us." They took Big-Raven into the house, and said, "Now we shall eat you." Big-Raven replied, "Now, this is not right. When I catch a seal, I do not eat it on the same day; only the next morning do I eat of my game." The kamak's wife thought it well to leave him until the following morning. But then he said, "Do not eat me! I am old and lean. I have a young and fat son, Eme'mqut. I will send him to you if you will let me off." — "Go, then," said the kamaks, "and send your son to us." The kamak's wife led Big-Raven up the ladder, but it was so dark outside that he could not find his way. The kamak's wife then came up to a post supporting a small hut, in which her elder daughter was hidden, and said, "Stretch out your hand!" She stretched her hand out of the hut, and it became light because of the brilliant beauty of the kamak's daughter.

Big-Raven arrived at home, and said to his son, "Eme'mqut, I promised to send you to the kamaks, to be eaten up by them. Go over there. On your way call upon Big-River (Veyemn'a'qu) and Large-Boulder (Vočėñi'ln'aqu), and take them along. Take them to the kamak's house, and shout into the entrance-opening, 'Dance! Here I am. We also dance when we catch a whale.' Then they will begin the welcome dance. Next say to them, 'Open your mouths! I will throw my companions down to you first. You would not be satisfied with me alone.' They will open their mouths, and you must throw in your companions, Big-River and Large Boulder."

Eme'mqut went off. On his way he took Big-River and Large-Boulder along, and on his arrival called down into the house, "I came to be eaten up by you, dance now!" Then he said, "Open your mouths! You shall eat my companions first." Eme'mqut first let Large-Boulder fall down, who turned into a huge rock, which crushed the kamaks. Then he let Big-River fall down, and he turned into a large stream, which carried off the crushed kamaks. Eme'mqut went to the post on which the kamak's daughter was, and wanted to take her down. But she said, "You have killed my fathers [parents], and now you want to take me for your wife. That must not be." He did not pay any heed to her words, but took her down. Big-River and Large-Boulder

resumed their human appearance, and the four went home. Eme'mqut gave his two sisters, Yiñe'a-ñe'ut and Čan'a'i-ña'ut, to Large-Boulder and Big-River. Eme'mqut married the kamak's daughter, whose name was Aten'a'ut. Thus they lived together.

Once Big-Raven said to his son, "Why do you not take your wife to visit her parents?" Eme'mqut asked his wife, "Shall I take you over to your parents?" But she replied, "You have killed my folks." He replied, "Let us go, all the same." They drove there, reached the dwelling of the kamaks, and found them all alive again. They had ceased, however, to eat human flesh. They staid there some time, and all came afterward to Big-Raven's house, and lived together from that time on. That's all.

Told by A'yu-ña'ut, a Maritime Koryak woman, in the village of Kamenskoye, November, 1900.

#### 79. Lo'čex the Cannibal.

Lo'čex came to Big-Raven's (Quikinn'a'qu) to serve for his daughter Yiñe'a-ñe'ut. He married her, and drove with his wife to his own house. Then Lo'čex himself kept house. He cooked, and fed his wife until she grew quite fat. He was a cannibal.

One day he was busy heating stones. At that time his cousin Abundant-in-Water (I'mleln) visited him, and asked, "What are you heating stones for?" — "I want to steam wood for a bow." Abundant-in-Water went out-doors, where Yiñe'a-ñe'ut was, and seized her, saying, "Do not believe him. He wants to roast you. Come, I will carry you away." He took her into his house, and married her. When Lo'čex stepped out of the house to look for his wife and did not find her, he turned into seaweed.

Abundant-in-Water and Yiñe'a-ñe'ut lived together. She gave birth to a son, whom she named Self-created (Tomwo'get). Abundant-in-Water said, "I want to go with you to your parents." They started, and soon reached Big-Raven's dwelling, where they were met by the people. Miti' also came out to meet them, and said to Yiñe'a-ñe'ut, "How is it? One man took you, and now another one brings you back." She replied, "If it had not been for Abundant-in-Water, you would not have seen me again. Lo'čex wanted to eat me up." They staid some time with Big-Raven, and then returned home. Eme'mqut went with them, and married Abundant-in-Water's sister. That's all.

Told by A'yu-ña'ut, a Maritime Koryak woman, in the village of Kamenskoye, November, 1900.

## 80. Grebe-Man.

It was in the time when Big-Raven (Quikinn'a'qu) lived. For a long time he could not go out in his boat. Whenever he went aboard his boat, and started to go out to sea, a violent storm would break out, and he would be compelled to turn back. This happened several times. Big-Raven was unable to overcome the sea. He said to his son, "Eme'mqut, we must get a shaman in order to find out why the sea rages whenever we get ready to go out. Go to Grebe-Man (Yo'vala'n) and bring him over here. He will surely be able to find out." Eme'mqut went, arrived at Grebe-Man's house, and said, "I come to ask you to call on us. As soon as we want to go to sea, it begins to blow. You will discover the cause of it." They went to Big-Raven's house. Grebe-Man was given a drum, and he began to exercise his magic powers. After some time he stopped beating the drum, and said, "Over in the middle of the sea there lives a woman that lets loose the stormy weather. If Eme'mqut will marry her, she will stop her practices."

On the following day they went out to the sea in search of the woman. They landed on an island, found a woman there, took her along, and Eme'mqut married her. Soon afterward they went out whale-hunting. The weather was fine, and they caught a whale. Eme'mqut's sister Čan'a'i-ña'ut, and her cousin Kīlu', went out to gather sedge-grass for the whale feast.<sup>1</sup> Kīlu' said to her cousin, "Can you imitate Grebe-Man's shaman song?" Čan'a'i-ña'ut answered, "The grebes are walking about here in the grass, and Grebe-Man may hear how he is being mocked." Kīlu' took a stick, hit the grass, and cried, "Hat, hat, hat!" to drive off the grebes. Soon she stopped, because nothing stirred. She said to her cousin, "There is no one in the grass. Try his song." Čan'a'i-ña'ut sang just as Grebe-Man had done. Suddenly, however, he himself appeared from the grass, and shouted, "Why do you make fun of my incantation?" Kīlu' was frightened so badly that she cried, "The penis hangs, the vulva hangs" (Toñakan'a'palı, upakan'a'palı);<sup>2</sup> and both girls, seized with great fright, ran away with the grass they had gathered. They came home and made ready for the whale feast. Big-Raven said to Eme'mqut, "Go and invite Grebe-Man to the feast." When he reached Grebe-Man's house, he said, "I come to invite you. We are celebrating the equipping of the whale now." Grebe-Man replied, "I will not come." Eme'mqut returned home and reported Grebe-Man's answer. Big-Raven sent him a second time. He went to Grebe-Man, and said, "Father invites you to come." — "Well, I will go," said Grebe-Man. When the two arrived, the feast began, the whale was sent

<sup>1</sup> See p. 65.

<sup>2</sup> Koryak women, when frightened, generally shout in this manner, and it must be considered as a symptom of hysteria.

off, and they ate of the food that had been prepared. When the celebration was over, Grebe-Man withdrew, and in passing by he took Čan'a'i-ña'ut's heart away. After he had gone, Čan'a'i-ña'ut died.

Again they sent Eme'mqut to call him. He said, "Can'a'i-ña'ut has died. Come and revive her." They went, and came to Big-Raven's house. Grebe-Man beat the drum, and sang his shaman's song. Then he put her heart in its former place, and Čan'a'i-ña'ut returned to life. He married her and took her to his house. At the same time Big-Raven gave his elder daughter, Yiñe'a-ñe'ut, in marriage to Fog-Man (Yiña'agit). Finally all returned to Big-Raven's house, lived together, and hunted whales successfully. That's all.

Told by A'yu-ña'ut, a Maritime Koryak woman, in the  
village of Kamenskoye, November, 1900.

#### 81. Cloud-Man's Marriage with Yiñe'a-ñe'ut.

Fog-Man (Yiña'agit) came to Big-Raven (Quikinn'a'qu) to serve for a bride. He married Yiñe'a-ñe'ut. She gave birth to a daughter, whom she named Yellow-Woman (Če'ipi-ñe'ut). Fog-Man said, "Let us go to my mother." They drove off, and arrived at his mother's house. After they had lived there for some time, Fog-Man said to his wife and to his younger brother, "Let us go hunting." They left their village, went into the wilderness, and put up a tent. Whenever one of the brothers went out hunting, the other one would stay at home. They caught many reindeer.

Once Fog-Man went out hunting, and the younger brother remained at home with his sister-in-law. Yiñe'a-ñe'ut went outside with a reindeer-skin and a scraping-knife, and scraped the skin outside. Then her brother-in-law came to her and coveted her. She resented his overtures, and just lifted her scraping-knife to strike him, when her brother-in-law fell down dead. She was frightened, and said, "My husband will scold me for killing my brother-in-law." She took the corpse, carried it into the storehouse (on poles), wrapped it up in a dressed reindeer-skin, and put it into a seal-skin bag, which she tied up. Then she returned into the dwelling.

Soon after that, her husband came home from hunting. He asked, "Where is my brother?" Yiñe'a-ñe'ut replied, "I do not know: he probably went to visit his parents." Fog-Man went out of the house to hang up his bow on the posts under the storehouse, and a drop of blood dripped down on his head. He climbed up to the storehouse, searched everywhere, and could not find whence the blood came. He descended again. While he was attending to his work, more blood dripped down. He climbed up again, looked over all the bags, and untied them. Finally he came to the bag that contained the corpse. He unwrapped the reindeer-skin, and found his brother's body in it.



Then he descended to his house, and killed his wife. After he had done so, he climbed up to the storehouse again, and found his brother alive. "Why did you make believe that you were dead? I have killed my wife on account of you." They went into the house together, wrapped the corpse in a white reindeer-skin, hung it up, and returned to their father. They deserted the house in which the corpse lay.

When they had gone away, Wolf, who was roaming about the country, said, "Let us see if they have not left something in the house." Wolf went in, and searched all over the house. First he did not find anything, but finally he looked at the rafter, and observed a bundle hanging there. He said, "I shall take the bundle down and see what there is in it." He took it down. Yiñe'a-ñe'ut kept her daughter, Yellow-Woman, hidden in a glass bead, which was among her ornaments. When Wolf took down the bundle, Yellow-Woman thought, "I wish Wolf would not eat here, but carry her outside first." Wolf did just what she had thought, — he carried the bundle outdoors. Then Yellow-Woman thought again, "I wish Wolf would take the bundle up on a high mountain and eat it there." Therefore Wolf said, "I will rather carry it up the mountain, eat it there, and take a view of the wide world." Wolf carried the corpse up the mountain, and untied the bundle. When he opened the reindeer-skin, the corpse rolled down the slope of the hill. He went in pursuit, but could not catch up with it. It rolled down farther and farther. Suddenly Wolf saw two women arise and run on afoot. "It was a corpse, and now I see two women. Isn't it strange?" said Wolf, and continued his pursuit.

The women became tired and hungry. Then they saw two reindeer with locked antlers. Yiñe'a-ñe'ut said to them, "We are hungry. Wolf is pursuing us. Give us something to strengthen us." The reindeer gave them some meat. They ate and ran ahead. Meanwhile Wolf came up quite close to them.

Suddenly they saw a ladder which was let down from the clouds. They ascended, and a youth who was standing on the upper end drew them to himself, and carried them above the clouds. He was Cloud-Man (Ya'hala<sup>n</sup>). "Where do you come from?" he asked. "Wolf was pursuing us. He wanted to devour us. We were running away from him, saw the ladder, and ascended," answered Yiñe'a-ñe'ut. "It was I who did it all. I caused your brother-in-law to fall down dead when you had just lifted your skin-scraper. I wanted your husband to kill you, sent Wolf to eat you and to carry you out of the house. Now I will marry you." She became his wife, and her daughter married another youth who was called Ya'vač.

Cloud-Man said to Yiñe'a-ñe'ut, "Let us go to your parents. Do not leave them in the belief that you are still living with your former husband." They got ready for their journey, prepared food and presents, made a kind of paste of meat and fat pounded together with a stone hammer, and drove

off. They passed by Fog-Man's house. The latter shouted, "Who is there?" Yiñe'a-ñe'ut shouted back, "We are going to our father." Fog-Man recognized her voice, and said, "Do not be angry with me! We used to be husband and wife; let us live together again." She retorted, "You have killed me, and, if it had not been for my daughter, Wolf would have eaten me."

They went on, and reached Big-Raven's house. He asked, "How is it? One man took you away, and another one brings you back." She replied, "That other one killed me, and, if it had not been for my daughter, Wolf would have eaten me. We fled, and Cloud-Man lifted us to the clouds."

For a long time they lived with Big-Raven. Then they prepared food for their return journey. Eme'mqut accompanied them. When they again passed Fog-Man's house, he shouted as before, "Yiñe'a-ñe'ut, let us again live together as formerly." But she replied, "Do not waste your words."

They drove on, and reached Cloud-Man's house. Eme'mqut wooed Cloud-Man's sister, Cloud-Woman (Ya'hal-ña'ut). They were married, and made preparations for their homeward journey. Some Tungus people who were among the guests went along with them, and they all reached Big-Raven's house at the same time. A rich Tungus courted Kĭlu', Eme'mqut's cousin. His courtship was accepted, and the young married couple drove off to the husband's parents; Eme'mqut's younger brother, Big-Light (Qeskiñ'a'qu), accompanying them. There Big-Light wooed a young Tungus girl, and she was given to him. Then they prepared for Big-Light's return to his parents. They were given a large reindeer-herd, and Big-Light went back to Big-Raven. Thus they all lived happy, often attended feasts, and visited each other. That's all.

Told by A'yu-ña'ut, a Maritime Koryak woman, in the village of Kamenskoye in November, 1900.

## 82. Little-Bird-Man and Raven-Man.

Little-Bird-Man (Piči'qala<sup>n1</sup>) and Raven-Man (Valva'mtĭla<sup>n</sup>) came to Big-Raven (Quikinn'a'qu) to woo his daughter. Miti' said, "I prefer Raven-Man." Big-Raven said, "I prefer Little-Bird-Man." While they were discussing the merits of the visitors, a violent snowstorm broke out. Big-Raven said, "Whoever will put an end to the snowstorm shall marry my daughter." Raven-Man said, "Prepare some travelling-provisions for me, and make a few pairs of boots. I intend to go far away." No sooner had Raven-Man gone out than he dug a hole in the snow behind the dwelling, and ate his provisions. When he had eaten all, he returned into the dwelling, and said, "I have been unable

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<sup>1</sup> All little birds are called piči'k.

to stop the snowstorm: the sky is all broken." — "Enough! I see that you are not the one who can accomplish this task." — "I will try," said Little-Bird-Man. "Well," said Big-Raven, "we will prepare provisions for your journey." But Little-Bird-Man replied, "I do not want anything. Just give me a pail-cover, a shovel, and reindeer-guts." They gave him everything he asked for, and he flew up to the sky, right to the spot where it was pierced. He tried to cover the hole with the lid of the bucket, but it was too small. Little-Bird-Man put the guts around the cover and stopped up the hole temporarily. Then he returned to Big-Raven. "The cover is too small," he said. "There is a crack left, through which the wind may still blow, though not so violently as before." They gave him a large lid, and again he started off to the sky. He flew up, changed the lid, pushed the guts around the rim, and covered it over with snow, which he piled on with his shovel. Then he flew back to Big-Raven.

The storm had stopped completely. "Well," said Big-Raven, "I will give you reindeer to go to your people." But Little-Bird-Man replied, "We do not need any reindeer: we will walk." Off they went. When they came to a river, Little-Bird-Man said to his wife, "Sit down on my back, I will carry you across." She replied, "You are too small, I shall crush you." — "No," he responded, "I can easily carry you across, you will not crush me." As soon as Yiñe'a-ñe'ut sat upon Little-Bird-Man, he was completely crushed, and lay there dead. Yiñe'a-ñe'ut put her husband's body upon the palm of her hand, and sat down under the shade of a stone-pine tree. She sat there for a long time. At last she began to cry, and said, "I shall die of starvation, my husband is dead." Suddenly she heard a voice behind, saying, "Why are you crying? Here I am, your husband." She turned back, and beheld a young, powerful man. Near by there was also a tent, and a herd of reindeer were in the pasture. The reindeer had silver antlers and silver hoofs. She said to the man, "You are lying. Here is my husband, he is dead." He answered, however, "This is only the shape that I assumed in order to serve your father for your sake. Now you see me in my true shape. Here are my relatives too. I purposely let myself be killed, that I might appear in my true shape, and to bring my reindeer over here." She trusted him, and followed him into his tent. Everything in the tent was made of iron, — posts, sledges, and snow-shoes. Soon she gave birth to a son named Self-created (Tomwo'get), who had iron teeth, which, when he laughed, emitted sparks.

Once Little-Bird-Man said to his wife, "I want to drive you over to your father. Your parents, no doubt, think, 'Our daughter left our house on foot, and we do not know whether she is alive or not.' Let them see how you are getting along." They prepared plenty of meat-paste for the journey, extracted an ample supply of marrow from the bones, and got ready to go. When they reached Big-Raven's house, the people shouted from inside, "Little-

Bird-Man is coming!" and they came out to meet them. They were conducted down into the dwelling. There they staid for some time, played, and had a very jolly time.

Suddenly it grew dark. Raven-Man had swallowed the sun. It grew so dark that the women could not go out for water. Nevertheless, the two sisters, Yiñe'a-ñe'ut and Čan'a'i-ña'ut, managed to bring some water. They groped their way to the river as though they were blind, and drew some water. A young man came up to them unexpectedly, and said to Čan'a'i-ña'ut, "Give me your pail: I will carry the water for you." The girl did not wish to give it to him, and said, "I will carry it myself." But he insisted, and carried her pail into the house. They asked the girl, "Where has this man come from?" The women said, "We did not want to let him carry our water, but he took our buckets by main force. He wooed Can'a'i-ña'ut, and married her." His name was River-Man (Veye'mila<sup>8</sup>n).

"I am a shaman," he said, "and I want to discover who causes the darkness." They gave him a drum, and, after he had tried his skill, he declared, "I see! it is Raven-Man, who has swallowed the sun." Yiñe'a-ñe'ut said, "I will go to him, and set the sun free." She put on her reindeer-leather coat and went to Raven. She found Raven-Man lying in his house. He did not get up, and remained silent so as not to open his mouth. Yiñe'a-ñe'ut approached him, and said slyly, "I have left Little-Bird-Man. I have a longing for you." She embraced him firmly, and tickled him under his arm. He laughed, and opened his mouth. Then the sun escaped, and it became light again. Yiñe'a-ñe'ut said to Raven-Man, "Have you no fork?" He gave her a raven's beak. "Well," she said, "I am your wife now. Let us go to my father's house."

They started off. She said to him, "Go ahead, and I will follow you." He went ahead. Then she stabbed him with the raven-beak from behind, and killed him. Raven-Man's sister, Raven-Woman (Ve'lvem-ñe'ut or Ve'svem-ñe'ut), was yearning for her brother. She went to see him, and found him lying dead outside. She cut off his beak, and went back crying. Her mother asked, "Why are you crying!" — "Yiñe'a-ñe'ut has killed my brother," said she, and threw to her the beak that she had cut off. It struck her mother's eye, so that the old Raven-Woman died.

Yiñe'a-ñe'ut came home in the mean time, and told how she had set the sun free, and killed Raven. "Now, we shall always have light," said she. Meanwhile the young Raven-Woman came, and Yiñe'a-ñe'ut gave her dried fish to eat.

Big-Raven said to Little-Bird-Man, "Now you may go to your folks." Big-Raven gave reindeer and well-loaded sledges to Yiñe'a-ñe'ut. Later on River-Man and Čan'a'i-ña'ut also drove off. Eme'mqut went with them and married River-Man's sister, River-Woman (Vaya'm-ña'ut). Eme'mqut returned

with his wife to his father's. She bore him a daughter, who was called Ice-Hole-Woman (Ai'me-ñe'ut). Thus they lived together with Big-Raven. That's all.

Told by Pa'qa, a Maritime Koryak girl, in the village of Kamenskoye, Jan. 11, 1900.

### 83. Cloud-Man and Kīlu'.

It was in the time when Big-Raven (Quikinn'a'qu) lived. He had a son, Eme'mqut. Eme'mqut had a wife, whose name was Kīlu'. Once upon a time Kīlu' went to pick berries. All of a sudden she saw a man coming down from the clouds. When he reached the ground, she stealthily approached him, and stole his knife. The man's name was Cloud-Man (Ya'hala'n). She carried the knife home and hid it away. She said nothing about it to her husband. Once Eme'mqut said to the women-folk, "Make some nice new clothes. We will go up to the clouds to engage in some games and fights in the settlement beyond the clouds." The women began to sew skins and make them into clothing. Kīlu' and Miti' went outdoors to sew there. Later Eme'mqut said to his wife, "Go and get the grindstone, I want to sharpen my knife." Miti', his mother, remarked, "Why don't you go yourself? I am in a hurry, and we must go on sewing quickly." Eme'mqut went himself.

While looking for the grindstone, he found the knife stolen by his wife, took it outdoors, and said to her, "Where did you get this knife? You surely have another husband." He beat her until he had killed her, and then he threw her body away. After that, all went into the house.

Cloud-Man from the clouds saw Kīlu' lying dead, came down, revived her, and took her up with him. There he took her as his wife. Eme'mqut's mother finished sewing the clothes, and Eme'mqut went up to the clouds. He arrived, and entered Cloud-Man's house. Suddenly he saw Kīlu', and said to Cloud-Man, "How did you get Kīlu'? Have I not killed her?" Cloud-Man answered, "I purposely put it into her mind to steal my knife and to make you kill her. Then I revived her and took her along with me."

Kīlu's father, Great-Cold (Čaičan'a'qu), her mother, Ha'na, and her brother Illa', went over to Cloud-Man's house. Now games were played in the cloud village. Eme'mqut and the dwellers of the village kicked the ball. Nobody equalled Eme'mqut in kicking the ball. Then they wrestled, and he beat them all. Cloud-Man gave him his sister, Cloud-Woman (Ya'hal-ña'ut), in marriage.

In the mean time down below, Big-Raven, outdoors, took some dog-food, and called to Kīlu's relatives in the sky as though they were dogs. They fell down on the ground, and ate from a trough, like dogs. Kīlu' also fell down with them. And thus they remained, to live with Big-Raven as laborers.

Once Big-Raven went outside and looked around. Large beads were falling down with snowflakes. He said to his folks, "It looks as though guests were coming from the clouds to visit us. It used to be the same way before: whenever the cloud-people were about to visit us, beads would begin to fall with the snow." Soon they saw Eme'mqut and his wife coming down, followed by the cloud-people. His reindeer had iron antlers and iron hoofs, and as they ran it sounded like pealing thunder. The cloud-dwellers followed in the rear, Cloud-Man among them. They came down to the earth. Eme'mqut gave his sister Yiñe'a-ñe'ut in marriage to Cloud-Man. After they had thus become related to Eme'mqut's family, the cloud-dwellers remained with Big-Raven through the summer.

Early in the summer, Big-Raven, with the help of his people, launched his skin boats. After the festival<sup>1</sup> was over, they went whale-hunting. They killed a whale. Eme'mqut, Cloud-Man, and the rest of the people, dragged it ashore. At that time Kĭlu' went out of the house and shouted back through the opening, "They are coming, they must be towing a whale!" Miti' would not believe her, and said, "Kĭlu', surely you are lying!" She sent her younger daughter, Čan'a'i-ña'ut, to see whether it was true. She went out, looked, and shouted into the house, "It is true: they are towing a whale!" The skin boats with the whale were approaching the shore.

Then Miti', Ha'na, Yiñe'a-ñe'ut Čan'a'i-ña'ut, and Kĭlu' put on embroidered dancing-clothes and went out with fire-brands to meet the whale. They sang and danced on the shore. The people hauled the whale ashore, and began to carve it. They cut it to pieces, and carried meat and blubber into the storehouse. On the following day they built inside their house a hut of sedges for the whale, and made drums, covering them with the pleura of the whale and with the membrane of its liver. Then they beat the drum and sang.

The festival of welcoming the whale was over. They divided the meat, blubber, and skin. Then Eme'mqut said, "Let us go up to the river: the women shall pick berries and roots for the feast in celebration of the whale's home-sending." They went up the stream in their skin boat, landed at a place abounding in berries; and the women picked berries, dug roots, picked willow-herb (*Epilobium angustifolium*), and put them into seal-skin bags. At last Eme'mqut said to the women, "Hurry up! let us go home." The women finished gathering, loaded the skin boat, and set out for home. Upon their arrival, they emptied the skin boat and put everything into the storehouse, which was filled to the very top. Big-Raven said to the men, "Prepare a trough to cook puddings in." So they did. Then the women hauled in some willow-herb, roots, and berries. Some of them pounded these together with blubber; others beat the drum and sang shaman-songs. Then they made a pudding. When it was done, they opened the home-sending festival of the whale

<sup>1</sup> See p. 79.

with a dance. After the dance was over, they went to bed. The next morning they arose and resumed dancing. Yiñe'a-ñe'ut put on dancing-clothes with silk embroidery and otter (*Lutro vulgaris*) trimming, and Eme'mqut put on dancing-clothes trimmed with sea-otter. A whole sea-otter skin was used for the trimming. They danced; and good dancers they were, for they killed whales and celebrated whale festivals quite often.

And now the festival of the whale's home-sending was over. The whale went away into the sea. Then they ate whale-skin, blubber, meat, and pudding, and they gave of them to everybody. All the people came from the neighboring settlements, and each one received his share.

Three days later they invited the guests again. They brought in the whale's bag<sup>1</sup> full of pudding, and ate again. When this feast was over, the Reindeer Koryak arrived. They were given whale-skin and blubber. Root-Man (Tatqa'hičñin), who lives on the upper course of the river, also arrived, and was given a feast.

Finally Cloud-Man prepared to go back to his home in the clouds. Big-Raven gave him as presents a team of reindeer, blubber, and whale-skin. All the guests from the clouds left him. Eme'mqut and his wife remained.

Thus they lived after that, — some up in the clouds, others down on earth, — and they often called on each other.

Told by Pa'qa, a Maritime Koryak girl, in the village  
of Kamenskoye, Nov. 6, 1900.

#### 84. Envious-One and the Wolves.

Big-Raven (Quikinn'a'qu) lived with his son Eme'mqut. Once his daughter Yiñe'a-ñe'ut, and his niece Kīlu', went to pick berries. While they were outside, Yiñe'a-ñe'ut, married a stick. Kīlu' came home, and said to Big-Raven, "Your daughter has married a stick." Eme'mqut went instantly to the place where the women had picked berries, broke the stick into small pieces, made a fire, and threw the pieces into the fire. Then he returned home.

On the following day Yiñe'a-ñe'ut and Kīlu' went again to pick berries. Soon Kīlu' came running home, saying to Big-Raven, "Your daughter has married a dog." Eme'mqut heard this, went immediately to the place where Yiñe'a-ñe'ut was, and killed the dog. Yiñe'a-ñe'ut went home and complained. "Yesterday," said she, "Eme'mqut came out to the wilderness and broke up my husband, the stick, and to-day he has managed to kill my second husband."

The third day Yiñe'a-ñe'ut and Kīlu' went again to pick berries. Yiñe'a-

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<sup>1</sup> At the festival for equipping the whale for the home journey, some meat is put on the roof in a bag made of twisted grass (see Fig. 33). It is intended to serve as provision during the whale's journey. It remains on the roof for three days, after which it is eaten (see pp. 65-77).

ñe'ut married a tree. On the following day Eme'mqut went to the woods, cut the tree up into small pieces, and went home.

The fourth day the women went again to pick berries. Yiñe'a-ñe'ut arrived at the woods, and, finding the tree cut to pieces, she cried. She wailed, and said, "I wish a man with wolf's mittens, a wolf's cap, and wolf's trousers, would come here, and wipe my tears off with his wolf's mittens!" No sooner had she spoken than she saw before her a man in wolf's mittens, a wolf's cap, and wolf's trousers. He said, "I will wipe away your tears with my wolf's mittens;" and he wiped off her tears. They went home together, and the man married her. His name was Envious-One (Nipai'vatičñin).

A boy was born to them. One day Envious-One said, "Now let us go to my house." They prepared food for the journey, and went. No sooner had they covered half of the distance than a violent snowstorm broke out. They lost their way, and strayed into a Wolves' settlement. The Wolves came out of their houses to meet them, and, looking at their sledge, saw wolves' skins on it. They looked at the man, and saw that he, too, was dressed in wolves' skins. Then the Wolves said, "This must be the one who killed our brothers who were lost." Envious-One answered, "I killed them. I am the hunter of Wolves." — "And how did you kill them?" — "Some I ran down on my snowshoes, and crushed them with those shoes, and others I strangled with my hands." The Wolves said, "How, then, shall we kill you? What death do you want to die?"

They carried them to their house. The Wolves put the husband on one side of the house, and the wife and child on the other. The Wolves said to one another, "To-night, when they are asleep, we will kill them all." As soon as Envious-One and his wife and child lay down, Yiñe'a-ñe'ut pinched her little son to keep him from falling asleep. He began to cry. The oldest among the Wolves said, "Why does the youngster keep on crying? He keeps us awake." Yiñe'a-ñe'ut answered, "His uncle at home has spoiled him: he used to take the reindeer-sledge into the house, and the boy always slept on it." The oldest Wolf said, "Bring the sledge into the house: let the mother and child sleep on it. They cannot escape from the house: there are watchmen outside." The sledge was brought in, and Yiñe'a-ñe'ut and her son were placed on it. Again she pinched her boy so that he cried. The eldest Wolf said again, "What a restless boy! he does not let us sleep." She replied again, "His uncle has spoiled him. He used to hitch reindeer to the sledge, and would put the three of us to sleep in it." The eldest Wolf said again, "Bring two reindeer: they cannot leave the house." They brought the deer, and put the three on the sledge. Then they put their son to sleep by means of songs, which also made the Wolves sleepy. They fell asleep, and the watchmen also fell asleep. Then Envious-One and his wife ran away. They drove out of the house, and the deer trampled the watchmen under their feet.



The next day, when the Wolves got up and saw that Envious-One, with wife and child, had run away, they pursued them. A whole pack of Wolves ran in pursuit of them. Soon they began to catch up with the fugitives. Yiñe'a-ñe'ut said to her husband, "There is a whole pack of Wolves behind us!" He answered, "What can we do? If they reach us, they will devour us." Yiñe'a-ñe'ut took out from her bosom a little stone and threw it behind her. Sharp rocks stood out on the road. They cut the Wolves' feet. Many of the Wolves died. Only a small number of them succeeded in crossing the ridge. Now Yiñe'a-ñe'ut took out a chip from a larch-tree and threw it behind her. It turned into a dense forest. Then the Wolves said, "Let us go back, else we shall all perish."

They returned home. The eldest Wolf asked, "Did you kill them?" And they replied, "We were catching up with them, but suddenly sharp rocks stood out between us and Envious-One. Many of us perished on that rocky ridge. Then a dense forest grew up. We could not pass through it. Many of us were injured by the sharp branches, and we came back."

Envious-One and his wife went back to Big-Raven, who asked them, "Why did you come back?" They answered, "We strayed to the Wolves during the snowstorm, but we ran away from them at night." Envious-One settled down there.

Once Big-Raven said to him, "Go home!" But Envious-One answered, "We may again lose our way and stray to the Wolves." Envious-One went out hunting, and killed some wolves. Finally he returned home. Eme'mqut went with him, and married there the sister of Envious-One.

Big-Raven built a fence around his house to keep out the Wolves; but when the Wolves came to fight, he escaped to the clouds. Envious-One and Eme'mqut also went up to the clouds. All their houses remained empty. They started to live in the clouds with Cloud-Man (Ya'hala<sup>n</sup>). Eme'mqut's younger brother, Mocker (Kotha'ño), served for Cloud-Man's sister, Cloud-woman (Ya'hal-ña'ut), and he married her. Big-Raven said, "The Wolves have left. Let us all go down again to my home." All went down. The Reindeer Koryak also moved over to Big-Raven's. They settled down and killed whales. After a while the Cloud people went back home. Cloud-Man took along with him Can'a'i-ña'ut, Eme'mqut's younger sister.

After their departure the Wolves came back again and killed Big-Raven, Eme'mqut, Envious-One, their wives and children, and the Reindeer Koryak. Once Can'a'i-ña'ut practised her shamanistic art in the clouds. She said, "I see those below all lying dead." Cloud-Man said, "Let us go down and see." They let themselves down, and found all of them killed. Ravens had pecked out Envious-One's eyes. He lay with his face up. The eyes of others who happened to lie with their faces to the ground remained. The Cloud people revived the dead. Envious-One said, "What has happened to me? I do not

see the light." Then they took out the eyes of a dog and put them into his empty sockets. He was unable to see; but as soon as a dog barked, he would run out of the house. They took out the dog's eyes, and put in a reindeer's eyes. Then, when the people drove the reindeer and they became frightened, he would take fright too. They took out the deer's eyes, and Čan'a'i-ñā'ut put in real eyes. As soon as the Reindeer Koryak came to life, they moved away to their homes.

Čan'a'i-ñā'ut gave birth to many children, and named them after all her relatives, — Big-Raven, Eme'mqut, Miti', and others; so that there were two Big-Ravens, two Eme'mquts, two Mitis. Once some Ducks arrived and sat on the storehouse. Old Eme'mqut aimed at them; and one of the Ducks said, "You want to kill me, and I came to tell you that the Wolves want to come and kill you." He spared the Duck, which flew away; and Big-Raven, with all the rest, again made their escape to the clouds. When the Wolves arrived, they found only empty houses, and went away. Again Big-Raven, with all his men, came down. The Wolves ceased to attack them. They said, "It is just the same. If we kill them again, they will only revive afterward and grow more numerous." After that Big-Raven lived undisturbed. That's all.

Told by elwa'aña (Wild-Reindeer-Woman) a Maritime Koryak woman, in the village of Kamenskoye, November, 1900.

#### 85. Eme'mqut and Triton-Man.

Big-Raven (Quikinn'a'qu) lived alone with his wife and children. His son Eme'mqut was a very strong man, an athlete. The Triton-Man (Wāmina'm-tila<sup>n</sup>), who lived in the wilderness, said, "I will injure Eme'mqut by means of sorcery, and deprive him of his strength. He shall give birth to a son." And Eme'mqut gave birth to a son. Eme'mqut's sister Yiñe'a-ñe'ut lived alone in the wilderness. Spider told her the news of Eme'mqut having given birth to a son. She asked him, "What shall we do now?" Spider replied, "Triton-Man has a sister who also lives in the wilderness. Her name is Triton-Woman (Wa'mine-ñe'ut). Go and kill her." Yiñe'a-ñe'ut went. She killed Triton-Woman. Then everything was as if nothing had happened to Eme'mqut. His son ceased to exist, and his power returned. After that, all the Tritons migrated from their settlement to the mossy tundra, and Eme'mqut lived as before, enjoying great strength. That's all.

Told by elwa'aña, a Maritime Koryak woman, in the village of Kamenskoye, November, 1900.

#### 86. Magpie-Man's Marriage with Yiñe'a-ñe'ut.

Magpie-Man (Vakr'thĩmtila<sup>n</sup>) went to serve Big-Raven (Quikinn'a'qu) for his daughter Yiñe'a-ñe'ut. He married her. Magpie-Man said to his wife,

"Let us go home." They walked away and came to the woods. Magpie-Man had no tent. Only a few reindeer which Big-Raven had given him were grazing near by. So they lived in the woods until they had eaten up all the reindeer. Then they were starving.

Finally Magpie-Man sent his wife to Big-Raven to ask for food. She went, and came to her father, who asked her, "What did you come for?" — "My husband sent me to ask for food. We are starving." — "You had many reindeer: how quickly you ate them up!" said Big-Raven. "We ate nothing but reindeer: my husband does not procure anything else." Her father gave her nothing, saying, "You ate your share of reindeer. I have nothing else to give you."

Yiñe'a-ñe'ut went home. Magpie-Man asked her, "What did you bring?" She replied, "I brought nothing. Father said, 'You ate up your share. I have nothing else to give you.'"

They went to bed. In the morning they got up very hungry. Magpie-Man said to his wife, "Go and look for food." She went. In the wilderness she saw a man walking about, — a well-dressed man, who looked like a trader. She went up to him. "Who are you?" he asked. "I am Yiñe'a-ñe'ut," she answered. "We have nothing to eat. Magpie-Man sent me to look for food." The man said, "Come to my house." She went to his house, and he gave her a team of reindeer, sledges, and skins and poles for a tent, which she took home. That man was Magpie-Man himself. He flew off ahead of her, and turned into a man to meet her.

Yiñe'a-ñe'ut arrived home, and called out to her husband, "Magpie-Man, see what I have brought!" He was glad to see his wife, and hopped about. They lived there for a short time, and then moved to Big-Raven's. They put up their tent near his house, and they lived together, killing whales. That's all.

Told by elwa'aña, a Maritime Koryak woman, in the  
village of Kamenskoye, November, 1900.

### 87. Eme'mqut's Marriage with the Daughter of Mountain-Sheep-Man.

Eme'mqut went to Mountain-Sheep-Man (Kite'pimtila<sup>n</sup>) to serve for his daughter. Mountain-Sheep-Man's tent was pitched on a rock. Eme'mqut married Mountain-Sheep-Man's daughter. Her name was Immovable-Woman (Navi'li-ñe'ut). Eme'mqut kept asking his wife and father-in-law to go to his father's house. They did not want to go, and therefore he went away alone.

When he returned to his wife, he took his cousin Illa' along, carrying him on his back. Illa' was a feeble-minded, ugly, and ill-dressed man. Eme'mqut took him into the tent, and put him down near his wife's sleeping-room. He himself hid in the tent. Illa' went to sleep as soon as he lay down.

Eme'mqut's wife awoke, and saw a man in poor clothes lying near by. She thought that it was Eme'mqut who had returned in that condition, and called to him, "Eme'mqut, arise!" Illa', who was half awake, said, "I am not Eme'mqut, I am Illa'." She retorted, "You lie! you are Eme'mqut. You say so, because you are not quite awake." Illa' then struck his head against the post of the sleeping-tent, saying, "It may be I hear it in my sleep: let me awake."

Eme'mqut's wife ceased talking and went to bed again, thinking, "What may have happened to Eme'mqut?" Eme'mqut, however, took Illa' back home. Then he returned and lay down in the same place where Illa' had lain. In the morning Eme'mqut's wife asked him, "Were you here in the night, or was it somebody else?" Eme'mqut answered, "At times my mind gives way here, and therefore I asked you to go with me to my father." After that, they all moved over to Big-Raven's. They lived together, and never went back to Mountain-Sheep-Man's home. That's all.

Told by elwa'aña, a Maritime Koryak woman, in the village of Kamenskoye, November, 1900.

#### 88. Big-Raven and the Mice.

Big-Raven (Quikinn'a'qu) lived in the same village with Mouse-Man (Pipr-qilgr'mtila'n). Mouse-Man said, "I shall go along the seashore to hunt for something." He found a small shell-fish. When he saw it, he cried out, "Aha! What have I found? The shell looks like a human finger-nail." He took the shell-fish home. His wife cooked it, and the whole family ate of it.

The next day Mouse-Man sent all his children off to the shore to look for shell-fish. Little-Mouse (Qai-pipr'qilñin) went with them. Suddenly Little-Mouse squealed, "Ma, ko, o, o!" The eldest Mouse child said to its brothers and sisters, "Go and see what our little sister has found." They looked, and saw a large black shell-fish. They carried it home, cooked it, and the whole family ate of it.

On the third day the Mouse children went to the seashore again to search for food. Little-Mouse saw a small ringed seal left on the shore by the tide, stepped over it, and began to shout, "I have found something round with claws!" When they heard her shout, the other Mouse children came running to her, saw the seal, and rejoiced over it.

Big-Raven heard the noise from a distance, and said, "I shall go and see why the Mouse children are shouting." When they saw Big-Raven approaching, they threw themselves upon the seal and covered it entirely, for they were afraid that Big-Raven would take it away from them when he saw it.

Big-Raven came up to the Mouse children and said, "Louse my head;"

but none of them would consent to do so. Finally Little-Mouse said, "I will do it." When she began to louse Big-Raven's head, the rest of the Mouse children also left the seal, and joined her. As soon as they were all crawling about in his hair, Big-Raven shook his head, and all the Mouse children were scattered in different directions. Then Big-Raven took the seal and carried it home.

The Mouse children soon crawled out of the places where Big-Raven had thrown them. Some emerged from the sea, some from the river, some came running up from the tundra. They asked one another, "Where did you fall?" One said, "I fell into the sea;" another, "I fell into a stream;" a third, "I struck upon a mountain;" a fourth, "I fell into a swamp;" etc.

They went home. When they arrived, their mother asked them, "Well, have you found anything?" — "We found something round and large, but Big-Raven took it away from us." Their mother became angry, and said to her daughters, "Let us go there in the evening and take it back from Big-Raven." She sent one of her daughters to see what was going on in Big-Raven's house. Soon she returned to her mother, and said, "The seal has just been cut open." The mother sent her second daughter to see what was going on there; and soon she came running back, and said, "They have cut up the seal and put it away." She sent her third daughter; and she returned with the news that they were getting ready to cook the seal, and had just gone for water. At last the old Mouse sent her fourth daughter, who came back saying that Miti' was now taking the meat out of the pot.

Then the old Mouse said to one of her daughters, "Give me some grass, I will work a spell over it." Then she gave the bewitched grass to one of her daughters, and said, "Go up on the roof of Big-Raven's house, and throw it inside." The Mouse obeyed; and while on Big-Raven's house, she heard Big-Raven say, "Miti', serve the seal: we will eat." Thereupon the Mouse threw her bunch of grass into the entrance-hole of the house.

When Miti' served the meal, Big-Raven said, "Let me have some grass before I eat: I want to wipe my hands." Miti' picked up the bunch thrown in by the Mouse, and gave it to Big-Raven. As soon as he took the grass, he said, "We will rather eat the seal-meat to-morrow morning; and now let us go to bed." Big-Raven's people then went to bed.

Mouse-Woman (Pipí'qča-ñá'ut) sent another of her daughters to find out whether the people in Big-Raven's house were asleep. The little messenger came back, saying that all were in bed. Then Mouse-Woman said to her daughters, "Now, let us go and take back from Big-Raven what he stole from us." They started: and some took along wooden buckets; others, seal-skin bags; still others, woven baskets. They descended into Big-Raven's house, where all the people were asleep, and filled up their buckets, bags, and baskets with cooked seal-meat. The Mouse people took everything. They only

left the soup of the seal-meat, but threw some sharp stones into the pot. They also put some stones into Miti's and Big-Raven's boots. Then they returned home.

The next morning Miti' arose, and, as soon as she put her feet into her boots, she screamed, "O, ko, ko, ko!" Big-Raven scolded his wife, saying, "What are you screaming about?" She answered, "Somebody has put sharp stones into my boots." Big-Raven remained silent, and pulled on his shoes. Then he also screamed, "O, ko, ko, ko!" Then Miti' said, "Now you see why I screamed: it hurt me too." — "Well, let us stop talking," said Big-Raven. "Serve the seal." She went for the meat, but did not find any. So they ate the soup, but they found it mixed with stones.

Big-Raven said, "I know who has stolen our meat and put stones into our boots and soup. Mouse-Woman has done it. Give me a club with a large top. I will go and kill them all." Miti' gave him a club. He went off.

The Mouse people saw Big-Raven approaching their house, and said, "Father [thus they generally call the old people] is coming here: maybe he wants to kill us with his club." Mouse-Woman said to her children, "Go meet him, and tell him that we will give him various puddings." The Mouse children went to meet Big-Raven, and said to him, "Father, come, we will treat you to puddings." — "I do not want your treat," said Big-Raven. One Mouse said, "Father, we will treat you to a cloud-berry pudding." — "Ah! if you are going to give me cloud-berry pudding," answered Big-Raven, "I shall throw away the club. I am very fond of cloud-berries." Big-Raven threw away the club, went with the Mouse children, and descended into their house. There the Mouse people treated him to different kinds of berry-pudding. After he had gorged himself with food, the Mouse people said, "Father, stay over night with us. We will treat you again in the morning." He remained over night. When he had fallen asleep, the Mouse people sewed a seal-bladder to his buttocks.

Big-Raven awoke in the morning, and said, "I will go home now." — "Father," said the Mouse people, "we will first give you something to eat, and then you may go home." — "Yes, yes!" answered Big-Raven, "I will eat pudding and gruel." Again the Mouse people fed him. After he had finished, Mouse-Woman said, "You have eaten, now you may go to stool on your way home." — "Certainly," answered Big-Raven, "I shall go to stool on the way." Big-Raven went out of the Mouse house, and started for his home. After he had gone halfway, he said, "Now I will go to stool." He had a movement, and the excrement fell into the seal-bladder. Big-Raven got up, looked on the ground, and said, "How strange! where is the excrement?" He looked around, and went on.

He reached home late, when his people were ready to go to bed. He lay down with his wife. Miti' asked him, "What is it that is hanging down

behind you? Is it not a seal-bladder?" Big-Raven felt of his back, and said, "Now I understand why I did not find anything on the ground. It is Mouse-Woman who has been making fun of me. To-morrow I will go and kill them."

The next morning Big-Raven again took a club and started for the dwelling of the Mouse people. Again the Mouse family saw him approaching, and shouted, "Father is coming!" and ran out to meet him. "Father," they said, "we will treat you to all kinds of puddings." — "I do not care for anything," answered Big-Raven. "I shall kill you all." — "Father, we will treat you to sweet-root pudding, said the Mouse people. Big-Raven was tempted by sweet-root pudding, and said, "That I like very much. I will throw away my club." Big-Raven descended into the house of the Mouse people, and they immediately treated him to puddings. When he had eaten his fill, the Mouse people said, "Father, stay with us over night." — "No," said Big-Raven, "I shall not sleep here any more. I am going home." — "No," objected the Mouse people, "stay with us. You are an old man, and have come from afar. Take a rest now, eat some pudding, and stay over night." Big-Raven remained over night. When he had fallen asleep, the Mouse people stuck to his eyelashes some hair dyed red.

Big-Raven got up in the morning, ate some gruel and pudding, and went home. As he approached his house, he saw that it was all red, as if in flames. He ran to it, and shouted, "Miti, get out! Our house is on fire! Put out the fire!" The frightened Miti' ran out upon the roof of the house, and cried, "What shall I put it out with?" — "Take one of our boys," answered Big-Raven, "one that is rather poorly. Tear him in halves, and extinguish the fire with him." Miti', in her fright, got hold of one of her sons, and tore him in twain. Finally she said, "Where is the fire? What shall I put out? There is nothing burning." She looked at Big-Raven, saw the red seal-hair over his eyes, and exclaimed, "Again Mouse-Woman has played a trick on you!" Big-Raven then said, "Now I shall surely kill them!"

Again he took his club and started out. When he came up to the house of the Mouse people, the children cried to their mother, "Father is coming over again! What shall we tell him? It seems he wants to kill us." — "Tell him that you will treat him to all sorts of puddings." The Mouse children went to meet him, and said, "Father, come to our house. We will treat you to different kinds of pudding." But Big-Raven answered, "I do not want anything from you. I shall kill you all." — "Father," said the Mouse children, "there is the blackberry [*Rubus arcticus*]. We will treat you to blackberry-pudding." — "It is true that I like blackberries," said Big-Raven. "I am going to your house to eat some pudding." He ate of the pudding, and staid over night. While Big-Raven was asleep, the Mouse children painted his face with charcoal. They woke him up in the morning. He arose, ate some pudding, and went home. "Father," said the Mouse

people, "you will come to a stream on your way. You will surely be thirsty. Drink some water out of it." — "Very well," answered Big-Raven, "I shall drink."

When he had reached the stream, and had stooped down to take a drink, he noticed a painted face in the water, and cried, "Ah, Many-colored-Woman [Kali'la-ña'ut]! you are here? Here, I am letting down a stone hammer for you." He dropped the stone hammer, bent over to drink, and fell into the water. The current carried him way down to the mouth of the stream. There he drifted ashore, clambered out of the water, and turned into a raven.

There was a settlement not far from that place. Soon a number of little girls came from the settlement to the seashore in search of kelp. They noticed Big-Raven, who sat all wet on the bank, and laughed at him. Only one little girl did not join in the laughter. She was an orphan, and lived alone with her grandmother. She ran home, and said, "There is somebody at the seashore who looks neither like a man nor like a raven, and the children are laughing at him." Her grandmother replied, "It must be a man. Do not laugh at him."

On the following day the little girl went again for kelp. She took the raven home, and fed him there. After eating, the Raven said, "I am a man, I am Big-Raven. Mouse-Woman caused me to fall into the water. I drifted ashore here, and was very hungry. I had not strength enough to go home, therefore I turned into a raven." The girl continued to feed him. When he had grown fat, he said to the old woman, "I shall go home now. My wife has been looking for me for a long time."

Big-Raven went outside, and flew away home. When he had reached his house, he turned into a man again, and shouted, "Miti', come out! I have arrived." Miti' went out, and said, "Where have you been so long?" — "Well," answered Big-Raven, "Mouse-Woman played a trick on me again, and caused me to fall into the stream. The current carried me off to sea. I came ashore quite faint with hunger, and turned into a raven. All the children laughed at me there. Only one little orphan girl did not laugh, but took me to her house, and fed me until I recovered." Thereupon he said to Eme'mqut, "Go and woo the little orphan girl."

Eme'mqut went and served her grandmother for the sake of the orphan girl. Later on he married her. All the girls in the settlement envied her. Eme'mqut's wife brought forth many children. Subsequently Eme'mqut, with his wife, visited his father, and they lived either at his father's or at his wife's grandmother's house. That's all.

Told by Pa'qa, a Maritime Koryak girl, in the village of Kamenskoye, Dec. 25, 1900.



## 89. Eme'mqut's Whale Festival.

It was at the time when Eme'mqut lived. He always went whale-hunting in his skin boat. Once he killed a whale. The whale was taken to the village, and Eme'mqut ordered his men to call all the neighbors to the festival. The Foxes, the Ravens, and the Magpies also came to celebrate the festival. Eme'mqut said to Magpie-Woman (Vakr'thr-ña'ut), "Dance." She answered, "I cannot dance, and do not know what to sing while dancing." But she danced just the same, and sang, "Mother said, 'Peck a hole with your beak in the bottom of the food-bags, and you will eat all their contents. If you begin to eat at the opening of the bag, you will have to leave some of the food.'" — "Ah!" said Yiñe'a-ñe'ut, "this is the reason that we find our bags empty, and with holes in their bottoms, when we come to get them after we have left them outside. It is you who are doing this." Magpie-Woman felt ashamed, took wing, and flew away.

After that, Eme'mqut said to Magpie-Man (Vakr'thimtila'n), "Now it is your turn to dance." Magpie-Man answered, "How shall I dance, and how shall I sing? Wa, ki, ki, ki, ki!" Then he sang, "I went under the store-houses with my three-toed feet, and stole provisions."

After Magpie-Man had finished, Fox-Woman (Yayo'ča-ña'ut), intoxicated from eating fly-agaric, began to sing, "I forgot my knife at home. My son Mocker [Kotha'ño] put it away at home, and therefore I forgot it."

Then Raven-Woman (Ve'sve-ñe'ut) sang, "Ko, ko, ko, ko! my cousins were standing on the prows of the skin boats, and we were glad when they caught something, for they threw some pieces from their hunt to us also." Eme'mqut said, "I must go out to defecate." He went outdoors, looked under the little storehouse, and saw the Magpies sitting there. One of them said to another one, "Sing like Eme'mqut." Then the Magpie sang, "Reindeer-excrement, dog-excrement!" Eme'mqut cried, "Why do you lie? When do we eat dog-excrement? We do not even eat reindeer-excrement when we kill a reindeer." The Magpies were abashed at Eme'mqut's words, and flew away, while Eme'mqut went back into the house.

Yiñe'a-ñe'ut said, "Somebody shall help me skin a dog." — "I will help you," said Raven-Woman. Both women went outdoors and skinned the dog. Yiñe'a-ñe'ut had turned away for a minute, and Raven-Woman quickly pecked out one eye of the dog, and ate it. Yiñe'a-ñe'ut looked, and said, "Where is the dog's eye? Did you eat it?" — "Where was the eye?" asked the Raven-Woman, pointing first to the dog's leg, then to its belly, "was it here?" She did not want it to be known that she had eaten of the dog. They stripped off the skin, and went into the house. The festival of sending the whale home was over. The Reindeer Koryak made ready to leave, and were

given whale blubber, skin, and meat. The guests loaded their sledges and drove away.

Eme'mqut remained, and continued to kill whales. That's all.

Told by A'qan, a Maritime Koryak woman, in the village of Kamenskoye, December, 1900.

#### 90. Hare and Fox.

Once upon a time there was a Hare (Mi'lut) and a Fox (Yā'yol). One day Fox said to Hare, "Let us go down to the sea and play floating on the ice." Hare agreed, and they went down to the sea, jumped upon a cake of ice, and started off. Hare said, "Well, nobody will catch up with me now, nobody will eat me now." Fox also said, "And nobody will catch up with me now, either. No one will eat me."

They floated for a time, until they wished to return to the shore. The ice drifted near the land, and they jumped ashore. Hare made a good jump; but Fox fell into the water, and came ashore quite wet. She took off her skin, took out her eyes, pulled out her intestines, and hung them up in the sun to dry.

Suddenly she saw Big-Raven (Quikinn'a'qu) walking along, and took flight. She had time to carry away only her skin and intestines, while she left her eyes behind. She could not see anything. On her way she felt blea-berries under her feet. Then she took two berries and put them into her head in place of eyes. She resumed running, and the berries fell out of her eye-sockets, as they were too small. Then she ran on gravel, and she felt white pebbles under her feet. She picked up two pebbles and put them in place of her eyes; but they, too, fell out again. Then she took some ice and made a pair of ice eyes. Thus she ran home and said, "Big-Raven probably thinks that he has killed Fox, and here I am alive. Some trick ought to be tried on him."

On the following day Big-Raven went to his summer place to get some dried fish. He put some fish on his sledge and drove back. Fox watched him, ran after the sledge, and threw the fish upon the ground. Then she gathered them up and took them home. Big-Raven reached home with an empty sledge. He looked at it, and said, "It is Fox who has done it. I shall put an end to her life now." Big-Raven went to the summer place and left some poison there. On the following day he went there and found Fox lying dead. He took her home, and said to Miti', "Now I have killed her." That's all.

Told by A'qan, a Maritime Koryak woman, in the village of Kamenskoye, December, 1900.

## 91. Grass-Woman.

Root-Man (Tatqa'hičnin) had a daughter, Grass-Woman (Ve'⁸ai). She had many suitors, but refused to marry any of them. Finally Big-Kamak (Kamakn'a'qu) came, and said to Root-Man, "I will marry your daughter." He took his chamber-vessel into Root-Man's hut, and said, "I am going to urinate. Let Grass-Woman carry the chamber-vessel out." The girl took the vessel to carry it outside. Then Big-Kamak put her and the vessel on a shovel and carried them into Big-Raven's (Quikinn'a'qu) house. There Big-Kamak urinated again, but Big-Raven took him, together with his chamber-vessel, put them on the shovel, and threw them out.

Grass-Woman remained in the house, and Eme'mqut married her. Soon she was delivered of a son. After a while Eme'mqut went with his wife on a visit to Root-Man, who, however, did not recognize his daughter. He said, "This is not Grass-Woman. It was Big-Kamak who married my daughter."

After spending some time with his father-in-law, Eme'mqut prepared to return home with his wife. Grass-Woman's brother, Tree-Trunk-Man (Otkr'ñin), went with them. Tree-Trunk-Man married Čan'a'i-ña'ut, the daughter of Big-Raven, at her father's house. They got along very well; and Eme'mqut and Tree-Trunk-Man, with their wives, often went to visit both Root-Man and Big-Raven. That's all.

Told by Pa'qa, a Maritime Koryak girl of the village of Kamenskoye, Dec. 26, 1900.

## 92. Raven-Man.

Once upon a time there lived Raven-Man (Valva'mtila⁸n) and his wife. They had nothing to eat. One day Raven-Man said to his wife, "Go look for some food." She answered, "Go yourself! you are a man." Still he did not go, so she herself went to look for food. After she had gone, Raven-Man, while rocking the baby, sang, "Your mother has gone, and I am rocking you, Qave'u-ve, gave'u-ve." In the mean time Raven-Man's wife was flying over the Koryak houses, and soon came to the house of Big-Raven (Quikinn'a'qu). Just before she arrived, he had slaughtered a reindeer for food, and sacrificed a dog to The-One-on-High (Gr'čhola⁸n). As soon as Raven-Man's wife discovered the carcass, she took it home. Raven-Man saw his wife coming carrying the load, and said to his child, "Ma-ma-ta, ma-ma-ta, your mother has brought a reindeer." Raven-Man's wife carried the dog's carcass into the house, and scolded her husband, saying, "You are a man, and still you never go out hunting: you always stay at home." Raven-Man did not listen to her. He laid the child on the dog's carcass, and said, "Your mother has brought

a reindeer." In the mean time he hurriedly picked at the meat, and swallowed some of the pieces. Raven-Man's wife said, "Wait a little, we will eat together." She took the dog-meat away from him, cooked it, and served it in a dish. Raven-Man got angry, and would not eat. He went outside, saying, "I will die rather than eat it."

He flew away to look for food himself. He flew and flew everywhere, but could not find anything. Finally he came to the house of Big-Raven, who had just slaughtered a reindeer. Big-Raven's daughters, *Yiñe'a-ñe'ut* and *Čan'a'i-ña'ut*, skinned the reindeer and began to cut it up. Meanwhile Raven-Man pecked at the kidneys. They saw it, and said, "Raven-Man has come! He is going to steal again." Then they saw Raven-Man catch up a piece of meat and fly away with it to the tundra, where he became a man, and ate the meat. Then he came again, in the shape of a raven, to get more meat, and again flew back to the tundra. The two girls said to their father, "Just look! He is coming here as a raven; and when he flies back to the tundra, he will become a man." Then Big-Raven sent *Eme'mqut* to overtake Raven-Man. *Eme'mqut* went to the tundra, and asked Raven-Man, "What kind of a man are you?" Raven-Man answered, "When I appear among people, I am a raven; but on the tundra I am a man. That is just how I am." *Eme'mqut* said, "Come live with us;" and Raven-Man went with him. Big-Raven looked at him, and then said, "Oh! he is the thief who stole the meat." Then he said to Raven-Man, "Are you single, or married?" Raven-Man answered, "I have a family living at some distance from here." — "Come, bring your family and live with us," said Big-Raven. Raven-Man went to get his wife. She asked him, "Where have you been, and where do you come from?" He answered, "Big-Raven wants us to live with him. Let us go down to his place." They went to live with him. After some time Big-Raven said, "This is the first time I ever saw such a quick worker." He gave Raven-Man part of his herd, and then they separated, but lived near each other. That's all.

Told by Anna *Qači'lqut*, a Maritime Koryak woman, in the village of Kamenskoye, Dec. 27, 1900.

### 93. *Čan'a'i-ña'ut* and Twilight-Man.

Big-Raven (*Quikinn'a'qu*) lived with his elder son, *Eme'mqut*; his younger son, Big-Light (*Qeskin'a'qu*); his elder daughter, *Yiñe'a-ñe'ut*; and his younger daughter, *Čan'a'i-ña'ut*. His elder daughter he gave in marriage to a Reindeer Koryak, Frost-Man (*Anna'mayat*) by name.

Frost-Man took his wife to his camp. With him lived Twilight-Man (*Gi'thillla'n*). *Yiñe'a-ñe'ut* once said to Twilight-Man, "It would be well for

you to marry, then I should have a friend. I am going to take you to my younger sister, Čana'ĩ-ñā'ut, and you must woo her." — "All right," answered Twilight-Man.

They went on reindeer-sledges to visit Big-Raven, who asked his daughter, "Who is this Reindeer man that you brought with you?" — "It is Twilight-Man," answered Yiñe'a-ñe'ut. "I want him to marry my younger sister. When my husband goes out, I always remain all alone in the camp; and now we shall be two friends, two sisters." — "All right," said Big-Raven, "take your sister." To his son Eme'mqut he said, "Divide the herd, and give the greater half of the reindeer to your sister, because Twilight-Man is a good herdsman." Eme'mqut picked out the reindeer, and Yiñe'a-ñe'ut went away with Twilight-Man and Čana'ĩ-ñā'ut, and they took the herd of reindeer with them.

When they arrived at their camp, they were met by Twilight-Man's mother, who was glad to see her only son married. They got along very well. Twilight-Man's mother cared for her daughter-in-law, petted her, and fed her with reindeer-tongues.

Eme'mqut once went to the games at Lower Village<sup>1</sup> (Taivivo'laken), — running, wrestling, ball-playing, — and on his way there he stopped at the camp of his brothers-in-law to invite them to go with him to the games in Lower Village. Frost-Man said that he would go; but Twilight-Man refused, saying, "I cannot leave the herd." Then Yiñe'a-ñe'ut said to her brother, "Now you will understand why I asked father to give him more reindeer. He is a good herdsman, and will not leave the herd. Eme'mqut and Frost-Man went without him, and Twilight-Man moved with his reindeer from Frost-Man's camp.

Eme'mqut and Frost-Man arrived at Lower Village, and the games commenced. There was a runner in Lower Village, Fog-Man (Yiñā'mtila<sup>ñ</sup>) by name, who could outrun everybody. Eme'mqut was unable to beat him. Then he said to Frost-Man, "Let us go home and bring Twilight-Man here: let him try to outrun Fog-Man." They started for their camp. Eme'mqut stopped at his father's house, but did not stay there over night: he went right ahead to Frost-Man's camp. Yiñe'a-ñe'ut asked him, "Well, who won the races?" Eme'mqut replied, "Fog-Man outran us all." Then Yiñe'a-ñe'ut said, "Bring me a good reindeer. I am going to find Twilight-Man, and will ask him to go with you to Lower Village. He will outrun Fog-Man."

They gave her a reindeer, and she went to her sister, whom she asked, "Where is your husband?" — "He is watching the herd," replied her sister. Twilight-Man soon came home. Yiñe'a-ñe'ut said to him, "Go with Eme'mqut and Frost-Man to the races at Lower Village. They could not outrun Fog-Man, so you must do it." He answered, "How can I go? Who will take charge of the reindeer?" — "Never mind them," said Yiñe'a-ñe'ut. "Perhaps

<sup>1</sup> This is the village of the lower world (see p. 121).

you think your clothing is not good enough, and they will laugh at you there. I will give you some new clothing." — "Well, I will go," said Twilight-Man. Yiñe'a-ñe'ut returned home.

Next morning Eme'mqut and Frost-Man started again for Lower Village, and on the way there stopped at the tent of Twilight-Man to give him new clothing. Then they continued their journey with him.

When they arrived at Lower Village, they did not enter the house, but immediately began to play ball, and Twilight-Man won. During the game he grew tired. He stopped playing, and told Eme'mqut that he was very thirsty. Eme'mqut said, "There are some girls carrying home water: go and get a drink from them." Twilight-Man ran toward the girls, and called out to the last one, "Stop, girl! I want a drink." She paid no attention to his words, and went on her way home. Twilight-Man followed her, and called after her into the house, "Bring me some water." The girl refused to do so. "Come into the house and get some water yourself," she said. He went down. Then the girl's brother, Strong-One (A'n'qiw), took hold of him, saying, "Why did you run after my sister? Do you want to marry her? Now you must marry her." The girl, whose name was Driftwood-Woman (Yo'm-ña<sup>1</sup>), also took hold of him, and said, "Now you must take me for your wife." They did not allow him to leave the house.

Eme'mqut, after waiting some time for his friend, sent a man to look for him. The man came to Strong-One's house, and called out; "Come, Twilight-Man! your reindeer are hungry." He answered, "You will have to go alone: they will not allow me to leave this place." The messenger returned to Eme'mqut, and said, "Twilight-Man says that they do not allow him to leave the house." Then Eme'mqut went there himself. He arrived at the house, and called out, "Twilight-Man, where are you? We are going home." Twilight-Man answered, "They are holding me here, I cannot get away; and you will have to go alone."

Eme'mqut went to the reindeer. He unharnessed Twilight-Man's reindeer, and, turning them into the pasture, he and Frost-Man went away.

When they approached Frost-Man's camp, Yiñe'a-ñe'ut came out of the tent to see who was coming. She saw that only two people were returning, and that the third one was not with them. She thought, "Probably one of them was hurt at the games, and will remain until he gets well." When Eme'mqut and Frost-Man came into the tent, Yiñe'a-ñe'ut asked them, "And where is Twilight-Man?" Eme'mqut answered, "He got married in Lower Village." Yiñe'a-ñe'ut then pondered for a while, and said, "Čan'a'i-ña'ut has no children, and probably for this reason he has married another woman. I am going to my sister, and will tell her that her husband has married another woman."

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<sup>1</sup> The literal meaning of this word is "thrown out by the water."

Eme'mqut, on his way home, stopped at Čan'a'i-ña'ut's tent. She came out to meet him, and asked him where her husband was. "Your husband has married another woman," answered Eme'mqut. But Čan'a'i-ña'ut replied, "It is not true, you are deceiving me." — "Yes, it is true," said Eme'mqut: "your husband married Strong-One's sister, Driftwood-Woman." Then Čan'a'i-ña'ut believed him, and said, "Well, since he is married, it cannot be helped. Let him bring his second wife home: she shall be my friend." Then Eme'mqut returned home.

Twilight-Man did not come back for a long time. Meanwhile Čan'a'i-ña'ut came to be pregnant, and the time of her confinement was approaching. One day she went to draw water at an ice-hole, and right there she was delivered of a daughter. She thought, "Some people might say, 'Čan'a'i-ña'ut bore a child without having a husband.' I had better hide it." She hid the girl in one of the beads which she wore around her neck. She took some water home. Her mother-in-law looked at her, and asked, "What has changed your looks so?" She answered, "I was carrying water, and all of a sudden I felt a sharp pain in my stomach."

Yiñe'a-ñe'ut was all the time planning to visit Čan'a'i-ña'ut. Once she said to her family, "I am going to see my sister." Her father-in-law, Frost-Man's father, remarked, "Well, she is going to her sister's, and will tell her all sorts of stories: maybe something bad will result from it." But Yiñe'a-ñe'ut paid no attention to her father-in-law's words, and went to visit her sister.

Čan'a'i-ña'ut came out to meet her sister, who said, "I think you are not cheerful because your husband has married another woman." — "No, never mind, let him marry," answered Čan'a'i-ña'ut. Both sisters went into the tent. Twilight-Man's mother hung a kettle of meat over the hearth to prepare a meal for the guest; but Yiñe'a-ñe'ut laughed at the old woman, and said, "Now you are eating of our reindeer: probably, since your son married another woman, he will soon bring home a larger herd." To her sister she said, "Put up your sleeping-tent,<sup>1</sup> and we will talk over matters in there." Čan'a'i-ña'ut put up her sleeping-tent. The sisters entered and began to talk. Finally Yiñe'a-ñe'ut said to her sister, "If I were you, I should go back to my brothers. I have no children, either: I also am going to leave my husband." After that, Yiñe'a-ñe'ut returned.

When Čan'a'i-ña'ut came out of the sleeping-tent, the old woman looked at her, and saw a change in the expression of her face. Čan'a'i-ña'ut took out some meat from the kettle. Heretofore she had taken care of the old woman and had given her the best pieces, but now she gave her the poorest piece. Then she went outside, brought in a seal-skin bag, put some meat and fat into it, and started for Lower Village, where her husband was married.

<sup>1</sup> The Koryak erect a small tent, made of reindeer-skins, inside the house, for each married woman or grown-up girl.

When she arrived at Lower Village, she was met by Fog-Man, who called out to his sister, Fog-Woman (Yñā'm-ñā'ut), "Come out and welcome the guest!" Fog-Woman came out. Čan'a'i-ñā'ut gave her the bag of meat and fat. Driftwood-Woman also came out of the house. Then Čan'a'i-ñā'ut and the other woman entered. Driftwood-Woman untied the bag and took out the meat. She took a fat piece, turned it about in her hand, and said, "When my husband comes, we will eat the meat, and laugh at Čan'a'i-ñā'ut." Čan'a'i-ñā'ut became angry, but did not answer. Soon she made preparations to go back to her parents. Everybody went outside and gave her presents. One gave an otter; another, a wolverene. Driftwood-Woman came out carrying a woman's knife, and said to Čan'a'i-ñā'ut, "Lately Twilight-Man, running on snow-shoes, has overtaken a wolverene and trampled it to death. I will give you a strip of its skin to trim of your coat." Čan'a'i-ñā'ut, in her wrath at Driftwood-Woman, who was sneering at her, snatched the knife out of her hand and cut off her nose. Then she sat down on her sledge, and made the reindeer run at top speed.

Fog-Man said to his sister, "I will go in pursuit. Since she has cut off her friend's nose, she certainly does not want to live with Twilight-Man any longer, so I am going to marry her." With this he ran in pursuit of Čan'a'i-ñā'ut, but went astray.

When Čan'a'i-ñā'ut returned home, she broke up camp, put the tent on her sledge, gathered the herd together, and went to her father's home. She left a small tent for her mother-in-law. When she was approaching Big-Raven's house, the people went out to see who was driving the reindeer, and they saw Čan'a'i-ñā'ut. Her brothers asked her, "Where is your husband?" but she did not answer. She remained at her father's house.

In the mean time Twilight-Man came back from his trip; and when he saw Driftwood-Woman with her nose cut off, he immediately left and went toward his old camp. He found his old mother sitting in a shattered tent. When she saw him, she scolded him, saying, "Why did your wife leave you?"

He went on to the house of Big-Raven. Eme'mqut discerned him at a distance, and called out to Čan'a'i-ñā'ut, "Your husband is coming!" When Čan'a'i-ñā'ut heard that, she put on several coats of reindeer-skin, and said, "If he stabs me with his knife, he cannot get at my body."

Soon Twilight-Man arrived, entered the house, and sat down near Čan'a'i-ñā'ut. She saw that he was not angry with her, and said to him, "You see that I have put on several coats, for I thought that you would kill me for having cut off your second wife's nose. If you should stab me with your knife, the knife could not get at my body."

Soon after that, Fog-Man, who had wandered about for some time, but who had found his way to Big-Raven's house, arrived. Čan'a'i-ñā'ut knew that he was pursuing her. She took the beads off her neck, gave them to



Fog-Man, and said, "Here are my beads. My daughter is concealed in one of them. Let her grow up at your house. When she is grown up, you may marry her."

Twilight-Man asked her, "What have you there?" And she replied, "You left me with child, and in your absence I was delivered of a daughter, and hid her in one of my beads." Then Twilight-Man and Čan'a'i-ñā'ut went home and lived as before, and his mother again cared for her daughter-in-law.

Eme'mqut and Fog-Man went to Lower Village. Eme'mqut courted Fog-Man's sister, Fog-Woman. He married her there, and took her to his home. One day Čan'a'i-ñā'ut said to her husband, "Go and get your second wife." Her husband, answered, "What for? I am not going to do so, she has lost her nose." So they lived. That's all.

Told by Anne Qači'lqut, a Maritime Koryak woman of  
the village of Kamenskoye, Dec. 27, 1900.

#### 94. Fog-Man and Driftwood-Woman.

Big-Raven (Quikinn'a'qu) lived with his wife Miti'. A daughter, Yiñe'a-ñe'ut, was born to them; then a son, Eme'mqut; then a son, Big-Light (Qeskin'a'qu); then other children were born. Their son Eme'mqut grew up. He began to kill wild reindeer. He would bring reindeer every day from the chase. His mother, Miti', used to put the fattest parts of the reindeer into bags, and hide them in the storehouse. The children would always ask their mother, "For whom do you save those bags of meat?" but she would say nothing in reply.

Once Big-Raven went outdoors, looked at the sea, and saw that a light fog was coming up from it. Soon he beheld through the fog a skin boat with people in it. They were paddling. When the boat came nearer, he shouted into the house, "Somebody is coming to us!" Everybody left the house to meet the guests. The boat landed; and it turned out that, with the exception of one old woman, all the new-comers were men. Big-Raven saw that it was Fog-Man (Yiñā'mtila'n) who had come. All the visitors were asked into the house. Among them was also Fog-Man's father, Atta'gen. He said to Big-Raven, "I have brought my son to you to serve for your daughter. Would you rather have me leave my son with you, or shall I take your daughter along?" To this Big-Raven replied, "You may take my daughter along with you." Then they got Yiñe'a-ñe'ut ready for the voyage. Miti' took the bags with pieces of fat reindeer-meat from the storehouse. At last Miti' had finished her preparations; and she said to her daughter, "There are clothing and fat meat in these bags and sacks. Take them to your bridegroom's house." Thus Fog-Man got Yiñe'a-ñe'ut, and carried her away in his skin boat. Yiñe'a-ñe'ut was still almost a little girl.

When Fog-Man landed with his wife at his father's settlement, everybody came out to meet them. Yiñe'a-ñe'ut did not go into the house, however, but remained outside to play with the girls. The people laughed at Atta'gen, saying, "A nice bride did he bring for his son! She had hardly reached shore, when she began to play with the children."

Soon a skin boat was seen to approach, which came to Fog-Man's house from another village. It reached the shore, and Fog-Man's sister, Fog-Woman (Yiña'm-ña'ut), stepped out of it. They asked her why she had come. She answered, "I heard that my brother is to be married, and I came to see my sister-in-law." — "She is playing outside," answered her relatives. "Well, then, call her in to me," said Fog-Woman. Yiñe'a-ñe'ut was called in. When Fog-Woman looked at her, she said, "Why did you say she was not a proper wife for my brother? She is simply very young, and she wants to play all the time."

Later on, Yiñe'a-ñe'ut said to her husband's sister, "I am going to give you some of the presents that I have brought along from mother." Yiñe'a-ñe'ut went out and threw down from the sledge two bags, — one full of fat meat, and the other one full of reindeer-fawn skins; but she could not carry them: they were too heavy for her. Then she went back to the house, and said to her sister-in-law, "Go and take for yourself one bag of fat meat and another bag filled with fawn-skins." They went out, and Yiñe'a-ñe'ut pulled out of the bags fat meat and black fawn-skins. Fog-Woman said, "You see what a kind and good sister-in-law we have." To this, Fog-Woman's mother replied, "That is the reason we went to Big-Raven to make this match."

Yiñe'a-ñe'ut's sister-in-law prepared for her homeward trip. When she was taking leave of her brother, she said, "You ought to be considerate of your wife, she is so very young yet." To Yiñe'a-ñe'ut she said, "Play one day, on the next work and attend to the household."

Fog-Woman went away in her boat. When she arrived at her house, she told her daughters about her sister-in-law, saying, "She is so good! she has given me many presents, — meat and skins."

After Yiñe'a-ñe'ut's departure from her parents' house, her brother Eme'm-qut married Grass-Woman (Ve<sup>s</sup>'ai), Root-Man's (Tatqa'hicñin) daughter. Soon a son, Born-again (Io'ñovet), was born to them, and a daughter, Yellow-Woman (Čei'pi-ñe'ut).

In a short time Yiñe'a-ñe'ut also was with child, and gave birth to a girl. They named her Ice-Hole-Woman (A'ime-ñe'ut).

Once Fog-Man went to sea, hunting, and killed a whale. The people came up to Yiñe'a-ñe'ut's house, and shouted, "Come out to meet Fog-Man! He is towing a whale." Girls from the neighboring houses came and derided Yiñe'a-ñe'ut, saying, "Well, what kind of embroidered dancing-clothes will she put on now to meet the whale? She has not embroidered anything. She has done nothing all day but play." Yiñe'a-ñe'ut kept silence. When the boats

with the whale approached the shore, she said to her father-in-law, "Come to the storehouse with me." The two went into the storehouse, and Yiñe'a-ñe'ut pulled out from the bags that she had brought from home, hatchets, knives, coats of fawn-skins with fur trimmings, embroidered and beaded edges, and put them on the women who were there. She herself put on a dancing-suit with rich fur trimmings and magnificent embroidery. Thereupon the women accompanied Yiñe'a-ñe'ut to the shore to meet the whale with dances.

The skin boats landed, the whale was hauled up on the shore, and the women stopped dancing and singing. Then everybody, with knives in their hands, crowded around the whale, and began to cut it up. Only Fog-Man and his wife were sitting aside. The people called to him, "Fog-Man, we are carving the whale, come join us!" but he replied, "Let the people cut for themselves, there will be enough left for me." Soon another skin boat full of people came in sight. They landed, and joined in cutting up the whale. Fog-Man shouted from his place, "Let the new-comers cut plenty for themselves, let them fill their skin boat."

At that time Yiñe'a-ñe'ut went to look after her daughter. She returned, and said to Fog-Man, "Our daughter is thirsty. Go to the boat of the people who have just arrived, and get some fresh water there. They always keep a supply of it." Fog-Man ran down to the boat, and saw a girl standing in the water, holding the boat. She would not come up to the shore. Fog-Man said to her, "Push the boat farther up the beach. I want to get some fresh water from the bucket." The girl did not say a word in reply. He took her by the shoulder, intending to draw the boat nearer; but she shouted to her brothers, "Come here! Fog-Man has assaulted me." The girl's brothers stopped cutting the whale, ran down to the shore, tied Fog-Man, threw him into the boat, and went off to sea. He had only time to call to his mother, "Take care of your daughter-in-law."

The people in the skin boat took Fog-Man to their house, on the other side of the sea. The girl whom Fog-Man had touched was called Driftwood-Woman (Yo'm-ña). When the skin boat landed, her older brother, Strong-One (A'n·qiw), said to Fog-Man, "You insulted the girl: now you have to marry her." Fog-Man answered, "Well, I will take her: how can I get away from you, now that I am on this side of the sea?" Thus Fog-Man lived at Strong-One's house.

After Fog-Man had been carried off by strangers, his father took care of the whale, and celebrated the festival of sending it home. Then he said to his people, "Let us go along the trail leading to Big-Raven's house. Let the women gather berries." They got ready and started off in a skin boat in the direction of Big-Raven's village.

At this time, Strong-One also made up his mind to take a trip in the direction of Big-Raven's village for the purpose of gathering a supply of roots

and berries. He went with all his people. When Strong-One was paddling toward the shore, Fog-Man noticed some people on the shore some distance away, and said, "It seems to me that our people are also here picking berries." Then Driftwood-Woman said to her brother, "Do not land at the same place, land somewhere farther off." Strong-One turned the boat, and landed far away from the other people.

As soon as they got ashore, Fog-Man took his bow and arrows, and went off until he found his own people. He sat down by the side of Yiñe'a-ñe'ut. His sister was also there. But he did not sit there long. As soon as he had left Strong-One, Driftwood-Woman said to her brothers, "Where did your brother-in-law go? Bring him back." Then her brothers went to look for him, found him with his relatives, and took him back to the boat. Strong-One was an athlete, all his brothers were powerful warriors, and the people were afraid of them.

Soon after that, Yiñe'a-ñe'ut's supplies of provisions became exhausted. She said to Fog-Man's sister, "Go to Strong-One's, and ask for some food. They may give some to you, although they would refuse it to me." But Fog-Woman refused to go. Then she sent her little daughter. Ice-Hole-Woman arrived at Strong-One's skin boat. The people asked her, "Whose daughter are you?" She answered, "I am Yiñe'a-ñe'ut's daughter." Fog-Man was not at home, he was away hunting. The brothers said to Driftwood-Woman, "Look, your husband's daughter has come!" She ordered the girl to be brought to her, and asked her, "Who sent you here?" — "Mother sent me," answered Ice-Hole-Woman. "We have no more food." Driftwood-Woman took the little girl, strangled her, and thrust her into a crevice in the ground.

Fog-Man soon came back from hunting, and brought a wild reindeer which he had killed. The people said to him, "Your daughter has been here to ask for food: they have nothing to eat." And Driftwood-Woman added, "Yes, yes! she has been here. I gave her some seal-meat, and she took it home." Fog-Man was grieved to know that Yiñe'a-ñe'ut was without food, and said to Strong-One, "I have staid with you long enough. I am going home now." Then he left; but Driftwood-Woman said to her brothers, "Bring back your brother-in-law, otherwise I shall get sick." Her brothers ran after Fog-Man, overtook him, and carried him back in their skin boat to the other side of the sea.

Yiñe'a-ñe'ut waited and waited for her daughter to return. Finally she said, "How long she is staying away! I will go and look for her." But Fog-Woman said, "No doubt her father has taken her along with him."

Yiñe'a-ñe'ut's father-in-law did not let her go in search of her daughter. After a short time he said to the women, "You have picked enough berries and roots: let us go home." They went to their village in the skin boat.

Fog-Man was longing to go home. Once he said to Strong-One, "I want

to go home. Take me back, and let your sister go with me. We shall live there together." The brothers of Driftwood-Woman consented, and took them across the sea. When they arrived, Fog-Man asked Yiñe'a-ñe'ut, "Where is our daughter?" She answered, "When we were picking berries, I sent her to Strong-One for food, and she never came back."

Behind a high ridge of mountains, far away from the sea, lived two brothers with their mother. One was called Wolf-Man (E<sup>h</sup>hr'mtila<sup>n</sup>); the other, Hathope.<sup>1</sup> Wolf-Man was a shaman. Once he said to his brother, "I see that beyond the mountain-ridge near the sea, in Big-Raven's country, a dead girl is lying in a crevice in the ground. I will go there, bring her to life, and you shall marry her." The brothers crossed the mountain-ridge, ran down to the crevice, and found the dead girl, whom Wolf-Man revived. Thereupon Hathope married her. Then Wolf-Man wanted to go home; but Hathope said, "Let us live for a while in my wife's country before she leaves it forever." Thus it happened that they staid and lived some time in Big-Raven's country.

One day Big-Raven said to his son Big-Light, "Take your sister Čan'a'i-ña'ut, your nephew Born-again, and your niece Yellow-Woman, and go hunting wild reindeer. Yonder are many reindeer." Big-Light obeyed his father's orders. He reached the hunting-ground accompanied by his sister, his nephew, and his niece, and built an earth lodge. There they spent the night, and on the following morning Big-Light went hunting. Čan'a'i-ña'ut, Born-again, and Yellow-Woman remained in the lodge. After Big-Light had left, Čan'a'i-ña'ut went outside, walked off some distance from the house, and discovered two men, and a girl between them. One of the men was beating the drum, singing, and saying repeatedly, "To-day my wife sees her land for the last time. Soon we shall leave here, and she will not see this country again." Čan'a'i-ña'ut thought to herself, "I will go nearer, and see what kind of people they are;" but as soon as she approached, they jumped up and started to run. Čan'a'i-ña'ut looked, and saw two wolves running away and a woman behind them. Čan'a'i-ña'ut ran home, called Born-again and Yellow-Woman, and said to them, "I do not know what it is that I have seen. First three persons were sitting on the ground. One of them was singing. As soon as I went near, the two men turned into wolves and ran away, followed by the woman."

Big-Light killed a wild reindeer. Suddenly he heard a voice. Some one was singing. "I will go and see who is singing there," said Big-Light to himself. He went; and when he came near enough, he understood the words of the song: "My brother has revived a girl, I married her. Now she sees her country for the last time. Soon we shall leave for our own country." Big-Light came up closer, and saw two men on the ground, and a woman between them. He looked at the woman, and thought, "How much she resembles my sister Yiñe'a-ñe'ut!" Suddenly the men became wolves, ran

<sup>1</sup> A name of the wolf which is used only in myths; also Athap.

away, and the woman followed them. Then Big-Light went back to the killed reindeer. He lifted it upon his shoulders and carried it home. Čan'a'i-ñā'ut came out to meet him, and said, "I will tell you what I have seen to-day;" but he answered, "I have seen myself what you wish to tell about. Tell me, how did it appear to you?" Čan'a'i-ñā'ut said, "I went outside, walked a few steps away from the house, and saw two men sitting on the ground, and a woman between them. One of them was singing, 'It is the last time that my wife sees her land, soon we shall go to our own country.' Then, when I came nearer to them, the men assumed the shape of wolves and ran away, and the woman followed them." Big-Light said, "I have seen the same thing." Then he added, "Let us go home now." They went home, and took along the killed reindeer.

When Eme'mqut, who stood outside, saw them coming, he went and told his father. Big-Raven said, "Something must have happened to them. They went hunting only yesterday, and to-day they are coming back. Maybe one of the children has been hurt." When they arrived, they told him that they had seen two men, and a woman resembling Yiñe'a-ñe'ut; and that when they would approach nearer to them, the men would turn into wolves, and would run away, the woman following them. Then Big-Raven said, "It is a long time since we have seen Yiñe'a-ñe'ut: something must have happened to her. Keep a watch for her." On the same day, Eme'mqut, Big-Light, and Illa' went out in the wilderness. Soon they saw two men sitting on the ground, and a woman between them. One of the men was singing. As soon as the men noticed them, they ran away in the shape of wolves, and the woman followed them. Eme'mqut went back home with his brothers.

On the following day Čan'a'i-ñā'ut went to pick berries. She went far from the house, and chanced upon a camp consisting of several tents. Suddenly she saw coming out of one of the tents a young woman carrying a basket in her hand. Čan'a'i-ñā'ut looked at her own reflection (wi'yil-wi'yil), which she could see in a pool of the swamp, and then at the woman, and she noticed that the latter looked very much like her own reflection. The woman went down to the river with her basket to draw water. Čan'a'i-ñā'ut went after her, and sat down on the bank. The woman began to sing, "Where may my mother be?" Čan'a'i-ñā'ut then came up to her and asked, "Who is your mother?" — "My mother is Yiñe'a-ñe'ut," answered the young woman. "If Yiñe'a-ñe'ut is your mother, then I am your aunt," said Čan'a'i-ñā'ut. "Where do you come from?" The woman answered, "Driftwood-Woman killed me, the Wolves revived me, and one of them has married me. Now we shall soon go away from here. When you reach home, tell Grandmother Miti' and grandfather to make an offering to Something-Existing (Yaqhi'čñin), — a few white and a few spotted old reindeer, — and perhaps he may bring me back to you. When anybody approaches our houses, the village disappears, and

the inhabitants turn into running wolves." She also told Čan'a'i-ñā'ut that her father had left Yiñe'a-ñe'ut, and married Driftwood-Woman.

Čan'a'i-ñā'ut went home and told her parents all she had seen and heard from their grand-daughter.

Then Big-Raven remarked, "I have never killed any of my old white and spotted reindeer, but now I must kill a few as an offering to Something-Existing." He killed the reindeer which his grand-daughter had designated as the desired sacrifice.

Suddenly a noise arose in the sky. Something-Existing said to his son, Cloud-Maker<sup>1</sup> (Ta<sup>8</sup>yañ), "Go out and see what that noise is, Cloud-Maker." When he returned, he said to his father, "Big-Raven has old reindeer, white and spotted. Heretofore he would never kill them for us. Now that they have come up here, it seems that Big-Raven has sacrificed them." Then Something-Existing said to his son, "Look down upon the earth and see what has happened there that should have induced Big-Raven to kill the reindeer which before he has always spared." Cloud-Maker went and looked. When he returned to his father, he said, "I have seen Yiñe'a-ñe'ut's daughter, whom Driftwood-Woman killed. The Wolves have revived and married her. Big-Raven seems to wish to recover her. This is why he killed the reindeer for us." Then Something-Existing suggested to the Wolves to go nearer to Big-Raven's village.

Thus it happened that the mother-Wolf said to her sons, "Let us move nearer to Big-Raven. Perhaps he and his people would like to have a look at their child before we take her away to our far-off land." The Wolves moved nearer to Big-Raven's habitation. One evening Big-Raven's people came running to him with the news that a long train of reindeer-sledges was approaching his house. The Wolves were bringing Ice-Hole-Woman. When they arrived, Ice-Hole-Woman entered the house, but the Wolves did not wish to enter. The slightest noise would make them shudder. Finally Big-Raven's children succeeded in persuading the Wolves to go into the house. They came in, and they were feasted. Then Big-Raven said to them, "You ought to take Ice-Hole-Woman to her mother, Yiñe'a-ñe'ut, before you go far away." — "Well, we will take her," said the Wolves. Thereupon they went to Yiñe'a-ñe'ut. Eme'mqut and Big-Raven went with them. They arrived at Fog-Man's village. When Fog-Man was told that people came to visit them, he sent Driftwood-Woman to meet them. She took a fire-brand and went out; but Ice-Hole-Woman snatched it from her hand, pushed it into Driftwood-Woman's mouth, and said, "You strangled me before, now I shall burn you to ashes." Then Ice-Hole-Woman ran into the house and exclaimed, "Where is my mother? Is she alive?" Her mother came to greet her. She was thin and bruised, for, ever since Driftwood-Woman had come to the house, her husband had hated

<sup>1</sup> The same personage as Cloud-Man (Ya'hal, Ya'hala<sup>8</sup>n).

and beaten her. Ice-Hole-Woman said to her mother, "We will take you along with us." They sat down for a while, and then got ready to go. Eme'mqut took his sister Yiñe'a-ñe'ut home with him. Her son-in-law, Wolf-Man, blew upon Driftwood-Woman, and she turned into driftwood. Fog-Man also expressed a desire to go with them. Eme'mqut did not want to take him, but he went, just the same. Upon their arrival, Big-Raven asked what had happened to them, and Fog-Man told him everything. Then all of Big-Raven's people hated Fog-Man, but he did not grumble. He said, "You are treating me now the way I used to treat Yiñe'a-ñe'ut."

The Wolves staid with Big-Raven for some time, then they made ready to go home. Big-Light proposed to accompany them. When they came to their camp, the mother-Wolf asked them, "Why did you stay away so long?" — "Big-Raven asked us to visit my wife's mother," answered her son Hathope. "Now we will leave for our own country," said the mother-Wolf. To this her son Hathope replied, "I have become used to this country: let us live here, near my wife's relations." The old mother-Wolf consented. Then Hathope said to her, "Big-Light came to us to make a match, but we have no sister." — "Yes, you have," said the mother-Wolf. "I have brought up a daughter without your knowledge. She lives at large in a separate house. Her name is Storm-Woman (Yo'ye-ñe'ut)." She was given in marriage to Big-Light. They all went to Big-Raven's and lived there together. Soon after that, Fog-Man went back to his settlement with his wife Yiñe'a-ñe'ut. That's all.

Told by Anne Qači'lqut, a Maritime Koryak woman, in  
the village of Kamenskoye, Jan. 2, 1901.

#### 95. Big-Raven's Journey to the Sky.

It was at the time when Big-Raven (Quikinn'a'qu) lived. Once he said to his wife, his sons and daughters, "Let us move up to the sky, but do not look back on the way." They prepared for the journey, fitted out a train of reindeer-sledges, and began to ascend to the sky. Eme'mqut was sitting way behind, on the last sledge. He was quite small then. When they were half-way up, he looked back, in spite of his father's order; and immediately the thong<sup>1</sup> by which his sledge was tied to the rest of the train broke, and he fell down. Eme'mqut cried, "I am falling!" Miti', who was in front of Eme'mqut, heard his cries, and called to Big-Raven, who was sitting on the first sledge. She said, "Eme'mqut has fallen down." Then Big-Raven, without looking back, shouted in reply, "Cut the thong which holds the two reindeer in the rear. One of them is mine, and the other one is yours: let them be Eme'mqut's

<sup>1</sup> The method of attaching one sledge to another in a family train of reindeer is by means of a thong going from the halter of the animals in the rear to the back of the preceding sledge.



companions." Eme'mqut and the two reindeer fell down, and struck the ground near Big-Raven's house. As soon as they reached the earth, the reindeer turned into human beings. One of them became a man; the other, a woman. The man was called Reindeer-Big-Raven (Qoya'-Quikinn'a'qu); and the woman, Reindeer-Miti' (Qoya'-Miti'). They raised Eme'mqut as if he were their own son.

When Eme'mqut was grown up, his parents said, "Let us go and make a match for our son. Let us get Root-Man's (Tatqa'hicñin) sister's daughter for him." They went. When they came to Root-Man, they said, "We have come to make a match for our son." Root-Man answered, "My niece is very young: wait until I have consulted with my sister." Suddenly some one shouted from outside, "Another old man and another old woman have arrived!" When they entered the house, Root-Man asked them, "Who are you?" They answered, "We are the parents of Frost (Qeli'va). We have come to arrange a match for our son Frost."

Root-Man's sister, Root-Woman (Tatqa'-ña'ut), said, "I will not give my daughter, Wild-Rye-Woman (Tuwa'ña<sup>1</sup>), in marriage to Raven-Big-Raven's<sup>2</sup> (Va'lvam-Quikinn'a'quts) son." Thus Wild-Rye-Woman was married to Frost. Frost's parents took her home.

Thereupon Root-Man said to his wife, River-Woman (Vaya'm-ña'ut), "Let us give our own daughter, Grass-Woman (Ve<sup>3</sup>ai), to Big-Raven's son. The poor old people came walking over here." Root-Man then made his daughter ready for the journey. She was given clothes and sinew thread, but no reindeer. Root-Man himself had only a few reindeer. The old couple went back on foot with the girl. They brought her home and married her to Eme'mqut.

Big-Raven, with his family, lived in the sky for quite a long time. There he married his daughter Yiñe'a-ñe'ut to Cloud-Man (Ya'hala<sup>n</sup>), and his son Big-Light (Qeskin'a'qu) to Cloud-Man's sister, Cloud-Woman (Ya'hal-ña'ut). Both he and Miti' had entirely forgotten their son Eme'mqut. Once Big-Raven said to his people, "It is time to go home: let us go down to the earth." They left the sky, taking along their herds of reindeer with iron antlers. Cloud-Man accompanied them.

At that time Eme'mqut was out gathering wood. He met Big-Raven's reindeer-train. Miti' asked Big-Raven, "Who is that dirty and ragged man?" Big-Raven called him, and asked, "Who are you?" He answered, "I am Eme'mqut." Big-Raven continued, "And who is your father?" — "My father," answered Eme'mqut, "is Big-Raven." — "And who is your mother?" — "My mother is Miti'." — "And where are your parents?" — "My parents are at home." — "Have you any reindeer?" — "We have no reindeer: we go afoot." Then everything came back to Big-Raven's mind, and he said, "Well, this is our son Eme'mqut: he was torn away from us when we were ascending to

<sup>1</sup> Tu'wai or wild rye (*Elymus mollis*) is one of the materials from which the Koryak plait bags and baskets.

<sup>2</sup> See p. 17.

the sky. We detached two reindeer and let them down. They turned into human beings, and brought up Eme'mqut." Then he hit Eme'mqut, who broke in two; and the real, nice-looking, and well-clad Eme'mqut came forth.

When Big-Raven arrived at his house, the old people inside began to feel uneasy. They said to their daughter-in-law, "Go and see what the noise outside means. Somebody must have arrived." She went out and looked, and, coming back to the old people, said, "Somebody has come here with a large herd of reindeer. The noise we hear is the thundering clatter of their iron antlers." Grass-Woman looked at the old people, and noticed that their heads were turned into reindeer-heads, and their feet into hoofs. She asked them, "Why are you changing thus?" They only said, "Do not look at us: look up."

Outside Big-Raven said to Eme'mqut, "Take the reindeer that you have had: we will offer them to The-One-on-High (Gri'chola'n) as a sacrifice." Eme'mqut went up to the roof of the underground house and shouted through the entrance-hole, "Wife, where are you?" Wild-Rye-Woman answered, "I am not your wife. My parents-in-law have turned into reindeer, and I do not know where my husband is." She did not recognize Eme'mqut because he was so clean and nice looking. Eme'mqut answered, "I am Eme'mqut, your husband. My real father and mother have come, and you may bring out the reindeer. We will kill them as a sacrifice to The-One-on-High." Then Wild-Rye-Woman **came out** and brought the reindeer along. Big-Raven sacrificed them, and **he lived** again in his former home.

Soon after Big-Raven's return, Root-Woman said to River-Woman, "Let **us call upon** our daughters. You go to your daughter, and I will go to mine." They started off on foot. On the way, Root-Woman teased River-Woman, saying, "I shall drive back on reindeer, ehe'i, ehe'i! and you will have to drag yourself back on foot, huč, huč!" Soon they arrived at the pasture-land where Big-Raven's reindeer were grazing. The women looked, and noticed that the reindeer had iron antlers. Root-Woman said to River-Woman, "It seems that somebody has come down here from the sky." Then she saw the herdsmen. Root-Woman called to them, "Who are you? Whose herd is this?" Big-Light, who was watching the herd, said, "It is our herd, Big-Raven's herd." — "And where is Frost's underground house?" asked Root-Woman, surprised. "It is far off," answered Big-Light. "I will leave you here," said Root-Woman to River-Woman.

Root-Woman reached Frost's underground house, and, seeing him outside, she asked him, "Why didn't my daughter come out to meet me?" — "Your daughter is not with me," answered Frost. "I lived with her only two days, and then I gave her away to my laborer, One-who-jumps-over-the-Snow (Elpi'nku). He lives in the next house." Then Root-Woman went to One-who-jumps-over-the-Snow. Her daughter Wild-Rye-Woman, and her daughter's husband, were still asleep. She took her daughter by her braids, pulled her out of the house,

and said, "You fool! you had a good husband, and you could not keep him. Let us go home." Both women walked away.

Leaving the herd, River-Woman went toward Big-Raven's house. Yiñe'a-ñe'ut, and River-Woman's daughter Grass-Woman, came out to meet her. Grass-Woman said to her mother, "The couple that came to our house to arrange a match between Eme'mqut and myself were not really Big-Raven and Miti', but their reindeer, who had assumed human form. Now Big-Raven and Miti' have come back from the sky, and have killed those reindeer as a sacrifice. Eme'mqut has become nice-looking. Drive back home and tell father that I am rich now."

River-Woman was conducted into the house, and was given food. When she got ready to return home, Big-Raven said to his sons, "Give half of the herd to Root-Man. Our herd is too large, and he has plenty of herdsmen. I will also give my daughter Čan'a'i-ña'ut in marriage to his son."

They gave River-Woman half of the herd; and Eme'mqut, with his wife and sister, Čan'a'i-ña'ut, accompanied her to Root-Man's. On their way they overtook Root-Woman and Wild-Rye-Woman. The snow was deep, and they were plodding along with difficulty, falling down every once in a while. River-Woman saw them, and said to Eme'mqut, "Let us give them a lift on our sledges." Eme'mqut did not reply, but whipped up his reindeer. Thus they left the women on the road. When Eme'mqut was approaching Root-Man's underground house, Root-Woman's little son went out to look, and called into the house, "There comes mother driving up on Frost's reindeer." Root-Man immediately went out to meet his sister. When the sledge had stopped, he asked, "Who has come?" — "It is I," answered his wife, River-Woman. "I have come with Eme'mqut and our daughter. Those who were here before, and arranged the match with Eme'mqut, were Big-Raven's reindeer. The real Big-Raven has just now come back from the sky with a large herd of reindeer. He gave us half a herd, and is sending his daughter Čan'a'i-ña'ut to be married to our son." — "And where is sister?" asked Root-Man. "She is coming afoot with her daughter," answered River-Woman. We told Eme'mqut to give them a lift, but he only whipped up his reindeer." — "Well, let them walk," said Root-Man.

Then they all went into the house. They killed some reindeer as a sacrifice. Root-Woman and Wild-Rye-Woman did not arrive until after sunset. They stole into the house and sat down quietly behind the hearth. Root-Woman's son asked her, "Mother, when shall we kill some sacrificial reindeer?" But she struck her son, and said, "Keep still!"

After some time, Eme'mqut said to his father-in-law, "Let us all leave, and return to our own place." Then they all went back to Big-Raven's house, where they all lived together. That's all.

Told by Anne Qači'lqut, a Maritime Koryak woman, in the village of Kamenskoye, Jan. 6, 1901.

96. Big-Raven and Fox-Woman.<sup>1</sup>

Big-Raven (Quikinn'a'qu) once carried on his back a seal-stomach filled with blubber. He met Fox-Woman (Yayo'ča-ña'ut). "Carry me," she said, "I am sick." Big-Raven took her and carried her, together with the seal-stomach. On the way she drank half of the blubber, leaped down, and said, "Thou art cunning, Big-Raven, but I fooled thee; I drank the blubber." And she ran away. To avenge himself, Big-Raven took a heap of fish, let it freeze, and said, "Now the Fox-Women's children will wish to eat the fish, their tongues will freeze and stick to the fish, and I shall kill them all with a club." So he did. The children of the Fox came running, and started to eat the frozen fish: their tongues froze to it. Big-Raven proceeded to stun them with his club, and killed two of them. But Fox-Woman came, and said to Big-Raven, "Why dost thou kill my children? Thoud'st better let them off; they will bring berries for thee." Big-Raven let them go; but they never came back. That's all.

Told by Opuka an Maritime Koryak Ka'mmake, in the village of Kamenskoye.

97. Mouse-Woman.\*<sup>2</sup>

Mouse-Woman (Pipr'qča-ña'ut) said to her people, "Let us play!" They began to play. Suddenly the people noticed that one of her teeth was missing. They asked her, "How did you lose your tooth?" — "Envious-One [Nipai'va-tičñin] shot at me from the sky, and knocked out my tooth. Surely I am going to die. How can I live after that?" The others said, "You shall not die outside. Let us take you into your house." They took her to her house, and her mother asked her, "What has made you ill?" She answered, "Envious-One hit me from the sky with his arrow." The mother said, "Let us send for your grandmother." They sent for her grandmother, and carried her into the house. The grandmother beat the drum, and asked, "Where has our daughter's illness come from?" There was no one to answer the question. The breath of the old woman did not fit into anything. Then she said, "Let us go and look into the porch." She called to Ermine-Woman (Imča'nam-ña'ut), "I am going to the porch. Let us inspect the puddings there. The little [Mouse] girl has been pilfering the provisions in the porch, and there she lost her tooth." They found the puddings. One made of nuts of the stone-pine had been gnawed, and there they found a tooth. The little pilferer lost her tooth close to the stone-pine-nut pudding. Ermine-Woman brought the tooth, saying, "Whose tooth is this? Let us try and fit it into every small girl's

<sup>1</sup> A sketch illustrating this tale, drawn by the narrator, is shown in Fig. 57, p. 116.

<sup>2</sup> The myths marked with with an asterisk (\*) were recorded by Mr. Bogoras (see p. 15).

mouth." They said to one girl, "Open your mouth!" She opened her mouth, and they tried to place the tooth; but there was no room for it. The tooth did not fit the mouth of any of the small girls. Then Ermine-Woman said to the sick girl, "Try this tooth!" and the tooth fitted into the socket in her mouth. Ermine-Woman said, "She has been pilfering the provisions in the porch. What shall be done to her?" Then the mother of the girl scolded her, saying, "It is best for you to die. Go and strangle yourself with a forked willow-twigg!"<sup>1</sup> She came back, however, saying, "I was unable to strangle myself." Her mother scolded her again, saying, "Go away from here!" She went away again, and at last died. That's all.

Told in the maritime village Kamenskoye.

98. How a Small Kamak was transformed into a Harpoon-Line.\*

A small kamak said to his mother, "I am hungry." She replied, "Go to the storeroom behind the sleeping-room (yíñun) and take something." He said, "I do not want to. I will go to Big-Raven's (Quikinn'a'qu) house." The mother said, "Do not do it! It will be your death. You will be caught in a snare. Better go to the porch and take something to eat from there." He answered, "I do not want to. Those provisions taste of the porch."

Big-Raven spread a snare before the entrance of his elevated storehouse. The small kamak ran to the storehouse, and was caught in the snare. He cried and blubbered, "Oh, oh! I am caught! I am caught!" Big-Raven said, "I have a mind to go and look after my little snare." He came to the storehouse, and wanted to enter, but stumbled over something lying in the way. "What is it?" — "It is I! I am caught!" The small kamak was crying, and brushing off the tears with his little fist. "Leave off blubbering! I will take you to Miti'." He took him home. "Miti', dance in honor of this small kamak!" Miti' began to dance, saying, "We have a small ka-ma-ma-mak! We have a small ka-ma-ma-mak!" Big-Raven said, "You dance in the wrong way. — Come on, Ha'na! dance in honor of the small kamak!" Ha'na began to dance, singing, "We have a small ma-ka-kak! We have a small ma-ka-kak!" — "That is the way to dance," said Big-Raven. He took the kamak into the house, and asked him, "What shall we make of you, a cover for the roof-hole?" — "No," said the kamak. "If I am made into a cover for the roof-hole, I shall feel smoky, I shall feel cold." — "Then we will make you into a plug for the vent-hole." — "No," said the kamak. "If you make me

<sup>1</sup> The natives believe that mice actually commit suicide by strangling themselves in a forked willow-twigg. This is believed to happen especially in the autumn, when the human root-diggers rob many nests of their winter stores. The small owner then ends his life from despondency. At the same time the natives say that the polar owl sometimes puts dead mice into the forked boughs of the bushes of the tundra. This seems nearer the truth.

into a vent-hole stopper, I shall be afraid of spirits passing by.”<sup>1</sup> — “Then what do you wish us to make of you? A work-bag, maybe?” — “No,” said the kamak. “If I am made into a work-bag, I shall feel smothered.” — “Then we will make you into a leather harpoon-line.” The kamak began to laugh, and said, “Yes!” They made him into leather, and cut it into a line. Big-Raven went out and spread the harpoon-line before his house. Then Big-Raven’s family all went to sleep.

The people of Frost-Man (Anna’mayat) talked among themselves, saying, “A small kamak has been caught by Big-Raven, and has been made into a line. Let us go and steal it.” They went and untied the line. Then it cried aloud, “Quick! Get up! They are untying me!” Big-Raven said, “What is the trouble with our small line? It wants to awaken us. Let us get up and have a look at it.” They went out of the house, and asked the kamak, “Why are you shouting so loud?” — “Frost-Man’s people were about to carry me away.”

The people living down the coast heard about the small kamak, — how he was caught by Big-Raven and made into a harpoon-line, and how the other people were unable to steal it. Then those living down the coast said to each other, “Let us try to steal that line. Surely we shall be able to take it.” When Big-Raven’s people had gone to sleep, those living down the coast came to steal the line. At once it gave warning; but it could not awaken the people. “They are untying me! They are taking me away!” The strangers untied the line and took it away. In the morning Big-Raven’s people got up, but their line was gone. It had been stolen by the people from down the coast. Then Big-Raven said, “The people from down the coast are guilty of the theft. Nobody else could have done it. It is their doings, surely.” Eme’mqut said, “A good line has been stolen from us. We must recover it in some way.”

Eme’mqut made a wooden whale, and entered it. He went away, and, reaching the village down the coast, began to move to and fro in sight of the people. Then the people said to each other, “This is the first time such a whale has come to our place. It is a very good whale.” They went to catch it, and, coming nearer, harpooned it, and made it fast with the newly stolen line. The small kamak struck into the whale lustily. Eme’mqut, however, said to the line, under his breath, “Why are you biting me? I come to take you back.” Eme’mqut threw some berries of *Rubus Arcticus* into the boat of his pursuers, and they ate them instead of hunting the whale. Then Eme’mqut sped homeward with all his might, carrying away the line. Big-Raven did not spread the line again outside of his house. He kept it inside at all times. Therefore no more attempts to steal it were made. That’s all.

Told in the maritime village Kamenskoye.

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<sup>1</sup> Because they look down through the roof-hole.

## 99. Gull-Woman and Cormorant-Woman.\*

Two cousins lived together. One was Gull-Woman (Ya'xya-ñā'ut), and the other Cormorant-Woman. They sat sewing. One day the former said, "No one comes to our cave. I will go there and prepare my sinew thread." She went down to the shore. About the same time a big kamak said, "I will take a walk along the shore." He walked along the shore, and saw Gull-Woman. He exclaimed, "What is it that shows so white yonder on the shore?" When he came nearer, he saw Gull-Woman, and swallowed her whole. He returned home, and said to his wife, "I do not feel well." As soon as he lay down to rest, Gull-Woman cut his intestines with her tailoring-knife. He said to his wife, "Oh! cheer me up by some means." The kamak-woman sang, "Without the collar-string, without nostrils!" (E<sup>n</sup>nnukoro'tka, eñvara'tka!<sup>1</sup>) The kamak died. Gull-Woman came out of his body, jumped on the cross-sticks of his sleeping-tent, and tried to fly away. Being covered with slime, she could not fly, and fell back on the ground. The kamak's wife was sitting in the centre of the house. Gull-Woman, on seeing her, lay flat on the ground from sheer fright. After a while, however, she managed to fly up; but she fell down again on the house-top. Then she flew away, and at last reached her home.

There she said to her cousin, "A kamak swallowed me. I have had a narrow escape." Cormorant-Woman said, "I will try to do as you did. Let him swallow me also." Gull-Woman said, "Don't do it! You have no knife." — "But I have big thumb-nails. I wish it were done! I should feel elated." That one (the kamak-woman) passed by, but Cormorant-Woman could not talk to her. Thereupon Cormorant-Woman went to the cave and sat down there. The kamak-woman passed the cave very often, but she did not see Cormorant-Woman. The latter coughed, and said, "I am here!" but the kamak-woman could not find her in the dark. Cormorant-Woman said again, "Here I am! Swallow me!" The kamak-woman almost stepped upon her. She said, "Where are you?" At last she discerned her, and said, "I will swallow you!" Cormorant-Woman answered, "Do swallow me!" The kamak-woman gulped her down, and went home. "Oh!" she said after a while, "I feel ill." She called her husband,<sup>2</sup> and asked him to cheer her up. Then he also sang, "Without the collar-string, without nostrils!" Cormorant-Woman killed the kamak-woman<sup>2</sup> by tearing anew with her nails the scars left by Gull-Woman's knife. Then the kamak-woman died, and Cormorant-Woman went out. Digging her way

<sup>1</sup> These words are supposed to be in the language of the kamak. They belong, however, to the ordinary Koryak of the western branch, with some phonetic changes, especially the use of *r* in the place of *v*. This last feature makes the words similar to eastern Koryak or Chukchee.

<sup>2</sup> The respective rôles of the kamak and his wife are evidently confused in this tale. Thus the husband, killed not long ago, would seem to be alive again.

through several mounds of drifted snow, she finally reached her home. Then both the kamaks<sup>1</sup> said, "We have had enough of these doings. We have only inflicted punishment upon our own bodies." After that they ceased to walk along the shore. That's all.

Told in the maritime village Kamenskoye.

100. Miti' and Magpie-Man.\*

It was at the time when Big-Raven (Quikinn'a'qu) and his people lived. Big-Raven said, "I will go and get some willow-bark."<sup>2</sup> Miti' went to feed their little puppies. Magpie-Man (Vak'htimtila'n) came to the dog-shed, and ate with the puppies (of their food). To indicate his love, he pecked at Miti's face, so that her nose was covered with scratches. Big-Raven came home, and asked, "What is the matter with your nose?" She said, "The sharp ends in the corner of the dog-shed scratched me thus." Then Big-Raven cut off all the ends of the poles in the corners of the dog-shed. Next morning he said again, "I will go and get some willow-bark." Miti' went out, jumped on top of the dog-shed, and sang, "I am walking a cross-stick!" Then Magpie-Man came; and she said to him, "Let us go in. Big-Raven will not come back soon. He will not catch us." She took him into the house; but as soon as they entered the sleeping-tent, and began to make love, Big-Raven came back, and shouted, "Miti'! take the load of willow." Miti' said, "Let the i'klō<sup>3</sup> bring it down. I am busy trampling a half-scraped skin with my feet." — "Nay," said Big-Raven. "I want you to take it down. They will soil it with their mucus." Miti' took it, and with a violent pull drew it into the house. Then Big-Raven entered, and made a smouldering fire. He covered the porch, and stopped up the smoke-hole, so that the sleeping-tent also was filled with smoke. Then a cry, as of a magpie, came from within, and finally Magpie-Man came out. He had difficulty in finding a crack through which to escape. "Oh!" said Big-Raven, "see what the magpies have done to me!" Magpie-Man went home. Miti', however, was with child. After a while she laid two eggs. The two children grew rapidly, and Big-Raven loved them.

One time the people of Big-Raven were storing their catch of fish. One of the twin children said, "Mother, we are hungry." She said, "Go and tell father." They went out, and he gave each of them a whole dried salmon. They came back and ate the fish. Then they said again, "Mother, we are hungry." — "Go and tell father." They went out and said, "Father, we are

<sup>1</sup> It would seem that both kamaks must have revived after having been killed.

<sup>2</sup> The bark of the willow, especially that from the roots, is used for food by most of the tribes of north-eastern Siberia. It is pounded fine, and mixed with blood, putrid liver, oil, etc.

<sup>3</sup> Small wooden charms of human shape (p. 42).



hungry." — "I don't wonder, you two thievish sons of a magpie!" The children began to weep. "Now he is reproaching us!" they said. Then Miti' said to them, "Go out again, and say, 'Our real father is herding his reindeer with the wealthy people.'" The boys went in again. Miti' put them into a grass bag, placing each in one of the lower corners of the bag, and went away. She arrived at the tent of Magpie-Man, and flung her load right in.

After a while Big-Raven said, "I feel lonely. Let me go and visit Miti'." He went to the place where she lived. He said, "Miti', come out! Your former husband has come." Miti' said, "Has he no legs? He can enter without my help." He came in, and she gave him food. He ate, and soon he was choking. Then he jumped out of the house. Miti' called to him, "Halloo, halloo!" Then he could not help himself, and called aloud, "Halloo!" The piece that choked him flew out of his mouth, and fell down at a great distance off. Then Big-Raven went home. That's all.

Told in the maritime village Kamenskoye.

#### 101. Eme'mqut and Illa'.

It was at the time when Big-Raven (Quikinn'a'qu) and his people lived. Eme'mqut, his son, had no wife. He went out, and found there an old man who was busy making tobacco-mortars ornamented with engraved designs. He asked him, "What kind of tobacco-mortars are you making?" The old man answered, "Go into the house. The old woman there will prepare a meal for you." He entered the house, and the old woman cooked a meal. Then she took the meat out of the kettle, and gave it to her guest. When he was through with his meal, the old man came home, and gave him the mortars, saying, "Take those with you, but, while hauling your sled, take care not to look back on them." Eme'mqut took the mortars and went away, dragging them along. Though they felt heavy, he did not stop, nor did he look back. At last he saw a large herd of reindeer passing ahead of him. Then he stopped and looked back. Behold! he saw a young woman in a covered sledge, driving a reindeer-team. He took a seat on the same sledge, and they drove home, where they had a great feast.

After some time, Illa' asked him, "How did you succeed in getting all this?" Eme'mqut told him how he found an old man, and how that old man was making tobacco-mortars. "I understand," said Illa'. He set out to find the old man, and, on reaching him, said, "Why are you making these tobacco-mortars?" — "Go in," said the old man. "The old woman there will prepare you a meal." Illa' entered the house, and the old woman prepared a meal, and, taking out the meat, gave him some of it. When he was through, the old man came in, gave him the tobacco-mortars, and said as before, "These

you must haul behind you; but take care not to look back while dragging them along." Illa' started on his way, but at almost every step he would look back at the mortars. One time a reindeer-leg appeared out of the farthest mortar. He sprang at it with his knife, intending to kill it, and to get the marrow out of its bones. Another time, when he turned back, a reindeer-head peered out of the darkness. He sprang at it with his knife, struck it with the blade, and chopped the face into small pieces. At last he arrived home, and left the sledge with Eme'mqut. Only tobacco-mortars were on it. That's all.

Told in the maritime village Kamenskoye.

102. Eme'mqut and the Ka'la.\*

Eme'mqut lived with his family. One time he went out into the wilderness, where he found a house. A voice from within said, "Halloo, La'wa! How are you getting along with your man-hunting?"<sup>1</sup> He said, "Well, we have killed some wild reindeer.<sup>2</sup> How is your wife?" — "She has just been delivered of a child. And we have also killed a man here at home. Now, La'wa, will you beat the drum?" — "Where is it?" — "Where should it be? It is yonder on the cross-pole." Eme'mqut beat the drum, and put them to sleep, — the kamak and his wife; then he revived the dead man, and at midnight they both fled. Later on the kamak's wife wished to urinate, and came out of the house. "How light of foot our son has become!" said both kamak parents. "How is it that there are here two footprints, — one on this side, and another on that?" They entered the house, and went to sleep again. In a short time their real son came home. "Halloo, La'wa! Not long ago you were at home, and now you arrive again." — "When have I been at home? I have just arrived!" (Ti'ta gũmma tra'tik? vi'tču tra'tik!)<sup>3</sup> — "How is your reindeer-hunt going?" — "Nothing killed! We are quite short of food." — "Ho, La'wa! beat the drum." He took the drum, which was covered with pieces of skin taken from women's breasts and sewed together. Then he beat the drum, singing, "Tray troy, tray troy!"<sup>4</sup>

The revived man lived with Eme'mqut. He married a daughter of a reindeer-breeder, and they lived quite happily thereafter.

Told in the maritime village Kamenskoye.

<sup>1</sup> Oya'mya ("man") is a word used only by spirits. The usual word is Oya'mtawela'n.

<sup>2</sup> Here the spirits speak of men as "wild reindeer." In other tales a man is spoken of as "a little seal."

<sup>3</sup> These words are supposed to be in the language of the kamak. They differ from the ordinary Koryak of the western branch only by the repeated use of *r* instead of *z*, which makes them similar to the eastern Koryak dialect, or the Chukchee (cf. also footnote to p. 287).

<sup>4</sup> Compare preceding footnote.

## 103. How Yiñe'a-ñe'ut is swallowed by a Kamak.\*

It was at the time when Big-Raven (Quikinn'a'qu) and his people lived. A girl of his family was quite lousy. They shook her garments, and one small louse dropped down. Then Big-Raven, the girl's father, asked his wife, "What shall we do with it?" The women answered, "What shall we do? You will kill it." — "No!" said he. "I shall use it to make a drum." So he made a drum of the louse; and the whole family saw that the small louse was turned into a very nice drum indeed. From that time on, Big-Raven acted as a shaman, and the news of his inspiration was carried to every village in the neighborhood. The people said to each other, "How is it that Big-Raven has become a shaman? He has grown old without having any spirits. Has he become a shaman only by making a new kind of a drum?"

Big-Raven let his daughter live in seclusion, and she was not to be seen by the people. Suitors came for her from every village in the neighborhood. Then Big-Raven said, "Whoever guesses correctly of what my new drum is made shall have my daughter." The suitors guessed all kinds of sea-game. One said, "Of whale;" but Big-Raven said, "Not of that!" Another said, "Of white whale." A third guessed a wolf. They mentioned all kinds of animals; but their guesses were all wrong. Then a kamak jumped out of the fire on to the hearth. He was quite naked, but for a cap on his head. He said, "I will guess what your drum is made of. Of a chamber-vessel." — "Not of that," said Big-Raven. "Of a kettle." — "Not of that," answered Big-Raven. "Then of a small louse." Miti' said sorrowfully, "Now we must give our daughter to the kamak." She brought the girl out, and arranged her dress properly. Then the people saw her for the first time. The girl cried. Meanwhile her parents arranged three lines of sledges. One was hauled by whales; another, by white-whales; and the third one, by reindeer. All kinds of living things were used by them. At last they brought a small doe. The girl mounted it, and at the same time she put on a shoulder-band from which a small knife hung. Besides this, she put a comb into her pocket. Then the train of sledges started on its way, and the girl cried still harder than before. After a while they came to the kamak's people, who went out to meet them, and immediately ate all the reindeer. "N'am, n'am, n'am!"<sup>1</sup> Before they killed the doe, the girl began to strike with her knife at the kamak-people, and killed them all. Finally only one was left, — the naked one. She could not kill him. Then she threw her comb down, which grew quite large. She climbed to the top of it; but, as the kamak was unable to follow, he could not eat her. Then he said, "When, in the future, a man marries you, and you have two children, then I will come and eat you all." The kamak went away.

<sup>1</sup> The narrator illustrated by these sounds how the reindeer were eaten.

After some time a reindeer-breeder married the girl, and she bore one child, and then another. From that time on, she would cry again, saying, "Now the kamak will surely eat us all!" One day, when her husband had gone out, the kamak really came and ate her. She succeeded, however, in snatching up a tailoring-knife. With this she ripped up the kamak's belly, and came out again. In the morning, when she got up, she saw a kamak-woman busying herself around the place. "Who are you?" she asked. "We ate you yesterday." After this the kamak-woman came to be an ordinary human being.

The sons of Big-Raven's daughter were now full-grown, and one of them married the kamak-woman. Then the husband of Big-Raven's daughter came back. Her other son also married, and they all went to visit Big-Raven. When they were approaching Big-Raven's house, somebody exclaimed, "They have brought back your daughter!" But Big-Raven said, "My daughter was carried away by a kamak. How can they bring her back now!" Then she looked down into the house, and said, "Here I am! Really I have come back!" They entered the house, and from that time they all lived together, and were very rich. That's all.

Told in the maritime village Kamenskoye.

#### 104. Big-Raven and Fish-Woman.\*

It was at the time when Big-Raven (Quikinn'a'qu) and his people lived. They had nothing to eat: so Big-Raven went down to the sea. Finding Fish-Woman (Ene'm-ñe'ut) there, he took her home. She spawned, and the people ate the spawn. After a while Big-Raven married Fish-Woman. Miti' grew angry; and one day, when Big-Raven had gone out, Miti' struck Fish-Woman, and killed her. Then she cooked her meat. Some of it she ate herself; the other part she left for her husband. Big-Raven came home, and called out, "Fish-Woman, come out!" Then the one who had been cooked not long before came out of the storeroom.<sup>1</sup> She placed some food before him, and said, "Miti' has killed me and cooked my flesh."

Next morning Big-Raven again went away from his house. Miti' immediately caught Fish-Woman, and struck her on the head with a club. "Now," she thought, "I have killed her!" But when Big-Raven came back, she came to life again, and gave him food, as before. After that Fish-Woman went away, saying, "If I stay here, Miti' will surely make an end of me." Big-Raven came home, but she was gone. He went to the sea, and called, "Fish-Woman, come here!" She answered, "No, I will not come. Miti' will kill me again." She did not come back. That's all.

Told in the maritime village Kamenskoye.

<sup>1</sup> See p. 285.

## 105. The Kamak and his Wife.\*

Some people lived in a certain place. One day a kamak with his wife looked down through the entrance-hole, and called, "Halloo! have you any blubber?" — "There is a little in the cellar," was the answer. The kamaks went to the cellar, and began to eat blubber. Then they sang, "It tastes well. We eat blubber." (Čopro'tka valu'tka.)<sup>1</sup>

The next morning they came to the house again. "Halloo, there! have you any blubber?" — "There is some in the porch." While they were eating it, they sang, "It tastes well. We eat blubber; but when there is no more blubber, we shall eat you."

In the night-time the people fled to the sky. They shot an arrow upward; and it became a road, on which they fled upward. The next time the kamak came and called as before, "Hallo, there! have you some blubber?" there was no answer, for the people were not there. The kamaks said, "Let us jump in. Probably they are hidden somewhere." They entered the house, and searched in all the corners; but nothing was to be found. "Let us try to find them with the aid of a divining-stone." The kamak-woman asked her husband to stand with legs apart, and use his penis as a divining-stone. "If they have gone to the morning dawn, we may follow them. If they have gone to the sunset, we may follow them. If they have gone to the seaside, we may follow them; but if they have gone upwards, what shall we do? How can we follow, when God made that road impassable for us?" Then the male kamak swayed his penis. "Well," they said, "we have got to go out. It is a shame to go in and out the same way. Let us go out through the vent-hole in the roof of the porch." The woman, however, said, "Take me on your shoulders." He took her on his back. At once he cried, "Oh! you are strangling me!" Behold! his head had slipped into her anus. He cried, "Oh! you are playing mischief!" Finally they both died and lay there, his head still thrust into her anus.

After a while the fugitives said, "Let us go and have a look at our house." They went back to their house, and dragged out the bodies of the kamaks with an iron hook. When the head of the kamak came out of the woman's anus, they saw that it had lost all of its hair. They threw the bodies in the direction of the sunset. After that they began to live happily, and were not molested by spirits. That's all.

Told in the maritime village Kamenskoye.

<sup>1</sup> These words are supposed to be in the language of the kamak, though, like those on pp. 287 and 290, they belong to the western branch of the Koryak. As to the character of their phonetics, cf. footnote to pp. 287 and 290.

## 106. Eme'mqut and Fox-Woman.\*

Eme'mqut married Fox-Woman (Yayo'ča-ña'ut). Once upon a time he said, "I will go to my summer-place to get some blubber." He went to the place, and found that one of the flippers of his blubber-bag had been gnawed by a mouse. The mouse had died there, and he found it near the blubber-bag. "What is this?" he said. "It is a dead wolverene." He put the mouse on his sledge, and hauled it home. On coming home, he looked back on it, and, behold! it had really become a wolverene. He looked down the entrance to the house, and called, "Miti', come out! I have killed a wolverene." The women took the wolverene in, and began the usual ceremonial. The boot-strings of Fox-Woman, the untidy one, were loose. "Ho, Fox-Woman! you must beat the drum," said Miti' to her daughter-in-law. The untidy creature was sitting in her place, making small skin thimbles. She stood up, and began to sing, "I am an unskilled woman; I am an untidy woman; I am one who eats hardened excrement left in the open air; I am one who gnaws at the lacings of snowshoes in the winter moonlight!" — "That is true," said the others. "When we come to look for our snowshoes, the foxes have really eaten off all the lacings." She felt ashamed, and, not taking care even to tie her boot-strings, she ran far away. After some time Eme'mqut went out in search of her, and found her in a house in the wilderness. It was full of children. He asked Fox-Woman, "Where do all these children come from?" — "I was in doubt whether you would treat me properly: so when my time came, I came here, and my children were born here." — "Do not shout so loud! We had better go home." They went home with all their children. The skin thimbles that she had made were airing, suspended on a line. Now they became infants' garments. The people, however, asked Eme'mqut, "Where did you get this woman?" — "I brought her from the wilderness. She gave birth there to all these children, whom I brought along." — "Is it true that this is the same woman who was so skilful in sewing? If that is so, she has probably kept away from here for no reason whatever."

From that time on, they lived happily. Eme'mqut married Kīlu'. Illa' married Yīñe'a-ñe'ut. When so disposed, they would ascend the river, and catch plenty of winter fish. Then they would return to their camps, and meanwhile their friends would have killed plenty of game. In this manner they led a merry life. What has become of them I do not know. That's all.

Told in the maritime village Kamenskoye.

## 107. Kīlu' and the Bumblebees.\*

Eme'mqut lived with his people. He married Kīlu', but they had no children. Eme'mqut went into the wilderness, and, coming to a river, followed

it upstream. After a while he saw a crowd of people catching fish with a seine-net. The jackets of all the men were made of broadcloth; and the overcoats of all the women, of calico; and some of the latter were even resplendent with the reflection from their bright bodies. Eme'mqut hurried to give help to the fishermen, and very soon took one of the women for his wife. It was a Bumblebee, for these people were Bumblebees. Soon the young woman gave birth to a number of children.

One time Kĭlu' became very restless. She went out and followed the river upstream, looking for her husband. At last she saw some people fishing. Eme'mqut was helping them with all his strength. Then Kĭlu' trampled to death Eme'mqut's wife. The Bumblebee was torn to pieces. A great number of tiny fly-eggs were scattered about. These became full-grown bumblebees. The fishermen also turned into bumblebees. Eme'mqut could do nothing: so he went home with Kĭlu'. That's all.

Told in the maritime village Kamenskoye.

#### 108. How Eme'mqut became a Cannibal.\*

It was at the time when Big-Raven (Quikinn'a'qu) and his people lived. Eme'mqut married Grass-Woman (Ve<sup>8</sup>ai). Then Eme'mqut said to his wife, "Let us go into the wilderness." She answered, "It seems to me you are wrong. Why should I go there? I will not go." He went away alone, and, having killed many reindeer, came back to his home on the same day. Next time he went hunting, he slept one night away from his home. Then he staid out two nights. At last he did not come back at all. Grass-Woman went to her father, Root-Man (Tatqa'hičnin). She reached his house, and very quietly looked down the entrance. There she saw Eme'mqut splitting in twain her father, Root-Man. When Eme'mqut began to eat his own father-in-law, Grass-Woman fled from the place, and hid herself in an underground house. She placed there two small lice, — one in the central room and the other in the storeroom, — and started for Big-Raven's house. Upon her arrival, she said, "Something unusual has happened to Eme'mqut." The people constructed a raised platform, and ascended it.

When Eme'mqut arrived at the underground house where Grass-Woman had left her lice, he called, "Grass-Woman!" and a voice answered, "Oh!" He called again, "Grass-Woman!" and a voice answered from the storeroom, "Oh!" Soon he discovered that his wife was gone, and that the voices were those of the two little lice.

"You are trying to fool me," said Eme'mqut; "but nothing will stop me from eating all the people." Then he approached the platform on which Big-Raven's people were sitting, and repeated, "Nothing will stop me from eating

all the people." He began to lick with his tongue the supports of the platform on which they were sitting. Big-Raven tried to cut Eme'mqut's tongue with his adze, but broke the adze, and, on examining it, found that its edge was jagged and spoiled. He broke his axe in the same manner, trying to cut Eme'mqut's tongue. Then Big-Raven said, "Let him have his own offspring." Grass-Woman dropped her small child into Eme'mqut's mouth, and after a moment he had swallowed it. Only some broken bones remained, which he spat out. Then Big-Raven spoke: "Halloo, listen to my words! Since you act in this manner on your own flesh and blood, eat your own body!" Immediately Eme'mqut began to eat his own body. He gnawed off the ends of his toes, then his legs. After that, he ate his whole body, arms, shoulders, and all. Finally only his neck and his throat were left. Then Eme'mqut died, and Big-Raven had what remained of his body burned. A long time passed. Once in the evening the fire on their hearth was just out, and Yiñe'a-ñe'ut and her sister said, "We will go and close the smoke-hole." When stopping up the smoke-hole, they suddenly exclaimed, "Those two, Eme'mqut and his son, are coming back! Eme'mqut is carrying his son on his shoulder." After a while Eme'mqut called from outside, "Bring out the fire!" They took the fire out, and sacrificed to it. After the sacrifice, those two entered the house.

Eme'mqut, however, never said again, "Let us go into the wilderness." From that time on, he lived quietly in his house. He yearned no more, as before, to roam far and wide. They began to live steadily in the same place. That's all.

Told in the maritime village Kamenskoye.

#### 109. Yiñe'a-ñe'ut and Kīlu's Marriage with Fish-Men.\*

It was at the time when Big-Raven (Quikinn'a'qu) and his people lived. One time, Kīlu' said to Yiñe'a-ñe'ut, "Let us go into the wilderness." They left their house, taking a fish-head as travelling-provisions. After some time they sat down to eat their fish-head; and Kīlu' playfully threw a cheek-bone of the fish at her sister, striking her on the face. The bone stuck tightly to the face; and Kīlu' fled in fright, thinking that her sister had become a kamak. Yiñe'a-ñe'ut tried to detach the bone, but was unable to do so. Then she went to sleep, while her sister went home. On being asked, "Where is Yīñi?" she answered, "Yīñi has become a kamak!" In the mean time Yiñe'a-ñe'ut awakened from her sleep, and saw near her Fish-Man (Ene'mtila'n) combing his long hair. Fish-Man said, "You have slept long enough: it is time for you to awaken." He took her for his wife, and they lived there. At an open place in the river there was an abundance of wintering fish, and they caught a great many.



After some time they went to Big-Raven. "There is your daughter coming home!" — "No, my daughter became a kamak!" — "But I am here, I have really come back!"

Kīlu' began to envy her cousin on account of her Fish-husband. "Yi'ñi, let the same thing happen to me that happened to you! You have a good husband."

Then she said to Čan'a'i-ñā'ut, "Čan'a'i, let us go into the wilderness!" — "There is too much work to be done at home," answered Čan'a'i. But the other insisted, saying, "Let us go into the wilderness." They went away, taking a fish-head for travelling-provisions. After some time they sat down to eat. "Čan'a'i, strike me with the cheek-bone of this fish!" — "No, I will not!" — "At least, act as if you were striking me. We shall gain much by it." Then Čan'a'i struck her with the bone; but it did not stick to her face. She tried to fasten it with her saliva, and at last it staid on. "Now, Čan'a'i, you must leave me alone." Čan'a'i went away. After a while her cousin said, "Come back, Čan'a'i, I cannot turn into a kamak.... Now leave me again, and go home. Say there that I have become a kamak." Čan'a'i left her again, and Kīlu' began at last to feel herself being transformed. Čan'a'i went home, and, when asked about her cousin, said, "She told me to go home and to announce that she had become a kamak." Big-Raven said, "She knows her own mind. Let her be whatever she desires."

In the mean time Kīlu' pretended to be crying, and gradually fell asleep. When awakened, she also saw Fish-Man, who said to her, "You have slept long enough! Now you have your desire." Fish-Man married her, and they lived in that place, catching plenty of fish.

After some time they went to visit Big-Raven. The people said, "Kīlu' is coming back to us!" — "No, my niece was transformed into a kamak!" — "But I am here, I have come back! Fish-Man married me." After that they all lived together, and their catch of fish was always very large. Yiñe'a-ñe'ut and her cousin bore children, and most of their children were males. That's all.

Told in the maritime village Kamenskoye.

#### 110. How Yiñe'a-ñe'ut was taken to Lower Village.

Illa' married Yiñe'a-ñe'ut. Soon afterward Big-Raven (Quikinn'a'qu) killed a whale. They arranged the whale festival. Yiñe'a-ñe'ut performed shamanistic incantations all night long. The people did not sleep, but watched her. Just before daybreak they could not hold out any longer, and fell asleep. Then the spirits Ya'llau carried her away into Lower Village.

Yiñe'a-ñe'ut found herself outdoors, without clothes, in Lower Village.

She did not know whose houses were there. Finally a woman came out, saw Yiñe'a-ñe'ut lying on the ground, and returned into the house.

About that time the people in Lower Village also killed a whale, and also performed shamanistic incantations at night. There was another Eme'mqut among them, who fell asleep while practising shamanism at night. The woman who had found Yiñe'a-ñe'ut came in and called this Eme'mqut. "Get up!" said she, "Yiñe'a-ñe'ut, Big-Raven's daughter, has arrived." Eme'mqut arose, went outdoors, and hid. His sister, Abundant-in-Water-Woman (I'mleln-ñe'ut), carried out some clothes for Yiñe'a-ñe'ut, dressed her, and led her into the house.

At Big-Raven's the people were up; and, seeing that Yiñe'a-ñe'ut had disappeared, they looked for her. Illa' and Eme'mqut of our world went to Lower Village and found her there. They entered the house, and said, "We came after you, Yiñe'a-ñe'ut." They took her away. In Lower Village Yiñe'a-ñe'ut did not say that she had been married.

No sooner had they taken Yiñe'a-ñe'ut away than Eme'mqut of Lower Village, who had kept in hiding, entered the house. His sister, Abundant-in-Water-Woman, said, "Where have you been? Yiñe'a-ñe'ut was here. You might have taken her, but now she has been carried back." Eme'mqut answered, "She is married already" (he knew it because he was a shaman). Then he asked his sister, "Did you give her any clothes?" — "Yes, I did," said the sister. "Well, then, let us go to Big-Raven's," said Eme'mqut; "let us take the clothes back."<sup>1</sup> Then they left.

When they approached Big-Raven's house, Yiñe'a-ñe'ut was beating the drum, and practising shamanism. All the people went outdoors to meet the new-comers, leaving Yiñe'a-ñe'ut in the house. Then she threw away her drum, and ran out with her sister Čan'a'i-ña'ut to meet Eme'mqut of Lower Village and his sister. The guests went into the house. Yiñe'a-ñe'ut, who up to that time had always practised shamanism, and taken no part in house-keeping, now bustled about. She prepared the meal for the guests.

On the same evening the younger son of Big-Raven, Big-Light (Qeski'-n'a'qu), came from Root-Man's (Tatqa'hicñin) camp. "What news do you bring?" asked Big-Raven. Big-Light pulled out of his bosom a few agaric fungi, offered them to his father as a present, and said, "A daughter has been born to me." To this Big-Raven replied, "Take along some reindeer, and use them for your guests at the women's feast."<sup>2</sup>

On the following morning Čan'a'i-ña'ut went to Big-Light's to attend the birth festival; and Eme'mqut of Lower Village said to his sister, "You may go home. I will remain here, and woo Čan'a'i-ña'ut."

She started off. Soon Eme'mqut of Lower Village married Čan'a'i-ña'ut, and took her home. There they killed a whale at that time, arranged a feast,

<sup>1</sup> By saying this, Eme'mqut indirectly expressed a desire to go and woo Yiñe'a-ñe'ut's sister.

<sup>2</sup> The feast after confinement is celebrated in the tent of the mother, and is only for women.

and sent the whale home. Then they went up again to visit Big-Raven, and they remained there.

Once Eme'mqut of Lower Village said to Yiñe'a-ñe'ut, "You practised shamanism in my absence, let us stop that now." Later on he went home, and lived in Lower Village. That's all.

Told by Yu'taw, a Maritime Koryak woman, in the village of Talovka, Dec. 29, 1900.

### III. Yiñe'a-ñe'ut and Earth-Maker.

Once Yiñe'a-ñe'ut, Čan'a'i-ña'ut, Kĭlu', and Kidney-Woman (Kič'i-me-ñe'ut) went to pick berries and to dig roots. They put up a tent and lived in the wilderness. One morning the girls went to gather berries, and Yiñe'a-ñe'ut parted from her friends. She left her bag on the ground, walked away from it, picked berries, and returned to her bag. She looked around and saw marrow from the bone of a reindeer-leg on her bag. She took the marrow.

Yiñe'a-ñe'ut came to be with child from eating the marrow. On the following day she said to her sisters, "Go alone after berries and roots: I am going to stay at home." The sisters left without her. During their absence, Yiñe'a-ñe'ut gave birth to a boy. She put him into a trough, and carried him into the storehouse. Toward evening her sisters came home. Yiñe'a-ñe'ut said to them, "I saw no man, and yet gave birth to a boy."

On the following day, Kĭlu' said to her friends, "You may go after berries: I shall remain at home. When they were gone, Kĭlu' put a dog into a trough, and carried it into the storehouse. When her friends returned at nightfall, she said to them, "I also saw no man, and I gave birth."

Autumn set in. The brothers came up the river in their skin boats to get their sisters. The brothers loaded the skin boats with the berries, roots, and fly-agaric gathered by the girls.

When they took hold of the trough in which the child lay, Yiñe'a-ñe'ut said, "Be careful with the trough." Kĭlu' also asked her brother Illa', pointing out the trough in which the dog was, to be careful with it. Illa' carried it down; but it fell out of his hands, on account of its great weight. The dog howled, but Illa' picked up the trough and carried it to the skin boat. The brothers and sisters paddled down the river to its mouth. There they landed, and stored their load in the storehouses. Then they celebrated the feast of sending the whale home.

The Reindeer people arrived. Twilight-Man (Gi'thilila<sup>n</sup>), Frost-Man (Anna'mayat), Envious-One (Nipai'vatičñin), Fog-Man (Yiña'mtila<sup>n</sup>), and others also arrived. Big-Raven (Quikinn'a'qu) ordered the child in the trough to be brought in. He said to it, "Look at the Reindeer people. Is your father

among them?" The child did not point out any of them. Then Kĭlu' brought out the trough with the dog in it. As soon as she uncovered the trough, Eme'mqut recognized it as his dog. After the sending-home festival of the whale was over, the guests departed.

For some time Big-Raven's family lived alone. One evening somebody drove up on a reindeer-sledge. Eme'mqut went out to meet him, and saw that the newly arrived stranger was very young-looking, quite like a boy. His name was Earth-Maker (Tanu'ta).<sup>1</sup> Eme'mqut said to him, "You must have come to look for your son?" — "Yes," answered Earth-Maker, "I have come to see him. I was ashamed to come in human form and woo Yiñe'a-ñe'ut. Therefore I turned into the marrow of a reindeer-leg. She ate me, and became with child."

Earth-Maker entered the house, staid over night, and in the morning went off home with Yiñe'a-ñe'ut on a long train of reindeer-sledges. Big-Raven gave him a part of his own reindeer-herd. When Earth-Maker drove up to his house, his relatives came out to see who had arrived, and, beholding Yiñe'a-ñe'ut with a child, said, "That woman gave birth without a husband." Yiñe'a-ñe'ut felt ashamed, and turned into stone. Earth-Maker, seeing this, thought, "Yiñe'a-ñe'ut is now dead. I shall go back, and return the reindeer to Big-Raven." He did not even enter his house, but went back at once. He arrived at Big-Raven's house, and suddenly saw Yiñe'a-ñe'ut there. "You are here! and I thought you were dead." — "I was ashamed before your relatives," answered Yiñe'a-ñe'ut. "Therefore I turned into a stone, and came here alone."

On the following day they drove off again. As they drove up to Earth-Maker's house, they saw the stone still standing there. Yiñe'a-ñe'ut kicked it, and another Yiñe'a-ñe'ut stood there. She gave her in marriage to Frost-Man. From that time on, Yiñe'a-ñe'ut's health began to give way. Earth-Maker attended to her, gave up looking after the reindeer, and neglected his herds.

One day Earth-Maker went out and stumbled against a big snowdrift. He looked around, and saw the entrance to an underground house. He peeped in, and beheld a young man walking up and down. It was Cloud-Man (Ya'hala'n). Cloud-Man shouted to him, "Earth-Maker, is that you?" — "Yes, it is I," answered Earth-Maker. "Come in," said Cloud-Man. Earth-Maker descended, and saw an old man and an old woman there. They were in bed asleep. The old man was Supervisor (Ina'hitela'n), the father of Cloud-Man. Cloud-Man asked Earth-Maker, "What do you think? Why is your wife's health giving way?" — "I do not know," answered Earth-Maker. "Her health is declining," continued Cloud-Man, "because you did not kill the double-headed reindeer from your father's herd when you brought your young wife into your house. Just look at the fire on the hearth, and see how my father pushes your wife into it." He looked, and really saw his wife sitting on stones

<sup>1</sup> Tanu'ta means literally "he made the earth."

which surrounded the hearth. There he also saw little boys with short straps on their thumbs. "Do you see those little boys?" said Cloud-Man. "They are to be your future children. They will be born, but they will not live long. Look at them: their straps are short." Later on Cloud-Man pointed out to Earth-Maker a six-fingered girl sitting on the cross-beam of the house, and said, "Wake up the old man, and ask him for that girl. She has a long strap around her neck. She will live long. Don't ask for boys."<sup>1</sup>

Earth-Maker tried to waken Supervisor and his wife; and long did he call before Supervisor woke up. Earth-Maker asked him, "Why are you asleep? Why don't you watch over the earth?" — "We went to sleep," answered Supervisor, "because you took your wife home, and would not kill the double-headed reindeer for us on that occasion. Therefore we sleep, and push your wife into the fire." Earth-Maker replied, "As soon as I reach home, I will kill the double-headed reindeer." After that, Supervisor asked Earth-Maker, "Do you wish to have a son?" — "No," answered Earth-Maker. "I don't care for a son: give me a six-fingered girl." — "All right," said Supervisor. Later on he added, "Now go home. On your way you will kill a wolf. Give the skin of that wolf to your wife for bedding." Earth-Maker went out of the house, looked around, and, behold! there was no snowdrift. He found himself in the sky. He looked down on the earth through an opening, saw different settlements, and recognized his own camp. After that, he came down to the earth. On his way a wolf came running up to him. Earth-Maker killed him, and carried him home.

As soon as Earth-Maker came to his father's camp, he immediately went to his herd, picked out the double-headed reindeer, and offered it as a sacrifice to Cloud-Man. After that, Yiñe'a-ñe'ut recovered. Then they arranged a wolf feast. Yiñe'a-ñe'ut put on the wolf's skin, and walked around the fire-place. Thus they finished the wolf feast.

Soon after, Yiñe'a-ñe'ut gave birth to a six-fingered daughter. One day Earth-Maker said, "Now I shall take you to your parents. They must think you have been dead a long time." They prepared for the journey, and went to visit Big-Raven. There they found Cloud-Man, who was wooing Čan'a'i-ña'ut and serving for her. Earth-Maker and Yiñe'a-ñe'ut brought their daughter into the house. Cloud-Man looked at her, and asked, "Do you know where they obtained their daughter?" Big-Light (Qeskin'a'qu), Big-Raven's younger son, was a shaman. He said, "She is the girl from the cross-beam of your father's house."

Pretty soon Cloud-Man married Čan'a'i-ña'ut. Later on a son was born to him. After that, he said, "I shall go and let my father hear from me." He went up to the sky and came to Supervisor. His father asked him, "Well, have you married?" — "Yes, I am married," answered Cloud-Man. "A son was born to me." Then he went back to his wife. When he came

<sup>1</sup> See pp. 25, 26, 93, and Fig. 40, p. 93.

to Big-Raven's, Big-Light asked him, "Well, did not your father get angry with you because of your marriage?" — "No, he did not get angry," answered Cloud-Man.

Thus they lived, and called on each other. That's all.

Told by Yu'taw, a Maritime Koryak woman, in the village of Talovka, Dec. 29, 1900.

#### 112. Gormandizer the Cannibal.

Eme'mqut married Grass-Woman (Ve<sup>8</sup>ai), the daughter of Root-Man (Tatqa'hrēñin). Eme'mqut's sister, Yiñe'a-ñe'ut, lived all alone in the wilderness, farther up the river. Still farther up was a settlement consisting of two houses. In one of these lived young Gormandizer (A'wye-qla'ul). He was always asking his mother for something to eat. She would give him all kinds of food, but he would not take it, saying, "It is bad food." Finally he became a cannibal, and ate human beings. He devoured his mother and all his relatives. Then he devoured all the inmates of the neighboring house, until finally he remained all alone in the settlement. After a while he went to another Maritime village, and devoured all the inhabitants. Then he devoured all the Reindeer people. Finally he came to Big-Raven's (Quikinn'a'qu) village. Side by side with Big-Raven's house stood a separate house, which belonged to Illa' and his relatives. Gormandizer killed all the people in Illa's house, and then went on to Big-Raven's house.

Yiñe'a-ñe'ut came out of her house and far off beheld Gormandizer dragging a sledge full of human bodies from the other settlement. She re-entered the house and went to sleep. In her sleep she saw Gormandizer devour all the people on the earth. Finally she saw him reach Big-Raven's house. He ate up her brother, her father, and all the people in the house. Only Grass-Woman was left. Gormandizer took her for his wife, and she also became a cannibal woman. Grass-Woman's child was also spared.

When Yiñe'a-ñe'ut awoke, she went right away to her father's village. She entered Big-Raven's house, and found nobody but the child. She went to Grass-Woman. When she came to Gormandizer's house, she shouted, "Grass-Woman, come out!" Grass-Woman peeped out through the entrance-hole of the house, and, seeing Yiñe'a-ñe'ut, said, "I entirely forgot to tell my husband about Yiñe'a-ñe'ut living alone in the wilderness. — I shall kill you now: that will please my husband when he returns home."

She ascended the ladder, and shouted, "N'am, n'am, n'am!" At this moment, Yiñe'a-ñe'ut took out of Grass-Woman's body her cannibal stomach, which had made her a cannibal; so that when she got outdoors, she recovered her senses, and did not crave human flesh any more. Then Yiñe'a-ñe'ut and

Grass-Woman entered the house. Grass-Woman said to Yiñe'a-ñe'ut, "Why did you come here? When my husband sees you, he will eat you." Yiñe'a-ñe'ut answered, "Let him eat me too, since he ate my father, my mother, and my brothers." Grass-Woman replied, "It is three days since he went hunting for people. He has devoured every one near by. Now he is on his way to the farthest settlements, killing people. He will bring the bodies here. He eats a man at a time. Let us hide you, lest he should see you." Grass-Woman hid Yiñe'a-ñe'ut in a bead.

Soon after, Gormandizer came dragging a man on his sledge. He shouted from outside, "Grass-Woman, come out!" She came out and unloaded the sledge. Her husband asked her, "Why don't you rejoice over the prey?" She answered, "I am pleased; but I ate not long ago, therefore do not hurry." They entered the house, hauled in the body, and put it away, together with the bodies of other people. Gormandizer cut off the head of one, which he fried. Yiñe'a-ñe'ut peeped out of the bead, and saw that it was Big-Raven's head. Suddenly Gormandizer said, "It smells of living human flesh here." Then Grass-Woman took her child out of the cradle and threw it to him. He devoured it instantly. Then he smelled, and said, "I still smell living human flesh." Yiñe'a-ñe'ut said from the bead, "Let him eat me. Later on I shall revive all those whom he has killed." Grass-Woman pulled Yiñe'a-ñe'ut out of the bead, and threw her to her husband. He devoured her at once.

She found herself in the underground world (Eñna'nenak, literally "the other side"). There she found all her relatives and all the other people whom Gormandizer had killed. Yiñe'a-ñe'ut said to them, "Hurry back before the sides of the road come together." They all followed her. On the next morning Gormandizer set out to hunt for human beings. After his departure, all the people whom he had killed appeared in the house, coming up from under ground. They filled it so full that the walls were pushed apart. When Grass-Woman saw her father and her former husband, she said, "Why did you come back? Gormandizer will eat you again." But Yiñe'a-ñe'ut answered, "Never mind, let him eat."

Soon after, Gormandizer arrived. When he saw the many people, he shouted, "What a lot of food I shall have! I shall store it away." But Yiñe'a-ñe'ut went to meet him, and pulled his cannibal stomach out with an iron hook. Then he ceased being a cannibal.

The people who had returned from the underground world left for their homes. The Reindeer people left for their camps too. Gormandizer married Yiñe'a-ñe'ut. At first Gormandizer would eat only once in a month, but afterward he ate all kinds of food as of old.

Thus people lived and celebrated feasts and visited each other. That's all.

Told by Yu'taw, a Maritime Koryak woman, in the village of Talovka, Dec. 30, 1900.

## 113. Transformation of River-Man into a Woman.

Once upon a time Illa' said, "I will turn into a woman." He and Yiñe'a-ñe'ut did needlework together. One day she sent him up the river to Root-Man's (Tatqa'hičñin) to ask for a dog-skin with which to trim her coat. Yiñe'a-ñe'ut took off her suit of reindeer-skin, and dressed Illa' in it. Then she looked at him and said, "No, they will recognize you." She dressed him in another suit, looked at him again, and said, "Now they will not recognize you, and even I should take you for a woman."

Illa' left. He came in sight of Root-Man's house. Just at that moment, Root-Man's son, River-Man (Veye'mla'n), arrived from the forest with wood, and entered the underground house. His wife asked him, "Who is that coming out there?" He answered, "Illa' is coming, the same one who turned into a woman. What do you want of him?" — "Nothing," answered River-Man's wife. "He is our guest: why did you not invite him into the house?" She went and called Illa' into the house. He came in. After River-Man's wife had given him to eat, she asked, "What did you come for?" — "Yiñe'a-ñe'ut sent me to ask you for a dog-skin to trim a coat," answered Illa'. She gave Illa' a dog-skin and said, "Stay here over night, you may take the skin home to-morrow. It is too late to return." River-Man's wife gave him to eat, and, when they were going to bed, she showed him a place near River-Man. Her husband, however, would not lie down near Illa'. He said, "You may sleep alone here: I will lie down at another place, because I am afraid I might become a woman too." River-Man lay down at the opposite end of the house. Illa' thought, "As soon as River-Man saw me, he recognized me, and now he does not want to lie down side of me. I will cause him to become a woman." At night, when all were asleep, Illa' stepped up to River-Man and threw himself upon him as he would upon a woman. River-Man tried to throw him off, but he could not keep him away. Finally River-Man gave him such a kick that it sent him flying against the house-ladder. Illa' took his bag and the dog-skin, and started home at night.

When he arrived, Yiñe'a-ñe'ut asked him, "Did they recognize you?" — "Yes, they did. River-Man recognized me." Then she took him into the storehouse, took out a man's suit of clothes, and dressed him in it. "Cease being a woman; wear man's clothes," said Yiñe'a-ñe'ut. "Now go up to Thunder-Man [Kihigila'n] and get a wife for yourself there." Illa' became a man again. Yiñe'a-ñe'ut shot an arrow to the sky, which made a path that Illa' ascended. Yiñe'a-ñe'ut returned into the house.

The next day River-Man went again to the forest for wood. He tied his bundle with a strap, carried it on his shoulders, and the strap snapped. He looked down and saw that the straps of his trousers were breaki g. He



sat down outside, at the same place where Illa' had been sitting the day before. His wife came out of the house, and asked him, "What are you doing here?" He answered, "I do not know why I hated Illa'. I am sitting now where he has sat. Bring me a pair of woman's breeches. I shall become a woman." His wife took him home. Then River-Man said to her, "Give me some reindeer-sinew, I want to twist some thread." She gave him some sinew, and he began to do woman's work.

While Illa' was absent, Yiñe'a-ñe'ut married Frost-Man (Anna'mayat). Once River-Man said to his father and to his brothers, "Make a skin boat, and let us go to Big-Raven's (Quikinn'a'qu) house. If I see Illa', I may improve, I may recover my wits." His father and brothers made the framework of the skin boat, covered it with reindeer-skins, and with River-Man went down the river to visit Big-Raven. When they had landed, River-Man asked Big-Raven's people, "Where is Illa'?" They answered that they did not know. River-Man and his relatives remained over night with Big-Raven.

The next morning Yiñe'a-ñe'ut arose early, and saw a whole train of reindeer-sledges coming down from the sky. She immediately ran home to waken her friends, saying, "Get up. Illa' and his wife are coming down to us from the sky." Everybody got up, and went out to meet Illa'. He came down with his wife, and brought along a herd of reindeer. River-Man stepped up to him, and said, "Tell me, Illa', how did you become a man again?" Illa' said nothing. Then he entered the house with his relatives; and River-Man went to his wife, who had remained in the skin boat, and said to her, "Paint my face, to make me better-looking. Perhaps Illa' will then tell me how to become a man again." They tattooed his face, and he screamed with the pain. Hearing River-Man's screams, Illa' went to see what was going on, and said, "When I was a woman, I did not tattoo myself as you do, I did not adorn myself." He said so, and was gone.

Then Root-Man said to his sons, "Let us not stay any longer. It is a shame to stay, on account of River-Man." Root-Man set out for his home, while River-Man remained as a servant at Big-Raven's house. Thunder-Man's son, Cloud-Maker<sup>1</sup> (Ta<sup>g</sup>yañ), came down with Illa', and wooed Čan'a'i-ña'ut. Soon after, he married her, and, together with Illa', went up to the sky.

River-Man remained with Big-Raven; and his brothers never called there, because they were ashamed of him. That's all.

Told by Yutaw, a Maritime Koryak woman, in the village of Talovka, Dec. 30, 1900.

#### 114. Yiñe'a-ñe'ut and Cloud-Man.

It was at the time when Big-Raven (Quikinn'a'qu) lived. He had a daughter, Yiñe'a-ñe'ut. At a certain time every day, toward evening, she

<sup>1</sup> See pp. 24, 26.

would put on her snowshoes and go out into the wilderness. She would return home at sunrise. One day Big-Raven's oldest son, Eme'mqut, said to his father, "Why do you not stop your daughter? She is a girl, and ought not to run about on her snowshoes all night in the wilderness." Big-Raven replied to him, "If she does not mind you, her brother, she certainly will not mind me."

Soon after that, Envious One (Nipai'vatičñin) came to Big-Raven's house, and said to Eme'mqut, "Why do you not stop your sister? She is running about in the wilderness every night. Star-Man (Añay'mtīla<sup>n</sup>) and Moon-Man (Yae<sup>n</sup>lh'mtīla<sup>n</sup>) always ask me, 'For whom is Yiñe'a-ñe'ut looking in the wilderness at night?'"

Eme'mqut went again to his father and told him what the people were saying about Yiñe'a-ñe'ut. Then Big-Raven sharpened his axe outside the house, came in again, and, unobserved, stepped up to Yiñe'a-ñe'ut, who was sitting in the front part of the dwelling-room. He chopped off her right leg. Then Big-Raven wrapped the leg in sedge-grass and put it on top of the storehouse outside. When he went in again, the leg suddenly rose up to the sky.

Yiñe'a-ñe'ut groaned and sighed, and kept everybody from sleeping. On the following day Big-Raven said to his people, "I am tired of Yiñe'a-ñe'ut. Let us leave her here and move over to the summer house." Big-Raven's entire family moved over from their winter quarters into their summer house. They did not leave any food for Yiñe'a-ñe'ut. The whole wintir, until spring she was starving.

When it became warm, she saw migrating plovers passing the house. On her knees she crept outside. She made a noose, put it up on the storehouse, and hid in the house. After some time she crept out again, and found a plover who had been caught in the noose. Yiñe'a-ñe'ut cut off one of the plover's legs, attached it to herself, and found that she was able to walk. She took the plover into the house. She found a clay pot behind the house-posts, cooked the plover, and ate it. When she felt a little stronger, she went in search of her leg that had been cut off. She had hardly arrived outside when the plover's leg broke under the weight of her body. She had to creep back into the house. After some time she looked out through the entrance-hole, and saw geese flying by. She again crept out of doors, set a noose up on the storehouse, and hid in her house. On the following morning she crept out again, and found a goose in the snare. She cut off one of the goose's legs, attached it to herself, and found that she was able to walk. Then she took the goose inside, boiled it in the clay pot, ate it, and went in search of her leg. She walked and walked around her house and around the storehouse, but she could not find her leg anywhere. She looked up suddenly: her house had disappeared, and she found herself in the wilderness.

She walked a short distance and saw a house. When she came near, the people came out to meet her, and invited her in. It was the house of Supervisor (Ina'hitela<sup>n</sup>). After she had entered, she said to the old man, "I did not obey my brothers and father, therefore father cut off my leg. In vain I have searched for my leg everywhere." Supervisor replied, "It was not your fault that you did not mind your brothers and father. It was my son Cloud-Man (Ya'hala<sup>n</sup>) who caused you to roam about in the wilderness at night. He caused your father to cut off your leg, and made you come here in search of it. When your father took the leg out of doors, it flew up here. Here it is hanging. Now Cloud-Man will marry you." Then Supervisor took the leg down, put it in place of the goose-leg that Yiñe'a-ñe'ut had attached to her body, and she became quite well.

After a while Supervisor said, "Go out and look down upon the earth." She went out, and beneath she saw all the villages of the Maritime people and all the camps of the Reindeer people. She also saw Big-Raven's village. She recalled how her father had cut off her leg, and she grew indignant. She then took all the birds, all the animals of the sea and of the land, all the reindeer-herds, all the fish from sea and rivers, and wrapped them up in a ground-seal skin. Then she took all the berries, roots, and edible plants, and hid them in another ground-seal skin.

On the following morning, Big-Raven went out hunting, and noticed that all life had disappeared from the world. There were no more quadrupeds on the land, no seals and whales in the sea, no fish in the rivers, and no birds in the air. He became hungry, returned home, and told his wife Miti' to go for berries. Miti' went out, but did not find either berries or roots anywhere. She cried, saying, "What shall we eat? There are no berries even, and Big-Raven has left our daughter in our winter dwelling, and does not allow me to visit her." After she had said this, she suddenly looked down on the ground, and saw little young leaves of sweet roots before her. She dug up some of the roots and went home. She fed the children with the roots, but gave nothing to Big-Raven. He said, "I will go myself and dig some roots." He took a long mattock, and went away to dig for edible plants.

Supervisor's wife, Supervisor-Woman (Lap-ña'ut), looked down upon the earth and said to Yiñe'a-ñe'ut, "Look down! Now your father himself has gone to dig up roots. Your anger is surely appeased now. Give the old man some food." Yiñe'a-ñe'ut said nothing. She only took a bear-skin, wrapped up some grass in it, and threw it down to earth. As soon as the bear-skin reached the earth, it turned into a bear, which ran toward Big-Raven and pursued him. Big-Raven ran home. He reached the settlement, entered his house, and said to his sons, "You said there were no more reindeer or beasts in the field, and now a bear is pursuing me to this very house." Eme'mqut ran out immediately and killed the bear. They skinned it, and

found nothing but grass inside. Big-Raven looked at the grass, and said, "Certainly, Yiñe'a-ñe'ut must still be alive. It is she who is sending all this upon us."

Supervisor pitied Big-Raven, and said to Yiñe'a-ñe'ut, "Now stop hiding the food. They may die of starvation, for all you know." Then Yiñe'a-ñe'ut unwrapped the seal-skins, and all the animals and plants re-appeared in the water, in the woods, and on the tundra. Next morning Big-Raven arose, and, seeing that birds were flying about, he went out hunting, and succeeded in killing a whale.

Soon autumn came. One day Big-Raven's people went out, and saw a long train of people coming down from the sky on reindeer. It was Cloud-Man bringing Yiñe'a-ñe'ut home to her parents. They were conducted into the house, and Yiñe'a-ñe'ut told them how her leg had gone straight up to the sky, to Big-Raven's house, and how she got there. Then Big-Raven said, "Supervisor made me cut off the leg of my favorite daughter."

Cloud-Man and Yiñe'a-ñe'ut staid some time with Big-Raven, and then went back to the sky. Eme'mqut went with them. Up there in the sky he married Supervisor's daughter, Cloud-Woman (Ya'hal-ña'ut). He took her to Big-Raven's village, and they lived there.

Told by Yu'taw, a Maritime Koryak woman, in the village of Talovka, Dec. 30, 1900.

## XII. — TALES OF THE MARITIME KORYAK OF THE EAST COAST OF PENSHINA BAY.

### *Villages of Pallan and Vayampolka.*

#### 115. Big-Raven and Wolf.\*

Big-Raven (Quikinn'a'qu) said, "Let me go and take a walk along the seashore." He went along a sandy spit, and said, "I will try to walk without legs." One of his legs dropped to the ground. "Nay, I will walk without any legs." Then the other leg also dropped off. "Now I want to walk without arms." One of his arms dropped off. "I will walk with no arms at all." Then the other arm also dropped off. "Now," he said, "I will walk without my kidneys." His kidneys fell down. "Now I will be without lungs;" and it happened accordingly. "Now my liver shall drop down;" and his liver dropped, then his heart, and his spleen. Now he was without any of his vital organs.

Wolf, who walked behind him, swallowed everything; and Big-Raven was now inside of Wolf's belly. He said to him, "Carry me to my house." — "Where is your house?" — "Close to yours." Wolf started to run; but Big-Raven pulled at his heart, and, on reaching the houses, Wolf fell down dead. Big-Raven called Miti'. "Come out! I have killed a wolf." She came out with a butcher's knife, ripped open the wolf's belly, and Big-Raven came out. Then they dried its skin. Wolf's people heard the noise, and came to see what was going on. "It seems that you have killed our man," they said. Big-Raven did not reply, but just said, "Come in!" They entered.

"Make a good fire," he cried to his women. They made a fire with damp wood. The house filled with smoke. He cried to his daughters, "Why don't you open the smoke-hole?" They went out, and cried from the outside, "We cannot open the smoke-hole properly." Then he said to his other house-mates, "Why do you not go and look after the smoke-hole?" They all went out, and shouted that they did not know how to open it. Then he said, "I will go out myself." He went outside, stopped the smoke-hole completely, and killed all of his guests; but one Wolf escaped. After the Wolf people were dead, many foxes came to Big-Raven, gnawed holes through the inside of his house, and poked their tails through them. He caught the tails and tied them together. Thus he killed the foxes. Thus he vanquished them.

Told in the village of Pallan.

## 116. Eme'mqut and White-Whale-Woman.\*

It was at the time when Big-Raven (Quikinn'a'qu) lived. A small spider (ku'thukut) was his sister, and her name was Amr'llu. Pičvu'čin<sup>1</sup> wished to marry her. At that time Big-Raven became very ill, and was unable to leave his bed. "Pičvu'čin," he said, "you are my brother-in-law-to-be. Do something for me, go in search of my illness." Pičvu'čin beat his drum, found the illness, and said to Big-Raven, "Take your team to-morrow and go to the seashore." In the morning Big-Raven started with his team of dogs. After a while he was able to sit erect upon the sledge; then he tried to stand up; and soon he was able to run along, and direct his dogs. At the mouth of the river he saw a water-hole, and in that hole he found a White-Whale woman, Miti' by name, whom he took for his wife. He carried her home. In due time she gave birth to Eme'mqut, who soon grew to be a man, and also took a White-Whale woman for his wife. Then Eme'mqut went for a walk, and found there Withered-Grass-Woman (I'rir-ve<sup>2</sup>ay-ñe'wut<sup>2</sup>), whom he also took for his wife. After that he brought home Fire-Woman (Yinta'ro-ña'wut<sup>2</sup>), and then Kinčesa'ti-ña'wut.

These four women lived together without quarrelling, until finally Eme'mqut found Dawn-Woman (Tñe-ñe'wut). She began to quarrel with all the others. The White-Whale woman said, "I am his first wife. I am the oldest woman. I will go away." Big-Raven's people sat up for several nights watching, to prevent her leaving the house. At last Big-Raven's lids dropped, and he said, "I want to sleep."

Then she ran away. She reached a lake, and there her heart was swallowed by a seal. She transformed herself into a man, and married a woman of the Fly-Agaric people. Eme'mqut went in search of her. While on his way, he found a brook from which he wanted to take a drink of water. He smelled smoke coming up from beneath. He looked down, and saw a house on the bottom. His aunt Amr'llu, and her servant Kihri'llu, were sitting side by side in the house. While he was drinking from the brook, his tears fell into the water, and dropped right through into his aunt's house, moistening the people below.

"Oh!" they said, "it is raining." They looked upward, and saw the man drinking. "Oh!" they said, "there is a guest." Then Kihri'llu said, "Shut your eyes, and come down." He closed his eyes, and immediately found a ladder by which he could descend. "Give him food," said Amr'llu. The servant picked up a tiny minnow from the floor, in the corner, all split and

<sup>1</sup> The hunting-deity (see p. 118).

<sup>2</sup> The ending -ñe'wut or -ña'wut means "woman." It is the dialectic form, corresponding to -ñe'ut or -ña'ut of other localities (see p. 21, Footnote 3).

dried. She brought also the shell of a nut of the stone pine and a minnow's bladder not larger than a finger-nail. Out of the latter she poured some oil into the nutshell, and put it before Eme'mqut with the dried fish. "Shut your eyes, and fall to." He thought, "This is not enough for a meal;" but he obeyed, and with the first movement dipped his hand into the fish-oil, arm and all, up to the elbow. He opened his eyes, and a big dried king-salmon lay before him, by the side of the oil-bowl. He ate of the fish, seasoning it with oil. Then his aunt said, "Thy wife is on the lake, and her heart has been swallowed by a seal. She has turned into a man and wants to marry a woman of the Fly-Agaric people." He went to the lake and killed the seal. Then he took out his wife's heart, and entered the house of the Fly-Agaric people. An old woman lived in the house. He put the heart on the table, and hid himself in the house. His wife, who had assumed the form of a man, lived in that house; and in a short time she came in from the woods, and said, "I am hungry." — "There is a seal's heart on the table," said the old woman. "Have it for your meal." She ate the heart, and immediately she remembered her husband. He came out of his hiding-place. They went home, and lived there. That's all.

Told in the village of Palla'n.

#### 117. How Big-Raven created Rivers.\*

Big-Raven (Kutqinn'a'qu<sup>1</sup>) walked along the seashore, and found a Crab (A'vvi) who was sleeping on the shore. "Crab, get up!" — "No, I shall sleep until the water comes and takes me back to my house!" — "Get up! I am hungry." Meanwhile the water rose. "Now, mount on my back," said Crab. "I will take you to my place, and give you some dried meat of the white-whale, seasoned with blubber." He took Big-Raven to his village, and said to his fellows, "Bring some white-whale-meat! Let us feed our guest!" At the same time he added under his breath, "But give him nothing to drink. Conceal the river, and empty all the vessels and water-buckets."

They had supper and went to sleep. About midnight Big-Raven awoke. "Oh!" said he, "I am very thirsty;" but nobody answered. "Halloo! I am thirsty!" but still all kept their peace. Big-Raven jumped up, and hurried to the water-buckets; but there was no water in them. He ran to the river, and found only dry stones. "Oh!" said he, "how very thirsty I am!" Then he came back, lay down on his bed, and sang, "My elder daughter, Yiñe'a-ñe'ut, is drinking her fill, and I am without a drop of water. I am afraid I am going to die. If some one would give me a drink, I would give him my

<sup>1</sup> The local pronunciation of the name of Big-Raven (see p. 17, Footnote 1).

daughter." But Crab whispered, "Keep your peace; do not answer until he offers his other daughter."

After a while Big-Raven sang again, "Oh! I am indeed very thirsty! If anybody gives me to drink, I will give him my daughter An'a'rukča-ña'ut." — "Now," said Crab, "give him to drink." They gave him water, and with one draught he emptied the bucket. "This is not enough," said he. "I shall go to the river." He went to the river, and drank it dry. "Now," said he, "carry me back to my village."

They took him to his house; and he said to his daughters, "Do not be angry with me, O my daughters! I have promised to give away both of you." Eme'mqut married one; and White-Whale-Man (Sisi'san<sup>1</sup>), the other. Big-Raven vomited the water, and created rivers out of it. That's all.

Told in the village of Voyampolka.

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<sup>1</sup> Eme'mqut and White-Whale-Man are Crab's children. They have the same names as the son and brother-in-law of Big-Raven (see p. 21, Footnote 6).



XIII. — TALES OF THE KORYAK OF THE COAST VILLAGES  
ON BERING SEA.

*Villages of Kí'chigi (Kí'čhín), Tillechiki (Tí'łııran), Khayilin (Qa'yılın),  
Pakha'cha (Poqa'č), and Opuka.*

118. Big-Raven and Wry-Mouth-Woman.\*

Big-Raven (Quykr'nn'axu<sup>1</sup>) and Miti' quarrelled. Miti' said, "I shall leave you!" Nevertheless she did not go, but staid with her husband. Eme'mqut, however, left his parents, and, roaming in the wilderness, found a small Fox woman. He said, "I will take you for my wife," and carried her home. One time he was combing her hair with an ivory comb, when she said to him, "Please step back. You smell like a Raven!"

About this time she was pregnant. One day Envious-One (Nıpaı'vayun), who lived with them, said aloud, "What a strong smell this Fox woman has!" He had courted her, but without success; and now the Fox woman took offence at his words, and ran away from the house. Eme'mqut went in search of her; but they had no news of him for a very long time. Then Big-Raven and Miti' went to look for him. On their way they found a small house, which belonged to Wry-Mouth-Woman (A'rı-ña'ut), the mistress of the sea. They looked down the entrance. "Have you not seen our son Eme'mqut?" — "We have not. But come down and rest awhile from your journey." Meanwhile Wry-Mouth-Woman created an invisible sea around the bottom of the ladder. "Come down!" she said. Big-Raven stepped off the ladder, and was drowned. Then Wry-Mouth-Woman said to her son, "Raven's wife is very pretty. Take her for your bride." In the evening the old Mıga', the husband of Wry-Mouth-Woman, came home. His wife said to him, "I have found a good bride for our son." Mıga' said, "She is the wife of another man. We do not want her. There is no good in a deed like that! Why have you killed Creator (Tenanto'mwan)? The Sun may be extinguished." The woman, however, paid no heed to his words.

Big-Raven had seven sons. The strongest of all was Kihıhıčn'a'xu; the most skilful in shamanistic art, Eme'mqut; and the most brilliant one, Dawn-coming-out (Tña'nto). They went in search of their father, and came to the house of Wry-Mouth-Woman. Looking down the entrance, they asked her, "Have you not seen Big-Raven?" — "No, he has not passed here. Come

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<sup>1</sup> The local pronunciation of Big-Raven's name.

down!" Again she created a sea around the ladder; but Eme'mqut saw through all her tricks. He jumped off the ladder, and landed by the rear wall; while Kihihichin'a'xu caught in his fingers the head of Miga's little son, and pressed it so tightly that both of the boy's eyes sprang out of their sockets. Then they took Miti' and went away. Miti's new husband came home in the evening; and his mother said to him, "Those people have been here, and carried away your wife. Go after them." — "Leave them alone!" said Miga'. "She is not our woman." The son, however, went in pursuit, and in the night came up to their camp. He did not know what to do: but Eme'mqut knew very well that he was there. Therefore Eme'mqut crawled quickly over to Kihihichin'a'xu's bed, and, lightly tugging at his sleeve, whispered, "Wake up! Our pursuer has come to our place!" Kihihichin'a'xu sprang to his feet, and, seizing a kettle-hook, dealt the new-comer a blow on the forehead that killed him on the spot. Then they laid the body aside, and covered it with a piece of leather tarpaulin. The next evening, when Miga' came home, his wife said to him, "I do not know where our son and his wife are. I want you to go in search of them." — "I told you to leave that woman alone," said Miga'. However, he went in search of them, and overtook the strangers in the same camp. Dawn-coming-out was not yet asleep, and the whole country was still bright with light. "Where is my son?" asked Miga'. They pointed at the form covered with the leather tarpaulin. "What is he doing, sleeping?" — "No, more than that." — "Then he is intoxicated with eating agaric?" — "No, more than that." — "Is he ill?" — "More than that." Then the old man grew angry, and said, "You shall remember me. Some time I will get even with you."

In the mean time Eme'mqut went into the wilderness, and reached a village. It had many houses, but they were all empty. He did not find a soul in the village. It was the village of the kalau. In the centre was a large house where all the kalau were gathered for a council. They said, "Let us visit Eme'mqut, and eat all his people." When Eme'mqut heard this, he fled. One of the kalau saw his footprints, and, since he could not get the man himself, he ate them. Eme'mqut reached his home, and said, "The kalau are coming to our place to eat us." Kihihichin'a'xu was so frightened that he ran away from the house quite naked, snatching up only his cap and mittens. He went to a village of Wolves and Wolverenes, and married a woman from each. He took his wives home, but he had no food for them. At the same time he heard that his new brothers-in-law were coming in a body to visit him. "Now," he said, "the kalau may come!" Indeed, the kalau came at the same time as his new relatives. The Wolves and the Wolverenes ate the kalau, and very soon they destroyed all of them. Then they went to Eme'mqut and thanked him for the food. In this way the kalau were destroyed.

Told in the village of Ki'chm.

## 119. Big-Raven and Fox.\*

It was at the time when Big-Raven (Qutkinn'a'qu) lived. The people ran short of provisions, and he went to the sea to fish. He threw out his hook, and caught a small ringed-seal. "I do not want you, you are too small," he said. He threw it back into the water, and resumed his angling. Immediately he caught a ground-seal, and exclaimed, "I do not want you, you are too lean." He threw his line back into the water, and caught a walrus. "I do not like you, you are too slender;" and he threw it back into the sea. Then he caught a king-salmon, and said, "I do not like fish." After that he caught a whale. "Whale's meat is not good for eating." He threw the whale back, and caught Sea-Master's child. He thrust a straw through his belly, and took out of his navel a great mass of marrow. He made the marrow into a bundle, and carried it home. Fox, who lived in the next house, said, "Ah! I have children that are just as hungry as yours. Shall we not divide between us? Where did you get it?" — "In the water-hole." Fox went to the water-hole, began to fish, and caught a small seal. "This is excellent food! Shall I cook it?" She threw it back into the water. Then she caught a ground-seal. "This is a good fat seal! Could I not feed my children with it?" but she threw it away in the same manner as before. Then she caught a walrus. "Oh!" she said, "how big it is! Plenty of food in it for my children!" Then, likewise, she threw it away. After that she caught a whale. "Whale's meat is very good eating;" and she threw it into the water. At last she caught the little boy, and thrust her finger through his belly; but only a small piece of marrow was in it, and even that was very poor and lean. She took the marrow home.

Big-Raven loaded his sledge full of thin pieces of ice, and dragged it home. While going home, he did not look back; and when he reached his house, his sledge was full of the choicest whale-meat. Miti' went out to meet him, and was very glad. Fox said, "Oh! could we not divide? My children also are very hungry. Where did you get it?" — "On the ice-fields." She went to the seashore, and said, "I do not want the thin ice: the thick blocks are better." She loaded her sledge full of blocks of ice, and started home. On the way she kept looking back: the ice did not turn to meat, but remained as before. After that Fox told her son to go to Big-Raven to beg for meat for a single meal. Fox's son went to Big-Raven. The latter was sitting in a ditch, steaming his own flesh. The children were crying from hunger. He stepped out of the ditch, and there lay the meat of four bears all done, and ready for eating.

Fox's son went home, and said, "Big-Raven steams his own flesh, and it becomes bear's fat." Fox said, "Quick! dig a ditch for me!" She sat down in the ditch, heaped coals around her body, and burned herself to death.

Told in the village of Tr'iliran.

## 120. Big-Raven and the Stone-Pine Cone.\*

Big-Raven (Qutkinn'a'qu) went to the woods, and, finding a stone-pine cone, pounded it with a stone. "Hik añaña'! hik añaña'!"<sup>1</sup> Out of the cone came a girl with a head like a copper teapot. Big-Raven said, "Oh! what a pretty little girl!" — "Do you say that I am pretty? Mamma says, 'Come into the house.'" The house was a twisted stone-pine, and the sleeping-room was in the hollow of the bough. He entered the house. "I am very hungry." — "Open the old woman's abdomen." He opened it and looked in. Behold! it was full of the meat of a mountain-sheep, all nice and fat. He fell to eating, choked himself, and died. That's all.

Told in the village of Tr'iliran.

## 121. Big-Raven and Excrement-Woman.\*

Big-Raven (Qutkinn'a'qu) went to peel alder-bark. While working, he wanted to ease himself: so he sat down, and excreted three pieces, — one large and two small ones. "Oh!" he said, "a bear-mother with two cubs is pursuing me." He cried to the people of his house, "There! a she-bear is pursuing me. Bring weapons for defence!" One brought a spear; another, a rifle. "Where is the she-bear?" But there was only a piece of excrement.

Next morning Big-Raven went again to get alder-bark, and again he wanted to defecate. This time he excreted only one large, thick piece. "There!" he said, "I gave birth to a nice, pretty woman. I will take her for my wife." — "Miti'!" cried he. "What is the matter?" — "I have a nice young woman, and I am going to take her for my wife." — "Better let Eme'mqut take her." — "No, no! I will take her myself, because she is very pretty." — "All right! take her."

He put the excrement-woman on his sledge. On the way he kept turning to her, and every now and then kissing her on her mouth. When he reached home, he shouted to his wife, "Make the house clean. I have brought my young bride!" Then he grew angry, and cried, "Why has the house such a bad smell? How can my wife live here? Ugh! what a stench! I had best take her to the reindeer-breeders."

He brought from the storehouse the best of meat, and gave it to the excrement-woman. Then he took her into the house. She began to melt; and the smell in the house grew still more offensive. "This is your children's doings! They are dirtying the house all over. Put them out of here!"

Miti' looked more closely, and saw that the woman was made of excrement.

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<sup>1</sup> Interjection.

The face was melting, and dirty mucus ran down her chin. Miti' grew angry, and spread some dog's excrement around Big-Raven and the woman, pretending that it was a gray bear-skin. By the next morning the woman was completely melted away. Big-Raven got up, and saw only a heap of dirt. "How bad it smells! — White-Whale-Man (Sisi'san), clean it away with a shovel!" White-Whale-Man cleaned away the dirt, and nothing was left. He put the dirt on his sledge, and carried it away to the seashore. Thus the excrement-woman met her end.

Told in the village of Tr'Iliran.

## 122. Big-Raven, Fox, and Wolf.\*

Fox-Woman (Yayo'ča-ña'ut), Fox-Man (Tato'lala'n), and Fox-Boy lived in a certain place. Fox-Woman went angling, and caught a flounder. "There, there! I have some food. We shall have this to eat." Big-Raven (Qutkin-n'a'qu) asked her, "What have you caught?" — "A flounder." — "Let me look at it." — "It is yonder in the bag." He took the flounder out of the bag, thrust it into his bosom, and in its place in the bag put a large elongated stone. Fox-Man came home, and said, "Cook some seaweed.<sup>1</sup> I have caught a flounder." They put the seaweed into the kettle, and looked for the flounder, but found only the stone in the bag. They said, "There is only a stone!" — "Then Big-Raven must have stolen the flounder. Why does he steal from Fox-Man? He has plenty for his own children."

Next morning Fox-Man went to the sea, and caught a red salmon (*Oncorhynchus nerka*). "There, there, there! I have some food. We shall eat this time." Big-Raven said, "What have you got?" — "A red salmon." — "Where is it?" — "In the bag." He stole it again, and substituted a stone. Fox-Man went home, and shouted, "Cook some seaweed. I have caught a red salmon." But only a stone was found in the bag.

The next morning Fox-Man went again to the sea. He found a flounder on the shore, half hidden in the damp sand. He took it home quietly, and Big-Raven suspected nothing. Then they had a fish-meal. The next morning he went again to the seashore, and found a red salmon. He took it quietly home, and they ate it up. After that he found a king-salmon. On the fourth day he found a ringed-seal. On the fifth day he found a ground-seal.

"Now," said Fox-Man, "let us be off! We have plenty of food. Let us settle by ourselves." They settled in a new place, and took with them their old tree-ladder and their stone lamp.

Big-Raven was flying around. When he saw these things, he felt so hungry that he ate the grease part of the ladder, and swallowed the lamp.

<sup>1</sup> *Alaria esculenta*.

In the mean time the Fox people built a new house, and began to cook a meal. Big-Raven saw it through the entrance-hole, and, taking a wooden hook, tried to lift the kettle through the hole. Fox-Girl saw the theft, and struck the hook with a stick. The kettle was overturned, and the broth scalded the heads of Fox's children. Then Fox-Man baited a hook with a piece of meat, and threw the hook upwards. Big-Raven immediately swallowed it, and Fox-Man dragged him down. Big-Raven struggled with all his might; and finally his mouth was torn open, the line snapped, and the hook remained in his jaw.

He flew away to the wilderness, and, finding a Wolf, said to him, "Let us have a vomiting-match." He began to vomit, and soon vomited out the lamp, the ladder, and the hook. Then he said, "Now let us have some sleep." As soon as Wolf was asleep, Big-Raven tied to his tail all the things mentioned, and cried, "The Ta'n-ñit<sup>1</sup> are coming!" Wolf jumped up, and dragged away the ladder, the lamp, and the hook. The faster he ran, the louder was the jingling of the lamp, which struck against the ladder.

Big-Raven took Wolf's stores of meat, and carried them home. He said to his wife, "That is the produce of my hunt." — "But why is it so stale and mildewy? I suppose you stole it from somebody." — "Nay, I am nimble. I will go and kill a mountain-sheep."

The next day he came back, and said to his people, "I have killed a sheep. Go and bring the meat to the house." They went for the meat. "Look there!" he said. "That reddish spot on the rock yonder, that is the skin;" but when they got nearer, it proved to be a streak of ochre. "Well, then," he said, "it is a little farther off. See, it shows red against that rock yonder!" But again the red proved to be ochre. They could not find anything, and finally said, "Let us go back. There is nothing to be found. We have been fooled by Big-Raven, as usual." They returned home. That's all.

Told in the village of Tr'iliran.

### 123. White-Whale-Man and Fox-Man.\*

There was White-Whale-Man (Sisi'san). His sister, White-Whale (Re'ra), said, "Let us go and look for wild reindeer." They went hunting. A big reindeer-buck passed by. "Oh!" said White-Whale, "let us kill it. Then we shall have an excellent meal." — "No!" said her brother. "My arrows are not long enough. Perhaps it will not die all at once. In struggling with death, it will surely lose fat. Let me go for longer arrows." As soon as he went home, the reindeer ran away. He came back, and brought arrows as

<sup>1</sup> The Chukchee and the Koryak call each other by this name. Here it probably means the former. See Bogoras, *The Chukchee* (Publications of the Jesup North Pacific Expedition, Vol. VII, p. 11).

long as tent-poles. He asked, "Where is the reindeer?" Of course no reindeer was to be seen.

They went on, and found a river which was full of salvelines. They had nothing to fish with: so he stripped his sister of her small-clothes, and used them as a seine-net. He caught one fish, and they had it for their meal. Next day they caught plenty of fish, and had an abundant meal before going to sleep. In the morning they went home, carrying heavy bundles of fish. When nothing was left, White-Whale-Woman said to Yiñe'a-ñe'ut, "Let us go and look for some edible roots." They went far away, and came to a house full of men. Not a single woman was there. They quarrelled as to who should enter first. Yiñe'a-ñe'ut said, "I will enter first;" but White-Whale-Woman jumped in quickly. Fox-Man (Tato'lala<sup>n</sup>), who was clad in a red overcoat, took her for his wife. She felt very glad, and, coming out of the house, cried in a loud voice, "I have found a husband!"

Yiñe'a-ñe'ut, in her haste to follow, missed the ladder, and tumbled down through the entrance. A mountain-sheep-buck jumped toward her, and butted her face. Then she cried, "Go away! You are not a fit husband for me!" A reindeer-buck kicked her on the lips with his hoofs. "Go away!" she said. "You are worse than the other!" Then a bear hugged her with such strength that he nearly squeezed her to death. She wanted to cry, but only broke wind.

White-Whale-Woman sat down, and after a few moments gave birth to twin foxes. Then her husband steamed the bear, the mountain-sheep, and the reindeer in the ditch, and fed his family. White-Whale-Woman ate the fattest of the food, and after a while bore four more young foxes. A little later she bore thirty; on the next day, fifty; and on the day following, her children were past counting. Yiñe'a-ñe'ut was very angry, and said, "I am going home." After a while White-Whale-Woman felt lonesome, and said to her husband, "Let us visit my people." He replied, "I do not wish to go." — "But I am sure my people have killed many reindeer-bucks." — "Is that so? Then let us go."

On hearing that his sister was coming home, White-Whale-Man said, "Oh! I am very glad. She found a husband in the wilderness. He must be a Koryak, probably a rich reindeer-breeder. I am sure they will bring a large herd, as countless as the grains of dust on the trail." He sent one of his sons to the roof of the house to watch for the expected guests. "Oho!" cried the boy. "There, on the horizon, it looks as if a great fire had just been kindled." White-Whale-Man looked, and saw that a herd of foxes were coming. They entered the house, and it was full of them. They wished to sit down, but there was not room enough. White-Whale-Man emptied his storehouse of all the dried fish; but the foxes snatched only one fish apiece, and nothing was left. White-Whale-Man gathered all the kettles of the village, and cooked

supper. In the mean time the Foxes' children gnawed the sleeping-tents, the leather lines, and even the skins that were in the house.

In due time they went to sleep; but after a little while the children began to cry, "Ka, ka, ka!" The foxes had bitten off the nose and ears of several persons, and White-Whale-Man's penis. Then White-Whale-Man killed all his fox-guests, and filled two large storehouses with their skins. He smeared with fresh oil the injured members, and thus restored all the sufferers to health. That's all.

Told in the village of Qa'yilm.

#### 124. Big-Raven and the Hunchback Woman.\*

Big-Raven (Quikinn'a'qu), while wandering in the wilderness, found an old hunchback woman. He said, "Come with me." They passed by a high storehouse which stood on poles, and he put her on top of it. She was unable to jump down, and had much trouble in descending. Upon coming home, she made a big pudding of berries, and gave Big-Raven some of it. Immediately he became constipated. "Oh!" he cried, "I want to ease myself. You old one, get a knife, and try to dig the excrement out of me!" The old woman took a spear and dug into him through the anus. Immediately he leaped as high as the heavens. Upon reaching the heavens, he became a mosquito, and visited the Sun. The Sun said, "Live with me." After a while the Sun became angry, and hurled him down into the sea. Then he was transformed into a duck.

Told in the village of Poqa'č.

#### 125. How Big-Raven created a River.\*

It was at the time when Big-Raven (Quikinn'a'qu) lived. Being short of provisions, he created a river, and caused it to flow through his house. Then he began to fish with a long hook, but in the first attempt he struck nothing but his own shadow. The second time he struck his right shoulder in the fleshy part, and could not go on with his fishing. Fox-Woman (Yayo'ča-ña'ut) came and offered her assistance. She succeeded, however, in doing no more than frightening the fish away, because all the time she tried to kill two or three at a time.

After a while Big-Raven was better. "Go away!" he said. "You bring me bad luck. I prefer to go along the beach to look for seals." He found some spotted seals (*Larga ochotensis*), and caught the one that was smallest. He took it to his house, and they had food. After a while it was all eaten,



and Fox-Woman said again, "Now I will go and try my hand." — "Don't! You have no luck, and you will spoil the fishing." — "Nay, I am able to do it."

Fox-Woman walked along the beach, and, finding the seals, picked out the one that was the largest; but she could not lift it on to her shoulders. Seal said, "Let me help you," and began to get upon her back. He was so heavy that Fox-Woman fell down, and slipped into the river. She tried to swim, and said to her paws, "Now work as paddles!" Her tail she told to steer like a rudder; but she forgot to tell the tail to steer toward the shore: so it took the course toward the open sea. Fox-Woman was so tired that she could hardly paddle on; but at last she told the tail to steer toward the shore, and managed to land. After she had reached the shore, she took off her coat, and spread it on the stones to dry. Then she wanted to sleep, and, taking out her eyes, she said to them, "Keep watch over me. If anybody comes near, waken me by tickling me under my arms or on my belly." After a little time the waters began to rise; and the eyes at once tickled Fox-Woman, but they were unable to make her get up. The water took Fox-Woman up, and carried her back into the open sea. She had with her neither her coat nor her eyes, and nearly perished from cold and exhaustion. Finally her tail steered her back toward the shore. She landed, and, finding her eyes, pounded them with a stone. "There!" she said. "Why did you not keep watch over me?" She went to look for other eyes, and, picking two huckleberries, tried them. They were quite dark. Then she took two small pieces of hardened snow, and tears began to trickle down her cheeks. "They weep too much," said she; "but the tears will at least make them brighter." She went home. Meanwhile Creator (Tenanto'mwan) transformed himself into a reindeer-buck, and enticed a Wolf to kill him in that shape. Wolf ate the reindeer, and left only the bones. Fox-Woman found the bones, gnawed them all over, and assumed the shape of a man. She went on, and, finding the frozen carcass of a mountain-sheep, took it home. Then they cooked a meal. Miti', Big-Raven's wife, went out for a moment, and Fox-Woman immediately kicked the kettle, and turned it over. She damaged the kettle, broke Miti's butchering-knife, and dropped it into the fire. The meat came back to life, and walked out of the house. Miti' saw it, and said, "There goes a kettleful of meat good for cooking. Ah!" said she, "this is the meat from my own kettle."

She drove Fox-Woman away. Fox-Woman went along the shore, and saw some Gulls perched on a log that was floating on the water. She asked, "What are you doing?" — "We are catching fish." — "Take me into your boat." — "Jump in!" She jumped on to the log. The log drifted into the open sea. All at once the Gulls flew away, the log turned over, and Fox-Woman fell into the water. She was carried into the open sea, and was drowned.

Told in the village of Opu'ka.

## 126. Raven and Wolf.\*

Raven (Qu'ikty) said to his wife, "I want to go coasting. Give me a sled!" She gave him a salveline. He refused to take it, and said, "It is too soft: it will break into pieces." Then she gave him a seal. He rejected it also, saying, "It is too round: it will roll away." Then she gave him an old dog-skin. On this he coasted down hill. A Wolf passed by, and said, "Let me, too, coast down hill." — "How can you? You have no sled: you will fall into the water." — "Oh, no! My legs are long: I will brace them against the stones." Wolf coasted down the hill, fell into the water, and cried, "Help me out of this! I will give you a herd of water-bugs!" — "I do not want it!" — "Help me out, and I will give you a herd of mice!" — "I do not want it!" — "Help me out, and I will give you my sister, the one with resplendent (metal) ear-rings!" Then Raven helped him out. Wolf said, "Fare thee well! I am an inlander. I will go inland, far into the country. Where are you going?" — "I belong to the coast. I will stay here, close to the seashore." Wolf went his way. Raven transformed himself into a reindeer-carass, and lay down across Wolf's path. Wolf ate of it. Then Raven revived within his belly, and cried, "Qu!" Wolf started to run. Raven tore out his heart, and dashed it against the ground. Wolf died. Raven dragged the body to his house, and said to Miti', "I have killed a wolf! Dance before the carcass!" Miti' began to dance, and to sing, "Ha'ke, ha'ke, ka ha'ke! Huk, huk! My husband killed one with a long tail!" Wolf's brothers followed the trail; but Raven dropped on the trail a couple of whalebone mushrooms.<sup>1</sup> They swallowed them, and were killed. Raven's people dragged them into the sleeping-room of Raven's daughters, Yiñ'a-ñe'whut and Čann'a'y-ña'wut, pretending that these were the girls' bridegrooms. The oldest of Wolf's brothers, whose name was Longe-Distance-between-Ears (Mei'ñi-vi'ču-wu'thir, literally "large-[between-the]-ears-interval"), followed Raven's trail. Again Raven dropped a couple of whalebone mushrooms. Wolf, however, did not swallow them, but took them to Raven's house. "What are these?" he asked Raven. "These are my children's toys." — "And where are my brothers? Their trail seems to lead here." — "No, they did not come here." Wolf and his hosts went to sleep. In the night-time Wolf stole into the girls' sleeping-room, wakened his dead brothers, and they led the girls away.

Next morning Eme'mqut said, "Now I will at least steal the Wolves' sister." He asked The-Master-on-High (Gičho'l-Etr'nvila<sup>ñ</sup>n) to let down for him the ancestral old woman. Then he killed the old woman, skinned her, put

<sup>1</sup> A well-known contrivance, made of a slender spit of whalebone bent around, tied with sinew, and then covered with hard, frozen tallow. When swallowed by a wolf, the tallow melts, the sinew string gets loosened, and the sharp ends of the spit break through the walls of the stomach.

on the skin, and sat down on the snow, weeping, and his teeth chattering with the cold. The Wolf people passed by. "What are you weeping for?" — "My children lost me in the snow-storm, and now I am freezing to death." They took her along and put her into the sleeping-room of Wolf's sister. "Ho! make her warm!" But in the morning the girl was with child. That's all.

Told in the village of Opu'ka.

127. How Big-Raven transformed himself into a Woman.\*

Big-Raven (Quikinn'a'qu) said, "Let me transform myself into a woman." He cut off his penis and made a needle-case of it; from his testicles he fashioned a thimble; and from the scrotum, a work-bag. He went to a Chukchee camp, and lived there for some time, refusing, however, all the young people who offered to take him for a wife. Then Miti' ran short of food. She dressed herself like a man, and tied a knife to her hip. From her stone maul she made a penis. She came to the Chukchee camp, driving a reindeer-team, and remained there to serve for Big-Raven's marriage-price. She proved to be so nimble and active that very soon she was given the bride. They lay down together. "Now how shall we act?" asked Miti' of Big-Raven. He answered, "I do not know." After a while his penis and testicles returned to their proper places, and he was transformed into his former state. Then he could play the husband, and said to Miti', "Let us do it as we did before." In the morning they exchanged clothes and went home.

Told in the village of Opu'ka.

128. Eme'mqut and the Five-headed Kamak.\*

Eme'mqut said, "I want to visit the Sun." He flew upward, and reached the Sun. The Sun said, "What do you want here?" — "I shot an arrow in this direction, and have come to recover it." They engaged in a test of strength. The Sun could not run faster than Eme'mqut. He also proved to be weaker in carrying stones. He grew angry, and said, "Even if you have outdone me, you cannot get for your wife the daughter of the Five-headed Kamak!" Eme'mqut went home and lay down in his father's sleeping-room. He kept silent, and ate no food. "Why are you so downcast?" his father asked him. "I will take the drum, and try to help you." He beat the drum, made a small boat, put it on his palm, and it grew quite large. "There," he said, "you may go now!"

Eme'mqut sailed away in the boat. He came to a strange shore, landed, and found plenty of mountain-sheep. He caught several in the skirt of his

coat, and then, arriving at the house of the Five-headed Kamak, emptied his catch before the house. While the five-headed one was eating, Eme'mqut stole his daughter. The kamak, however, saw the theft, and swallowed Eme'mqut; but he did not kill him, because Eme'mqut immediately passed through his stomach and out. After this trick had been repeated five times, Eme'mqut killed the kamak, and took the girl home. The young woman defecated beads and copper rings. They gathered these, and grew rich. They gave part of this wealth to the reindeer-breeders in exchange for reindeer and for skins. The neighbors assembled to have a look at the bride. She proved to be so pretty, that they fell to the ground trembling, and all were dead. That's all.

Told in the village of Opu'ka.

129. How Yr'tcum bore Children.\*

Big-Raven's (Quikinn'a'qu) people went to the sea. They killed a whale, and carried its meat to the village. While doing so, they flung small pieces of whale-meat at each other, and tried to catch them in their open mouths. Yr'tcum caught two pieces, and, after swallowing both, felt that he was with child. He could not be delivered of the child; so his sister Kĭlu' cut out his stomach, fitting in its place the stomach taken from a red mouse. She laid Yr'tcum's stomach on the ground. Eme'mqut passed by, and kicked it with his toe, saying, "Here is a stomach that is bearing twins." The stomach was delivered of the twin children. Then Kĭlu' cut out the mouse-stomach, and put Yr'tcum's own stomach in its former place. The father wished to nurse his children. He said, "I have no breasts! Let two bunches of blackberries serve as my breasts." The children grew up. They hunted mountain-sheep, and kept their father well supplied. That's all.

Told in the village of Opu'ka.

130. Big-Raven and the Mouse-Girls.\*

One time some Mouse girls found on the seashore a small ringed-seal. Big-Raven (Quikinn'a'qu) saw them, and they tried to hide it in the sand. He asked, "What is it?" — "A stick." — "But it has eyes." — "It is a stick with eyes." — "It has also whiskers." — "It is a stick with whiskers." — "And it has also flippers." — "It is a stick with flippers." He pushed them aside, and carried away the seal. His wife skinned the seal and cooked it. She prepared a meal, and they ate. Some was left in the cooking-pot.

In the night, when Big-Raven and his wife were asleep, the Mouse girls stole the remnant of the meat, and in its place they defecated. In the morning

Big-Raven awoke, and said to his wife, who was still half asleep, "I am hungry: give me some cold meat." She put her hand into the cooking-pot, and found it full of excrement. "Oh, oh! see the excrement! The Mouse girls have played this trick on us!" Big-Raven grew angry, and said to his wife, "Bring me my raven bow, and bring me my raven arrow;" but she gave him only the wooden fire-drill and its small bow of antler. He went to find the Mouse girls, who fled away along the seashore. When he came near to them, they cried, "O grandfather! let us louse you; let us kill your lice." — "Ay," said Big-Raven. "It seems that I have made some trouble for my little granddaughters; it seems that I have frightened them." They loused him, and he fell asleep. Then they tied a bladder to his buttocks, and awakened him. "Grandfather, wake up! Your stomach is full. Here is a good dry place for you to defecate." He tried to do so. The excrement fell down into the bladder with a loud sound, "Pi, pi!" but when he looked back, there was nothing on the ground.

He went home, and said to his wife, "A strange thing happened to me. I wanted to defecate on a place yonder, and could not find my excrement, though it fell down with a loud noise." — "Let me see your back," said his wife. "Why, you have a bladder tied under your anus." Then he cried again, "Give me my raven bow! I will shoot them dead. Give me my raven arrow!" He found the Mouse girls on the seashore. "O grandfather! there is some nice soft excrement for you to eat!" — "I do not want it." — "Then let us louse you." — "Oh! I have made some trouble for my little grandchildren." He dropped his bow, and again fell asleep. Then they fastened red fur tassels over his eyes. After that they awakened him, as before. "Go over there and look at your house!" He looked at the house, and shouted, "O Miti! our house is afire!" His wife came out, and walked around the house, looking for the fire; but of course she could find nothing. "Why, let me look at you! They have fastened something to your eyebrows!" Again he grew angry, and shouted, "Here, my raven bow! here, my raven arrow!" The Mouse girls again met him with nice words. "O grandfather! let us louse you." This time, when he fell asleep, they tattooed his nose and his cheeks. Then they awakened him, as before. "Grandfather, wake up! You must be very thirsty. There is a nice clear stream from which you may drink." He saw his tattooed face down in the water. "Oh, I will marry you!" he said. It was, however, only a reflection of his own face and body. "Shall I bring my tent to you, eh?... Oh, oh! she consents. She beckons to me." But it was just his reflection.

He went home and broke down his tent. His wife said to him, "What are you doing?" — "Do not ask me." — "But who scratched your nose and your cheeks?" — "Oh, I see, you are jealous!" — "Indeed, they have tattooed your face all over." — "Leave me alone! What do you want of me?"

He lifted his stone hammer and anvil to his shoulders, and carried them to the stream. Then he looked down, as before. "You are still here?" he said to his own reflection. He threw the stone anvil into the water, and it sank down. After that he threw his hammer into the water, and it sank also. "Ah! I am going to marry a girl of the Reindeer people! She has accepted my presents. Now let us try the tent-poles;" but they floated on the water. "She does not want these. Then let me try the tent-cover." It spread itself upon the water, and was carried away by the stream. "Now I will try myself." He jumped into the water, and he also was carried away by the stream. "Oh, oh! the sky is reeling!" but it was only his own motion on the water. "The sky is giddy, the sky is swaying!" At last he sank down, and was dead.

Told by a Reindeer Koryak on the River Opu'ka.

#### XIV. — TALES OF THE KAMCHADAL.

*Villages of Tighi'l, U'tkholoka, Ka'vran, and Seda'nka.*

##### 131. Kutq and his Wife.\*

It was in the time when Raven (Kutq) and his wife were living. Once upon a time he asked her to go with him to gather eggs. Raven's wife attached a bullock to her sledge, and started on the journey. The old man went afoot. The old woman drove her bullock for some time, when a Hare ran across the trail, and said to her, "O granny! let me have a place on your little sledge." — "Where shall I put you? You will break my little sledge." — "If you will not give me a place, I shall eat you some day." Then she let him get on, and said, "Sit down here at the back."

They went on, and met a Fox. "O granny! where are you going?" — "I am going to look for eggs." — "Let me sit down on your sledge, granny." — "Where shall I put you? You will break my little sledge." — "If you do not let me sit down, I shall eat you." — "Well, then, take your place here on the runner."

After that they met a Wolf. "Where are you going, granny?" — "We are going to look for eggs." — "Take me with you, granny." — "How can I take you? You will break my little sledge." — "If you do not take me, I shall eat you." — "Well, then, take your seat here in the front."

After that they met a Bear. "Take me with you, granny." — "How can I take you? You will break my sledge." — "If you do not take me, I shall eat you." — "Well, then, sit down in front, on the curved shaft."

They proceeded, and after a while the sledge broke down. The old woman began to cry. Then she sent the Hare for a good straight stick to replace the broken runner; but the Hare brought only a few willow-twigs. "Oh, you crazy thing! — Fox, you bring a new runner!" The Fox brought her only a few thin, half-broken boughs. The old woman grew angry, and sent the Wolf; but he brought an old piece of half-rotten aspen. Then she scolded the Wolf, and sent the Bear; but he brought a tree-trunk all hollow within.

Much as the old woman was averse to leaving her bullock, she had to go herself. While she was away, the Wolf and the Bear killed the bullock, and taking off the skin whole, without a cut in the abdomen, filled it with

moss and leaves. They ate the meat themselves, and put the bullock in its place, as if it were alive.

The old woman came back with the runner, and found all the animals gone, which pleased her greatly. She mended her sledge, sat down, and urged the bullock; but after she had struck it a few times, it fell down. The old woman jumped down and hurried to the bullock. Behold! there was only the skin filled with moss and grass: all the flesh was gone. The old woman began to cry, "Oh, the bad Bear! He killed my poor bullock."

She walked on in search of the old man. At last she found him on the shore of the lake. He had gathered plenty of eggs, and had eaten them all. "Oh!" said the old woman, "the Bear and the Wolf have eaten my bullock. I feel very unhappy. Give me at least an egg or two." — "Leave me alone!" said the old man. "I have not yet eaten my fill."

The old woman grew angry, and went to look for eggs herself. After a few moments she exclaimed, "Oho! I have found an egg." — "Whose egg is it?" asked the old man. "It is a swan's egg." — "Then it is a very big one," said the old man.

The next moment he exclaimed, "I have found an egg!" — "Whose egg is it?" — "An egg of a snow-bunting." — "Then it is a very small one."

After a while the old woman cried again, "I have found an egg!" — "Whose egg is it?" — "An egg of a black goose." — "Then it is a very big one."

Then the old man exclaimed, "I have found an egg!" — "Whose egg is it?" — "An egg of a woodpecker." — "Then it is a very small one."

"Well," said the old woman, "let us boil our eggs. I am hungry." They dug some small round holes in the ground, put their eggs into them, and started a small fire all around the holes. They did this because they had no cooking-vessels. Then the old woman said to her husband, "Give me some of yours. Your eggs are small, I am sure they are done already." The old man refused. "Leave me alone!" he said. "You have eggs of your own, which are large enough."

Out of spite the old woman trampled on his eggs, and smashed them all. Raven cried; but the old woman took her eggs out of the hole, and ate them. Raven cried still louder, and asked her for some; but she gave him nothing, and ate all the eggs herself. Then she said, "Now, let us go home. Probably our children are crying for us."

She ran ahead, and found a small hut standing near their trail. She threw herself down on the floor, turned into a small child, and cried like a real baby. The old man came to the hut, and, hearing the cries of the child, pitied it, and took it in his arms. He soothed and rocked the baby, but it only cried the louder. "Give me water," it said: "I am thirsty." The old man gave it some water. "I do not want water! Give me some cold tea."



The old man gave it some cold tea; but the child cried, "I do not want tea! Give me the lamp." In this manner the old woman fooled and worried her husband until he put the baby down. "Oh, you fretful thing!" he exclaimed. "I don't blame those who left you here alone by yourself." Then he was overcome by pity, and took it up again. He carried the child out of the hut. "Put me on the sod-bank!" cried the child. He put it on the sod-bank. "No, take me up again!" He took it up again. "Take me into the hut!" The old man entered the hut, and continued to coddle the child, for it was crying all the time. He was very angry with it, but had no heart to leave it alone. All of a sudden the old woman laughed aloud in his very arms. "Oh, you vermin! You have worried me to death!" The old woman jumped down from his arms, and fled. The old man was so tired that he lay down immediately, and fell asleep.

The hut, however, belonged to the Mouse people. As soon as the old man was fast asleep, a number of the Mouse people went into the hut. "Oh!" they said, "here is Raven sleeping in our hut. Let us play a trick on him. Who has a piece of red cloth?" — "I have!" said one small Mouse. "Then let us sew it firmly over Raven's eyes." When this was done, another Mouse said, "Now, let us tie a bag under his anus, so that his excrement will fall into that bag." They fastened the bag to him, and then awakened the old man, who looked around, and saw everything flaming red. "Fire!" thought he. "The house is burning!" He ran away frightened. On the way, however, he wanted to ease himself. He crouched and defecated; but when he arose and looked back, he could not see any excrement. "What a strange place!" thought he, and made another effort; but still he did not see anything on the ground. He was frightened still more, and ran home. When he came to his house, he saw that it was also flaming red. "Fire!" cried he to his wife. "Take your best son, and break his head against the wall. Put out the fire with this sacrifice." The old woman took one of their sons, and, striking him against the wall, smashed his head into fragments. The old man continued to cry, "Put out the fire! Our house is burning!" Then the old woman looked at her husband. "How now?" said she. "You have a red cloth over your eyes!" — "Oh!" said the old man, "this is a trick of the Mouse girls. They were sewing in the hut, and probably they have sewed this cloth over my eyes." The old woman scolded her husband. "Instead of bringing up my children, you only destroy them one by one."

The old man turned to go out; but the old woman said to him again, "You smell very bad. What is the matter with you?" — "Oh, my wife!" said he, "I do not know what has happened to me. I found a very strange place. After I squatted down and tried to defecate, I found nothing on the ground beneath. I will try again: perhaps it will be otherwise here."

He went out and tried to defecate; but when he looked down on the

ground, there was no excrement at all. "It is some sorcery," thought Raven. "Let me go and call the old woman. — Come here!" he said to the old woman. "There is some sorcery about this matter. Let me try once more, and you watch me to see what is wrong." He took off his trousers and squatted down. The old woman saw the bag, and said to him, "Who fastened the bag to your buttocks?" — "Oh!" said he, "surely the Mouse girls played this trick on me." — "Well," said the old woman, "you have destroyed one of my children; now help me, at least, to bring up the others." — "I will," said the old man. "Now make haste and twist some snares. I will go and spread them to catch ptarmigan."

He went for ptarmigan, and, spreading his snares, soon caught a great many birds. Then he built a hunting-lodge, and lived in that place, without regard to his children. After a long time, however, he visited the old woman. She asked, "What luck have you had? Have you caught any birds?" — "None at all," he answered. "I am almost starved to death." The old woman gave him food, and then he said, "I will go and look after my snares. Perhaps a bird or so is caught in one of them." He went away. The old woman followed him. He was so busy with his snares that he did not notice the old woman. Finally she found the hunting-lodge, and, entering it, saw all the ptarmigan that Raven had caught. "Oho!" she said; "see how faithless the old man is!" She took a ptarmigan, plucked it thoroughly, and then instructed it how to frighten Raven. "Hide yourself," she said; "but when the old man takes off his clothes to go to bed, run out of your hiding-place, and imitate his actions. Repeat all he says, and follow him about everywhere." In this manner the old woman spoke to the ptarmigan. Then the old woman went away.

Raven came to the cabin. It was already dark. He brought a big bundle of ptarmigan, and placed his pot near the fire to cook his supper. The cabin grew very warm: so he took off all his garments, and sat naked near the hearth. All at once a ptarmigan jumped out of the darkest corner, and cried, "Karebebebe!" It began to run around, crying, "Karebebebe!" The old man was frightened. He said, "This is again some sorcery!" The ptarmigan repeated, "This is again some sorcery!" — "Oh!" he said, "it is a charmed ptarmigan!" and the ptarmigan repeated, "Oh! it is a charmed ptarmigan!" The old man ran away quite naked; but the ptarmigan followed close behind. He hurried to his wife, and rattled at the door. "Oh!" he cried, "open the door!" and the ptarmigan repeated, "Oh! open the door!" The old woman opened the door. "Oh, my wife! take a club!" — "Take a club!" repeated the ptarmigan. "Kill this charmed thing!" — "Kill this charmed thing!" repeated the ptarmigan. Then the old woman asked him, "Tell me, will you again eat all you catch by yourself?" — "Nevermore!" cried Raven. "My lodge is full of birds. But please kill this awful charmed thing." The old woman seized a club and killed the ptarmigan. "I am afraid to go to the lodge,"

said the old man. "Please go and get the ptarmigan." The old woman brought the ptarmigan, and they ate their fill.

Then the old man went to sleep. The old woman sat down at the window to mend her coat. In the mean time the Mouse girls came to the window from the outside, and went acoasting on their sleds past the window-sill. The window was darkened, and the old woman had not enough light. Then she cut off her nose, saying, "It is the nose that shuts out the light." But it continued to be dark. She had very thick lips: so she cut them off, saying, "My lips shut off the light." Still it was dark, as before. After that she cut off her cheeks; but the light was no better. At last she looked out of the window, and saw the Mouse girls coasting. "Oh, those Mouse people!" she said. "It is because of their tricks that I have cut off my whole face. I have lost my lips and my nose."

She sewed up a large bag, and came out of the house. The Mouse girls continued coasting. "Ah, ah!" said the old woman, "really you are very clever at this game. Now slide down all of you at the same time. I want to see who will be the first to come down." Meanwhile she opened her bag and spread it near the window-sill with its mouth upward. The Mouse girls slid right into the bag. "Now I am going to keep you in this bag till your meat is old enough to suit my taste," said the old woman. The Mouse girls cried, and begged her to set them free. They said, "We will bring you every kind of food that exists in the world for our ransom;" but the old woman was so angry that she paid no attention to their promises. She took the bag into the thick of the forest, and when she found a large tree, she said to it, "O tree! bend down your top." The tree bent down, and she tied the bag to its top. Then she said again, "O tree! raise your top;" and the tree stood straight again. Then she said to the Mouse girls, "Now stay there until your meat is stale. When it is ready, I will come and eat you." She left them and went home.

The Mouse girls were crying on the top of the tree. At last a fox heard their cries, and came to the tree. "Who is crying there?" — "We are crying, Auntie Fox," said the Mouse girls. "How did you get there?" asked Fox. "Raven's wife put us here." — "And how did she do it?" — "She said, 'O tree! bend down your top;' and the tree really bent down. Then she tied us to the top." Fox cried, "O tree! bend down your top!" The tree bent down, and Fox untied the bag and set the Mouse girls free.

The Mouse girls were very happy. Fox said to them, "Go and fetch plenty of moss." In a moment the Mouse girls brought the moss, and Fox filled the bag with it. She tied the bag to the top of the tree, and said, "O tree! stand straight again!" and the tree returned to its former position. The Mouse girls went with Fox, and lived in her house. Fox told them to go and bring her all kinds of things. "Now you have to serve me for a

while. If it had not been for me, the old woman would have eaten you." The Mouse girls went pilfering everywhere for the benefit of Fox, and brought her all sorts of objects, especially a variety of food. Fox became quite well-to-do, and lived in affluence.

In two weeks the old woman said, "Let me go and look at the Mouse girls. Probably their meat is now just good for eating." Raven heard her words, and said, "Please take me along." She said, "Come along! I have there a big bag full of mouse-meat. I will give you some of it." They came to the tree, and she said, "O tree! bend down your top!" The tree bent down. But there was no meat in the bag: it was filled with damp moss. "Oh!" said the old woman, "I am sure Fox did this. I will go and kill her for that."

When Fox saw the old woman approaching, she hurriedly called the Mouse girls, and bade them bring plenty of alder-bark. Then she made them chew the bark, and spit the juice into a vessel. She bandaged her head with towels. She laid herself down on a bed. She placed close to her pillow a bowl of red alder-juice. Then she ordered the Mouse girls to conceal themselves, and began to groan like one very ill. The old woman entered. "Good-morning, little Fox!" — "Good-morning, grandmother!" — "Little Fox, why have you let all the Mouse people out of my bag?" — "Leave me in peace," said Fox. "I have nothing to do with this. This is the third week since I was taken dangerously ill." — "Oh, poor Fox!" said the old woman. "You certainly do look ill." — "It is true," said Fox. "See the blood I have lost within the last few days!" — "It is awful!" said the old woman. "Perhaps you will empty this bowl for me," suggested Fox. "It is really overflowing."

The old woman took the bowl and started to go. "Empty it into the river," said Fox, "from a place where the bank is the steepest. But mind you, while carrying the bowl, try to keep your eyes from looking behind you: otherwise you will become ten times more ill than I." — "No," said the old woman, "I shall not look behind."

She took the bowl and carried it away; but Fox stole along behind her. The old woman heard somebody following her, but was afraid to look back, lest she become ill. At last she came to the river, and, choosing a steep place, was about to empty the vessel. At that moment Fox pushed her from behind down the bank into the river. The old woman tried to swim, and cried, "Oh, little Fox! save me! I am drowning!" — "I will not save you. Why did you wish to kill the Mouse girls?" The old woman was drowned, and the Mouse girls were full of joy. They served Fox still better than before. They brought her edible roots of *Claytonia acutifolia*, and they all lived happily ever after. That's all.

Told in the village of Tighi'l by a Russianized Kamchadal.

## 132. The Thunder People and Raspberry.\*

Sū'na-ñe'ut had a daughter whose name was Raspberry<sup>1</sup> (Äyanu'mlixčax). When she was full grown, the Thunder people came down and wanted to marry her. She, however, rejected their suit. Then they came down from the sky through the roof-entrance, and trampled on her. She became more considerate, and treated them with all kinds of roots and berries, everything that grows on the ground. That's all.

Told in the village of U'tkholoka.

## 133. Kutq and his Sons-in-Law, the Winds.\*

Raven (Kutq) lived with his wife Miti'. One of their daughters was Sū'na-ñe'ut; the other one, Aña'rukla-ña'ut. One of their sons was Eme'mqut; and the other, Čiji'l-kutq. North-Wind (Yem'hin) courted the elder daughter, and married her. Then clear frosty weather set in. It was so cold, that, when people walked about, blood would drip from the tips of their nails. Therefore Raven felt annoyed.

At the same time came South-Wind (Riri'un), who married Raven's other daughter. Then the weather grew milder. It began to rain, and it was damp and warm. Raven was pleased with the change. He argued, that, though his garments became damp, it was easy to dry them again; whereas the cold hurt the body.

Sū'na-ñe'ut was pregnant, and gave birth to a son. Her husband said to her, "While I am with you, there will be some clear weather in this country: when I am gone, you will live in constant dampness." Then he left his wife and went away. Immediately it began to rain in torrents. Dampness continued without cessation. All living things were starving, — men, beasts, and herds. Raven lost his eyebrows, which fell off because of the damp; and Eme'mqut, likewise, lost half the hair from his head. They had no food, and were starving. Sū'na-ñe'ut tried to sustain her mother with scraps of food that she gathered around their house.

One day she took an old skin of a ground-seal from their storehouse to cut a garment for her little son. When it was ready, she dressed her boy in it, and said to him, "Go to the country where your father lives, and try to find him. I shall stay with the other people, and we will wait for you: but perhaps we shall starve to death before you get back." The boy went in search of his father. In the mountain-passes near his father's house, he fell down from exhaustion. North-Wind's sister went out of the house, and

<sup>1</sup> *Rubus arcticus*.

saw some dark object in the mountain-pass near by. She said to her brother, "You roam about the world, and tell us nothing of what you have seen. Perhaps you have left a son somewhere, and it is he who has fallen from hunger and exhaustion. Go, therefore, and bring him here." North-Wind brought his son into the house. They took off his seal-skin garments, and dressed him in a nice suit of soft mountain-sheep-skin. Then North-Wind's sister said to him again, "You roam all over the world, but you tell us nothing of what you have seen. Perhaps you have somewhere a wife who is starving without your help. Go, find her, and relieve her from want."

About this time Sŭ'na-ñe'ut went out of her house, and saw far ahead a faint streak of light breaking through the clouds. Then her husband and her son came to her mind, and she said, "There was a time when I had a husband. We lived, and had plenty to eat, and now we are dying from want." Miti' also began to complain, and said, "There was a time when we had a dry son-in-law who gave us dry weather. While he was with us, we lived in abundance, and had our choice of the best food. But this son-in-law of ours is good for nothing: he is rotten, and we rot with him." Meanwhile the sky began to clear, and a bright dawn arose above the horizon. The air grew drier, and at last North-Wind came. They had again plenty of food. Raven grew angry with his other son-in-law, and kicked him out of the house. After that they lived well again. That's all.

Told in the village of Ka'vran.

#### 134. Big-Raven and Big-Crab.\*

It was at the time when Big-Raven (Quskri'lnaku) lived. His wife was Miti'; his eldest son, Eme'mqut; his second son, Kotxama'mtilqa<sup>n</sup>; his eldest daughter, Sŭ'na-ñe'ut; his second daughter, Añ'arukla-ña'ut. His third daughter, N'a'a, was his favorite. Miti's brother was named Cici'lxan; her sister, La'ki. They all lived together.

Big-Raven went along the coast, and saw Crab (A'vva) lying on the sand. At first he thought it was a flock of geese; but soon he was sure it was Crab. Then he began to sing, "O Crab! You have slept long enough. Now it is time for you to wake up. I am very hungry. When the tide comes, take me on your back; take me to your land; give me plenty to eat." — "All right!" said Crab.

He took him on his back, and carried him down into the depths of the sea. There Big-Raven was fed with dried seal-meat that was harder than dry wood. Crab's sons said, "Do not give him any water to drink. Let him tell us what brides may be had at his house." They dried up the river, so that he could get no water to drink. Big-Raven awoke, and wished to drink,

but there was no water. Then he sang, "Just as we are living now, the same kind of life shall people lead in future times. The people will give their daughters to be married. My elder daughter, Sŭ'na-ñe'ut, is now sitting complacently looking at her reflection in the water-hole, and I am dying from thirst."

Then they let fall a single drop of water on the tip of his tongue. After a while he sang again, "Just as we are living now, the same kind of life shall people lead in future times. Daughters shall be given in marriage. My second daughter, Aña'rukla-ña'ut, is sitting now over a water-hole, and I am dying from thirst."

Then they let fall another drop of water on the tip of his tongue. After a while he sang again, "Just as we are living now, the same kind of life shall people lead in future times. Daughters shall be given in marriage. My youngest daughter, N'a'a, is looking at her reflection in the water-hole, and my throat is parched from fiery thirst."

Then they let the river flow. Big-Raven drank his fill, and took along a bucket of water. Then Crab carried him back to his house.

On the next day three seamen came to get the brides. Two of the girls staid in the house; but the mother hid the youngest one deep in the cellar, and put her inside of a sleeping-room with a threefold cover. The eldest guest hugged Sŭ'na-ñe'ut, and in a moment a baby began to cry inside of one of the legs of her breeches. Then Sŭ'na-ñe'ut said, "Rip open my breeches, and take out the baby. It will be stifled in there." The second guest did the same with Aña'rukla-ña'ut. The third one had no bride. He could not sleep because he felt so lonesome. About midnight he observed the old woman stealing out, carrying food in a basket. He followed quietly, and, after the woman had come back, he arose, and felt about with his hands until he found the door. He entered the cellar, and found the girl, who immediately was delivered of a daughter.

After a while Big-Raven said, "You have staid here long enough. It is time for you to take your wives to your own country." The seamen went, and Raven's sons followed. After a while Raven's sons married among the Sea people, and brought their wives to their own country. Now they began to live happily, and left off quarrelling among themselves. That's all.

Told in the village of Seda'nka.

### 135. Sŭ'na-ñe'ut and her Goose-Husband.\*

A party of geese came to a lake. They had fine broods of young goslings. When the autumn came, the geese wished to fly away. All the goslings took wing, except one that was unable to fly. The other geese waited a while for it. At last the ice began to cover the sea, and the geese flew away.

They kept their eyes straight ahead of them, as they did not wish to look back and see the poor gosling that was left behind. Goose-Boy remained alone on the lake, and sang, "Ah! I have no wings, and I am left behind because I am unable to fly." A Fox walked along the shore, and, hearing the song, went nearer. "Why are you crying so piteously?" — "I am crying because I am left alone." — "Come nearer; swim to the shore. I will take care of you." — "I am afraid you will eat me." — "Don't worry about that. When the lake freezes, I shall eat you, just the same."

Big-Raven was flying about. "What is it crying there so bitterly?" said he. "Let me have a look at it." After he had seen the gosling, he went back to his house, and said to Miti', "Call your eldest daughter, Sū'na-ñe'ut." Miti' thought, "Certainly he wants to blight her life again." Nevertheless, she called her. "There on the lake," he said, "a Goose-Boy has been left alone. Will you bring him home and take care of him?" — "Oh!" she said, "you are at it again. You want to utterly blight my life!" — "Nay," says he. "If you are a brave girl, you will get along very well."

Sū'na-ñe'ut took the gosling. In due time spring came, and Goose-Boy grew large, and began to fly about in search of food. Sū'na-ñe'ut, however, ate by herself, feeding on meat. Her Goose husband was absent for a long time, and Sū'na-ñe'ut began to worry. She went out of the house and looked in all directions. At last she laid two eggs, which she ate immediately. After that the geese arrived, and the Goose-Man flew to meet them. The first-comers were no relatives of his, but the next were his parents. They were very angry with their daughter-in-law because she had eaten the eggs, and therefore they flew away, leaving her behind. She tried to follow; but her short wings proved too weak. Then the Goose people flew upwards, and Sū'na-ñe'ut was left down here.

Told in the village of Seda'nka.

### 136. Raven's Quest of a Bride for Eme'mqut.\*

It was at the time when Raven (Qutq) and his wife were living. They went to gather stone-pine nuts. He said, "Let us call to each other, 'Iho!'" They called to each other from a distance. Raven called, "Miti'!" and she answered, "Iho!" He was pleased with his idea, and said, "Now let us call to each other with a repeated call." Again he called, "Miti'!" and she answered, "Ihoho!" He was pleased with that still more, and said, "Let us call to each other with a thrice-repeated call." She was tired, and when he called again, "Miti'!" she answered "Ihohoho!" but in a very angry voice. Raven felt annoyed, and, transforming himself into a raven, flew away.

He came to a village, and alighted on a big tree. A girl passed by,



and said, "There is that miserable bird! Why does it come here?" Raven said nothing. Another girl passed by. "Oh!" she said, "this poor bird has come here again!" and she fed it with scraps of meat and with crumbs of pudding. After that Raven went home, and, meeting Eme'mqut, he said to him, "I have found a good bride for you. Go and choose for yourself. Take the pleasant one, but leave the one that is cross-tempered."

Eme'mqut transformed himself into a raven, and flew to the village. He also alighted on a tree. One girl passed by, and said, "There is that miserable bird again!" He let her go by. The other girl said, "There is that poor bird again!" and fed it with meat and pudding. Eme'mqut dropped down from the tree, and caught the girl. In the next moment a small child was heard crying in her arms.

They went home. Raven whistled, and several reindeer came to him one by one. Some were spotted; others were black; still others, pure white. He gave the spotted ones to his son, and the white ones to his daughter-in-law. The black ones he drove himself. They arrived at their house. Eme'mqut said to his mother, "Mother, I have brought a young bride. Kick the walls of the house [to make it larger]!" Miti' kicked and pushed the walls, and the house became larger. After that they lived well, and so they still live, even at the present time. That's all.

Told in the village of Seda'nka.

### 137. Kutq's Daughters.\*

Two daughters of Raven (Kutq) found a whale, and entered its body. Then they began to float on the sea with the whale. After a long time they drifted ashore. The younger one was sleeping. The elder one came out, and, walking along the shore, began to gather willow-herb (*Epilobium angustifolium*). She brought back what she had gathered, and put it under the pillow of her sister. Then the latter dreamed. "Oh!" she said, "I dreamed I was eating willow-herb." — "Well," said the other, "look under your pillow." The younger one looked under her pillow, and found the willow-herb and various kinds of leaves and grasses.

They went out and walked along the shore. Close by was a village of the people of that country. The elder sister said, "I shall be married there. I shall transform you into a she-bear, and leave you here. When a suitor comes to take you, you must refuse him. The last to come will be the worst of all. He will carry a spear of shell. That one you must allow to take you." She transformed her into a she-bear, and tied her to a tree. Then she went to the village. Immediately she was married there. Then she said, "Down on the coast is still another girl." All the young men of

the village went to look for her; but the she-bear reared on her hind-legs, and allowed no one to approach.

The last one to come, the worst of all, who carried a spear of shell, this one she permitted to approach, and, lifting her left paw, caused him to spear her. When he skinned the body, she turned into her former self, and he took her to the village. That's all.

Told in the village of Seda'nka.

### 138. The Girls and the Bears.\*

A brother and a sister lived together. The brother made arrows. They were most beautifully made. He would not allow his sister to look while he was at work. He would say to her, "Do not look at my arrows! Your looking at them will cause them to break." His sister could not help looking at the arrows: so he pushed her, and she fell off from their pile-house. She lost her way in the thick underbrush, and at last came to a bear-den. A Bear-Girl came out, and jumped for joy, because she regarded the stranger as a new companion. She caught with her teeth the edge of the new-comer's coat, and even bit her several times as a sign of welcome.

The old She-Bear also came out. "Leave her alone!" she said. "You have torn her coat to pieces. Let her come into the house." The girl entered, and sat down to mend her coat. The old She-Bear looked on, and thought, "She sews very well. She is a good worker." Then she said, "My sons will come soon. Hide yourself. They are fierce, and they might do you harm." Then the girl hid herself. In a short time five young Bears came into the house.

"Oh, oh!" they said, "there is a woman smell here!" — "Nay!" said the mother. "You roam everywhere, smelling all kinds of odors: then you come home and ask about the smells. Take your supper and go to sleep." They tossed some fat salmon-heads to their sister. "Pick out the gristle!" Bear-Girl began to pick out the salmon-gristle; and the stranger stealthily helped her with her work. After supper the Bear-Men went to sleep. Then the old She-Bear said to her guest, "Now begone: otherwise they may find you in the morning." The girl stepped off quietly. About midnight the old She-Bear awakened her youngest son, and said to him, "You really ought not to sleep so soundly. While you were sleeping, a nice girl came to the house, and now she has gone again. She would have made a good bride for you. Go and try to bring her back."

The young Bear ran in pursuit; but the girl was already approaching her village. The people came out to meet her, and, seeing a bear following her, shot him with an arrow. The girl skinned the carcass; and as soon as the

skin was off, a nice young man came out and wooed the girl. It was Eme'mqut. He married the girl.

Now, the girl had a female cousin who was good for nothing. This cousin envied the good fortune of the exile. She also had a brother who made arrows, and forbade her to look at them. She looked on, notwithstanding; but the arrows did not break. Then she took them, and broke them with her hands. Still her brother did not push her, and she had to jump down from their pile-house of her own free will.

After long wandering through the forest, she also found the bear-den. Bear-Girl came out, and tugged at her coat. "Oho!" she said, "see how she has torn my coat! See what damage she has done!" The old She-Bear requested her to enter. She sat down to mend her coat. The old She-Bear saw that she was very unskilful with her needle. The Bear-Men came, and the She-Bear told the guest to hide herself. At first she refused to obey; but Bear-Woman finally persuaded her to accept her advice. At last the Bear-Men went to sleep. The old She-Bear said, "Now begone!" The girl went out, but slammed the door, crying aloud, "I am going away!" Then the She-Bear began to think, "This one is really too bad!" She did not awaken any of her children. A big shaggy dog lay on the flat roof of the house, and the She-Bear told him to follow the girl. The dog followed. The girl came to the village, shouting, "A bridegroom is following me!" They came out and killed the dog. On skinning his body, nothing happened, and the dog's carcass remained a simple carcass. That's all.

Told in the village of Seda'nka.

### 139. How Kutq jumped into a Whale.\*

Raven (Kutq) walked along the sand-spit, and found a small seal. He said, "If you were a good find, you would not be so far from the water;" and he pushed it back into the sea with his toe. Then he walked on, and found a spotted-seal. "If you were a good catch, you would not lie so far from the water." After that he found a big ground-seal, and treated it in the same manner. Then he did the same with a white-whale, and with an old bowhead-whale. At last he found a finback-whale, and then he said, "This is a good thing." He shouted to the people of the village, "I have found a whale!" Then the Koryak reindeer-breeders were seen hurrying to the whale from various directions. They had large knives. Raven was so frightened that he jumped into the mouth of the whale-carcass. He found there plenty of oil, and, filling his mouth with it, he jumped out and flew away. A Fox woman saw him, and asked, "From where are you?" — "Yum, yum,"<sup>1</sup> replied

<sup>1</sup> Yu'ñyuñ — the whale. Raven tried to say, "From the whale," without opening his mouth.

Raven. "What did you say?" — "From the whale!" As soon as he said so, the oil dropped down from his mouth, and fell on the Fox's back. "That is good," said the Fox. "I also have received some oil." She wrung her coat dry, and filled a large wooden trough with oil. Raven also stored the remaining oil. Then the Fox made a cake of all kinds of berries, and sent it to Raven to show her gratitude, and by way of payment. With it, however, she killed him.<sup>1</sup> That's all.

Told in the village of Seda'nka.

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<sup>1</sup> Evidently by poison mixed with berries.

## XV. — CHARACTERISTICS OF KORYAK MYTHS.

The general features of Koryak mythology have been discussed in Chapter VII (pp. 115 et seq.). In general character the mythology of the Koryak, Kamchadal, and Chukchee shows many similarities.

COMPARISON WITH KAMCHADAL MYTHOLOGY. — All that we know of the Kamchadal mythology from Steller,<sup>1</sup> and from the Kamchadal myths given in Chapter XIV, leads to the conclusion that the Koryak and the Kamchadal had one and the same folk-lore. Steller relates only two complex myths, — one containing the story of Kutq's adventures with the mice, and the other telling of his love-affair with Excrement-Woman. The former myth will also be found among the Kamchadal tales in this book,<sup>2</sup> and both tales occur among the Koryak myths.<sup>3</sup> Besides, when summing up the general characteristics of Kamchadal mythology, Steller says that the entire folk-lore of the Kamchadal consisted of indecent tales about their god Kutq (Raven), as Steller calls the founder of the Kamchadal world. In this respect Kamchadal mythology corresponds closely to that of the Koryak, and forms a clearly defined cycle, consisting exclusively of raven myths. It may therefore be stated without hesitation that whatever is true of Koryak folk-lore is just as true of that of the Kamchadal.

Steller also mentions three separate episodes from tales about Kutq which he had heard told. In the first of these episodes, Kutq's gluttony is described. He reaches a river, and sees the ground on the opposite bank covered with berries. Being unable to cross the river, he cuts off his own head, and throws it across, so that it may eat the berries.<sup>4</sup> The second episode, which is illustrative of the concupiscence of Kutq (who tried to have sexual intercourse with all objects that he met), relates that he once found a valved shell on the seashore, with which he had intercourse. The valves closed, and cut off his penis.<sup>5</sup> This calls to mind the tales about the vagina armed with teeth. The third episode, which reflects the coarse tendency of the Koryak imagination in general, tells how Kutq once took Chāchŷ (thus Steller calls Raven's wife) for an underground house, her vulva for the entrance-opening, and her anus for the underground passage of the ancient Kamchadal house, which was used for a draught.<sup>6</sup> He entered the house through the vulva, found the liver, and was about to take it, when it began to move. Then he became frightened, and ran out of the underground house.<sup>7</sup> In the Koryak tale, Big-Raven entered Miti's anus as though it were the entrance to an underground house.<sup>8</sup>

<sup>1</sup> Steller, pp. 253-284.

<sup>2</sup> Tale 131 (p. 329).

<sup>3</sup> Tales 88, 121, 130 (pp. 260, 316, 324).

<sup>4</sup> Steller, p. 262.

<sup>5</sup> Ibid., p. 263.

<sup>6</sup> See pp. 14, 53; Steller, p. 212.

<sup>7</sup> Steller, p. 263.

<sup>8</sup> Tale 25 (p. 169).

It is important to point out here some peculiarities of the present Kamchadal myths as compared with those related by Steller, and with the Koryak myths. In the myths collected by Mr. Bogoras, adventures are ascribed to Kutq and to members of his family, which, among the Koryak, are told about kalau.<sup>1</sup> For instance, in one tale<sup>2</sup> Miti' cuts off her nose and lips, and catches the mice which are in her light; but the Fox sets the mice free, and finally kills Miti' by throwing her down a rock. In Koryak tales<sup>3</sup> all this is told with reference to a kala-woman. I am inclined to attribute this divergence to the effect of Russian influence. The Kamchadal adopted Christianity long ago, and in a certain sense they are devout Christians, while the Russian priests constantly try to persuade the natives of Siberia who have been converted to Christianity that their former gods are devils and evil spirits. Thus, the Yukaghir of the upper Kolyma, in my presence, called their ancient guardian-idol, which was hanging in the woods, "Satan;" and the scaffold graves of their ancestors, and those above ground, which they used to worship, the Russianized Yukaghir of the Lower Kolyma now call "the graves of the perished (могилы пропащихъ)," an expression which is otherwise applied to animals only; and they remained quite indifferent when I proceeded to open those graves.<sup>4</sup>

COMPARISON WITH CHUKCHEE MYTHOLOGY. — The relation of the Koryak folk-lore to that of the Chukchee is somewhat different from its relation to the Kamchadal folk-lore. As may be seen from the publications of Mr. Bogoras,<sup>5</sup> the influence of the Eskimo myths upon Chukchee folk-lore was greater than that upon Koryak folk-lore; and the cycle of raven myths is therefore less preponderant than that of the Koryak. Big-Raven and Raven-Man of the Koryak are merged into one person named Ku'rkil (Raven); and the Creator of the Koryak myths, identified among the Koryak with Big-Raven, appears among the Chukchee (with the exception of the passages enumerated before)<sup>6</sup> as a being independent of Ku'rkil, but the same as the Supreme Being. From this we may draw the conclusion that the raven of the Chukchee, owing, perhaps, to the effect of their contact with the Eskimo, has lost its place as the ancestor of the tribe, and remains merely a hero of the animal epos. On the other hand, the Chukchee have retained more cosmogonic tales about the raven than the Koryak, which, however, might be explained by the fact that Koryak folk-lore is on the decline. Incidents of maritime life, which are very prominent in the Koryak myths, are even more prevalent in those of the Chukchee, where they assume a coloring of Eskimo life.

<sup>1</sup> Tales 32, 56, 79, 112 (pp. 181, 212, 246, 402).

<sup>2</sup> Tale 131 (p. 331).

<sup>3</sup> Tales 32, 56 (pp. 181, 212).

<sup>4</sup> It must be noted here that in one Koryak tale of Kamenskoye (Tale 108, p. 295), Big-Raven's son, Eme'mqut, appears as a cannibal in the same manner as the monster gormandizer of Tale 112, p. 302. This may also be ascribed to Russian influence.

<sup>5</sup> Chukchee Materials, Introductory; Anthropologist, pp. 682, 683.

<sup>6</sup> See p. 17.

The ancestors of the Maritime Chukchee<sup>1</sup> are said to have been created out of seal-bones. Sea-monsters in the form of a white bear, a whale shaman, and cannibals from beyond the sea, figure very often as heroes of their tales. A skin boat moving as swiftly as the flight of birds, and a canoe which crosses the sea of its own accord, constitute favorite topics of those tales. Some of the Chukchee tales not only contain well-known Eskimo episodes, but are identical in all details with Eskimo traditions. There are also some passages which are similar to the Sedna myths. Fish stories are almost absent. In the Chukchee tales the Reindeer people are more frequently contrasted with the Maritime people, and it might be concluded from this that the beginning of reindeer-breeding among the Chukchee belongs to a later period than among the Koryak. In the Chukchee traditions telling of their struggles with neighboring tribes, the Koryak are represented as a Reindeer tribe.

Among the Chukchee we find one class of traditions which contain very little of the fantastic element. These tell of their struggles with various hostile tribes. Other groups of tales relate to the creation of the world, to the kelet, and to animals. Among the Koryak, tales of all these classes — such as those of struggles with hostile tribes and of the creation of the world — are either little developed, or appear only as incidents in the myths concerning Big-Raven. Thus, among the number of tales recorded here, there are only two the subject of which is a fight between Big-Raven and the Chukchee.<sup>2</sup>

The fragmentary and disjointed character of the Koryak tales here presented cannot be explained alone by the fact that the tales about Big-Raven have absorbed all other kinds of tales, but also by the fact, already mentioned, that the Koryak myths are in a period of decline. At present there are no more story-tellers who are ready to present the current episodes in interesting combinations, and who weld the mythological stories into long tales. The best proof of this is the fact that the art of story-telling has now passed over entirely to the women, while, until quite recently, the men were the best story-tellers. With a few exceptions, almost all the tales collected in this book were told by women. The woman who told me the unfinished tale, No. 9 (p. 142) said that she heard it from an old man who died fifteen years ago. She went one morning into a neighbor's tent, and found there the old story-teller, who began to tell a tale. She listened for a while, and then returned home, where she had work to do. Toward evening she went back to her neighbor's, and found the old man still telling the same tale that he commenced in the morning. The fragment that she related to me constitutes only the beginning of the tale. It is likely that the Koryak woman story about the story-teller is somewhat exaggerated; but nevertheless it gives an idea of how

<sup>1</sup> When the earth was created, there were two separate Chukchee countries, — that of the Maritime, and that of the Reindeer people (Bogoras, *Chukchee Materials*, p. ix).

<sup>2</sup> Tales 6, 26 (pp. 136, 170).

rapid the decline of Koryak folk-lore has been.<sup>1</sup> When among the Reindeer Koryak on the Palpal, I once urged an old man, who generally was very communicative and answered all my questions, to tell me some tales; but he replied that he did not know any. "Is it possible that you have not heard any tales?" I asked him. "Yes, I have heard them," he replied. "The women will tell them; but I forget them at once. We have no time to fool with stories. We are in the cold all the time, taking care of the herd. We suffer much, and come home tired, just to sleep. The Maritime people don't work in the winter. They have plenty of time. They live in warm houses. They know many tales." However, even the men of the Maritime people did not tell me many tales, either. The few tales that men from the Maritime villages told me are the least interesting ones. It may be said that the primitive form of the folk-lore, in which all forms of tales relate to deities and spirits, is disappearing as a consequence of contact with a higher civilization. It disappears without being transformed into folk-lore pure and simple, independent of religion, such as epic hero-tales, interesting fables, and allegories. Such transition seems to occur among the Chukchee. Koryak folk-lore is passing away, just as it has done among a part of the Koryak inhabiting northern Kamchatka, who have entirely forgotten their ancient myths, and have not created any new ones.

COMPARISON WITH YUKAGHIR MYTHOLOGY. — If we compare the Koryak myths with those of the Yukaghir,<sup>2</sup> we recognize that the latter are in a still worse state of decline, especially with reference to the original topics; but the Yukaghir have borrowed some topics of their tales from the Mongol-Turks. Generally speaking, the Yukaghir myths proper represent at present fragments of the Chukchee and Koryak cycles of traditions; but we find among these fragments elements of myths about the Chukchee kelet or the Koryak kalau, and with episodes of the raven cycle. The new material on the Yukaghir collected by me for the Jesup Expedition, as well as the myths collected by Mr. Bogoras among the Russianized Yukaghir along the lower part of the Kolyma, point still more to a close connection between the Yukaghir traditions and the cycle of myths current on the northern coasts of the Pacific Ocean.

Judging from the material published, and from information gathered from that not yet published, the difference between the Koryak myths and those of the Aino-Gilyak consists primarily in the fact that the Aino-Gilyak myths, owing, perhaps, to Japanese influence, treat mainly of animals, but they include a great many North Pacific elements.

COMPARISON WITH MONGOL-TURK MYTHOLOGY. — Before proceeding to

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<sup>1</sup> I will mention here that I met one male story-teller among the Yakut who was able to relate tales, with some interruptions, for entire days, combining and welding together various episodes and stories. I heard that there are quite a number of such narrators among the Yakut.

<sup>2</sup> See Jochelson, *Yukaghir Materials*.



compare the Koryak myths with the Eskimo-Indian traditions, I shall attempt to point out in what respect the Koryak myths differ from those of the Mongol-Turk. I select the Mongol-Turk from among the Ural-Altaic tribes, because they are the nearest neighbors of the Koryak. Besides, the material which I had at my disposal when working up the Koryak collection belonged mainly to the Mongol-Turk folk-lore, or, rather, to the folk-lore of Siberian Mongol-Turks. Though this folk-lore has so far been little studied, sufficient material has been collected. The publications which I used while working up my material are enumerated in the list of authorities, pp. 3-11.

Potanin, the well-known Russian traveller, — who supports the theory that some topics of Russian legends and tales, and of all Western legends in general, were borrowed from Mongol-Turk sources, — finds much in common in the shamanistic beliefs, ceremonies, and legends current over the vast expanse of land extending from the Altai Mountains to the Verkhoyansk Ridge on one side, and to the southern parts of European Russia on the other. He thinks that common cults prevailed, and legends of the same kind were in vogue, over this whole area;<sup>1</sup> and, indeed, the Yakut who inhabit the extreme northeastern portion of that district, and who at present constitute an isolated branch of the Turkish tribes, have legends which bear traces of an origin from the folk-lore created by the civilization of central Asia, which had reached a comparatively high state of development in early antiquity.

I will give here a brief characterization of the folk-lore of the tribes living nearest to the Koryak, confining myself principally to the Turkish Yakut and the Mongol Buryat. We shall see that their folk-lore differs from that of the Pacific coast both in form and ideas. The former is due to the higher stage of development of the tribes which created the Mongol-Turk folk-lore. The latter points to the fact that the elements of the folk-lore originated in a different region.

Of the various products of the creative genius of the Mongol-Turk, I shall select those which seem most important for purposes of comparison, — their hero-tales. The motives which prompt the heroes of the legends to undertake their wanderings, or to perform certain actions, are common human motives, — the going in quest of a bride or in search of a sister, a contest between heroes, or simply valiant deeds prompted by the desire of the hero to display strength. Though the conditions of life of the Yakut in the extreme north must have had a deteriorating effect upon their culture, which presumably originated in a country situated farther south, their hero-tales (*olonxo'*), in their elevated style and poetic flight, rise sometimes to the height of epic poems of the West. We find in them descriptions of nature serving as a background to the actions of the heroes, poetical similes and metaphors, and a wealth of epithets applied to the description of objects and persons. The tales

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<sup>1</sup> Potanin, *Voyage of 1884-86*, II, p. ix (Introductory).

belonging to the North Pacific cycle of myths are characterized by elementary simplicity. Verbosity and eloquence are altogether absent, and the language is marked by meagreness of epithets. The tales consist of episodes following one after another, and contain simple accounts of successive actions or states of the heroes. Only a few of the Chukchee legends, such as the tale about Elendi,<sup>1</sup> approach in style the epic models of a more highly developed folk-lore.

In order to give an idea of the difference in style between the Koryak tales and those of the Mongol-Turks, I shall give here extracts from the legends of the latter.

"Khan Guzhir drove to the blue sea, turned into a golden birch, which grows there, throwing a cool shade upon the sea by its curly leaves" (from the Buryat tale about Khan-Guzhir).<sup>2</sup>

Here are two specimens from Yakut tales, collected by Khudyakoff, who recorded the Yakut text and made a literal translation. In the poem called "The White Youth" (Uru'ñ Uoĭa'n), the appearance of a beautiful fairy, who asks the White Youth, a knight of divine (ayi') origin, for protection against the encroachments of a powerful hero of devilish (abasy') origin, is thus described:<sup>3</sup> —

"Just when he was falling asleep, between sleep and waking, he heard above him a voice, gentle and kind, — the voice of a woman whispering, like the sound of the light breeze which rustles in the leaves of the poplar-trees up the river."

Such exalted language and such poetical similes could not have originated in the polar region, where the Yakut live at present. Another part of the same poem is worth quoting.<sup>4</sup> It is erotic in character; but, in spite of its utter frankness, it is clothed in a poetical form, and is not at all like the coarse and lewd passages of the corresponding erotic episodes of the Pacific coast. A monster of devilish origin appeals to the White Youth, requesting him to assist him in getting possession of the beautiful woman: —

"We shall ride very fast, very hastily, very speedily," says the monster. "Go and make the bed softer for the mistress, for the lady. To-night I have a mind to go to my mistress, to take her, the clean one, to wet her, the transparent one. Lad, untie her night-dress, with four rings and a seam in the middle; strip off her soft reindeer-skin dress, with eight hooks and a seam at the groins. And then, from under the hem, the shameful part of the body will sparkle, the distinguished part of the body will shine. Look out! don't lust after it, don't envy! That is mine, thy master's. Art thou quick in letting down women's drawers? Art thou prompt in tearing off their leggings?... Oh! I, so wasted and emaciated, shall I have a chance to enjoy it? Thou, I suppose, wilt support and help me, and wilt even push me! Dost thou hear? Well, then, go on!"

"Upon this the man grew terribly angry, awfully wrathful; the blood rushed to his cheeks, and smoking hot became the blood of his nose. His daring thought came leaping from his side; his boastful thought came flying from the nape of his neck; his proud thought arrived, smoking like a blue cloud. Then he commenced to speak in his wrath, like the sound of a rifle-shot:

"What insulting words! what a venom of mouth! what a caustic beak! foulness of the lips of such a piece of nothingness! the lowest of eaters,<sup>5</sup> profligate among the devils! a devil from the

<sup>1</sup> Bogoras, *Chukchee Materials*, pp. 339-353.

<sup>2</sup> Khangaloff and Satoplaeff, p. 70.

<sup>3</sup> Khudyakoff, p. 161.

<sup>4</sup> *Ibid.*, p. 158.

<sup>5</sup> The evil spirits abasyĭa'r are called in the Yakut myths simply "eaters," on account of their being cannibals and soul-eaters.

very worst place! Thou'dst better tell thy will instead of that! Say, instead of that, thy last word of farewell to the earth and place! I shall break the crown of thy head into four pieces; the upper part of thy body, into three; thy body, into five parts!"

All this is a preliminary dialogue before a combat between the devilish (abasy') and divine (ayi') heroes.

It must be remarked, that, since the art of writing is unknown to the Yakut, the heroic tales are committed to memory by young narrators, who learn them from the old men; for, in spite of the wealth of allegory in the Yakut ordinary conversation and the Yakut fondness of verbosity, the solemn character, impressive style, poetic flight, and the archaic expression of the poems, are peculiar to the heroic tales. It is not easy to be a good narrator.

The Yakut, as well as the Buryat, do not hesitate to call things by their proper names in the presence of girls and children. They are greatly disposed to ribaldry; their languages contain many ambiguous expressions; they have many obscene stories: but the last named occupy rather the place of pornographic stories of more civilized peoples.

I shall quote here one more passage from a Yakut tale, bearing traces of a more primitive view of nature, which regards all domestic objects as though they were animate; but it is rendered in an exalted style.

In a lengthy description of the riches of Ber-Khara', the hero, it is said, "had a bowl which would rise gravely and walk up to him. He had kumiss-goblets which walked up at the quiet pace of a stout man. There were cups which came up awkwardly. There were meat-boards which came up step by step. He had a hatchet which came running up to him. In the middle of his smooth, rapidly moving silver courtyard there were three lordly horse-ties, like three tribal chiefs."<sup>1</sup>

But such animistic views are seldom met with in the Mongol-Turk legends. Transformations of heroes into animals or inanimate objects appear in them to be the result of supernatural powers; while in the North Pacific myths all transformations appear as acts which are close to natural phenomena.

The Mongol-Turk folk-lore not only reflects a mode of life different from that portrayed in the North Pacific myths, but it manifests another form of imagination. Among the Yakut, the heroes are chiefs of clans (toyo'ns): among other Turkish tribes and among the Buryat Mongols, they are khans and princes, who, either by their origin, or kinship, or ties of friendship, are connected with the creative and benevolent, or with the evil, supernatural beings. They are often actuated by noble motives, while the heroes of the Koryak myths, like those of North American mythology, are egotistical. There are many-headed monsters swallowing entire kingdoms, iron athletes destroying everything in their way, resplendent heroes mounted upon winged iron steeds. The hero's steed is swift as an arrow, light as a cloud, and, covered with

<sup>1</sup> Khudyakoff, p. 94.

bloody sweat, it breaks the iron walls of enchanted castles. The horse figures as the assistant and counsellor of the hero, — it warns him of impending danger, shows the way, and participates in his battles. The reindeer of the Koryak myths does not play such a part, being regarded mainly as an indication of wealth.<sup>1</sup>

Though the heroes of this legendary epos are frequently transformed into animals, or have the shape of animals, the underlying idea is not that of the identity of the hero and of the animal, but rather that of a supernatural and exceptional transformation for special purposes.

The Mongol-Turk tales of animals, in general, constitute a separate class of folk-lore, and in most cases have the form of comical fantastic tales told for pastime, or they are fables. Only a few of them reflect the view of nature held by the tribe at a remote period, and are connected with cosmogonic and mythological tales.

Although the Koryak folk-lore, as will be shown further on, is closely connected with American mythology, it contains, nevertheless, a certain number of Asiatic or Mongol-Turk elements. Since the majority of episodes of the Koryak myths are found also in the tales of American tribes, we are justified in ascribing the presence of Mongol-Turk elements in the Koryak mythology, not to the common origin of the latter with the Mongol-Turk, but simply to the fact that the Koryak must have borrowed these elements. It would be interesting to find out how these elements have been introduced. As far as we are familiar with the history of these peoples, neither the Buryat nor the Yakut ever had any direct intercourse with the Koryak or Chukchee. The Buryat live too far southwest, while the Yakut are comparatively recent arrivals in the far north. Even at present the Koryak do not come in contact with the Yakut as a tribe. Only on rare occasions do a few Yakut from the Kolyma cross the Stanovoi Mountains to visit Gishiga for trading-purposes. At the end of the eighteenth and at the beginning of the nineteenth century, the Russian Government sent Yakut criminals into exile from Yakutsk to the Okhotsk Sea, near the southern border of the Koryak territory; but these isolated meetings cannot have had any influence upon Koryak mythology.

If the assumption that the Mongol-Turk elements in the Koryak myths were borrowed, is at all correct, then the tribes by which these elements were introduced must have been the Yukaghir in the west, and the Tungus in the south. I shall discuss at length the influence of the Yukaghir in my description of the Yukaghir, which will be published later on. At present I shall confine myself to a few remarks on the influence of the Tungus.

The Tungus are related to the Manchus. They are supposed to have

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<sup>1</sup> It is interesting to note, that, in a Gilyak tale recorded on Saghalin Island by Sternberg (*Gilyak Materials*, p. 407), the hero has a winged iron reindeer, which speaks, gives advice, and carries him to heaven. It seems to me that this is borrowed from the Tungus tribes.

migrated northward from the Amur River. At the time of the advent of the Russians in the Far East, the Tungus already occupied the coast of the Okhotsk Sea, thus separating the Gilyak of the Lower Amur River from the Koryak. The mythology of the Tungus has hardly been studied at all. From the small number of Tungus tales recorded by me on the coast of the Okhotsk Sea, it may be seen, that, though reflecting the mode of life of a reindeer-breeding people, they contain episodes from Mongol-Turk tales, and have almost no relation whatever to the raven cycle, or other characteristic North Pacific coast tales. Owing to the difference in social conditions, we find, in place of the rich Yakut lord or clan chief (*toyo'n*), or the Buryat Mongolian khans and princes, the powerful men (*ni'vany*), iron heroes, and amazons. We find also iron tents and reindeer breathing flames, like the iron houses and the winged iron steeds of the Mongol-Turk. I found all the episodes of one Tungus tale recorded by me, in the Buryat tales of Khangaloff. Of course, in order to form a final opinion regarding Tungus folk-lore, it is necessary to wait until the material of their tales has been collected from the various regions inhabited by the branches of this small but widely scattered tribe.<sup>1</sup> A certain number of Tungus tales from the northern regions have been recorded by Mr. Bogoras, but have not been published. However, the material at present available proves that a certain part of the Mongol-Turk elements found in the Koryak folk-lore was borrowed from the Tungus.

Through the use of domesticated reindeer, which is an acquisition of Asiatic culture, elements must have been introduced into the folk-lore of the Koryak which are foreign to the American tribes. In relation to this subject, a comparative study should be made of the myths current on the Asiatic coasts of the Pacific Ocean, of those of the reindeer-breeding Samoyed-Finn tribes inhabiting all of northern Siberia and Europe, including the Lapps of Norway, and of those of the reindeer-breeders to the south of the Koryak.

Among the Mongol-Turk elements of the Koryak myths, I include bloody sacrifices; and the presence in the tales of iron and silver objects owned by beings or men of supernatural power, such as iron or silver horns and hoofs of reindeer, rods of the tent or posts of the underground house, iron snowshoes, wonderful iron sleighs, iron boats or fishes which take the hero across a burning sea, iron mice lifting the hero upon a burning mountain, or a child with iron teeth from which sparks are flying, or an iron cliff in which a girl is hidden.<sup>2</sup>

It must be pointed out, however, that copper is mentioned in a similar manner in Indian myths. Copper was used by the American Indians long before the advent of the whites, and may have been replaced by other metals when the episodes in which it was referred to were carried to Asia. In most

<sup>1</sup> The branches of the Tungus tribe are scattered at present between the Okhotsk Sea to the east, the River Yenisei to the west, the Arctic Ocean to the north, and China to the south.

<sup>2</sup> See Tales 11, 17, 21, 48, 52, 66, 82, 83, 95 (pp. 145, 155, 163, 201, 208, 226, 251, 254, 281, 282).

of the American tales, copper is mainly a symbol of wealth; but we also find passages in which copper articles possess, like those of iron and silver in Asia, a magic power. For instance, in a tale of the Nimkish tribe,<sup>1</sup> we find a copper plate, which is the cause of daylight; and in one of the Kwakiutl tales<sup>2</sup> a copper canoe moves by itself, without paddles, over sea and land, talks, gives instructions to its master how to kill deer, eats seals, and causes a flood; in a tale of the Chilcotin<sup>3</sup> an "iron sweat-house" of the Sun is mentioned.

The frequent occurrence of tales about girls being placed by themselves in small huts, on trees, in underground houses, or hidden in stones, beads, rings, and other objects, may also be counted among the Asiatic elements.

In the tales of both sides of the Pacific Ocean we frequently hear of powerful heroes who pull up trees in order to develop their strength. Powerful men who carry forests and mountains on the palms of their hands, mentioned in the tale "Bear's Ear" (No. 76, p. 240), are found in myths almost the world over, and may also belong to the Asiatic episodes. I obtained all the episodes of this tale from Mongolian sources. Mr. Potanin,<sup>4</sup> in describing a certain sacred Mongolian picture representing the deity Dzu-shi, tells that, among the accessory figures on it, there is one athlete carrying a mountain on his head, and another one uprooting forests. In the Buryat tale, "Bor-khu,"<sup>5</sup> three athletes who had become friends settled down to live together. Every day two of them went out hunting, while the third remained at home to cook. Once, when the youngest one remained at home, three girls came from beyond the sea. Two of them took hold of the host and bent him down to the ground, and the third one carried off the cooked meat. When Bor-khu remained at home, he hid; and, when the maidens who had taken the meat wished to leave, he pressed his knee against the door, and they were unable to get out. Almost the same thing happened to Bear's-Ear and his two giant comrades. When the men were out hunting, one of them remained at home. Then a kamak would come, press him against the ground, and eat the cooked meat; but he did not succeed in overcoming Bear's-Ear.<sup>6</sup>

The whole story of Bear's-Ear has the characteristic of Asiatic-European folk-lore. In a Russian tale, "Ivan, the Little Bear" ("Ivan Medvedko"), we read of the expulsion from his parents' home of a strong man who is half man, half bear. Likewise, in the Koryak tale "Bear's-Ear," the hero is represented as a troublesome house-fellow, because he tears the children's clothes. The tale of a bear's ear is known also in the Caucasus.

The five-headed kamak<sup>7</sup> seems to me also to belong to the elements of Mongol-Turk tales, in which many-headed monsters occur quite frequently.

<sup>1</sup> Boas, *Indianische Sagen*, p. 140.

<sup>2</sup> *Ibid.*, p. 167.

<sup>3</sup> Farrand, *Chilcotin Indians*, p. 25.

<sup>4</sup> Potanin, *Voyage of 1884-86*, I, p. 65.

<sup>5</sup> Khangaloff and Satoplaeff, p. 84.

<sup>6</sup> Among Mr. Bogoras's collection (*Chukchee Materials*, p. 99) there is also a tale called "The Bear's-Ear," but its contents are different.

<sup>7</sup> Tale 128 (p. 323).

It may be of interest to compare here the Indian tale<sup>1</sup> of a man whose body is covered with mouths that laugh and cry at the same time, with the Buryat tale of Khan-Guzhir,<sup>2</sup> in which a monster with fifty-eight heads comes out of the sea. Some talk, others sing, still others smoke, and the rest propose riddles to one another. This passage, with the same details, is found in the Mongol variants of the poem about Gesser collected by Potanin. The monster Abargo-Sesen-Mañaqtoi has fifteen heads. Some laugh, others talk, still others sing, and the rest tell tales to one another.<sup>3</sup>

The episode<sup>4</sup> in which Eme'mqut is described as having lain on the same spot ever since he was born, so that his side stuck fast to his bed, recalls an episode of Asiatic-European legends about heroes. For instance, the giant Sartactai, according to the Altaic tradition, left his trace on the banks of Katooni River, on which he had been sitting.<sup>5</sup> The most important hero of the Russian epos, Ilya Murometz (Илья Муромецъ), — who had been sitting motionless for thirty-three years, before he commenced his exploits, — left, according to one version of the legend, an imprint on his clay stove, on which he had been sitting.

The tales in which a man turns into a monster<sup>6</sup> and devours all the inhabitants of the village — which corresponds to the tale about the child-monster of the Yukaghir, Chukchee,<sup>7</sup> and Eskimo<sup>8</sup> — may also be found among the Kirghis tales. The following is quite like it: —

"There lived once an old man and an old woman. A child was born to them. Soon they noticed that their cattle was disappearing during the night, but they were unable to discover the cause. The child was a monster. It used to leave its cradle and eat up a horse every night. Having destroyed all the live-stock, the child-monster commenced to devour people. Only his father and mother were left. Finally he swallowed them also."<sup>9</sup>

We find in American tales some elements that occur in the myths of the Old World, but they are absent in the Koryak tales recorded here. For instance, "the water of life," which a hero procures to restore dead bodies to life, or to revive bones, figures frequently in Indian myths on both sides of the Rocky Mountains, and is also one of the favorite episodes of the myths of the Old World.<sup>10</sup> Another case in point is the cosmogonic tale about the raven, or some other bird or other animal which dives into the water to obtain some mud, out of which the earth is created. This tale is popular in many parts of North America, and is found as well among the Chukchee and Yuka-

<sup>1</sup> Boas, *Indianische Sagen*, p. 202.

<sup>2</sup> Khangaloff and Satoplaeff, p. 66.

<sup>3</sup> Potanin, *Voyage of 1884-86*, II, p. 94.

<sup>4</sup> Tale 48, p. 200.

<sup>5</sup> Potanin, II, p. 171.

<sup>6</sup> Tales 108, 112 (pp. 295, 302).

<sup>7</sup> Bogoras, *Chukchee Materials*, p. 27.

<sup>8</sup> Rink, p. 258.

<sup>9</sup> Potanin, II, *Remarks*, p. 32.

<sup>10</sup> It seems that in the Koryak tales the blood of the reindeer takes the place of "the water of life" (see Tales 3, 67, pp. 130, 228). It must be noted here that in one Chukchee tale we find "bladder with living water" (Bogoras, *Chukchee Materials*, p. xxiv); and in one Yakut tale (Khudyakoff, p. 127) "three bottles with living water" are mentioned. As to the Chukchee, Mr. Bogoras considers the passage as borrowed from the Russian.

ghir, as also among the Buryat,<sup>1</sup> Turk, and Finnish tribes,<sup>2</sup> but it is absent in the Koryak myths.

The episode about a girl who is visited every night by an unknown lover, and who, in order to discover who her visitor is, smears him with paint or soot, and thus discovers that he is her brother, is common to the Indians and Eskimo, but is also found in Mongolia. In one Mongol tale about the origin of the Kirghis from a sow, it is told that Djengis-khan once arranged a festival. That same night his son shared the bed with his mother, who smeared the culprit's back with soot. In this manner he was recognized in the morning. His father sent him away to the Desert Gobi. There he found a sow. By her he had children, who were the ancestors of the Kirghis.<sup>3</sup>

The episode of Indian tales in which people defecate valuable articles, such as copper ornaments, in place of excrement, is found among the Yakut,<sup>4</sup> who have a tale about a girl who produced precious beads when blowing her nose, and also among the Mongols. The hero of one Mongol tale used to vomit gold, and defecated gold.<sup>5</sup> In one Yukaghir tale we find a hero's horse which defecates silver coins.<sup>6</sup> We find this episode in only one Koryak tale, in which a kala's daughter defecates brass rings (the Indian symbol of wealth) and beads (the Tungus symbol of wealth).<sup>7</sup> Steller tells about Kutka, that, in order to detain pursuers, he defecated on his way all kinds of berries.<sup>8</sup>

The frequent episode in Indian tales of the origin of mosquitoes, flies, frogs, or snakes, etc., from the body, bones, or ashes of spirits, cannibals, or shamans,<sup>9</sup> is found not only in Yukaghir tales,<sup>10</sup> but also in Mongol-Turk traditions.<sup>11</sup>

I will point out here one more passage, common to the Indian and Mongol-Turk tales. A monster woman or a deity is described in the myths of the Bella Coola Indians as a cannibal, who inserts her long snout in the ears of man and sucks out his brain.<sup>12</sup> She is afterwards transformed into mosquitoes. In a Buryat variant of Gesser we find a similar episode. A monster bee, monster wasp, and a monster snake are sent one after another to the infant Gesser to suck out his brain, but he strikes them with a magic stone, and they split into small pieces, which become bees, wasps, and snakes.<sup>13</sup>

TYPES OF KORYAK TALES. — In order to facilitate the study of the Koryak myths, without regard to the similarity of their elements to one or another cycle of myths of other tribes, I have arranged them, according to their contents,

<sup>1</sup> Khangaloff and Satoplaeff, pp. 66-68.

<sup>2</sup> Potanin, IV, pp. 797, 798.

<sup>3</sup> Potanin, II, p. 165.

<sup>4</sup> Khudyakoff, p. 88.

<sup>5</sup> Potanin, II, p. 164.

<sup>6</sup> Jochelson, Yukaghir Materials, p. 52. This is undoubtedly a borrowed Russian folk-tale.

<sup>7</sup> See p. 324.

<sup>8</sup> Steller, p. 263.

<sup>9</sup> Boas, *Indianische Sagen*, pp. 89, 164, 165, 222, 224, 226, 253, 410.

<sup>10</sup> Jochelson, Yukaghir Materials, p. 49.

<sup>11</sup> Potanin, *Voyage of 1884-86*, II, pp. 325, 332; Khudyakoff, pp. 107, 124.

<sup>12</sup> Boas, *Indianische Sagen*, p. 252; Bella Coola Indians, p. 30.

<sup>13</sup> Potanin, *Voyage of 1884-86*, II, p. 66.



in a number of divisions. Some of the tales, owing to the diversity of the episodes contained in them, will be mentioned in two or more divisions.

1. The struggle between Big-Raven and his family, and the kalau. This is the largest division, containing twenty-eight tales.<sup>1</sup> To this division belong also the tales about cannibals who are not kalau,<sup>2</sup> and tales about Big-Raven's struggle with wolves.<sup>3</sup>

2. Comic tales and myths about the tricks played by Big-Raven and members of his family, or about the tricks played on them by others.<sup>4</sup>

3. Eme'mqut, Cloud-Man, or other heroes, kill a girl, or the wife of some person, or persuade the husband to kill his wife, for alleged infidelity, and then restore the killed woman to life, and marry her.<sup>5</sup> Here also belong the stories of a person taking a woman away from her husband.<sup>6</sup> In others of the same group a person revives a dead girl, and marries her;<sup>7</sup> or Cloud-Man causes Big-Raven to conceive an unnatural desire to give his daughter to his son in marriage, in order that the daughter may run away from Big-Raven, and flee to the camp of the young man whom he patronizes.<sup>8</sup>

4. A kamak, or some other hero, carries away the wife or sister of Eme'mqut, who recovers them after various adventures;<sup>9</sup> or Illa' kills Eme'mqut in order to get possession of his wives; but he comes back to life, and punishes Illa'.<sup>10</sup>

5. Eme'mqut starts off on a voyage, overcomes dangers, and obtains the daughter of the Sun for his wife,<sup>11</sup> or that of Floating-Island<sup>12</sup> or of a five-headed kamak.<sup>13</sup>

6. Big-Raven steals a girl for his son,<sup>14</sup> or, in the shape of a raven, looks out for a bride for him.<sup>15</sup>

7. A girl does not want to marry Eme'mqut; but a monster or some other undesirable suitor sent to her by Big-Raven causes her to run away to Eme'mqut, whom she had rejected before.<sup>16</sup>

8. A girl takes away by force the husband of another person.<sup>17</sup>

9. The first wife kills her rival,<sup>18</sup> or mutilates her.<sup>19</sup>

10. Eme'mqut or his sister Yiñe'a-ñe'ut succeeds in marrying advantageously; and their cousins, Illa' and Kīlu', wish to do the same, but do not

<sup>1</sup> Tales 1-3, 8, 13-15, 22, 24, 29, 30, 32, 37, 39, 51, 54, 56, 57, 62, 73-75, 78, 102, 103, 105, 118, 128 (pp. 125, 127, 128, 140, 149, 150, 151, 164, 166, 175, 177, 181, 185, 187, 206, 210, 212, 216, 220, 235, 236, 237, 244, 290, 291, 293, 323).

<sup>2</sup> Tales 79, 108, 112 (pp. 246, 295, 302).

<sup>3</sup> Tales 38, 84, 115 (pp. 186, 255, 309).

<sup>4</sup> Tales 2, 7, 9, 22, 23, 25, 31, 34, 35, 42, 45, 49, 50, 61, 63, 65, 68-71, 88, 90, 92, 105, 106, 119-122, 124-127, 130, 131 (pp. 127, 139, 142, 164, 165, 168, 178, 183, 184, 190, 193, 203, 204, 219, 221, 224, 231, 232, 260, 266, 267, 268, 293, 294, 315, 316, 317, 320, 321, 322, 323, 324, 327).

<sup>5</sup> Tales 75, 80, 81, 83 (pp. 237, 247, 248, 253).

<sup>6</sup> Tales 8, 11, 45, 67 (pp. 140, 145, 193, 227).

<sup>7</sup> Tales 75, 94 (pp. 237, 273).

<sup>8</sup> Tale 66 (p. 225).

<sup>9</sup> Tales 8, 11, 62, 67 (pp. 140, 145, 220, 227).

<sup>10</sup> Tale 12 (p. 146).

<sup>11</sup> Tale 21 (p. 162).

<sup>12</sup> Tale 46 (p. 197).

<sup>13</sup> Tale 128 (p. 323).

<sup>14</sup> Tale 54 (p. 210).

<sup>15</sup> Tale 136 (p. 336).

<sup>16</sup> Tales 5, 60, 91 (pp. 135, 218, 267).

<sup>17</sup> Tales 93, 94 (pp. 268, 273).

<sup>18</sup> Tales 53, 107 (pp. 209, 294).

<sup>19</sup> Tale 93 (p. 268).

succeed.<sup>1</sup> In Tale 123 (p. 318), on the contrary, Re'ra, Kĭlu's sister, finds a husband, while Yiñe'a-ñe'ut does not.

11. Women have a contest of beauty and in the arts of shamanism.<sup>2</sup>
12. The hero causes a woman to contract a disease of which he himself cures her. Then, as a reward, the woman becomes his wife. By the same strategy a man may become a desired husband.<sup>3</sup>
13. Big-Raven's daughter is married to one man, and later on another husband brings her back when she visits her parents.<sup>4</sup>
14. Two persons sue for the hand of Big-Raven's daughter, and the one who accomplishes a certain task gets her.<sup>5</sup>
15. The marriage of Big-Raven's children to animals, inanimate objects, phenomena of nature, and supernatural beings.<sup>6</sup>
16. Miti's and Big-Raven's adulteries with animals and objects.<sup>7</sup>
17. Eme'mqut marries his sister; and the latter, out of shame, exchanges husbands with another woman.<sup>8</sup>
18. A son of Big-Raven who had been driven away from home, or his deserted daughter, become powerful, and take revenge on their father;<sup>9</sup> or his daughters run away from home, owing to bad treatment.<sup>10</sup>
19. One of Big-Raven's sons starts off in search of his brothers, who are killed by cannibals. He kills the latter, and restores his brothers to life.<sup>11</sup>
20. The transformation of a man into a woman, and *vice versa*, and stories of men bearing children.<sup>12</sup>
21. Big-Raven's and his children's intercourse with the inhabitants of the heavenly or underground villages.<sup>13</sup>
22. Big-Raven's struggle with the Chukchee and Reindeer Koryak.<sup>14</sup>
23. Tales in which Big-Raven or his family are not mentioned.<sup>15</sup>
24. Miscellaneous tales.

COMPARISON OF KORYAK AND AMERICAN MYTHOLOGIES. — Before proceeding to compare the elements of Koryak folk-lore with the episodes of American myths, it is important to point out some peculiarities of the Koryak tales. We shall see, from the comparative list of episodes (pp. 363-382), that the Koryak myths, while containing chiefly Indian elements, include also a certain number of Eskimo episodes. In the religion of the Koryak we have already

<sup>1</sup> Tales 18, 19, 48, 58, 101 (pp. 156, 157, 200, 216, 289).

<sup>2</sup> Tales 7, 59 (pp. 140, 217).

<sup>4</sup> Tales 79, 81, 91 (pp. 246, 248, 267).

<sup>6</sup> Tales 19, 33, 48, 52, 55, 58, 60, 63, 64, 66, 68, 80, 81-83, 86, 87, 106, 116, 123, 126, 135 (pp. 157, 183, 200, 207, 211, 216, 218, 221, 222, 225, 231, 247, 248, 250, 253, 258, 259, 294, 310, 318, 322, 335).

<sup>7</sup> Tales 31, 100, 121 (pp. 180, 288, 316).

<sup>9</sup> Tales 76, 114 (pp. 240, 305).

<sup>11</sup> Tales 3, 24, 30 (pp. 128, 166, 177).

<sup>13</sup> Tales 8, 9, 12, 81, 83, 95, 111, 113, 114 (pp. 140, 142, 146, 248, 253, 280, 299, 304, 305).

<sup>14</sup> Tales 6, 26 (pp. 136, 170).

<sup>15</sup> Tales 27, 36, 43, 44, 47, 57, 97, 99, 105 (pp. 171, 184, 191, 192, 198, 216, 284, 287, 293).

<sup>3</sup> Tales 64, 75, 80 (pp. 222, 237, 248).

<sup>5</sup> Tale 82 (p. 250).

<sup>10</sup> Tale 69 (p. 232), see also p. 21.

<sup>12</sup> Tales 45, 85, 113, 129 (pp. 193, 258, 304, 324).

found customs that have been observed among the Eskimo. The whale festival of the Maritime Koryak, and their taboo with reference to sea-mammals, — the meat of which must not be partaken of by women after confinement, and which must not come in contact with the dead, — are also found among the Aleut and Eskimo. This similarity is the more interesting, since the main food of the Maritime Koryak, as well as that of the Indians of the Pacific coast, does not consist of sea-mammals, but of fish.

Nevertheless, we find greater similarity between the religion of the Koryak and the beliefs of the Indians of the Pacific coast. In nothing, however, is this similarity so complete as in the Koryak myths, and nothing points so plainly to a very ancient connection between the Koryak and Indian mythologies as the similarity of the elements of which they are composed; for, while some of the religious customs and ceremonies may have been borrowed in recent times, the myths reflect for a very long time, and very tenaciously, the state of mind of the people of the remotest periods.

On the other hand, the similarity between the elements of Koryak myths and those of the Indians cannot be ascribed to a single cycle of traditions of the Pacific coast of America. They are not even confined to the coast only. We find in the Koryak myths elements of the raven cycle of the Tlingit, Haida, and Tsimshian; those of the cycle of tales about the Mink of the Kwakiutl and neighboring tribes; of myths about wandering culture-heroes, totem-ancestors; and of tales about animals current among the tribes of British Columbia; and also episodes from the myths of the Athapaskan of the interior, and the Algonquin and Iroquois east of the Rocky Mountains.

The circumstance that almost the entire Koryak-Kamchadal mythology is devoted exclusively to tales about Big-Raven brings it close to the American cycle of raven myths; but some characteristic features from other American cycles are also referred to Big-Raven. We find in the tales relating to Big-Raven and to members of his family a love for indecent and coarse tricks, which they perform for their own amusement, — a feature common to all the tales current on the whole Pacific coast.

To Big-Raven are ascribed not only greediness and gluttony, features characteristic of the heroes of the raven cycle, but also the erotic inclinations of the Mink, as well as the qualities of other heroes and transformers of the Pacific coast, and of the heroes Manabozho of the Algonquin, and Hiawatha of the Iroquois. Thus Big-Raven figures not only as the organizer of the universe and the ancestor of the Koryak, but also as a culture-hero.

In the monotony and lack of color of the tales, uniformity of the episodes, and simplicity of the motives of actions, the Koryak myths remind one rather of the tales of the Athapascans. Thus we find a similarity of form between some of the Athapaskan legends recorded by E. Petitot<sup>1</sup> and those of the Koryak.

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<sup>1</sup> See list of authorities quoted, p. 3.

Some of the Athapascan traditions recorded by Chapman<sup>1</sup> and Boas<sup>2</sup> show the same characteristic traits. Some of the tales of Dr. Boas's collection particularly recall the Koryak myths; for example, the traditions of Cloud-Woman and of the cannibals (xūdēle').<sup>3</sup>

Judging from the contents of their myths, the Koryak world is quite narrow: the wanderings of the heroes are limited in space and time, and their adventures are simple. It goes without saying that they cannot be compared with the heroes of the Mongol-Turk tales, who fly over a number of worlds on their iron steeds,<sup>4</sup> and whose wanderings and battles last for several generations. They are inferior even to the wanderers of the myths of the American coast of the Pacific, who usually visit various places, have many encounters and adventures, and travel for a considerable time. The wanderings of Big-Raven and his children take place within the limits of a narrow horizon. From the seashore he goes to the Reindeer people, into the open tundra, up the river, or to some island. The hero seldom goes to the other side of the sea. The journey to the heavenly village, or the descent into the lower world, takes place very quickly, as if the sky were not far from the earth. The sojourn there of the travellers is not permanent. Only in one tale<sup>5</sup> we find that Eme'mqut, who became separated from the reindeer-train which was lifting Big-Raven up to heaven, had time to grow up on earth from a boy to a young man, and to marry, before Big-Raven came down to earth again.

The social organization of the Koryak also exercises a certain influence on the contents of their myths; and we find in them many of the American episodes changed, and adapted to the Koryak understanding of family and social relations. True, Big-Raven, like the totem representatives of the Indians, appears as the common ancestor of the Koryak as a tribe, and in the whale festival we have the germ of a communal organization; but the ideas connected with the secret societies of tribes, such as the Kwakiutl, with chieftaincy, like that of most Indian tribes, and clans, are foreign to the Koryak. The highest social unit of the Koryak is a large family, whose members are connected by ties of consanguinity and by hereditary guardians and amulets. The guardians protecting one family are dangerous to families hostile to it. Thus the guardians prevent one family from entering into too close relations with other families. Marriages between the families, however, destroy this exclusiveness, make friends of their guardians, and, such a union once established, it is endeavored to strengthen it by new marriages. Such relations between families find their

<sup>1</sup> Chapman, Athapascan Traditions from the Lower Yukon (*Journal of American Folk-Lore*, Vol. XIV, pp. 180-185), 1903.

<sup>2</sup> F. Boas, Traditions of the Tsets'ā'ut (*Journal of American Folk-Lore*, Vol. IX, pp. 257-268; Vol. X, pp. 35-48), 1896, 1897.

<sup>3</sup> Ibid., Vol. IX, p. 265; Vol. X, p. 44.

<sup>4</sup> In one Yakut tale the hero flies over thirty heavens; and that of an Altai tale, over three hundred heavens (Potanin, IV, p. 564).

<sup>5</sup> Tale 95, p. 280.

reflection in the tales. A young man who marries into a strange family usually brings along his wife's brother, who marries his sister. Families thus connected by marriage ties come to visit each other. Big-Raven also goes to visit the upper world, owing to matrimonial unions between his children and the heavenly dwellers.

The list on pp. 363-382 shows which of the elements of the Koryak myths have analogous episodes in other cycles of myths. In comparing the elements of various cycles, I have taken into consideration, not only complete tales, but separate episodes from tales as well. In the myths of one and the same tribe we often find either a welding of two or more independent stories into one tale, or a disintegration of a tale into its constituent parts. Frequently one and the same episode is ascribed, now to one, now to another hero. These changes are due either to the individual peculiarities of the narrator or to the historical development of folk-lore, producing new variants, and adding new material.

We may expect changes of this kind, but on a larger scale, in cases where one tribe borrows its myths from another unrelated tribe, or where one branch of a people breaks away, and so moves far away from the common habitat. In the first case, the tribe adapts the new myths to its own conceptions concerning phenomena and events; in the second case, the branch that splits off changes its myths in consequence of the influence of its contact with new conditions of life and new neighbors.

Leaving open for the time being the question as to the former relations between the Koryak and the aborigines of North America, we must say that we have in the Koryak myths quite a number of episodes constituting only fragments of the whole mass of episodes contained in Indian and Eskimo tales. For instance, of the highly elaborated tale of the Tlingit and Tsimshian, — in which it is related how the sun is set free by the Raven, who has turned himself into a leaf or the needle of a cedar, and, letting himself be swallowed by the daughter of the owner of the sun, is born anew by her in the shape of a child, and then steals the sun, which is kept concealed in a box, — we find modified episodes among the Koryak. They tell that Raven-Man steals the sun in revenge for his unsuccessful wooing of *Yiñe'a-ñe'ut*, and hides it in his mouth until Big-Raven's daughter tickles him, so that he opens his mouth, and thus sets the sun free.<sup>1</sup> The episode of another tale<sup>2</sup> about Big-Raven's daughter giving birth to a child in consequence of having eaten a piece of reindeer-marrow into which Earth-Maker (*Tanu'ta*) had transformed himself, is apparently adapted from the episode with the leaf or cedar-tree needle, altered to suit the conditions of life of reindeer-breeders.

The Eskimo-Indian tales about the children of the woman and a dog, who take off their dog-skins in their mother's absence, and assume a human

<sup>1</sup> Tale 82, p. 250.

<sup>2</sup> Tale 111, p. 299.

appearance, are in the Koryak tales divided into two separate episodes, — into tales about Big-Raven's daughter marrying a dog;<sup>1</sup> and those about dogs, which, in the absence of their masters (Big-Raven's family), put on embroidered coats, and beat the drum.<sup>2</sup>

In a common episode from the Indian cycle of tales about the Mink, it is told that a hero ascends to heaven by means of a chain of arrows. In the Koryak tales, this chain is reduced to one arrow sent up to heaven, which thus makes a road leading upward. The place of the American mink, which does not occur in northeastern Asia, is apparently filled in the Koryak tales by the ermine.

In place of the Eskimo and Indian tales about the lover who goes at night to a certain girl, who makes a mark on the visitor, and thus discovers in the morning that he is her brother, we have tales about Eme'mqut marrying his sister. It should be remarked that in the former as well as in the latter tales, the brother figures as the cause of the incest, and the sister considers it a disgrace. But in one Chukchee tale<sup>3</sup> it is the sister who induces her brother, in a fraudulent manner, to enter into a culpable union with her, just as in the Greek myth about Hippolytus and his step-mother Phædra.

The episode about the daughter hidden in a bead, who remains upon the body of her dead mother,<sup>4</sup> recalls the Indian tale about a dead woman giving birth to a live child.<sup>5</sup>

SUMMARY OF COMPARISONS. — A concordance of episodes of Koryak myths is given on pp. 363-382. From this it appears, that, out of 122 episodes, there occur in

(1) Old-World mythology . . . . .	8
(2) Eskimo " . . . . .	12
(3) Indian " . . . . .	75
(4) Indian and Eskimo mythology . . . . .	10
(5) Indian and Old-World mythology . . . . .	9
(6) Indian, Eskimo, and Old-World mythology . . . . .	8
(7) Eskimo and Old-World mythology . . . . .	0
	<hr/> 122

In summing up the elements of the Indian, Eskimo, and Old-World myths, we have

102 Indian	episodes, or 84 per cent.
30 Eskimo	" " 24 "
25 Old-World	" " 20 "

It is very interesting to note that we have no episodes common to the Old-World and the Eskimo only, and we conclude that the elements of Old-World myths found in the Eskimo mythology reached the Eskimo through the medium of the Indian or Chukchee.

<sup>1</sup> Tale 33, p. 183.

<sup>4</sup> Tale 81, p. 248.

<sup>2</sup> Tale 2, p. 127.

<sup>5</sup> Boas, *Indianische Sagen*, pp. 65, 170, 272, 290.

<sup>3</sup> Bogoras, *Chukchee Materials*, p. 172.

If we assume that the mythology of the Koryak has borrowed certain elements from the Mongol-Turk, we must admit that the similarity between some American and Asiatic episodes is also due to borrowing. For this reason it is necessary that the comparative study of Asiatic and American myths be continued, in order to make clear the ways and means by which the borrowing took place.

I have not introduced into our comparative list of legendary elements any episodes from the myths of the Alaskan Eskimo, published by Nelson,<sup>1</sup> because the Indians have exerted a very strong influence on the folk-lore of the Alaskan Eskimo, and a large part of the episodes of the latter cannot be considered as genuine Eskimo elements. To have included these elements would have caused confusion.

Eskimo influence on Koryak culture is not easily explained. If we had to do merely with a certain number of common mythical episodes, it would be plausible to assume that the Eskimo reached Bering Sea rather recently, coming from the East, — that is, broke the chain of myths spread in a continuous line along the Asiatic and American coasts of the northern part of the Pacific, — and that thus the Eskimo myths reached the Koryak through Chukchee channels; but the Eskimo elements in the religious rites, and, as we shall see later on, in the material culture, of the Koryak, point, I believe, to direct intercourse of the Koryak with the Eskimo at some period. The attempt to explain the cultural similarity of the two peoples as the result of similar conditions of life would be utterly inadequate, in view of their geographical proximity; but when, and under what circumstances, the contact between the Koryak and the Eskimo took place, remains thus far an open question.

Whatever the solution of this question may be, there is no doubt that the Eskimo appeared on the American-Asiatic coasts of Bering Sea as an entering wedge, which split apart the trunk of the common mythological tree. Neither the present isolation of the Koryak from the Indians, nor the influence of Asiatic culture on their customs and social life, has been able to efface from their myths the characteristic spirit and style of the traditions of the American Pacific coast. This is amply proved by the list of episodes contained in our list. It should be stated that most of the episodes cited are repeated in the myths in different combinations; nevertheless, I am far from having exhausted all the episodes of the tales. In the time at my disposal for this investigation, I have been able to make use of a small part only of the comparative material from mythological literature. No doubt the list of similar episodes and of complex episodes could be considerably increased by the use of more extended material. This would result, of course, in adding to the list of Eskimo and Asiatic points of similarity; but the percentile proportion between the different groups of episodes would probably increase in favor of the Indian myths. It

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<sup>1</sup> See list of authorities quoted, p. 7.

may be stated with certainty that the myths of the Asiatic-American coasts of the North Pacific Ocean (not going here into details as to the peculiarities of the different cycles of myths of North America) possess a homogeneous cycle of ideas. Besides, the Koryak myths, both by their general character and by their form, resemble most closely the northern Indian cycles, — the raven cycle of the Tlingit of the Pacific coast, and the myths of the Athapaskan; that is, the groups of myths of those tribes whose territory lies next to that of the Alaskan Eskimo, who have evidently separated the Indian tribes from the so-called Palæasiatics, and in their turn adopted a considerable part of the ideas of the raven cycle.

As to the number of Indian episodes in the Koryak mythology, we see from the comparative list that

73.	episodes	belong	to	the	myths	of	the	Tlingit	(coast	of	Alaska)	and	of	the	northern	coast	of	British	Columbia.
65	"	"	"	"	"	"	"	"	coast	of	southern	British	Columbia.						
35	"	"	"	"	"	"	"	"	Athapaskan	tribes.									
27	"	"	"	"	"	"	"	"	coast	of	Washington.								
10	"	"	"	"	"	"	"	"	Algonquin.										
13	"	"	"	"	"	"	"	"	Micmac,	Ponca,	Navajo,	and	other	Indian	mythologies.				

What, then, is the conclusion to be drawn from the similarity of ideas of Koryak and Indian folk-lore as to the relations between these tribes at a time remote from ours?

We can hardly ascribe this similarity, in accordance with the theory of Andrew Lang, to the uniform workings of the human mind. There is no ground, in this case, for holding to this theory; for how can it be explained that the imagination of the Koryak has created a mass of American, and not Asiatic or European topics, and topics which have retained in a great many cases entirely fortuitous details? Moreover, the geographical proximity of these tribes does away with the plausibility of such an hypothesis.

Two possible explanations may be advanced in the present case, — (1) the similarity of the folk-lore is the result of a common origin of the tribes themselves; or (2) the myths alone have a common origin, and one of the tribes has borrowed its ideas from the other. However, in both cases, the two tribes must have been at some time in close contact.

The somatological material collected by the Expedition has not been worked up as yet, and it is therefore impossible to say at present what conclusions may be drawn from it with reference to the origin of the tribes of the two coasts of the Pacific Ocean. However, the folk-lore which has been investigated justifies us in saying that the Koryak of Asia and the North American Indians, though at present separated from each other by an enormous stretch of sea, had at a more or less remote period a continuous and close intercourse, and exchange of ideas.



In conclusion, I wish to say a few words about the elements common to the New World and the Old. I have tried to point out in the list given on pp. 363-382 the common elements. Under the group of episodes from the Old World are included, not alone the Mongol-Turk elements from the sources which I had at hand in working up my material, but also the legendary episodes (as far as I am familiar with them) which are known the world over. This is shown by pp. 363, 367-371 of the list. At the same time we must distinguish the Asiatic episodes, whose presence in Koryak or American folk-lore may be ascribed to borrowing from Asia, from such episodes as appear to be, in all probability, the result of independent development of the elementary forms of the human imagination. Of Asiatic origin are those episodes of the Koryak myths which contain mention of iron objects (the use of metals having been introduced from the West or South), or the story of Bear's-Ear, in which we meet with episodes having all the incidents and details found in Mongol and other Old-World stories. On the other hand, episodes that tell of talking animals (dogs, deer, or horses) which assist the heroes; stories of cannibals; of sexual unions of heroes with animals, or of their transformation into animals; of miraculous births; of the uncouth, dirty child which became a handsome youth, — may in their elementary ideas be the products of spontaneous development of the imagination in different places. These elementary ideas become characteristic of this or that cycle of myths only through the particular forms which they assume. For instance, Eme'mqut<sup>1</sup> is ugly because he is incased in a hideous skin cover; or the Sun's daughter is ugly,<sup>2</sup> being incased in a mouldy skin. When the outer cover splits open, Eme'mqut and the Sun's daughter come out beautiful and radiant. This detail is quite true to the spirit of the Koryak ideas of the outward form of objects concealing their human-like essence. On the other hand, if we compare the story of the birth of Geser, the divine hero of the Mongol-Turk poem, with the miraculous birth of the heroes of the raven cycle, we see that in this case it is not the elementary idea, but the details, which mark the episode as part of the one folk-lore or of the other. Geser descends from heaven to be born on earth, and enters the womb of a woman; while the Raven turns into objects that are edible or easily swallowed. From this point of view, a part of the episodes of the Pacific, considered before as similar to the episodes of the Old World, might also be classed with the original episodes characteristic of the Pacific cycle of myths exclusively.

To bring out this point more clearly, I will mention another interesting example. According to the underlying elementary idea, we may compare the beings, half men and half dog, described in the myths of the Eskimo, Indian, Koryak,<sup>3</sup> and Yukaghir, with the beings, half men and half deer, of the Tungus, Chukchee, and Yukaghir; with the centaurs, or beings, half men and half

<sup>1</sup> See p. 282.<sup>2</sup> See p. 148.<sup>3</sup> See p. 191.

horses, of the Thessalian tribe; and with the being, half man and half ass, called "Kitovras" (Китоврасъ), in the Slav myths. In all of these creations of imagination there appears the same fundamental idea of combining the faculties of man and animal in one mythical being, whose powers are the combined powers of man and animal. This being may be, for instance, a good shot, and at the same time fleet of foot. It seems likely that, for this reason, these complex beings have the upper parts of their bodies human and the lower parts like those of animals.<sup>1</sup> In one Yukaghir tale recorded by me on the Jesup Expedition, the son of a man who cohabited with a bitch was half dog. His upper half was human. When he grew up, he became a remarkable hunter. No animal could escape him. His sight was keen, his arrows never missed their aim, and he was so fleet of foot that he could catch up with any animal. He was, however, troubled by a lack of co-ordination between his canine qualities and his human faculties. The dog's feet ran independently, and the human half frequently had to call to the feet to moderate their pace. Therein lay his peril. Once his dog-feet ran in the woods so fast that he was unable to stop them in time; and he ran into a sharp branch of a tree, which caused his death.

It may be fully granted that the fundamental idea of such combined beings could originate quite independently in different parts of the world; and episodes like the tales of men-dogs may thus be considered as original elements of the Pacific cycle of myths, and not as borrowed from the Old World.

In concluding my review of the Koryak folk-lore, I deem it necessary to state, that I regard the identity of the Koryak folk-lore with that of North America as established. I look upon the comparative part of my review, however, as merely a weak attempt in this field. An insufficient acquaintance on my part with many works on the folk-lore of other tribes, and lack of time to make use of the largest possible number of sources relating to myths of the New and Old Worlds, have made it impossible for me to furnish a more substantial basis for the comparative part of my work.

I hope to continue the comparative study of American and Asiatic mythologies in working up the Yukaghir mythological material.

<sup>1</sup> It is interesting to note that in one of Boas's Athapaskan tales (Traditions of the Ts'ets'ä'ut, *Journal of American Folk-Lore*, Vol. X, 1897, p. 44) cannibals are pictured with "faces which look almost like those of a dog." In this case, the dog-face is ascribed to the cannibal, because he has a keen sense of smell, like a dog, — a faculty which he requires in order to scent human beings. In the stories of all nations we find the stereotyped expression of cannibals, "I smell a man or human flesh." (See pp. 134, 303.)

# LIST OF EPISODES OF KORYAK TALES COMPARED WITH SIMILAR OR IDENTICAL ELEMENTS OF OTHER MYTHOLOGIES.

## OLD-WORLD ELEMENTS.

1. Episodes of antlers, hoofs, reindeer, sledges, snowshoes, boats, houses, teeth, etc., of iron or silver (pp. 145, 155, 163, 176, 201, 208, 222, 226, 251, 254, 281, 282).  
*Mongol-Turk.* — Episodes of objects and beings of iron, silver, and gold, occur very often.
2. Episodes of bloody sacrifices (pp. 201, 202, 267, 279, 282, 283, 301).  
*Mongol-Turk.* — Bloody sacrifices occur often.
3. Girls are placed in seclusion by their parents, that they may not be seen by suitors (pp. 125, 131, 176, 193, 198, 291, 302).  
*Mongol-Turk.* — Similar episodes occur in KHUDYAKOFF's *Yakut Tales*, p. 113.  
*Tungus.* — Episodes of like nature occur often in tales recorded by the author, to be published later.  
*Ostyak.* — The Ostyak of former times placed in seclusion grown-up girls (PATKANOV, *The Type of an Ostyak Hero according to the Ostyak Epic Tales and Heroic Stories*, St. Petersburg, 1891, p. 50).  
*Slav.* — The Slav tribes had the same custom.
4. Big-Raven's son, Bear's-Ear, goes into the wilderness, and meets two strong men, — one carrying forests, the other carrying mountains, — whom he takes as companions. The three overcome a kala (p. 240).  
*Mongol-Turk.* — All episodes of this tale we find not only in the Mongol-Turk traditions, but also in other Old-World folk-lore (see p. 350).
5. Eme'mqut, since his birth, remains lying on his bed without motion (p. 200).  
*Mongol-Turk and Russian.* — The same incident is found (see p. 351).
6. The kala's daughter, Aten'a'ut, is so beautiful that her bare hand illuminates the darkness of the night (p. 245).  
*Mongol-Turk.* — The bride of Khan-Guzhir (the Buryat name of Geser) is so beautiful that the night is transformed into day when she goes out of the house (KHANGALOFF and SATOPLAEFF, p. 64).  
*Ostyak.* — One Ostyak epic hero is so beautiful that he illuminates the house like the dawn (PATKANOV, *The Type of an Ostyak Hero according to the Ostyak Epic Tales and Heroic Stories*, St. Petersburg, 1891, p. 24).
7. Big-Raven falls into the house of the kamaks. They are about to eat him. He says, "Do not eat me! I am old and lean. I will send my son Eme'mqut to you: he is young and fat." The kamaks let Big-Raven off. He sends Eme'mqut, who kills the kamaks (p. 244).  
*Mongol-Turk.* — An old man is caught by a cannibal woman. He promises to send his young son to her, if she will let him off. She does so. The son of the old man comes and kills her (KHANGALOFF and SATOPLAEFF, p. 11).
8. Pursuer turns into a reindeer-hair and a bush (pp. 148, 182, 214).  
*Old World.* — We find the same episode in European fairy-tales.

## ESKIMO ELEMENTS.

1. Foxes crawl into White-Whale-Man's house, and are killed (p. 319).  
*Cumberland Sound.* — Foxes enter the house of an old woman, and the house becomes so full of them that they die of suffocation (BOAS, *Baffin-Land Eskimo*, p. 216).

*West Coast of Hudson Bay.* — A great number of foxes come to an old woman. She invites them in; and when the whole house is full, she shuts the door and kills them all with a stick (*Ibid.*, p. 324).

2. Big-Raven, on his return from heaven, finds his infant son grown up and married (p. 280).

*Greenland.* — Giviak, on his return from his travels, finds his infant son grown up and a good hunter (RINK, p. 157).

*Cumberland Sound.* — Kiviak, on his return from travel, finds all his children grown up (BOAS, *Baffin-Land Eskimo*, p. 185).

*Central Eskimo.* — The same episode (BOAS, *Central Eskimo*, p. 623).

*Smith Sound.* — The same episode (KROEBER, p. 177).

3. Eme'mqut, son of Big-Raven, marries Fox-Woman. One time, while he is combing her hair, she says to him, "Step back! You smell like a Raven." One day, Envious-One, who courted Fox-Woman, but without success, says aloud, "What a strong smell this Fox-Woman has!" She takes offence at his words, and runs away from the house (p. 313).

*Cumberland Sound.* — A man who is married to a Fox-Woman exchanges wives with the Raven; but the Fox-Woman does not allow the Raven to touch her. He grows angry, and says, "What a bad smell there is!" The man finds that the Raven-wife smells bad, and shouts, "Oh, how bad you smell!" (BOAS, *Baffin-Land Eskimo*, p. 225.)

4. A kala-woman cuts off her nose, thinking that it obscures the light (*Koryak Tale*, p. 212).

The same is told of Kutq's wife (*Kamchadal Tale*, p. 331).

*Cumberland Sound.* — Ai'sivang cuts off one of her eyebrows, thinking it darkens the hut (BOAS, *Baffin-Land Eskimo*, p. 193).

*Central Eskimo.* — The same episode is in Kiviak (BOAS, *Central Eskimo*, p. 624).

5. Creator, with family and herd, flees from an attack of Reindeer people over the ice of the sea. When the pursuers near the shore, Creator puts a bit of snow in his mouth, spits it out behind him, and the sea-ice melts away at the shores (p. 170).

*Cumberland Sound.* — An old woman, with her daughter and grandson, flees from her pursuers over the sea-ice. When the dogs of the pursuers come near, the old woman raises her bare hand, and extends her little finger, which she moves as though she were drawing a line between the two sledges. As she moves it, the ice breaks and drifts away, and they are safe from their pursuers (BOAS, *Baffin-Land Eskimo*, p. 192).

*Central Eskimo.* — An old woman draws a line over the ice, with her first finger, across the path of pursuers: the ice breaks and drifts away (BOAS, *Central Eskimo*, p. 619).

6. Eme'mqut, pursued by a kala, turns into a raven, and carries his wife and children across a river. The kala asks the speaking-dogs of Eme'mqut how he crossed. The dogs reply that Eme'mqut drank all the water of the river, walked across to the opposite bank, and spat it out again. The kala drinks the water, and drinks until he bursts (p. 141).

*Cumberland Sound.* — A man pursued by the cannibal Nareya makes a river by means of sorcery. Nareya reaches the river, and, seeing the man on the other side, asks him, "How did you cross?" The man replies, "I drank all the water until I was able to wade through the river." Then Nareya lies down and begins to drink, and he almost empties the river; but his stomach becomes so full, that he bursts and dies (BOAS, *Baffin-Land Eskimo*, p. 177).

7. Some boys are caught by a kala-woman, and hung in her fur coat on a tree. A Fox-Woman, passing by, saves them by letting down the coat, and filling it instead with sod, moss, and alder-bark. The kamak-woman and the kamak, arriving later on, shoot their arrows to kill the boys; when they let down the coat, they find moss, bark, and sod, instead of flesh (p. 212).

In another tale the kala-woman catches mice and puts them in her breeches, and the Fox fills them instead with moss (p. 181).

In the tale of the Kamchadal, Miti', Kutq's wife, hangs some mice in a little bag on a tree, and the Fox saves them in the same manner (p. 331).

*Cumberland Sound.* — The wife of a cannibal is afraid that he may want to eat her, and prepares to escape. She makes a figure by filling her clothing with heather, and hides herself. The cannibal comes back from hunting, stabs the figure, and discovers that it is nothing but clothing filled with heather (BOAS, *Baffin-Land Eskimo*, p. 194).

*West Coast of Hudson Bay.* — The same episode. The cannibal's wife makes a figure, filling her clothing with moss (*Ibid.*, p. 312).

*Greenland.* — The same episode (RINK, p. 106).

8. Big-Grandfather, sliding down a slope, falls into a house of kamaks. They are about to eat him. He asks to be allowed to go outside to urinate. The kamaks, after tying him to a long strap, let him go out. Big-Grandfather places logs over the entrance-opening, unties the strap by which the kamaks hold him, and fastens it to the logs, telling them, "I am going home. Speak in my place. When I get home, tell them that I have finished urinating" (p. 206).

*West Coast of Hudson Bay.* — One of three girls carried away by a Whale becomes able to live in water or on land. One day her father and brother come in their boat to an island. The girl, seeing them coming, tells her husband that she wishes to go to the island. The Whale, afraid that he may lose her, does not let her go until he fastens a line around her, one end of which he holds. After she reaches the island, she takes off the line and ties it to one of her buckles, to which her father has given the power of speech, and it answers the shoutings of the Whale (BOAS, *Baffin-Land Eskimo*, p. 317).

9. Eme'mqut rescues his sister, who was married in a Seal settlement and was ill treated (p. 153).  
*Greenland.* — Brothers rescue their sister, who was married to a Whale, and kept by him at the bottom of the sea (RINK, p. 127).

10. Yr'tcūm swallows two pieces of whale-meat, and feels that he is with child. He cannot be delivered of the child, so his sister Kīlu' cuts out his stomach, removes a pair of twins, and puts his stomach back in place (p. 324).

*Greenland.* — A man swallows a fish and becomes pregnant. A skilful old woman discovers a charm which helps to deliver him of a fine little daughter (RINK, p. 444. Rink, however, is in doubt whether this episode is of genuine Eskimo origin).

11. A kamak-woman advises the kamak to kill Big-Raven by stabbing him in his ear (p. 236).  
Ikle'mula<sup>n</sup> kills a dog by thrusting a pointed stick into its ear (p. 220).

*Cumberland Sound.* — An old woman, pretending to louse her daughter, kills her by driving a peg through her ear (BOAS, *Baffin-Land Eskimo*, p. 185).

12. Big-Raven defecates, and wipes himself with a rag, which he turns into a man (p. 218).  
Big-Raven makes of his privates men who sing, "We are grandfather's" (p. 178).  
Miti' cuts off her privates, breast, and buttocks, and tells them to become human beings (p. 168).  
Miti' and creator cut off their privates, and make dogs of them (p. 139).  
Creator cuts off his penis and sends it to get a harpoon (p. 165).

*West Coast of Hudson Bay.* — An old woman transforms her privates into a sledge. Then she defecates, and wipes herself with snow. By throwing on the ground the pieces of snow with which she wipes herself, she transforms them into dogs. The old woman transforms herself into a man, and marries a girl. One day a man asks the girl who made the dog-sledge. She answers, "Grandmother made it" (BOAS, *Baffin-Land Eskimo*, p. 324).

#### ESKIMO AND INDIAN ELEMENTS.

1. Miti' cuts off her vulva, roasts it, and gives it to Big-Raven to eat (p. 180).  
Big-Raven cuts off his penis, and boils it for Miti' (p. 180).

*Cumberland Sound.* — Fox's husband cuts off her lover's penis, boils it, and gives it to his wife (BOAS, *Baffin-Land Eskimo*, p. 223).

*Athapaskan.* — Two brothers cut off the *membrum virile* of their wives' lover, chop and boil it, and give it to their wives to eat (BOAS, *Traditions of the Ts'ets'ā'ut*, p. 260).

*Coast of Northern British Columbia.* — Ts'ak finds his grandmother asleep, cuts out her vulva, roasts it, and gives it to her to eat (BOAS, *Tsimshian Texts*, p. 121).

*Coast of Southern British Columbia.* — Qā'ix, the mink, cuts off a piece of his grandmother's vulva, and uses it as bait in catching fish (BOAS, *Indianische Sagen*, p. 74).

2. A kala comes to punish the young people of a village, who play constantly, and do not give the old people any rest. Most of the inhabitants of the village are killed by the kala. Only one old woman and her boy are left (p. 191).

*Greenland.* — The nine Kungusutorissat are enemies of petulant and disobedient children (RINK, p. 47).

*Coast of Northern British Columbia.* — Children play ball, and always make noise, which annoys Raven, who sends feathers down to take them all up. Nearly the whole town disappears. Only a young girl with her little grandmother are left in a small house back of the village (BOAS, *Tsimshian Texts*, p. 94).

3. Big-Raven transforms himself into a girl, and makes of his privates bells and a needle-case (pp. 194, 196, 323).

Miti' transforms herself into a young man (p. 195).

Miti' transforms herself into a man by making a penis out of a stone hammer (p. 323).

White-Whale-Woman transforms herself into a man, and marries a woman of the Fly-Agaric people (p. 310).

*Cumberland Sound.* — A man decides to transform himself into a woman. A woman loans her husband to him. On the following day he exposes his privates to the sun in order to dry them (BOAS, *Baffin-Land Eskimo*, p. 250).

*Coast of Southern British Columbia.* — An old woman transforms herself into a man by making privates out of a wedge and a stone hammer (BOAS, *Indianische Sagen*, p. 28).

*Coast of Alaska.* — Raven (Yētl) turns into a woman, and marries the son of the chief of the Seals (*Ibid.*, p. 319).

4. A man (or woman) is married in a village of supernatural beings. He (or she) wishes to go with his wife (or with her husband) to visit his (or her) parents. The father-in-law or mother-in-law overhears the conversation of the young couple, and advises them to go; or they propose to their son-in-law or daughter-in-law to go on a visit to their relatives (pp. 154, 201, 202, 227).

*Coast of Northern British Columbia.* — The son-in-law says to his wife, "I want to go on a visit to my relatives." She asks her father's permission, and the latter consents (BOAS, *Indianische Sagen*, p. 204).

Such episodes occur very frequently in Indian tales.

*Greenland.* — The same is mentioned in RINK, p. 209.

5. Big-Raven calls his reindeer. All sorts of beasts come running to him. He strikes each over the nose, and says, "I did not call you." Finally the mice come, and he accepts them as his reindeer (p. 224).

*Cumberland Sound.* — A mother and a daughter live together. One day the mother says, "I wish some living being would come!" After that, all sorts of beasts come; but the old woman does not want them, and tells them to go away. Only when the foxes come, she invites them in (BOAS, *Baffin-Land Eskimo*, p. 215).

*Coast of Washington.* — Mink calls the Deer. All kinds of animals appear, and are sent away before the Deer himself appears (BOAS, *Kathlamet Texts*, p. 109).

6. The episode about kala with a human face and a dog's body (p. 191).

*Athapascan.* — A stranger meets some people who are half men and half dogs (PETITOT, p. 170).

The wife of Lendix'tcux destroys half of his dog-blanket, and he remains half man and half dog (FARRAND, *Chilcotin Indians*, p. 9).

*Greenland.* — The erkilet have the shape of men in the upper part of their body, but the lower limbs of dogs (RINK, p. 47).

*Central Eskimo.* — The lower part of the body of the Adlet is that of a dog, while the upper part is that of a man (BOAS, *Central Eskimo*, p. 637).

7. In order to escape from being eaten by a kala, Eme'mqut's wife makes him believe that she is his daughter. She pretends to partake of human flesh, but in reality she conceals it in her sleeve (p. 128).

*West Coast of Hudson Bay.* — Out of fear of her husband, the cannibal's wife makes him believe that she is eating human flesh (BOAS, *Baffin-Land Eskimo*, p. 313).

*Greenland.* — The cannibal's wife conceals under the ashes the human flesh that is given to her by her husband (RINK, p. 108).

*Coast of Washington.* — A giant sets a dish of reptiles before two men. They pretend to eat, but drop the reptiles through hollow tubes (FARRAND, *Quinault Indians*, p. 119).

The same episode (BOAS, *Chinook Texts*, p. 56).

*Coast of Southern British Columbia.* — Three travellers pretend to eat reptiles, while they conceal them under their blankets (BOAS, *Indianische Sagen*, p. 120).

8. Big-Raven or Eme'mqut pulls out a post to which the dogs used to be tied, and a herd of reindeer come out (pp. 143, 164, 187).

*West Coast of Hudson Bay.* — A spirit makes a hole in the ground with his spear, and caribou jump out (BOAS, *Baffin-Land Eskimo*, p. 306).

*Athapaskan.* — The Raven keeps caribou in his tent (PETITOT, pp. 154, 380).

*Algonquin.* — A similar episode (KROEBER, *Cheyenne Tales*, Journal of American Folk-Lore, Vol. XII, p. 47).

9. Big-Raven urinates, and the flood-tide sets in (p. 206).

Rain comes from the vulva of The-One-on-High's wife (p. 142).

*Athapaskan.* — Enno-Guhin or some other person urinates, and makes a river (PETITOT, pp. 34, 41, 138).

*Cumberland Sound.* — One girl stamps on the ice and makes thunder; another urinates and thus makes rain (BOAS, *Baffin-Land Eskimo*, p. 175).

*British Columbia.* — The Old Man makes rain by urinating (TERT, *Thompson Indians*, p. 341).

*Central Eskimo.* — One of three sisters makes rain by urinating (BOAS, *Central Eskimo*, p. 600).

10. Viñe'a-ñe'ut marries a stick or a tree (pp. 255, 256).

Fog-Man marries Driftwood-Woman, who then turns into driftwood (p. 275).

*Coast of Alaska.* — A trunk of driftwood is the husband of all the women of a village (BOAS, *Indianische Sagen*, p. 321).

*Cumberland Sound.* — "A large piece of driftwood, which is a young woman's husband" (BOAS, *Baffin-Land Eskimo*, p. 185).

*Central Eskimo.* — Kiviung finds a woman who lives all alone with her daughter. Her son-in-law is a log of driftwood which has four boughs (BOAS, *Central Eskimo*, p. 623).

#### OLD-WORLD AND INDIAN ELEMENTS.

1. Eme'mqut says to his wives, "If my lance should shed tears, then I am no longer among the living" (p. 147).

*European.* — The life-token occurs very often in European tales.

*Mongol-Turk.* — Seven travellers are going to separate. Each one of them plants a tree, which will wither as soon as the owner dies (POTANIN, *Voyage of 1884-86*, pp. 145, 147).

*Athapaskan.* — A giant gives a staff to a young man, and tells him that the staff will break in twain as soon as he dies (BOAS, *Traditions of the Ts'ets'ä'ut*, p. 44).

The good giant tells the hero that the clouds will be dyed with his blood, and the sky will become red, as soon as he is vanquished by the race of bad giants (PETITOT, p. 138).

2. One-sided guardian (pp. 37, 39, 40).

*Gilyak.* — One-sided idol (SCHRENCK, II, p. 743; Plate LIV, Fig. 4).

*Tungus.* — Two one-sided strong men (tale recorded by the author in manuscript).

*Russianized Yukaghir.* — Tale of a one-sided man (BOGORAS, *Anthropologist*, p. 681).

*Coast of Northern British Columbia.* — One-sided man Kasä'no (BOAS, *Indianische Sagen*, p. 256).

*Athapaskan.* — The one-sided monster Edzil' (PETITOT, p. 363).

3. The daughter of the kamak defecates beads and copper rings (p. 324).

*Mongol-Turk.* — A girl produces beads when blowing her nose (KHUDYAKOFF, p. 88).

A hero vomits and defecates gold (POTANIN, II, p. 164).

*Yukaghir.* — A hero's horse defecates silver coins (JOCHELSON, *Yukaghir Materials*, p. 52).

*Coast of Northern British Columbia.* — A woman pretends to defecate copper pins (BOAS, *Indianische Sagen*, p. 226).

*Coast of Southern British Columbia.* — Qā'ix's son defecates copper (*Ibid.*, p. 73).

4. Raven enters the carcass of a whale, and after its belly is ripped open, he comes out (p. 339).  
 Yife'a-fie'ut, after being swallowed by a kamak, cuts open his belly and comes out (p. 292).  
 Big-Raven turns into a reindeer-carcass. A wolf swallows him. He tears out the wolf's heart and comes out (p. 322).  
 A similar episode (p. 309).  
 Gull-Woman and Cormorant-Woman, after being swallowed by kamaks, cut open their bellies and come out (p. 287).  
*Mongol-Turk.* — Bird-Monster swallows Geser, the hero of a Mongol-Turk poem. Once inside the bird, he seizes his heart and kills him (POTANIN, *Voyage of 1884-86*, II, p. 41).  
*Interior of Southern British Columbia.* — The Elk swallows Tle'esa with his raft, and the latter cuts out the Elk's heart (BOAS, *Indianische Sagen*, p. 3).  
*Coast of Southern British Columbia.* — The Whale swallows Kwô'teath with raft and brothers, and they cut out the Whale's heart (BOAS, *Indianische Sagen*, p. 101).  
 The Raven and the Mink enter the Whale and kill it (*Ibid.*, p. 171).  
*Coast of Northern British Columbia.* — Grisly-Bear snuffs in Tsak'. He kills the Bear by starting a fire in his stomach (BOAS, *Tsimshian Texts*, p. 118).  
*Coast of Washington.* — A monster swallows a youth, who cuts out his heart (BOAS, *Kathlamet Texts*, p. 65).  
*Coast of Alaska.* — The Raven induces the Whale to swallow him, pecks his heart, and kills him (BOAS, *Indianische Sagen*, p. 316).  
*Algonquin.* — King-fish swallows Manabozho with his canoe. He kills the fish by attacking its heart (SCHOOLCRAFT).  
*Athapaskan.* — Beaver swallows Lendix'tcux, who kills it by cutting and roasting its heart (FARRAND, *Chilcotin Indians*, p. 13).
5. The Foxes are cooking meat. Big-Raven is hungry. He flies about the Foxes' house, eats the greasy part of the ladder, and swallows the lamp. With a piece of meat the Fox baits a hook and throws it upward. Big-Raven swallows it. The line snaps, the hook remaining in his jaw. Big-Raven flies away to the wilderness, and, finding a Wolf, says to him, "Let us have a vomiting-match." He begins to vomit, and soon vomits up the lamp, the ladder, and the hook (p. 318).  
*Mongol-Turk.* — Fox, after eating much ox-fat, meets a Wolf, and says, "Let us have a vomiting-match, and see who will vomit fat." They begin the match, but only the Fox vomits fat (POTANIN, IV, p. 553).  
*Interior of Southern British Columbia.* — A similar vomiting-match between Coyote and the Cannibal Owl (BOAS, *Indianische Sagen*, p. 9; see also BOAS, *Mythology of the Navaho*, p. 372).
6. Triton-Man's heart is hidden in his tent, in a box. Eme'mqut can kill him only after finding his heart and destroying it (p. 230).  
 The story of a giant who was invulnerable and immortal because he had put his heart or soul in a safe place, is world-wide (JEVONS, p. 17).  
*Mongol-Turk.* — A monster-woman cannot be killed until her "soul," which has the form of a snake hidden in an iron box, is burned (KHUDYAKOFF, pp. 127, 128).  
*Coast of Northern British Columbia.* — The hero hides his soul in order to avoid being killed (BOAS, *Indianische Sagen*, p. 245).  
*Coast of Oregon.* — A woman-monster cannot be killed until her heart, hidden in her hat, is torn out and thrown into the sea (BOAS, *Traditions of Tillamook Indians*, Journal of American Folk-Lore, Vol. XI, p. 38).  
*Athapaskan.* — The Bear-Woman holds her "life" hidden in a basket. She falls down dead after the basket is shot through (FARRAND, *Chilcotin Indians*, p. 22).  
*Micmac.* — A similar episode (RAND, *Legends of the Micmacs*, p. 245).
7. The five-headed kamak (p. 323).  
 The double-headed reindeer of Earth-Maker (p. 300).  
*Mongol-Turk.* — Among the many-headed monsters of the Old World may be mentioned the fifty-eight-headed monster (KHANGALOFF and SATOPLAEFF, p. 66), the iron seven-headed strong man (KHUDYAKOFF, p. 187), and the twenty-five-headed snake (KHANGALOFF and SATOPLAEFF, p. 70).



- Coasts of Northern and Southern British Columbia.* — Two-headed snake (BOAS, *Indianische Sagen*, pp. 41, 58, 81, 195, 271).
- Coast of Washington.* — A two-headed boy (FARRAND, *Quinault Indians*, p. 124).
- A two-headed swan (BOAS, *Kathlamet Texts*, p. 107).
8. In order to restore a dead person to life, reindeer-blood is poured over his head (pp. 130, 228, 229, 230; see also p. 351).
- European.* — Water of life used as a means of bringing dead persons and bones back to life is found in many European tales.
- Mongol-Turk.* — Three bottles of water of life occur in a Yakut tale (KHUDYAKOFF, p. 127).
- In one Buryat tale a heroine finds water of life on a high mountain (KHANGALOFF and SATOPLAEFF, p. 37).
- Water of life is mentioned in a Tangut variant of Geser (POTANIN, *Voyage of 1884-86*, II, p. 22).
- Ostyak.* — The heroes of Ostyak tales find water of life in the underground world (POTANIN, *The Type of an Ostyak Hero according to the Ostyak Epic Tales and Heroic Stories*, St. Petersburg, 1891, p. 51).
- Chukchee.* — Bladders with water of life (BOGORAS, *Chukchee Materials*, p. XXIV).
- Coast of Northern British Columbia.* — See BOAS, *Indianische Sagen*, pp. 161, 192, 196, 206, 236, 255).
9. An old man hides Eme'mqut in his belt when the cannibal kalau come (p. 129).
- Mongol-Turk.* — The protector of a hero hides him in his pocket while fighting with a monster (POTANIN, *Voyage of 1884-86*, II, pp. 115, 116).
- Athapascan.* — The good-natured giant puts a man in his slate knife-scabbard (PETITOT, p. 136).

## ESKIMO, INDIAN, AND OLD-WORLD ELEMENTS.

1. Raven-Man orders several pairs of boots for a journey to the sky (p. 250).
- Coast of Washington.* — A chief has many pairs of moccasins and leggings made, and walks eastward to visit the Sun (BOAS, *Kathlamet Texts*, p. 26).
- Coast of Southern British Columbia.* — A girl makes several blankets and boots for the journey to the Sun (BOAS, *Indianische Sagen*, p. 15).
- A man makes a hundred pairs of boots for a journey (*Ibid.*, p. 41).
- Eskimo, Cumberland Sound.* — Kiviuk asks his wife to make him several pairs of new mittens for his journey (BOAS, *Baffin-Land Eskimo*, p. 185).
- Eskimo, Greenland.* — A woman packs up a bundle of boots as well as several pairs of new soles for a journey (RINK, p. 209).
- Mongol-Turk.* — In a Kirghis tale the traveller orders iron boots (POTANIN, II, p. 42).
- European.* — The passage of a hero who orders three pairs of iron boots, three iron hats, and three iron staffs, when starting in search of his wife or bride, is wide-spread in Old-World tales (BOGORAS, *Anthropologist*, p. 613).
2. Some ornaments are thrown backward in order to detain pursuers (p. 219).
- Kutka defecates all kinds of berries in order to detain pursuers (STELLER, p. 263).
- Eme'mqut throws some berries into the boat of his pursuers in order to detain them (p. 286).
- Coast of Northern British Columbia.* — The pursuer is detained by throwing in his way some things belonging to his child (BOAS, *Indianische Sagen*, p. 210).
- Stars pursue fugitives, who throw away tobacco, paint, and sling-stones. The Stars stop and paint their faces (BOAS, *Tsimshian Texts*, p. 92).
- Also widely known on the Great Plains.
- West Coast of Hudson Bay.* — The father of a girl who is being pursued by her husband tells her to throw backward various things in order to delay the pursuit (BOAS, *Baffin-Land Eskimo*, p. 318).
- Cumberland Sound.* — A man pursued by a monster makes a great many berries by means of sorcery. The monster sees them, stops and eats a great many (*Ibid.*, p. 177).
- Greenland.* — A girl pursued by her husband, the Whale, throws backward parts of her clothing in order to detain the Whale (RINK, p. 128).

*European.* — In the Greek legend of the Argonauts, Medea and Jason, pursued in their flight by Medea's father, kill her brother, and scatter the fragments of his body on the sea. Her father pausing for the burial of the remains, they gain time for their escape.

3. The magic flight, or the throwing-back by pursued people of different objects, such as a chip of wood, a stone, etc., which turn into a forest, a mountain-ridge, or a river (pp. 112, 187, 257).

*Coasts of Northern and Southern British Columbia.* — A pursued deer throws back a piece of fat, which turns into a lake; he then throws some of his hair, which turns into woods (BOAS, *Indianische Sagen*, p. 187). (See also pp. 99, 164, 224, 240, 268).

*Cumberland Sound.* — For a similar episode, see BOAS, *Baffin-Land Eskimo*, p. 177.

*Central Eskimo.* — A similar episode (BOAS, *Central Eskimo*, p. 619).

*Athapascan.* — Pursued men throw parts of a caribou stomach over their shoulders, which are transformed into mountains (BOAS, *Traditions of the Ts'ets'ut*, p. 260).

*Coast of Washington.* — Wild-cat, pursued by a woman-monster, turns his dog into a mountain, which the old woman has to climb (FARRAND, *Quinault Indians*, p. 116).

*Samoyed.* — Two women, pursued by a cannibal, throw back a comb and a steel of a strike-a-light, which turn into a forest and a mountain (CASTREN, *Ethnologische Vorlesungen*, p. 165).

*Russian.* — Episodes of the magic flight are found in the tales of Russians on the Kolyma and Anadyr Rivers, and of the Russianized Yukaghir (BOGORAS, *Anthropologist*, p. 673).

4. Eme'mqut kills the ancient ancestral old woman, takes off her skin, and puts it on in order to look like her (p. 322).

*Mongol-Turk.* — Geser kills the monster Dyr and his horse. He puts on Dyr's skin in order to look like him, and on his own steed he puts the skin of the killed horse (POTANIN, *Voyage of 1884-86*, II, p. 26).

A woman-monster kills a young beauty, takes off the skin of her face and puts it on, in order to look like the beautiful woman (KHUDYAKOFF, p. 82).

*Algonquin.* — Manabozho kills a female spirit in the disguise of an old woman, takes off her skin, and puts it on in order to look like her (SCHOOLCRAFT, p. 41).

He kills the prince of serpents, takes off his skin, and puts it on (*Ibid.*, p. 42).

*Central Eskimo.* — Old woman kills young woman, and puts on her skin (BOAS, *Central Eskimo*, p. 624).

*Athapascan.* — Fisher and Marten kill two women and put on their skins, in order to look like them (FARRAND, *Chilcotin Indians*, p. 41).

5. Animals throw off their skins and turn into human beings (pp. 131, 156, 338).

*Mongol-Turk and European.* — In the tales of the Old World, episodes occur in which female birds (mainly swans) take off their plumage, and bathe in the form of women; for example, story of seven storks (KHUDYAKOFF, p. 76), tales of three Swan-Women (*Traditions of the Buryat*, pp. 114, 115, 125), tale of Swan-Women (POTANIN, IV, p. 24).

*Coast of Southern British Columbia.* — Wolves take off their skins, and turn into men (BOAS, *Indianische Sagen*, p. 86).

Thunder-birds take off their plumage, and turn into human beings (*Ibid.*, p. 97).

Geese take off their plumage, and turn into human beings (*Ibid.*, p. 147).

Eagles take off their plumage, and turn into human beings (*Ibid.*, p. 203).

*Cumberland Sound.* — A fox takes off her skin, and turns into a woman (BOAS, *Baffin-Land Eskimo*, p. 224).

*Athapascan.* — A woman destroys the dog-blanket of her children, and they retain human form (FARRAND, *Chilcotin Indians*, p. 9).

A marmot takes off her skin, and is transformed into a stout woman (BOAS, *Traditions of the Ts'ets'ut*, p. 263).

6. Big-Raven makes wooden reindeer, and they come to life (p. 22).

Yiñe'a-ñe'ut makes a wooden whale, and it comes to life (p. 232).

Eme'mqut makes a wooden whale (p. 286).

*Mongol-Turk.* — Geser makes a horse from bark, and it comes to life (POTANIN, *Voyage of 1884-86*, p. 62).

Seven travellers make a wooden bird, and it comes to life (*Ibid.*, p. 148).

*Coast of Southern British Columbia.* — Raven makes wooden fish, and they come to life (BOAS, *Indianische Sagen*, p. 174).

*Coast of Northern British Columbia.* — A carved squirrel comes to life (BOAS, *Tsimshian Texts*, p. 231).

Raven makes wooden fish, and they come to life (BOAS, *Indianische Sagen*, pp. 209, 242).

*Central Eskimo.* — A man is busy chopping chips from a piece of wood. The chips are transformed into salmon (BOAS, *Central Eskimo*, p. 617).

*Athapaskan.* — A boy, with the aid of magic, turns a drawing of a horse into a real horse (FARRAND, *Chilcotin Indians*, p. 42).

*Coast of Washington.* — Grouse makes a wooden seal and sends it to sea (FARRAND, *Quinault Indians*, p. 102).

7. Yiñe'a-ñe'ut sees from heaven what is going on on earth (p. 307).

Earth-Maker looks down on the earth through an opening in the sky (p. 301).

*Mongol-Turk.* — Geser's wife sees through a window in the sky what is going on on the earth (POTANIN, *Voyage of 1884-86*, p. 11).

*Coast of Southern British Columbia.* — Two sisters see the earth through a hole in heaven (BOAS, *Indianische Sagen*, p. 62).

*Coast of Northern British Columbia.* — The hole in the floor of the house of the heaven chief (*Ibid.*, pp. 237, 279; BOAS, *Bella Coola Indians*, p. 83).

*Cumberland Sound.* — The hole in the sky (BOAS, *Baffin-Land Eskimo*, p. 339).

*Greenland.* — The same (RINK, p. 468).

*Athapaskan.* — Two sisters, removed by stars into the sky, look through the holes and see what is going on on the earth (BOAS, *Traditions of the Ts'ets'ā'ut*, p. 39).

8. A man becomes a cannibal, and devours all the inhabitants of the village, and his relatives (pp. 295, 302).

*Mongol-Turk.* — Child-monster in the Kirghis tale (see p. 351).

*Coast of Southern British Columbia.* — Cannibal kills all the people except his uncle, who kills him (BOAS, *Indianische Sagen*, p. 164).

*Cumberland Sound.* — A man becomes a cannibal, and kills all the people of the village (BOAS, *Baffin-Land Eskimo*, p. 258).

*Greenland.* — Child-monster (RINK, p. 258).

#### INDIAN ELEMENTS.

1. In a shaman contest, one shaman woman calls the reindeer to the roof of the house, the other brings the sea into the house (pp. 140, 218).

*Coast of Southern British Columbia.* — Water fills the house (BOAS, *Indianische Sagen*, p. 95).

The thunder-bird causes the water in the sea to rise, and fill the house (*Ibid.*, p. 134).

2. To punish the Seals, who mal-treated his daughter, Big-Raven conceals all the sea-water, and the bottom of the sea dries up. When the guilty Seals are dead, he lets the water out again, and the rest of the sea-animals revive (p. 154).

*Coast of Northern British Columbia.* — Lōgōbola' causes the water to be lost (BOAS, *Tsimshian Texts*, p. 18).

3. Dogs, in the absence of their master (Big-Raven's family), put on embroidered coats, sing, beat the drums, etc. (p. 127).

*Coasts of Northern and Southern British Columbia.* — Tales about the children of the woman and a dog, who take off their dog-skins in their mother's absence, and assume a human appearance (BOAS, *Indianische Sagen*, pp. 25, 93, 114, 132, 263).

*Coast of Alaska.* — Tale of dog-children (KRAUSE, p. 259).

*Athapaskan.* — The same episode (FARRAND, *Chilcotin Indians*, p. 9; PETITOT, p. 314; BOAS, *Traditions of the Ts'ets'ā'ut*, p. 37).

*Coast of Washington.* — Story of dog-children (FARRAND, *Quinault Indians*, p. 127; BOAS, *Kathlamet Texts*, p. 155; BOAS, *Chinook Texts*, p. 17).

4. Big-Raven is caught on a hook baited with meat. Straining with all his might, he snaps the line and carries off the hook, which sticks in his jaw (p. 318).

*Coast of Northern British Columbia.* — Txä'msên steals bait of the fishermen from their hooks. His jaw is caught and torn off (BOAS, *Tsimshian Texts*, p. 51).

*Coast of Southern British Columbia.* — The Raven, Ō'meatl, is caught on a hook baited with meat. He holds on to the bottom of the boat until his nose is broken off (BOAS, *Indianische Sagen*, p. 172).

*Coast of Alaska.* — Yētl, the Raven, steals bait from the fish-hooks, and is caught. He holds on to the bottom of the sea until his nose is broken off, which is hauled to the surface (*Ibid.*, p. 314).

5. Raven-Man and Little-Bird-Man are competitors in a marriage-suit. Raven-Man acts basely and foolishly, and is vanquished by Little-Bird-Man (pp. 143, 250).

*Coasts of Northern and Southern British Columbia.* — Raven and Small-Bird are neighbors. Raven acts foolishly in his encounter with a supernatural being; while Small-Bird is very wise, and therefore successful (BOAS, *Indianische Sagen*, pp. 26, 106, 245).

6. Little-Bird-Man and Kala-Woman throw stones at each other. Bird-Man rises in the air, and Kala-Woman's stone passes under his feet. Little-Bird-Man throws a stone, strikes Kala-Woman, and breaks her leg (p. 172).

*Coast of Alaska.* — The wife of a one-eyed monster which had been killed by Yētl, the Raven, says to the latter, "Come on! let us throw knives at each other." The woman throws hers first, and Yētl turns into a raven, rises in the air, and the knife passes under his feet. Thereupon Yētl throws a knife, and cuts off the woman's feet (BOAS, *Indianische Sagen*, p. 319).

7. The Seals tie Yiñe'a-ñe'ut's tongue to prevent her telling how she was maltreated in the Seal settlement (p. 153).

*Coast of Northern British Columbia.* — The Cormorant's tongue is torn out, that he may not tell of the things that he has seen (BOAS, *Indianische Sagen*, pp. 176, 244; *Tsimshian Texts*, p. 43).

*Coast of Alaska.* — The same episode (BOAS, *Indianische Sagen*, p. 317; KRAUSE, p. 266).

8. Yiñe'a-ñe'ut, having reached heaven, wraps fish, sea-mammals, and other animals in a seal-skin; and a famine occurs on earth, which lasts until she opens her bundle (p. 307).

Eme'mqut catches mountain-sheep, puts them in his coat, and, coming to the house of a kamak, empties his catch before the house (p. 323).

*Coast of Northern British Columbia.* — Transformer's mother keeps salmon in a blanket. He stakes this blanket in a contest between himself and a young man whom he meets. The latter wins, dips the hem of the blanket into the water, and the fish appear (BOAS, *Indianische Sagen*, pp. 202, 262).

9. Big-Raven transforms a little kala into a line, which is stolen by neighbors and fastened to a harpoon. Eme'mqut enters a whale, induces the villagers to harpoon it, and then carries off the line (p. 286).

*Coasts of Northern and Southern British Columbia.* — A man assumes the shape of a salmon, induces a fisherman to harpoon him, and steals the harpoon (BOAS, *Indianische Sagen*, pp. 13, 16, 23, 64, 66, 201, 248).

For the same episode see TEIT, *Traditions of the Thompson River Indians of British Columbia*, Boston, 1898, p. 43.

*Athapaskan.* — Lendix'tcux turns himself into a salmon, is speared by Sea-Gull, but cuts off the head of the spear, and swims away (FARRAND, *Chilcotin Indians*, p. 11).

For a similar episode see PETITOT, p. 33.

10. Big-Raven reproaches Miti' because she has no relatives (p. 168).

Eme'mqut reproaches his wife for having neither father nor mother (p. 208).

*Coast of Southern British Columbia.* — Copper-Maker's mother reproaches her daughter-in-law, the Brilliant-One, for having no relatives (BOAS, *Indianische Sagen*, p. 188).

People reproach the Mink for having neither father nor mother (*Ibid.*, p. 157).

11. The Crab Avvi hides the fresh water. Big-Raven, by some device, drinks it all, then vomits it, and thus forms the rivers on earth (p. 311).

*Coast of Southern British Columbia.* — Raven's sisters keep guard over the fresh water. By a ruse, Raven gets access to the water, and drinks it all. He urinates, and thus rivers and lakes are formed on earth (BOAS, *Indianische Sagen*, p. 174).

*Coast of Northern British Columbia.* — An old man has a pail of fresh water while there is no water on earth as yet. It is hidden in the ground, beneath the roots of the trees. Raven drinks the water, and then lets it fall by drops, wherefrom lakes and rivers are formed (*Ibid.*, p. 209).

Raven steals water from a chief (*Ibid.*, p. 232).

Txā'msem, by strategy, takes all the water from a chief, and flies away. The water runs out of his blanket, and forms rivers (BOAS, *Tsimshian Texts*, p. 26).

*Coast of Alaska.* — Raven steals the fresh water from the eagle Kanūk (BOAS, *Indianische Sagen*, p. 313; KRAUSE, p. 259).

12. Big-Raven makes a man out of his wiping-rag (p. 218).

Big-Raven's excrement turns into a woman (p. 316).

*Coast of Southern British Columbia.* — Mink makes a man out of his excrement (BOAS, *Indianische Sagen*, p. 159).

A girl turns her excrement into a bird (*Ibid.*, p. 38).

*Athapascan.* — Raven turns excrement into canoes and men (FARRAND, *Chilcotin Indians*, pp. 16, 17).

13. A shaman is given the daughter of a sick man whom he cured, or a girl whom he cured or revived, for his wife (pp. 239, 248, 277).

A woman shaman is married to a man whom she cured (p. 223).

*Coast of Northern and Southern British Columbia.* — A shaman, for curing a woman, is given her daughter in marriage (BOAS, *Indianische Sagen*, pp. 149, 190, 238, 255).

Ts'ak' cures a chief's daughter, and she gives herself to him in marriage (BOAS, *Tsimshian Texts*, p. 125).

14. In order to get Eme'mqut's wives, Illa' tries to kill him. He calls him into the forest to take the gum out of a larch-tree, causes the tree to fall upon him, and thus kills him. When he comes home, he finds Eme'mqut sitting with his wives (p. 147).

*Coasts of Northern and Southern British Columbia.* — Gyī'i's father-in-law, who kills all of his daughter's suitors, tries to kill him also. He asks his assistance in splitting a cedar-log, drives his wedge into the tree, lets his hammer fall into the crack, and asks Gyī'i to get it. When he obeys, his father-in-law pulls out the wedge, and Gyī'i is apparently crushed, and his blood flows out; but when his father-in-law reaches the canoe, he finds Gyī'i in the prow (BOAS, *Indianische Sagen*, p. 137).

For the same episode see *Ibid.*, pp. 39, 67, 70, 118, 198.

*Coast of Alaska.* — For the same episode see KRAUSE, p. 256.

*Coast of Washington.* — For a similar episode see BOAS, *Chinook Texts*, p. 34.

15. Eme'mqut wishes to marry the daughter of the Sun, who kills all her suitors. His father dissuades him at first, but finally advises him to stop, on his way, at the house of his sisters, who advise him what to do (p. 162).

*Coast of Southern British Columbia.* — Gyī'i wishes to marry the daughter of one of the ancestors of the Nimkish tribe, who kills all her suitors. His father dissuades him at first, but finally advises him to stop, on his way, at the camp of his aunts, who tell him how to act (BOAS, *Indianische Sagen*, p. 135).

16. A magpie comes flying to the kamaks with news from their daughter, and sits on the chimney. They wish to throw something at it; but it says, "I have come with news from your daughter" (p. 173).

A ground-spider crawls over Eme'mqut's body. He throws it down, saying, "Can't you find another place?" But the spider, turning into an old woman, replies, "Thou art wrong in throwing me: I have brought news for thee" (p. 145).

A ground-spider crawls over Yiñe'a-ñe'ut. She throws it on the ground, and says, "Have you no other place to crawl about!" But the spider, turning into an old woman, says, "I have come with news for you" (p. 125).

*Coast of Southern British Columbia.* — A deserted woman sends Raven with some food to her grandmother. The grandmother takes a stone to throw at the raven; but the latter says, "Don't do that! thy grand-daughter sends me" (BOAS, *Indianische Sagen*, p. 133).

17. Eme'mqut kills the dog that married his sister (p. 255).  
 Creator kills the dog that came to his daughter at night (p. 183).  
*Coast of Southern British Columbia.* — A father kills the dog that he found with his daughter (BOAS, *Indianische Sagen*, p. 132).
18. A contest between Eme'mqut's wife and that of Envious-One as to who will urinate farther (p. 140).  
*Coast of Southern British Columbia.* — The wanderer Qäls and the strong man Sx'äis have a contest as to who can urinate farther (BOAS, *Indianische Sagen*, p. 21).
19. Kalau keep bears instead of dogs (pp. 127, 166), and mountain-sheep instead of reindeer (p. 241).  
 Bear-People keep bears instead of dogs (p. 156).  
 Big-Raven uses mice instead of reindeer (pp. 188, 224).  
*Coast of Southern British Columbia.* — People on the other side of the sea keep seals instead of dogs (BOAS, *Indianische Sagen*, pp. 88, 120).  
*Coast of Oregon.* — People on the other side of the sea keep sea-otters instead of dogs (BOAS, *Traditions of the Tillamook Indians*, Journal of American Folk-Lore, Vol. XI, p. 30).  
*Athapascan.* — A giant keeps bears and other animals instead of dogs (PETITOT, p. 139).
20. Big-Raven steals dried fish from the Reindeer people (p. 183).  
*Coasts of Northern and Southern British Columbia.* — A spirit or bear steals dried fish out of the houses of the Indians. (BOAS, *Indianische Sagen*, pp. 78, 149, 189, 207, 254, 256).  
 Raven steals fish from the Cormorant (*Ibid.*, p. 244).  
 Grisly-Bear steals fish from Ts'ak' (BOAS, *Tsimshian Texts*, p. 117).
21. Eme'mqut, who is deserted by his wife, the White-Whale-Woman, searches for her, crying, and his tears fall down like rain (p. 310).  
*Coast of Southern British Columbia.* — A Beaver cries from jealousy, and produces rain with his tears (BOAS, *Indianische Sagen*, pp. 36, 80).  
*Coast of Washington.* — Beaver cries from jealousy, and produces a deluge (BOAS, *Kathlamet Texts*, p. 23).
22. Sculpin-Man kills and eats his travelling-companions (p. 192).  
*Coast of Northern British Columbia.* — Txä'msem asks Deer to accompany him, and kills him (BOAS, *Tsimshian Texts*, p. 64).  
*Coast of Alaska.* — Raven kills and eats his travelling-companion, the Deer (BOAS, *Indianische Sagen*, p. 315).
23. Small pieces of bodies of whales and seals are thrown into the water with the idea that they will be transformed into living animals — Kamchadal and Koryak (BOGORAS, *Anthropologist*, p. 660).  
*Coasts of Northern and Southern British Columbia.* — Bones of salmon or other animals are thrown into the water to be transformed into living fish or other animals (BOAS, *Indianische Sagen*, pp. 27, 104, 210, 266; *Bella Coola Indians*, p. 76).  
 The chief of the Squirrels asks a young man to burn the meat and bones of the squirrels whom he has killed, and thus to restore the Squirrel people to life (BOAS, *Tsimshian Texts*, p. 212).  
*Ponca.* — Bones of beaver are thrown into the water to be transformed into living beaver (DORSEY, *The Cegiha Language*, p. 557).  
*Athapascan.* — Bones of Salmon-Boy are thrown into the water, and he comes to life again (FARRAND, *Chilcotin Indians*, p. 24).  
*Coast of Washington.* — Two Salmon-Boys are killed for food, but their bones are saved and thrown into the water, and the boys come to life again (FARRAND, *Quinault Indians*, p. 112).
24. A giantess carries away children in a basket, but they succeed in making good their escape (BOGORAS, *Anthropologist*, p. 623).  
*Coasts of Northern and Southern British Columbia.* — A monster-woman does the same (BOAS, *Indianische Sagen*, pp. 57, 110, 224, 241, 249).
25. The chamber-vessel of kalau assails Creator (p. 176).  
 At the inspiration of Big-Raven, the chamber-vessels talk (p. 165).  
*Coasts of Northern and Southern British Columbia.* — The chamber-vessel of a stump talks (BOAS, *Indianische Sagen*, p. 268; see also pp. 101, 172, 177, 213, 233).
26. By means of a ruse, Big-Raven eats the berries stored by the women (p. 184).

- Coasts of Southern and Northern British Columbia.* — Raven eats the berries picked by his sisters, whom he scares away by means of a ruse (BOAS, *Indianische Sagen*, p. 77).  
 Raven eats the berries of two women by frightening them, saying that enemies are coming (*Ibid.*, pp. 107, 178, 210, 244).
27. Big-Raven makes believe that he is dead, and is placed in a separate underground house (p. 224).  
*Athapascan.* — Raven pretends to die, and is placed under his canoe on the shore (FARRAND, *Chilcotin Indians*, p. 17).  
*Coast of Southern British Columbia.* — Mink makes believe that he is dead (BOAS, *Indianische Sagen*, pp. 33, 78).  
 The same episode (BOAS, *Kwakiutl Texts*, p. 286).
28. Big-Raven or other people who have been for some time in the anus or stomach of an animal grow bald (pp. 169, 293).  
*Coast of Southern British Columbia.* — Two boys lose their hair from having been inside of a whale (BOAS, *Indianische Sagen*, p. 51).  
 The Mink grows bald from having been in the stomach of a whale (*Ibid.*, p. 75).
29. Big-Raven marries Excrement-Woman, who melts in the warm house (p. 316).  
*Coast of Southern British Columbia.* — Mink marries Gum-Woman, who melts in the warm daytime (BOAS, *Indianische Sagen*, p. 44).  
 Kwo'tiath goes to sleep with the Gum-Girls. In the morning they melt, and stick to Kwo'tiath (*Ibid.*, p. 100).
30. Eme'mqut comes to the Stone-Hammer people, and marries one of their girls (p. 200).  
 Illa' strikes the stone heads of the Stone-Hammer-Men against one another for his own pleasure (p. 202).  
*Coast of Southern British Columbia.* — A hammer comes to a girl at night in the shape of a man (BOAS, *Indianische Sagen*, pp. 25, 41).  
 A tribe of people with stone heads (*Ibid.*, p. 61).  
*Coast of Washington.* — Misp finds people upside down, using their heads as hammers. He turns them right side up, and gives them stone hammers (FARRAND, *Quinault Indians*, p. 85).
31. Children are born immediately after marriage, or merely from the contact of the hero with a woman (pp. 226, 319, 323, 335).  
*Coast of Southern British Columbia.* — To be found in many Indian tales; for instance, BOAS, *Indianische Sagen*, pp. 40, 136.  
*Coast of Washington.* — A piece of flint flies into the body of a little girl, who immediately gives birth to a boy (FARRAND, *Quinault Indians*, p. 125).
32. The telling of a certain tale causes the rain to stop (p. 142).  
*Coast of Southern British Columbia.* — A certain tale is told, when the rain lasts a long time, in order to bring clear weather (BOAS, *Indianische Sagen*, p. 22).
33. Eme'mqut cuts off K'ylu's leg, and with it kills the kamaks (p. 187).  
*Interior of Southern British Columbia.* — A rabbit pulls out its leg, and, handling it like a hammer, kills a bear and its cubs (BOAS, *Indianische Sagen*, p. 11).
34. The Fox takes out her eyes and pounds them with a stone, then she makes for herself new eyes of blackberries (p. 321).  
 For a similar episode see pp. 182, 266.  
*Interior of British Columbia.* — Coyote takes out his eyes and flings them upward: they are caught by a gull. He makes for himself other eyes of some berries (BOAS, *Indianische Sagen*, p. 8).  
*Navaho.* — Coyote plays with his eyes, tears them out of their sockets, and throws them up (MATTHEW, *Navaho Legends*, p. 90).  
*Algonquin.* — The same episode (GRINNELL, *Blackfoot Lodge Tales*, p. 153).
35. Big-Raven's people kill a whale, and, carrying its meat to camp, they fling small pieces of it at one another, which they try to catch in their open mouths (p. 324).  
*Coast of Northern British Columbia.* — Children throw pieces of seal-blubber at one another (BOAS, *Tsimshian Texts*, p. 42).

36. Kamaks come to a house, find blubber and eat it. They sing to the people, "It tastes well, the blubber; but when there is no more blubber, we shall eat you" (p. 293).  
*Coast of Washington.* — A monster eats all the meat, and says to the people, "What shall I eat now? there are only skins and you" (BOAS, *Chinook Texts*, p. 31).
37. Fox offers to cure the Bear, who has been wounded by a man. He inserts into the wound a red-hot stone, which burns the Bear to death (pp. 185, 188).  
*Coast of Alaska.* — Raven causes the Loon to swallow a red-hot stone, and afterward to drink water, so that her intestines are scalded (BOAS, *Indianische Sagen*, p. 317).  
*Coast of Washington.* — Coyote, disguised as a warrior, wounds Raccoon so that fat comes out of the wound. When Raccoon comes home, Coyote, under pretence of curing him, pulls out the fat and kills him (BOAS, *Kathlamet Texts*, p. 153).  
*California.* — Deer's children kill Bear by throwing hot rock into her mouth. (DIXON, *Maidu Myths*, p. 81).
38. Kamak-Woman says to a tall tree, "Bend down your head" (p. 213).  
 Fox says to the cross-beam in the house of the kamaks, "Get up higher!" and then, "Bend down to the ground" (p. 181).  
 Kutq's wife says to a large tree, "Raise your top" (p. 331).  
*Coast of Southern British Columbia.* — Coyote makes the tree which his son has climbed rise to the sky (BOAS, *Indianische Sagen*, p. 17).  
*Algonquin.* — Manabozho says to the tree on which he is sitting during the flood, "Stretch yourself" (SCHOOLCRAFT, p. 39).  
*Athapascan.* — Old man, by magic, makes tree which young man has climbed grow higher and higher, until young man cannot return (FARRAND, *Chilcotin Indians*, p. 29).  
 An arrow rises to the sky, and drags up a man (PETITOT, pp. 128, 355).
39. A shaman mends the broken leg of a kala-woman, but one piece of the bone he cannot find: therefore the leg is not perfect (p. 173).  
*Coasts of Northern and Southern British Columbia.* — A bone of a dead animal is missing, and when he is revived, he is not perfect (BOAS, *Indianische Sagen*, pp. 149, 255, 260).  
*Athapascan.* — A bone of the dead Raven is missing. When revived, he is not perfect (PETITOT, p. 37).
40. Čan'a'vile catches a great quantity of fish. He eats a raw head, and shuts his eyes. Meanwhile Wolves (at another time Bears) come, grab the fish, and fight over them. Čan'a'vile says, "Don't fight: just take as much as you like." When he opens his eyes, no Wolves, Bears, or Fish are there (p. 174).  
*Coasts of Northern and Southern British Columbia.* — The booty of a hunter or fisher is eaten while he sleeps (BOAS, *Indianische Sagen*, pp. 7, 74, 232; KRAUSE, p. 265).  
 Gulls eat the Giant's olachen (BOAS, *Tsimshian Texts*, p. 31).
41. Gull-Man calls all kinds of birds to marry his sister. One after another is refused, until the Paroquet-Auk-Man comes (p. 198).  
*Coast of Northern British Columbia.* — A mother calls all kinds of animals to marry her daughter. Finally a chief from heaven is accepted (BOAS, *Tsimshian Texts*, p. 222 also BOAS, *Indianische Sagen*, p. 283).
42. Eme'mqut marries his sister. Their son grows up and hunts ducks. The ducks say, "Your father is your mother's own brother." The boy comes running home and tells what the ducks have said to him (p. 154).  
*Coast of Southern British Columbia.* — A man marries his sister. They have a boy. The boy grows up and goes out to hunt. One evening he comes from hunting, and asks his mother, "Is not father your relative, you look so like him?" (BOAS, *Indianische Sagen*, p. 37).
43. Big-Raven tells the kalau that when he is fattened, fat hangs from his body, and runs off his fingers (p. 185).  
*Coast of Southern British Columbia.* — Seal holds his hands near the fire, and fat runs off his fingers into a bowl, and is offered to Raven (BOAS, *Indianische Sagen*, p. 57).  
 Seal holds his hands over the fire, and the fat which runs off is offered to his guests. Raven wishes to imitate him, but only scorches his fingers (*Ibid.*, p. 76).



- Bear holds his hands over a bowl, and he treats Raven to it. Raven is unable to do the same (*Ibid.*, p. 106).
- Seal lets fat run off his fingers, and treats his guests to it (*Ibid.*, p. 177).
- Coast of Northern British Columbia.* — Seal holds his hands over the fire, lets the fat run off his fingers, and gives it to Raven and his sister (BOAS, *Ibid.*, p. 245).
- Young-Seal invites the Raven to a feast. She holds her hands over a dish, and grease drops into the dish (BOAS: *Bella Coola Indians*, p. 93; *Tsimshian Texts*, p. 47).
44. Big-Raven enters Miti's anus as though it were an underground house (p. 169).  
Big-Raven, his wife, and his daughters put their heads into their anuses, imagining that they are travelling (p. 190).
- A little mouse is sent by his sister, the Mouse-Woman, into the anus of Annamayay in order to make him ill (p. 223).
- Kutq enters the vulva of his wife (p. 341; STELLER, p. 263).
- Kamak takes his wife on his shoulders, and his head slips into her anus (p. 293).
- Coast of Southern British Columbia.* — The old man Pē'tx'el becomes a snake, and enters Xäls' anus (BOAS, *Indianische Sagen*, p. 22).
- Coast of Northern British Columbia.* — Ts'ak' comes out at Grisly Bear's anus (BOAS, *Tsimshian Texts*, p. 117).
- Athapascan.* — The Mink and the Weasel are sent by the Mouse into Sensible's anus in order to destroy him (PETITOT, p. 142).
- A man cuts off the penis of a giant and enters the giant's body through the opening (*Ibid.*, p. 137).
45. Miti' interchanges the position of her vulva and her anus, and puts her breasts on her back (p. 169).  
*Coast of Southern British Columbia.* — Xäls meets a woman with her sexual organs on her breast, and puts them in their proper place. Xäls meets a man and a woman with their sexual organs on their foreheads, and puts them in their proper place (BOAS, *Indianische Sagen*, p. 23).
46. A woman-kala's anus is armed with teeth (p. 166).  
*Coast of Southern British Columbia.* — A woman's vagina is armed with teeth (BOAS, *Indianische Sagen*, pp. 24, 30, 66, 69).
- Athapascan.* — The hero has intercourse with woman, after first breaking out teeth in vagina with magic staff (FARRAND, *Chilcotin Indians*, p. 13).
47. An arrow, being shot, makes a path to the sky (pp. 293, 304).  
*Coasts of Northern and Southern British Columbia.* — A chain of arrows makes a path to the sky (BOAS: *Indianische Sagen*, pp. 17, 31, 64, 65, 68, 117, 157, 173, 215, 234, 246, 278; *Tsimshian Texts*, p. 88).
- Coast of Washington.* — People climb arrow-chain and arrive in sky-country (FARRAND, *Quinault Indians*, p. 108; BOAS, *Kathlamet Texts*, p. 11).
- Athapascan.* — Salmon-Boy makes pile of feathers, lies down, and his sister blows on the feathers, and the young man is carried up to the sky (FARRAND, *Chilcotin Indians*, p. 24).
- Two brothers are carried up to the sky by an arrow (PETITOT, p. 128).
48. Arrows of kalau are invisible to men (p. 121).  
*Coasts of Northern and Southern British Columbia.* — Arrows of men are invisible to spirits (BOAS, *Indianische Sagen*, pp. 94, 99, 149, 190, 238, 254, 289).
- Micmac.* — The same episode (RAND, *Legends of the Micmacs*, p. 87).
49. Eme'mqut, in search of his brother who has been killed by the kalau, overcomes them, and finds in their possession the skin of his brother, which is spread over a bed, like a reindeer-skin (p. 130).
- Creator finds the skin of his son Big-Light in the house of the kalau (p. 176).  
*Coast of Southern British Columbia.* — The hero discovers the skin of his murdered friend in the house of his enemy (BOAS, *Indianische Sagen*, p. 75).
50. Two girls are married to two invisible kalau, who visit them at night and lie down with them, assuming the shape of young men. Later on they become visible, and live with them openly (p. 151).

*Athapaskan.* — A man lives with Cloud-Woman, who first appears only in the form of a fog, but later becomes a woman (BOAS, *Traditions of the Ts'ets'ā'ut*, p. 265).

A man marries an invisible woman (PETITOT, p. 121).

51. Big-Raven, or Fox, urges other persons to flee, under the pretext that enemies are coming, and takes their provisions (pp. 164, 188, 189, 318).

*Coasts of Northern and Southern British Columbia.* — Raven (or other person), urges people to flee, under the pretext that enemies are coming, and takes away their provisions (BOAS, *Indianische Sagen*, pp. 107, 172, 233).

*Coast of Alaska.* — The same episode about the Raven (*Ibid.*, p. 316).

*Coast of Washington.* — Rabbit makes people believe that a war-party is coming. They run away, and he steals all their salmon (BOAS, *Kathlamet Texts*, p. 75).

52. Tomwo'get (Self-created), the grandson of Big-Raven, kills his father, thus avenging his mother's death (p. 244).

*Algonquin.* — Manabozho learns from his grandmother, the Moon's daughter, that his mother was killed by his father, the West-Wind, and starts to kill him (SCHOOLCRAFT, p. 18).

53. Raven-Man swallows the sun because Big-Raven declines to give his daughter to him in marriage, whereupon the earth is plunged into darkness. Yiñe'a-ñe'ut, Big-Raven's daughter, tickles the Raven-Man who swallowed the sun: he opens his mouth, and sets the sun free (p. 252).

*Pacific Coast.* — This corresponds to the episodes of the raven cycle of the Pacific coast, in which the Raven liberates the sun (BOAS, *Indianische Sagen*, p. 360, No. 157).

54. Yiñe'a-ñe'ut and K'lu' marry Fish-Men, whereupon Big-Raven's family begin to fish (p. 296). Big-Raven's people had nothing to eat. He finds and marries the Salmon-Woman. She spawns, and the people eat the spawn. In his absence, Miti' kills her, and cooks her flesh. Raven comes home, and dines on the cooked salmon; but Salmon-Woman suddenly steps out of the dark store-room, denounces Miti', and departs for the sea, notwithstanding the entreaties of Big-Raven. Then Big-Raven's family starve (p. 292).

*Coast of Southern British Columbia.* — Mink marries Salmon-Woman. Salmon-Woman picks her teeth, and throws the pickings into a dish. They turn into a salmon, which is cooked, and serves as food for the Mink. After a while, Salmon-Woman, angered by the brutality of her husband, departs for the river, notwithstanding his entreaties, and Mink has no more salmon (BOAS, *Indianische Sagen*, p. 159).

*Coast of Northern British Columbia.* — Raven catches a fish, which turns into a woman. Raven marries her, and then catches many salmon (*Ibid.*, p. 246).

Txa'msem marries a Salmon-Woman, and thus obtains salmon. He scolds her, and all the salmon disappear (BOAS, *Tsimshian Texts*, p. 237).

*Coast of Washington.* — A man marries a Salmon-Girl, and the Quinault River gets plenty of salmon (FARRAND, *Quinault Indians*, p. 112).

*Athapaskan.* — A man marries a Marmot-Woman, and he kills many marmots (BOAS, *Traditions of the Ts'ets'ā'ut*, p. 263).

55. The Wolf kills Ptarmigan-Man's reindeer; and Ptarmigan-Man, by magic, turns them into ptarmigans, which fly away (p. 212).

Miti' cooks a meal. Fox-Woman kicks the kettle, and turns it over. Then the meat of a mountain-sheep comes back to life, and walks out of the house (p. 321).

*Athapaskan.* — "Moss-Child," by means of incantation, revives the flesh of killed bulls. They run away, and the people starve (PETITOT, p. 192).

Efwa-e'ke' revives killed birds, which fly away (*Ibid.*, p. 223).

A dried salmon hanging on the roof hits Raven's head. He is angry, and throws it outdoors, where it comes to life, and revives the other salmon, and they all escape to the water (FARRAND, *Chilcotin Indians*, p. 19).

Marmot-Woman revives the dried meat of killed marmots. She throws on it the skins, and all the marmots run up the hills (BOAS, *Traditions of the Ts'ets'ā'ut*, p. 265).

56. Arrows supplied with eyes fly without a bow wherever they are sent (pp. 125, 186).

*Coast of Alaska.* — The Raven Yētl transforms a bird into an arrow, which flies to wherever Raven points (BOAS, *Indianische Sagen*, p. 318).

57. Little Bird-Man and Kala-Woman have a contest in enduring intense heat. Little Bird-Man wins by trickery (p. 172).  
 Big-Raven receives the kalau as guests, seats them on the cross-beam, closes the smoke-hole, and produces an intense heat. The kalau implore him to let them off (p. 149).  
*Coast of Northern British Columbia.* — A visitor's endurance is tried with a hot sweat-bath, which is heated more than usual for that purpose (BOAS, *Bella Coola Indians*, p. 79).  
*Coast of Washington.* — Bluejay and his comrades are challenged to stay in a hot sweat-house with some of the village people. They accept, and win by strategy (FARRAND, *Quinault Indians*, p. 114).  
 Bluejay and supernatural beings have a contest in enduring intense heat. Bluejay wins by trickery (BOAS, *Chinook Texts*, p. 58).  
*Athapaskan.* — Sun puts a boy into an iron sweat-house, and heats it very hot (FARRAND, *Chilcotin Indians*, p. 25).
58. Big-Raven's daughters make a whale and swim off in it (pp. 21, 232, see Fig. 1).  
 Eme'mqut and Envious-One enter an iron dog-salmon and launch upon the sea (p. 163).  
 Eme'mqut makes a wooden whale and swims off in it (p. 286).  
 Kutq's daughters find a whale, enter its body, and float on the sea (p. 337).  
*Coast of Southern British Columbia.* — One or several persons enter a whale, which takes them home (BOAS, *Indianische Sagen*, p. 89).
59. Big-Raven puts out the light in the house of the kamaks by throwing snow on it, and in the darkness he carries off their daughter (p. 210).  
*Coasts of Northern and Southern British Columbia.* — The Mink, or some other hero, pours water over the fire in order to carry off a woman in the ensuing darkness (BOAS' *Indianische Sagen*, pp. 43, 56, 260, 300).
60. Big-Raven brings food home in a miraculous way: wood and ice which he carries turn into fish and seal-fat. His daughter Yiñe'a-ñe'ut, whom he sends for food, is unable to procure anything (p. 231).  
 Big-Raven transforms ice into whale-meat, then steams himself in a ditch; and when he rises, roast meat of four bears appears, which he gives to the son of the Fox to take home. The Fox wishes to imitate him, but is unable to do so. When he begins to heap coals around himself, he burns himself to death (p. 315).  
*Coasts of Northern and Southern British Columbia.* — Raven, or some other transformer, wishes to imitate a person who treats his guests in a miraculous way, but is unable to do so (BOAS, *Indianische Sagen*, pp. 76, 106, 177, 245, 300, 302).  
*Txä'msem* fails to imitate his host (BOAS, *Tsimshian Texts*, p. 49).  
*Algonquin.* — Woodpecker and Moose treat Manabozho by procuring food in a miraculous way. Moose cuts out some flesh from his wife's body, and roasts it for his guest. His wife's wound heals immediately. When Manabozho invites Woodpecker and Moose to his house, he is unable to treat them in the same manner. When he cuts the flesh from his wife, she screams and dies (SCHOOLCRAFT, pp. 43 et seq.).  
*Athapaskan.* — Raven fails to imitate the host in procuring berries and salmon-eggs by use of magic (FARRAND, *Chilcotin Indians*, p. 18).  
*Coast of Washington.* — Bluejay fails to imitate hosts in providing food by magical means (FARRAND, *Quinault Indians*, pp. 85-91).  
 Bluejay fails to imitate his host in procuring meat in a miraculous way (BOAS, *Chinook Texts*, p. 177).  
*Ponca.* — Ictinike fails to imitate the host in procuring meat in a miraculous way (DORSEY, *The Cegiha Language*, p. 557).  
*Navaho.* — Coyote fails to imitate Porcupine and Wolf in the same way (MATTHEWS, *Navaho Legends*, p. 87).  
*Micmac.* — The same episode is told about the Rabbit (RAND, *Legends of the Micmac*, pp. 300, 302).
61. Big-Raven takes his reflection in the water for a woman, throws presents at her, and then throws himself into the river (pp. 264, 326).

*Coast of Southern British Columbia.* — A she-bear sees in a pool the reflection of a deer and a fawn who have escaped from her and are sitting in a tree. She throws herself into the water, which freezes (BOAS, *Indianische Sagen*, p. 168).

For similar episodes see *Ibid.*, pp. 66, 114.

*Coast of Northern British Columbia.* — A Cannibal-Woman sees in water the reflection of men who have escaped from her and are sitting in a tree. She throws herself into the water, which freezes (*Ibid.*, p. 253).

*Coast of Washington.* — Hōhōkōs sees in the river the reflection of a girl who has escaped from him and is sitting on a tree. He takes off his clothes and jumps in to get her (FARRAND, *Quinault Indians*, p. 123).

62. The idea of heroes being able to exercise influence mentally at a distance, thus causing others to do what they wish them to (in many tales).

*Pacific Coast.* — The same in the myths of the Indians of the Pacific coast (in many tales).

63. Big-Raven's son, driven away by his father, becomes a powerful man, and does not get reconciled to his father (p. 240).

The deserted daughter of Big-Raven, raised to heaven, takes vengeance on her father (pp. 305-307).

*Coasts of Northern and Southern British Columbia.* — The deserted boy becomes a powerful man, and takes vengeance on those who deserted him (BOAS, *Indianische Sagen*, p. 51).

The punished or insulted boy takes to the woods, and acquires supernatural powers (*Ibid.*, pp. 151, 162, 253, 266).

*Athapaskan.* — The same episode (PETITOT, p. 324).

64. By putting on the skins of animals, the wearer transforms himself into an animal (pp. 131, 135, 156).

Big-Raven and Eme'mqut put on their raven coats and fly up (p. 142).

Creator puts on his raven coat, turns into raven, and flies away (p. 149).

*Coast of Southern British Columbia.* — A man puts on a seal-skin, and turns into a seal (BOAS, *Indianische Sagen*, p. 121).

Mountain-sheep say that they are men dressed in sheep-skins (*Ibid.*, p. 169).

Two boys put on the skins taken from killed birds, and fly off (*Ibid.*, p. 170).

Ō'meatl puts on a raven's coat and flies away (*Ibid.*, p. 175).

*Coast of Northern British Columbia.* — A boy catches a bird, skins it, puts the skin on, and flies (BOAS, *Tsimshian Texts*, p. 10).

Ts'ak' puts on skins taken from killed birds, and flies off (*Ibid.*, pp. 126, 127).

Chief's son puts on a gull-skin and flies off (*Ibid.*, p. 179).

*Athapaskan.* — A woman puts on a bear-skin and becomes a bear (FARRAND, *Chilcotin Indians*, p. 21).

A man puts on a cloak of marmot-skins and is transformed into a marmot (BOAS, *Traditions of the Ts'ets'ut*, p. 464).

65. Big-Raven destroys the kamaks by placing them upon red-hot stones, and they turn to ashes (p. 235).

*Coast of Southern British Columbia.* — A monster is killed by red-hot stones (BOAS, *Indianische Sagen*, p. 64).

Cannibals are thrown into a hole filled with red-hot stones, and their ashes are turned into mosquitoes (*Ibid.*, p. 165).

66. Big-Raven goes to gather wood, ties it in a bundle, and carries it home. When he reaches home, he notices that what he has carried is dried fish. Then he goes to fetch ice. He reaches the river, puts some ice into his bag, and goes home. When he comes home, he finds that the ice has turned into seal-blubber (p. 231).

Big-Raven loads his sledge full of thin slabs of ice, and drags it home. When he reaches his house, his sledge is full of the choicest whale-meat (p. 315).

*Algonquin.* — Pauppukkeewiss fills his sack with ice and snow, and he finds it filled with fish (SCHOOLCRAFT, p. 53).

67. The Fox and the Triton become pregnant from Eme'mqut's arrow, and they regard him as the father of their children (p. 214).

Yiñe'a-ñe'ut gives birth because she eats a piece of marrow into which Earth-Maker (Tanu'ta) has transformed himself, then she searches for the child's father among the Reindeer people until Earth-Maker appears (p. 299).

*Coast of Southern British Columbia.* — A girl who refuses her suitors becomes pregnant because the urine of Wolverine (who could not succeed in getting her) got into her mouth. Her parents discover the child's father (BOAS, *Indianische Sagen*, p. 9).

A girl becomes pregnant because she swallows a piece of gum-resin which the hero has been chewing (*Ibid.*, p. 93).

Kwotiath turns into a leaf, which drops into a bucket of water. The chief's wife drinks of it, and becomes pregnant (*Ibid.*, p. 105).

Ha'daqa becomes pregnant because she swallows the leaf of a cedar (*Ibid.*, p. 184).

Raven turns into a fir-needle and drops into a well. The chief's daughter, Me'nis, swallows it and becomes pregnant (*Ibid.*, p. 208).

Mink gives a piece of gum-resin to a girl, and she becomes pregnant. The child recognizes its father (*Ibid.*, p. 108).

Gy'i'i gives a girl a piece of gum-resin, and she becomes pregnant (*Ibid.*, p. 136).

*Coast of Northern British Columbia.* — Chief's daughter becomes pregnant because she swallows a cedar-leaf (BOAS, *Tsimshian Texts*, pp. 12, 36).

Chief's daughter swallows a piece of gum-resin and becomes pregnant (BOAS, *Indianische Sagen*, p. 274).

*Coast of Alaska.* — Raven turns into a pine-needle and falls into a lake (*Ibid.*, p. 312).

*Coast of Washington.* — Girl becomes pregnant by licking moisture, caused by a fog, from nose-ring (FARRAND, *Quinault Indians*, p. 94).

A strong man spits into a girl's abdomen, and she becomes pregnant (*Ibid.*, p. 124).

A girl swallows the water which drips from her hair, and becomes pregnant (BOAS, *Chinook Texts*, p. 51).

68. Kīlu' kills kalau by breaking wind (p. 152).

*Coast of Washington.* — Badger kills various animals by means of his wind (BOAS, *Kathlamet Texts*, p. 19).

69. The kalau hunt men. The trail to their settlement is strewn with human bones and bodies (p. 129).

*Coast of Washington.* — Evening Star hunts and kills men. The trail to his settlement is strewn with human bones. His five sons come home throwing dead people down in front of the door (BOAS, *Kathlamet Texts*, p. 13).

70. Big-Raven moves with his family to the sky. They begin to ascend to the sky with a train of reindeer-sledges. Eme'mqut is sitting behind on the last sledge. When they are halfway up, he looks back, in spite of his father's order, and immediately he falls down (p. 280).

*Coast of Northern British Columbia.* — The chief of heaven carries a girl with her mother up to heaven, but is compelled to leave the mother behind, because, against his orders, she opens her eyes on the way (BOAS, *Tsimshian Texts*, p. 223).

71. Eme'mqut touches the privates of the Moon in token of a marriage-promise (p. 176).

*Coast of Northern British Columbia.* — A man falls into the den of Grisly-Bear and strikes her vulva. She feels ashamed, and says, "I will marry you" (BOAS, *Tsimshian Texts*, p. 203).

72. The skin of Big-Light, who is eaten by the kalau, is placed between two reindeer-skins, and, during an incantation, Big-Light comes to life again (p. 130).

*Coast of Northern British Columbia.* — The bones of one dead are placed between two mats. During the ceremony the bones are covered with flesh, and the dead comes to life again (BOAS, *Tsimshian Texts*, p. 214).

73. Eme'mqut cuts off the head of a man of a hostile Chukchee camp, sets it on a pole, and puts it in front of the house. Then a battle ensues between the Chukchee and Creator's people (p. 137).

*Coast of Northern British Columbia.* — Brothers cut off the head of their sister-in-law's lover, and hang it over the doorway. A battle ensues between the former and the relatives of the latter (BOAS, *Tsimshian Texts*, p. 221).

The same passage (BOAS and HUNT, *Kwakiutl Texts*, p. 45).

Similar episodes (BOAS, *Indianische Sagen*, pp. 162, 235, 282).

*Athapaskan*. — A man cuts off the head of his wife's lover (FARRAND, *Chilcotin Indians*, p. 45)

74. The Fox takes off her privates to dry (p. 182).

*Coast of Southern British Columbia*. — In former times women could take off their privates (BOAS, *Indianische Sagen*, p. 72).

*Athapaskan*. — Raven persuades some women to take off their privates and hang them in trees, after which he has intercourse with them (FARRAND, *Chilcotin Indians*, p. 19).

75. Creator eats excrement (p. 190).

Gull-Man says to Raven-Man, "You live on dog-meat and pick up excrement" (p. 199).

*Coast of Northern British Columbia*. — The raven Txä'msem eats the contents of the slave's stomach. The slave says, "He eats excrement" (BOAS, *Tsimshian Texts*, p. 41).

# EXPLANATORY NOTE.

\* \* Names of native villages and other localities are given in aboriginal form with phonetic spelling. Names of Russian and Russianized villages are printed in the English transcription of the Russian form. In a few cases a literal translation of the Russian name is given. Russian equivalents of native names or of English translations are given in the following lists.

## Northern Kamchatka and Adjacent Pacific Shore.

Ki'čhm	Кичиги
Qare'ñm	Карага
Ewle'wun	Пусторыцкѣ
Pitka'heñ	Подкагерно
Ti'ñiran	Тилечики
I'ñir	Култусно
A'lut	Олюторскѣ
I'ñpi	Хатырка <sup>1</sup>
Qa'yilñ	Хаилино
Cape Alutorsky, Cape Anannon <sup>2</sup>	

## Gishiga Bay.

Poi'tm	Парень
Vai'kenan	Каменское
Ega'č R.	Шестаковка

## Anadyr Country.

Under the Cliffs	У Утесика
Hare Mountains	Ушканій хребетъ
White River	Бѣла рѣка
Red River	Краснина or Красная
Pike River	Щучья рѣка
Big River	Большая рѣка

## Chukchee Peninsula.

Indian Point	Мысъ Чаплинѣ
East Cape	Мысъ Дежневѣ
Če'čin Bay	{ Чечинская губа or
Kulu'či	{ Заливъ Адмирала Бутакова
	Колючинѣ

## The Lower Kolyma.

Forest Border	Край Лѣсовѣ
Kei'ñu-we'em <sup>3</sup> (R.)	Медвѣжья рѣка (Bear River)
With the Mosquito	У Комарка
Large Chukchee River	Большая Чукочья рѣка
Small Chukchee River	Малая Чукочья рѣка
Two Brooks	У Двухъ Високъ
Wolverine River	Россомашья рѣка

## The Middle Omolon.

Karbaschan <sup>4</sup>	Small Boat
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## The Upper Kolyma.

Shoudon <sup>5</sup> River	Лаудонѣ or Сухая
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<sup>1</sup> The Russians call by this name the village and the river I'ñpi, and also the whole country occupied by that division of the Kerek. The proper river Хатырка, however, lies farther to the east. Its Kerek name is Hat'ykan or Hat'rkan. On the map the Chukchee variety of the name (Vat'rkan) is given.

<sup>2</sup> On Russian and English maps, Cape Anannon, through a general misunderstanding, has been called Cape Alutorsky; and the real Cape Alutorsky, Cape Govensky.

<sup>3</sup> Chukchee. The meaning is the same as in Russian.

<sup>4</sup> This name, although belonging to a Yukaghir village, is Lamut. It comes from a mountain near by, which has the shape of a boat.

<sup>5</sup> Yukaghir, meaning "stony." The first Russian name is probably a corruption of it. It is, however, unknown even to the Russian inhabitants of the country, though it appears on most of the maps. The second Russian name means "dry river." The Lamut name of the river is Buks'unda, which means "icy river." Of this last some travellers have made, through mispronunciation, Buyunda, though the real river of this name lies much farther to the south.

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