

MEMOIRS
OF THE
American Museum of Natural
History.

Volume XII.

Part III. — The Eskimo of Siberia by Waldemar Bogoras.

[Reprint from Vol. VIII, Part III, of the Jesup North Pacific Expedition.]

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The Jesup North Pacific Expedition

Edited by FRANZ BOAS

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Part I. — Chukchee Mythology by Waldemar Bogoras.

[Reprint from Vol. VIII, Part I, of the Jesup North Pacific Expedition.]

Part II. — Mythology of the Thompson Indians by James Teit.

[Reprint from Vol. VIII, Part II, of the Jesup North Pacific Expedition.]

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Temporary Title-Page.

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III. — THE ESKIMO OF SIBERIA.

By WALDEMAR BOGORAS.

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I. — FOLK-TALES.

1. The Dead Bride.

There lived a man in the land of Ku'ñe, right opposite the island Ima'lik (one of the Diomed Islands). One day he was going to perform the thanksgiving ceremonial, because he was a good sea-hunter, had killed many whales, and fed all his neighbors. So he prepared everything in his house.

He placed the tips of whale-flippers upon a skin. Then all at once a thong-seal jumped out of the water-hole upon the ice. The village stood high up on the cape, and people were walking along the shore on either side of it. That man had on neither cap nor belt, because he was changing his clothes for the ceremonial. He rushed down to the water-hole just as he stood.

When he was quite close, the thong-seal plunged into the hole, and in a few moments jumped out of another hole. This was one of its breathing-holes. The man pursued it. The thong-seal turned to still another hole, and plunged down. The man stood close by the hole, watching for it to come up. When he looked down into the water, he saw a woman's face, — the face of a daughter of an American Eskimo. Her father was a rich trader. She had died, and had been carried away to the funeral-place. After the funeral, she had left her grave to get a husband.

While the man of Ku'ñe was standing there, the woman approached the surface. Her long tresses were floating on the water. She shook off the water, then she caught the man and carried him away to her own land. When they came to the shore, he saw a large house; but, on looking with closer attention, he ascertained that it was only a wooden lodge for the dead, like those the people of the other shore construct. In the lodge lay a corpse. He felt much afraid. Unexpectedly the corpse sat up and drew a deep sigh. "Oh, oh, oh! I slept too long, I feel quite benumbed." It was the corpse of a woman. She stretched her arms and legs and shoulders, making the joints click in order to regain their suppleness. "Now let us go to my father!" said she.

They did so. Her father was arranging a religious ceremonial. They stood in the rear of the house. The house was full of shamans. They performed various acts of magic. Some were calling the Upper Gods; others, to'ṁaraks and the deceased; still others were calling the sea-gods. Thus they were calling, — one this being, one that.

A young shaman, though having no "living voices,"¹ still a very great

¹ Ventriloquistic ability.

shaman, was sitting there silent. The old man asked him to practise also. "I am grieving deeply for my dead daughter. You must sing and cheer me up." — "I cannot sing, I have no voices, I know no songs." — "That is all right. Sing some other man's songs." — "Well, then, I will try." He began to sing, "I am practising shamanistic art within the house, while the others are practising too. I am practising within the house."

"There," he said, "I see her standing in the rear of the house. But this one, the man of Ku'ne, why does he stand close to her?" Thus, being a great shaman, he saw them. Oh, the father felt much joy! He said, "I will give you triple payment. One shall be the boat; another, the harpoon-line; the third, the harpoon, — three payments of great value." — "All right!" Then the dead bride said to her future husband, "Let us climb to the roof of the house! Otherwise he will catch us." They climbed to the roof; and the young shaman sang again, "I practise within the house, while the others are practising too. I practise within the house. Whoop!" He drew a deep breath, and with it he drew them into the house. He stretched the skirt of his coat and caught them in it. "Here they are!" The father was much pleased. He kissed his daughter and greeted his son-in-law. They passed a winter there. The next summer they returned in a boat to the land of Ku'ne.

Told by Nipe'wgi, an Asiatic Eskimo man, in the village of Uñi'sak, at Indian Point, May, 1901.

2. The Carrier of Seaweed.

An old woman lived with her grandson, a young orphan. One day the lad walked along the shore, gathering edible seaweed. He sang, "I am walking along the shore, gathering seaweed. I will put it into the fold of my shirt, and I will carry it home." He gathered a heavy load of it and carried it home. Then he entered into the outer house, and called to the old woman, "Halloo!" — "Ho!" — "How shall I bring it into the sleeping-room?" The sleeping-room was ever so small. "I do not know. Come in as through the eye of a needle!" — "Which needle's eye?" — "This one." She thrust a needle out of the sleeping-room, and he passed through along with his load. So skilful are the people of Uñi'sak. That is all.

Told by Nipe'wgi, an Asiatic Eskimo man, in the village of Uñi'sak, at Indian Point, May, 1901.

3. The One without Arms.

A man who had no food lived by angling. One time he went to the sea to catch some *vakhna* fish. He threw his fish-line into the water and drew out a small Fish-Woman no longer than a finger. He was much frightened. "Oh," said he, "it is something evil! I will throw it back into

the water." — "Do not throw me back!" said Fish-Woman, "rather take me for your wife!" — "How can I take you for my wife, when you are so small?" — "That is all right. Take me for your wife!"

He married her; and they lay down on the snow and slept together, although she was so small. Immediately she was with child, and early in the morning she bore a son. He had neither arms nor legs. Then the mother jumped into the water and was gone.

The father took his little son and carried him home. He had also a human wife, and even a companion in marriage.¹ The latter felt aversion against the One-without-Arms. He considered him to forebode evil. Therefore he left the settlement and emigrated in a boat to the opposite shore.

A rich man living on that shore heard about Armless, and became interested. He sent for him, because he wished to see him. "Go and bring me my bag of peltries." They brought the bag. He drew out a fox-skin. "There!" said he, "give that to his father, and say, 'The man on the other shore wants to see Armless.'" The messenger reached their house, and, without entering, thrust his head into the sleeping-room and said, "There is a fox-skin for you. A man living on the other shore wishes to see Armless." The father said, "No!" The messenger, without entering their house, returned home, and reported to the rich man that they did not want to let him go.

The rich man was astonished. So he said again, "Bring me my bag of peltries." They brought it, and he drew out of it an otter-skin nearly a fathom long, and quite black. "There! give that to them, and say, 'The man living on the other shore wants to see Armless.'" The father again refused; but Armless said, "Why do you refuse to send me there, since he is interested in seeing me? I want to go." — "All right!" They got a large boat ready and paddled on.

While on the way, Armless said, "I will go and carry the news to my old mother." He jumped on the gunwale, and then into the water just like a seal. They paddled along. At last the cliffs of the other shore were visible. Then a voice called to them from a ledge of rock, "Oh, you are slow! I had to wait for you ever so long." It was Armless. One could not understand how he had reached there in so short a time. But he was sitting on the rock and a small piece of edible seaweed was in his mouth.

They came to the village Nui'ak. The shore was quite black with dense crowds of men. As soon as they came ashore, scores of men took hold of the boat and hauled it ashore, — men and load and all. Then they took Armless and carried him into the house. All the people followed. The house was full, because everybody wanted to see Armless. The people were crowded close together, and several were trampled to death. They just threw

¹ Compare Bogoras, *The Chukchee*, Vol. VII of this series, p. 602.

the dead out of the house, and continued to jostle and to push one another. So he killed a great number of people without as much as moving one finger.

The Strong Man of the village heard about it, and grew angry. He said, "Bring me Armless! I will kill him too! Why has he destroyed such a large number of people?" They brought Armless there; and the other one said, "I want to kill you. Let us have a wrestling-match." — "But how can I wrestle with you, since I have neither arms nor legs?" — "Oh, but you were able to kill many unoffending people!" — "Ah, then, all right! We will wrestle, but you must bring a knife with you." The Strong Man took a knife and stepped forward. Then Armless sprang high upward; he spun around in the air so rapidly that it was impossible to follow his movements with the eyes. Then he dropped down; and at that moment the Strong Man of Nui'ak also fell down dead, the knife in his heart.

All the people were frightened. Armless set off in his boat, and reached St. Lawrence Island. In the village lived another Strong Man. Armless and his people were still on the water when this Strong Man challenged him to a shooting-match. They prepared for it. The man of St. Lawrence drew his bow and shot at Armless, who jumped upward, so that the arrow passed under his feet. The second time and the third time the same happened. "Now it is my turn," said Armless. He jumped upward, and spun around in the air so rapidly that the eye could not follow his movement. Then he dropped down; and his antagonist also fell down, the arrow in his heart.

The people of St. Lawrence grew angry. "Do not give them food, let them be starved to death!" They broke their boat, so that the visitors had no means of getting away. "Now we shall starve them to death."

Armless ordered his companion to prepare a large bucket of bent pine-wood. He made them sit down in a row upon the seashore, and each of them had in his hand a piece of the bill of a guillemot. He gave a signal, and all his companions threw the guillemot-bills into the water and cried out like guillemots. Immediately the people of St. Lawrence also cried out like guillemots, and rushed into the sea. The pieces of bills stuck firmly to their noses. They turned into guillemots. The bucket turned into a boat, and Armless and his companions paddled on, singing, and on their way homeward they hunted guillemots with great success.

Told by Nipe'wgi, an Asiatic Eskimo man, in the village of Uñi'sak, at Indian Point, May, 1901.

4. The Girl who watched in the Night-Time.

Two cousins lived in the village of Uñi'sak. One had five sons, the other had a single daughter. Then the sons of the former began to die, and only the youngest one remained alive; and even he began to suffer.

Then his mother sent to her sister-in-law, and said, "My lost son is suffering. Please send your daughter to cheer him up. He feels quite ill." The other woman said to her daughter, "They have sent for you. You may go after the meal." — "No," said the girl, "Let me go at once!" The mother said, "Then at least put on your clothes." — "Why should I? It is not a long way."

She put on only her boots, and, being quite naked, went out of the sleeping-room and crossed over to the other cousin's house. She entered the sleeping-room. The suffering boy was stretched out upon the skins, moaning. He could neither eat nor drink. Night came, and they lay down to sleep. A new line, made of a thong-seal hide, was lying near the entrance. The girl picked it up, made a noose in the shape of a lasso, and crouched near the entrance, watching. She was quite naked, and had on only her boots, as before.

The sun had set, and it was quite dark. Then she heard a rustling-sound from the direction of sunset. She listened attentively, and heard some wary steps. She peered into the darkness, and at last noticed a form. It was a Raven. He approached noiselessly. Behind the house were some scraps of food. He picked at them, and crept slowly to the entrance. The girl threw the lasso over him, and caught him.

"Ah, ah, ah! Let me alone! I have done nothing." — "And why do you steal in here in the night-time, without giving notice to the master of the house?" — "I am looking for food, gathering meat-scraps and even excrements. Let me go!" — "All right!" She let him go, and he flew away. She watched on, the lasso in hand, quite naked. Then from the direction of midnight she heard a rustling-noise approaching guardedly. It was a Fox creeping toward the house. As soon as she approached, the suffering boy moaned louder. The Fox stopped, and put her nose close to the ground. She listened, and then said, "This time I shall probably carry him away."

The Fox approached nearer, and the girl threw the lasso and caught her. "Qa, qa, qa!" — "And why are you stealing in here in the night-time? The master of the house knows nothing about you. It is you, probably, who have taken away those boys." — "Why, yes, I did it." — "Then I shall kill you." — "Why will you kill me?" — "Why, you scoundrel, you make all the people mourn. You source of trouble!" — "Oh, it is not my fault. This neighbor of yours induces me to do it, and pays me for it." — "Is that so? Nevertheless, I shall kill you." — "Oh, I will leave here and go away!" — "No, I shall kill you." — "I will pay you a large ransom. You shall be happy along with your husband. And I will kill your enemy." — "Ah, then you may go!"

The Fox ran away. The girl entered the sleeping-room; and her body, which was quite naked in the cold, felt warmer. She awakened the sleeping ones. "Get up! You have slept enough," she said. The boy did not moan

any more, and asked for food. They gave him some. She cut it into small pieces. He swallowed a morsel, then another one, and still another. So he ate five pieces of meat. She gave him some water to drink. Only then she herself ate and drank. They went to sleep. The boy also slept. In the morning they awoke, and the boy was quite well.

But their neighbor came, the secret enemy. "Ah, ah! What girl is that whom I saw last night going around quite naked, lasso in hand? She must be my secret enemy." The girl took off her clothes and went out. "It was I. Then I know that you also are my enemy."

He felt ashamed, and from mere shame he fell down and died. They lived on. The girl lived with the boy; and when they grew up, they married. She brought forth many children. All the people loved her. She was rich. It is finished.

Told by Nipe'wgi, an Asiatic Eskimo man, in the village of Uñi'sak, at Indian Point, May, 1901.

5. Creation of the World.¹

The Raven and his wife created the world. They made the cape of Uñi'sak out of a nose of an eider-duck (*Somateria spectabilis*); the peninsula of Alaska, of a long belt-knife; and the island Ima'lik (one of the Diomedes), of a button of the scabbard (with which it is clasped around the hip). They made reindeer of their hair, and dogs of their nails, and sea-water of their urine.

Told by Nipe'wgi, an Asiatic Eskimo man, in the village of Uñi'sak, at Indian Point, May, 1901.

6. The Girl in the Iron Box.²

There was a shaman who knew everything. All the people of the surrounding country sent for him in cases of calamity. When somebody became ill, he would immediately restore him to health. He took payment, and would go to another man for another payment. At last he grew ill himself, and could not do anything. After a while he died. He left five sons. The youngest son objected to carrying the corpse into the open air. He said, "The wolves, the foxes, and the ravens will eat it." So he watched the dead body for five days. Then, overcome with fatigue, he fell into a heavy sleep. While he slept they took the body and carried it away. After a

¹ This fragment seems to include material from two different sources, — one belonging to the Raven cycle, and probably borrowed from the Chukchee; the other referring to the creation of Uñi'sak and Alaska, undoubtedly Eskimo.

² Compare a similar tale, Bogoras, Chukchee Texts, Vol. VIII of this series, p. 107. In the Eskimo version the Russian (or Turko-Mongol) elements of this tale are more prominent.

while he awoke, but the father was not there. "Oh," said he, "you have deceived me." He went to the funeral-place, but the foxes had already eaten the corpse. Therefore he cried the whole day long.

At last, about evening, a voice from the clouds was heard. It sounded like his father's voice. The voice drew nearer. "Why, my son! Is it true that you love me thus? Nevertheless I cannot stay with you, because I became a to'ṇarāk. On the other shore there lives a man who has a single daughter. Your brothers are suing for her hand. You must do the same, and I will teach you how you may be successful in your suit. She is enclosed in an iron box. You must spit on it and rub your saliva all over it. Then it will open, and you may enter. You will see a young girl, quite naked, lying upon her back. She will be fast asleep. You must not touch her. Only defecate just between her legs. Then put up your trousers, and say aloud, 'Oh, it is strange! but at least I have defecated between the legs of this sleeping girl.'"

The young man found the iron box, — rather, it was a house. It had no entrance at all; but he smeared his saliva all over it, and it opened like a two-valved shell. He entered. A girl was sleeping there. She lay upon her back, and was quite naked. He defecated between her legs. Then he said aloud, "Oh, it is strange! but at least I have defecated between the legs of this sleeping girl." Then the girl awoke and jumped toward him. "Oh, you bad one! what have you done?" He threw her to the ground and overcame her. Then they made their peace and became man and wife. They were all the time together in the iron sleeping-room.

His brothers came, and went to the girl's father. "What do you want?" — "We are suitors." — "If you are suitors, you must go and bring it me from the direction of the Morning dawn a team of white reindeer with iron halters. When you have done this, I will call you suitors." The brothers set off. But the youngest one, in the iron box, being a shaman, knew it all. So, as soon as they were off, he dived into the oil-lamp, and emerged within the house in which the white reindeer with iron halters were kept. He sat there waiting for his brothers.

They rapped at the door. "Who is there?" — "We want the white reindeer with iron halters." — "All right, buy them!" — "With what?" — "With one of your ears." — "Ah!" The second brother looked at the eldest one. "What of that! I will give an ear, and you may marry the girl." So he cut off his ear and gave it away. "Now you may enter and take the reindeer." They entered. White reindeer with iron halters, indeed, were there; but everything was firmly secured in its place with chains. They could not detach it.

They left, and came back to the girl's father. "Oh, we could not detach it! In truth, we bought it, and even paid for it with an ear of one of us; but we could not bring it here."

"That is all right," said the old man. "You may take the bride, since you paid for her with your own skin. Still, in the direction of sunset there is a team of black reindeer with iron halters. Those you must bring here." The young man dived into the oil-lamp, emerged in that house in which the black reindeer were, and sat waiting for his brothers. They rapped at the door. "Who is there?" — "We want the black reindeer with iron halters." — "Then buy them." — "With what?" — "With one of your buttocks." — "Ah!" The elder brother looked at the second brother. "What of that? I will give my buttocks, and you may marry the girl." He cut off his buttocks and gave them away. "Now you may enter and take it yourself. I cannot do it." They tried to take the reindeer, but could not detach them.

So they went back to the girl's father. "And where are the reindeer?" — "Oh, we could not bring them! In truth, we bought them with one of our buttocks, still we could not detach them from their place." — "That is all right," said the old man. "Since you have bought the bride with your own flesh, you may take her." Then he said to his wife, "Go and fetch our daughter!"

The girl, being also a shaman, knew it all. So she said, "Let us strip ourselves naked and lie down together in the middle of the house! Perhaps they will understand at last." The mother came and opened the entrance to the sleeping-room; and there they were, lying close together, like two oysters.

Oh, the mother screamed and ran away. The father said, "Where is this man? Give me my trousers. I will go and kill him. Those two have bought the girl with their own bodies, and he took her without any payment. I will kill him."

The young man, being a shaman, knew what the old man said, and sent his young wife to her father. "Go and show him the ear and the buttocks, and then say, 'These are their payments. I was there before them, and I repaid them in this way for their neglect of our father's body.'" — "Ah," said the father, "since that is so, then let him keep her;" and he was angry no more. After that they lived there in joy. It is finished.

Told by Nipe'wgi, an Asiatic Eskimo man, in the village of Uñi'sak, at Indian Point, May, 1901.

7. The Eagle-Boy.¹

There was a man of very bad temper. All the time he beat his wife. When he was coming back from sea-hunting, he would call aloud, "There, come out! Shake the snow off my clothes!" If she did not jump out in time and meet him halfway down, he would threaten her, "Oh, I will kill you!"

At last one day his wife resolved to flee. She took a bucket full of

¹ This tale was said, by the narrator, to come from the village Nu'yak, on the American shore.

water and set it before herself. Into that bucket she put a small package of meat. The bucket turned into a sea; and the package of meat, into a boat. She put her little infant on her back, boarded the boat, and set off.

A current caught her and carried her toward the shore. She came ashore, and saw a large house. She stood before the entrance irresolute. In the house lived a man with his daughter. He was a widower, and had no wife. Then he said to his daughter, "Go and see what woman is standing there!" She went out, and said to the stranger, "My father bids you enter." She entered, and they had a meal. The host said, "Let us sleep!" They lay down. His *membrum virile* was a fathom long. In the night-time it moved, and struck her little child. The child cried. "Oh, the child is crying! I had better go out." — "No, come back!" He wanted to copulate with her, but she staid throughout the night in the outer house.

The next morning he went hunting. Before leaving he said to the woman, "You may look at everything here; but in that corner there lies a white thing you must not look at. It is evil." — "All right!" But as soon as he was gone, she thought, "Why did he forbid me to look at that white thing?" She looked at it. It was a woman's corpse, torn and lacerated by a large *membrum virile*.

Oh, she fled, frightened! Soon he came home and gave pursuit. She took along her water-bucket and the package of meat. She put the bucket down. It turned into a lake. Then she threw down a tuft of her own hair, and it turned into high woods along the lake-shore. She climbed a tree and waited for her pursuer. After a while he came, all the time following her fresh tracks. Thus it happened that he saw her face in the water. She was sitting above, in the tree.

"Oh, you are there!" She nodded on her tree. The woman in the water nodded also. He could not understand his mistake. "Oh, I will catch you yet! Let me plunge down!" He plunged down, and struck his head against the bottom. It was hard wood, being the bucket. He came up to the surface, and stepped out of the water. Then he looked down again. The face was still there. "Oh, I could not reach you!" She shook her head. "Ah, indeed! But I will try once more, and this time I will tie a stone around my neck so as to have more weight." He plunged down with a stone around his neck, and was nearly drowned. In the end he came ashore, and again he saw the face in the water. "Ah, indeed! I could not reach you by any means whatever." She shook her head. "Oh, you beloved one!" Then she laughed aloud. He raised his head, and saw her on the tree. "Aha, you are here!" He tried to chop down the tree with his *membrum virile*, and in a short time cut it down; but the woman jumped over to another tree. The tree, in falling, hit the assailant, and he was killed.

The woman put her package upon the lake, and it turned again into a

boat. She boarded the boat, and set off downstream. After a while she came to the shore, and saw another house; but she was afraid to enter there. In the house there lived a man with five daughters. He said to his daughters, "Go and look at that woman and at her child. If it is a girl, drive her away; but if it is a boy, let her enter."

One of the daughters came out, and said to the woman, "The old man says, if your child is a little girl, then you must go away; but if it is a little boy, then you may enter." — "Oh, I will not enter! You seem to be evil-minded. Indeed, my child is a boy; but I will not enter." The girl went back without success. "She refuses to come!" — "Oh, you are too awkward! — Go you, now, and call her." He sent another daughter; and she said, "The old man says if your little child is a boy, you may enter." — "Oh, I will not enter!"

Finally the last daughter came out. "The old man sent me to take your boy into the house." She snatched the child away from her, and carried it in. "Oh," said the mother, "they have taken it by force! Now I must follow." She entered, following the girl. A tall lad was sitting in the sleeping-room opposite the entrance. "Where is my child?" — "This is your child!" The old man stretched the child's arms and legs by pulling them, and made him a grown-up man. "Oh, you are deceiving me! This is not my child. My child is quite small." — "Indeed, it is your child. You may recognize him by a scar on his neck, caused by that membrum virile." Then she recognized him.

The next day the child went hunting, and killed a mouse. His new father was much pleased. The day after that he killed a hare. Then he killed polar foxes and wolves, and in due time even reindeer.

The eagle dress of his new father was hanging outside of the house, on a horizontal pole. It was crying with the voice of an eagle. The boy tried to put it on, but could not do it. The dress was so heavy, he fell down under its weight. The Eagle-Sisters laughed at his awkwardness. In the evening their father asked him, "How did you try to put on this dress? I presume you put your hands into the wings, and your feet into the feet?" — "Yes, I did so." — "That was wrong. You should put your hands and feet together into the eagle's feet, and let the wings hang loose."

He did so, and the dress proved to be quite light. He put it on, and walked in the manner in which birds walk. Then he flapped the eagle-wings and flew up. He saw under himself a big mammoth (literally, a "master of mammoth's bone"). He was as large as a house. His feet sank into the ground. He caught him, but could not lift him into the air. The mammoth was too heavy. So the mammoth fell down, and was sinking into the ground. He sank down to the shoulders, but the young man was still unable to free his talons. Then he called on the Eagle-Sisters for help. They came, and aided him to lift the mammoth again, and carried him to their father. The

father was pleased. "Oh, oh!" he said, "you are strong. At your time of life I could not do that much."

After that the young man flew about and brought to his father all kinds of game. One day he saw a large whale, and caught it, but again could not lift it. So he called his Eagle-Sisters, and they assisted him. At last the father and his daughters said to him, "We want to eat man's flesh. We are not human. We are of a different nature, therefore we have a desire for human flesh." — "And where shall I get it?" — "There is plenty of it in the world below." — "All right!" said he. He flew down, and came to our world below. Men and women were walking along. He caught two, and carried them up. On the way he would let them drop, and then catch them again in mid-air. Thus he killed them and brought them home. He dropped them down to the ground near the house. "There is your meat!"

The Upper Beings ate of the human flesh; but his mother said, "Do not eat of it. We are not of their kind. And this is not your real father. Your father is human. He lives there on the earth. He beat me too much. That was the reason why I fled." — "Then I will go and find him." His father was paddling in a canoe. The Eagle-Boy descended, and perched on the gunwale of the canoe. "Oh, is it you?" His father recognized him. "Let us go home! I will take you to my home." — "No, we are of a different kind from you. We live in the upper world. I shall take you to my home." He took up with his talons the canoe, together with the crew, and carried it up. Then he would let it drop, and immediately overtake it and catch it again in mid-air. Thus he killed his father and brought him to his house. He dropped him down before his mother. "Here he is! He shall not beat you any more." That is all.

Told by Nipe'wgi, an Asiatic Eskimo man, in the village of Uñi'sak, at Indian Point, June, 1901.

8. The Old Woman and the Wild Beasts.

An old woman was scraping a wolf-skin. A man came to her and asked her, "What kind of skin are you scraping?" — "An ermine-skin." — "That is not true." He ran away into the open. Then he came again and asked, "What kind of skin are you scraping?" — "A fox-skin." — "Ah, that is not true!"

She named all kinds of skins. Then she grew angry, and shouted, "A wolf-skin! I am scraping a wolf-skin! This is a wolf-skin!" — "Aha!" He ran away, and did not come any more. He was a Wolf-Man. The next day all kinds of wild beasts assembled, — wolves and bears, mice and foxes, and wolverenes. From all sides they surrounded the old woman's house, and were hostile. "Oh, did you come to see me?" said the old woman. "That is right.

I am boiling berries to make a pudding: Now come in! We will taste it. However, do take care lest anybody come with a knife or a spear!"

She deceived them, and put on the fire a kettle with water. Then she covered the vent-hole. She threw rotten-wood on the fire, and the house became full of smoke. They could not see anything. The Bear was rubbing his eyes. "Oh, the smoke!" — "That's nothing," said the old woman, and nudged him with her elbow. "Now let us taste of this pudding!"

The smoke increased. The beasts wanted to go out, but could not find the exit. The old woman stood watching by the exit, knife in hand. She killed the beasts that were blinded by the smoke. She stabbed the wolf, and cut the throat of the bear; she pierced the fox; she trampled on the mouse. Then she took all the skins, which were of much value.

Told by Tal'i'mak, an Asiatic Eskimo man, in the village of Uñi'sak, at Indian Point, May, 1901.

9. The Brothers held Captive on an Island.¹

Two brothers were carried away by a gale, and came to an island in the ocean. The islanders captured them. The younger brother set off in search of the lost ones. He came to the island, and happened to overhear two old women who were talking about the event to take place the next morning. The two prisoners were to be sacrificed to the Sea-God. He killed one of the old women, skinned her, and put on her skin and her clothes. He also hid three long knives in one of the legs of her breeches.

The Strong-Man of the village sent two men to bring the old woman to the place of sacrifice. They took her under their arms and brought her there. "Oh," said the Strong-Man, "how is it that your shoulders have come to be so broad?" — "Through my great desire to see the sacrifice." They placed the old woman between the two prisoners. Then they killed a slave as a peace-offering to the intended victims. But the old woman cut the thongs of the prisoners, and gave each a knife. Then the three killed all the people of the village. The three brothers went to another village, and the elder two married there. The youngest brother returned home, and found there his own son, who was now an old man, quite bent down, and walking with a staff. His father, however, was still quite young.

Told by Tal'i'mak, an Asiatic Eskimo man, in the village of Uñi'sak, at Indian Point, May, 1901.

¹ The narrator indicated that the island in question was the larger one of the Diomed Islands in Bering Strait.

10. The Man who used Magic against the Storm.

In the village of Uñi'sak lived a man and his brother. A heavy storm arose, and the wind would not cease at all. It was impossible to hunt; and half the inhabitants, those that were less strong and enduring, died of starvation. Then the elder brother said to the younger one, "Go out and try to restore quiet in the world." The youth went out, and called into the darkness, "O great Outer World! your neighbor Sea-God is killing us. From mid-ocean bring sea-food for our children!"

He entered, and after a while sent his sister-in-law to look at the weather. She entered, and said, "Oh, it is as before, wind and tempest." He went out again. "O great Outer World! your neighbor Sea-God is killing us. Bring from mid-ocean sea-food for our children!"

He entered, and after a while sent his sister-in-law to look at the weather. She returned, and said, "It is more quiet now." — "Aha!" He went out again. "O great Outer World! bring from mid-ocean some sea-food for our children!"

At last it grew quiet, and the storm was over. Then far out at sea there appeared a little cloud. A walrus's voice was heard roaring out of the cloud. Then the snorting of a thong-seal and the cries of a young ringed-seal were heard. Walrus, thong-seals, and ringed-seals came in great numbers. They landed, and came directly to the houses. Some of the houses were nearly crushed under their weight. All night the people were stabbing them, until the morning. Then all the hunters were quite exhausted. The sea-game went away, but all the storehouses were full of meat of the best quality.

Told by Tal'i'mak, an Asiatic Eskimo man, in the village of Uñi'sak, at Indian Point, May, 1901.

11. The Hare frees the Sun.¹

When Creator had made the world, there was no light. Therefore he wanted to send all kinds of animals to the Great To'rnarak to get the light. No one wanted to go. Finally Raven offered to go. "No," said Creator, "You will find some excrements, and you will forget everything else." He sent Hare. Hare went there, and saw an old man who was working in front of the house at a new sledge-runner. "Show me your hatchet. I want to look at it." He took the hatchet, and then said to the old man, "See here, who are the men who are coming there?" The old man looked around, and Hare struck his neck with the hatchet and cut off his head.

Then he entered the house. Oh, the children jumped with joy! "I will

¹ According to the narrator, this tale is borrowed from the Chukchee (cf. p. 155 of this volume).

eat the head." — "I will eat the legs." — "Stay," said Hare, "I am too cold. I will warm my blood a little." He began to run around, looking for the light. Then he saw the sun-ball. He kicked it with his foot. The sun-ball flew up through the vent-hole, and light appeared. Hare jumped after it, and was outside. Then he took the body of the old man and put on it his own hare-clothing. This done, he put him down the vent-hole into the house.

"There, eat! I killed a hare!" They caught the body. One took an arm, another a leg. To'ṛnaṛak's wife had the penis. "Oh," she said, "it is like my husband's penis!" Then they knew what had happened; but the hare was gone.

Told by Ve'ñki, an Asiatic Eskimo man, in the village of Čerī'nak (Wute'en), June, 1901.

12. Raven swallows Blubber.

Raven, who lived at Čerī'nak, married among the Reindeer-men. His father-in-law said, "They say that the islanders are this year quite rich in walrus-meat. I want to eat sea-food." — "Aha!" Raven flew away, and came to the island. The people of the island had just killed a whale. They used only the hides of the largest walrus that they had caught. All the blubber was left on the shore. Raven swallowed plenty of blubber, and could fly away with difficulty only. When he came home and alighted near his house, he vomited all the blubber. It was as much as a load for seven sledges. Then he wakened his wife and father-in-law. They ate of the blubber. There they lived, eating blubber.

Told by Milu'tarak, an Asiatic Eskimo man, on St. Lawrence Island, May, 1901.

13. The Woman and the Doer of Violence.

In the village of Kuku'lik¹ there was a man stronger than all his neighbors. Therefore he took the food from everybody by force. If a man had killed a walrus and hauled home a sled filled with meat, the strong man would take possession of the hauling-strap, and take home sled and all. The people were afraid to show resistance. He would kill those who were disobedient. One day a man killed a thong-seal, and was taking the meat home. The strong man met him on the way. "Oh, you have killed a thong-seal?" — "Yes, I have." The Doer of Violence put his foot upon the runner of the sled. "What are you doing?" — "Be quiet, or I shall kill you!"

He left the sled and came to his wife. "And where is the meat?" — "In truth, I was bringing it, but the Doer of Violence took it away from me." — "But why didn't you defend it? Our little children have no food." —

¹ Now wholly starved out, as well as several other villages.

"He threatened to kill me." — "Ah, but I will go and get back the meat!" She went, and soon overtook the strong man, who was hauling the meat. "You there! Why have you taken the food from my little children?" — "Go away!" — "Give me my meat." — "Let me alone, or I shall kill you!" — "Will you?" She caught him by the arms a little below the shoulders, and broke the humerus of either arm. "Ah, ah, ah! Please do not tell our neighbors! They will kill me. Do not bring such shame upon me! I have plenty of meat and peltries. I will give you everything. Let me escape with just my bare life!" And, indeed, she did not tell what had happened. He gave her everything he had, and they lived in wealth and joy. From that stock came the family of Kuva'r.¹

Told by Milu'tarak, an Asiatic Eskimo man, on St. Lawrence Island, May, 1901.

14. Creation of St. Lawrence Island.

When Creator was creating the earth, he made at first the shore of Uñi'sak; then he made the Russian land, after that the American land. Then he felt tired, and lay down to have a rest. The sun, however, had not set, and he said, "It is still light. Let me create something small. So he stretched out his hand, and took from the bottom of the sea a handful of sand. He pressed the water out of it, — and therefore our island is called Čibu'kak ("pressed out," "wrung out"), — and put it upon the ground before himself. Then he picked up a few small pebbles and put them in various places on this mound of sand. These were men. They were weak and without enterprise.

He said to them, "You must take your food out of the water. I shall not give you reindeer. They are too good for you." They sought food, and found a walrus, a thong-seal, and a ringed-seal. Still it was not enough, and they were starving. All the people died of starvation; only an orphan was left alive. He was covered with scabs; his skin had large ulcers, and in some places hung down in tatters. He had no food for nearly a month. So he lay in the cold sleeping-room, unable to rise. His body was covered with an old coat of bird-skins without feathers. He lay shaking with cold, and asking for a speedy death.

He wanted to sleep, but could not. So he prayed to the Sea-God,² if not for food, at least for a little sleep. But the sleep did not come.

Then he prayed to the Upper God for a little sleep. The sleep did not come. But the Sea-God had compassion on him, and sent a walrus. The walrus came roaring, and emerged out of the ground near the house. Then it plunged back, but left behind a few jelly-fish. Some of them were right

¹ A rich Eskimo of the village of Čibu'kak, on St. Lawrence Island. There was another Kuva'r much richer, in the village Uñi'sak, on the mainland of Asia.

² Ima'm Kiya'ņarak. Kiya'ņarak fully corresponds to the Chukchee Va'İrgİn, and signifies "(Good) Being."

in the sleeping-room. The boy felt around with his hands. He found one jelly-fish, and swallowed it; but his stomach was so little used to food, that he died of cramps. The Upper God had compassion on him, and brought him back to life. He ate five more jelly-fishes, and died again. The Upper God brought him back to life another time. Now his stomach was stronger. He ate plenty of jelly-fish, and felt better. Still he had no sleep. He prayed again to the Upper God, who had compassion on him and sent him sleep.

He slept three days and two nights. Then he dreamed. Six women — one old one and five young ones — entered the sleeping-room. They put everything in good order, cleaned away the rubbish, spread the skins, and lighted the lamp. Then the room was warm and tidy. He wished to move nearer the lamp, and then he awoke. The sleeping-room was dark and cold, as before. He prayed again for sleep, but without success. Three days and two nights he was there, trembling with cold, then he dozed off and had the same dream. The women came and put the sleeping-room in order. The old woman said, "We are assistants of the Upper God. We must not waken him till everything is ready. Now prepare the food!" The younger women brought a large dish filled with fish, walrus-meat, and seal-blubber. There was everything except whale-skin.

He was awake, but felt afraid to stir, lest the happy dream should vanish, as before. Then the old woman nudged him, "Get up! The meal is ready." He ate. The old woman urinated into a chamber-vessel, and rubbed his body all over with urine. Instantly he was healed of his sores. She blew upon him, and he became strong, like a walrus. Then he copulated with all five of the younger women, one after another; so that his name after that was The-One-copulating-with-Five-Divine-Women. After that he went out and set off, journeying towards the sky. He came to the Sun-Man, and said, "Give us reindeer!" Sun-Man answered, "I cannot do so. In the world above me there lives another God greater than I: he would be angry. Instead of that, I will give you something large and oily, — a great mass of food. Keep it as your property." He took two handfuls of small pebbles. "Take these, and when you come home, throw them into the water." The young man descended, and threw the stones into the water. They turned into whales of various kinds. After that he lived on the surface of the sea. He walked about with the walrus. In the end the people of Kuku'lik killed him by mistake. When dying, he said, "Such are you, and such shall be your fate. When you go out to sea, you shall be drowned. When you stay ashore, you shall die of starvation. When you have food enough, you shall be visited by to'ṛnaraks of the disease." After that he died. That is all.

Told by Ale'qat, an Asiatic Eskimo man, on St. Lawrence Island, May, 1901.

15. The Contest between the Giant and the Plover.

A Giant and a small Plover had a contest to ascertain which was the stronger. They took large stones. Plover said, "You throw first!" The Giant threw, and hit the Plover on the hip. The little bird just stretched its leg. Then he gathered a few berries of *Empetrum nigrum*, and rubbed the wounded hip with their juice. After that the Plover threw the stone. He closed his eyes and then cast the stone. He hit the Giant and broke both his hips. That is all.

Told by Ale'qat, an Asiatic Eskimo man, on St. Lawrence Island, May, 1901.

16. The Shaman A'bla.

In the village of Čibu'kak there lived a rich man and a strong man. The name of the latter was A'bla. They had a running-match, the course being a circle. Then the rich man said, "Now let us wrestle!" A'bla said, "All right!" They wrestled near a tumble-down house, and then left off and shot with bows. A'bla could not hit the rich man. He was too nimble, and would jump aside. Then A'bla said, "Though you do jump aside, now take heed! With this arrow of mine I shall hit you." He took an arrow from his quiver, made of whalebone and quite small, and shot at the rich man, who turned on the spot where he was standing, and fell down dead.

A'bla was very angry. He went to a solitary place and lived there. After a while there came to the island a man from the village A'vak,¹ in two large boats, and with his whole family. They brought reindeer-skins for sale. They went to the village Kuku'lik to gather wood, and one of the boys was lost. His father, who was a shaman, could not find him. The people said, "Go to A'bla. Perhaps he will do something for you." The father went to A'bla. A'bla said, "Who knows! Probably I too shall not succeed. Still I will try, at least." He took a small hatchet made of shell, and pretended to work on a piece of wood. All at once the lost boy shouted. He swept by, crying, carried along by a to'ṛnaṛak of the mountains. A'bla was still chopping with his hatchet, and did not even look up. The boy passed by again, and he saw him, but the to'ṛnaṛak who carried him was invisible. Still A'bla aimed at him, and threw his hatchet. The to'ṛnaṛak cried aloud, and the boy fell down; but after a moment he was swept along, being carried away again by the to'ṛnaṛak. A'bla gave chase, but could not overtake them. Whatever shape he would assume, whatever song he would sing, the to'ṛnaṛak was ahead of him, though quite near. At last he sang the song of the ceremonial of boats. Then the boy fell down.

¹ On the Asiatic shore.

A'bla came to him, and asked him, "What is your name?" The boy answered, "My name is A'bla." — "Oh, oh! and what is my own name?" — "Your name is A'pilo." Thus they exchanged names. Then the new A'pilo sent his own son to the boy's parents. They had shaved their hair, and were sitting in the sleeping-room, mourning. The shaman's son came, and said, "My father sends for you." — "Why? Did he kill a walrus on the shore?" — "I do not know. He sends for you." — "Perhaps he has found a stranded whale." — "I do not know. He bids you come." They went, and saw their lost boy. Then the father, full of joy, filled a large boat with skins and new clothes, with beads, and with everything they had brought for sale, and gave it to the shaman. He took one skin, one fur shirt, and one long bead necklace.¹ Everything else he gave back. Thus they lived.

Told by Acu'naṛak, an Asiatic Eskimo man, on St. Lawrence Island, May, 1901.

¹ The shaman A'bla was one of the forefathers of Acu'naṛak, and the latter assured me that the necklace in question is still kept in his family. He said that it is in the possession of his uncle, who at that time was absent. He also made two toy-hatchets of sea-shells in the shape of the shell hatchets of the shaman. These toy-hatchets are in the collections of the American Museum of Natural History.

II. — SONGS.¹

I (a).

"Who is this man? Whence does he come?" — "Alaka'li, I do not know him." — "Do you not know Alaka'li? He and his companions, they have the shape of gulls. They screech just like gulls."²

Yañiya', ha ta'na, hiyaña', yahiya', ya ta'na, hayaña'. "Kina'wa ta'ru³-ñuk
"Who is man
 ta'na, natu'ña ta'ru-ñuk ta'na?" — "Alaka'li nal'u'kaka, ya xwa'ña,
this, where from man this?" — "Alaka'li I did not know ya I,
is him,
 hañaya'." — "Alaka'li nal'ukna'ksiu, ha ña ña? Ta'lva ma'kut na'roi'an-
hañaya'." — "Alaka'li thou didst not know ha ña ña? Merely those gulls
him,
 ñuk, ma'kut ta'lva, hañaña'. Na'roi'at, yañiya', kal'itkaki'xkañat."
those merely, hañaña'. Gulls, yañiya', they screech just like them."

I (b).

My heart longs only for that place, for that aunt of mine, who is always singing.

Varera', ya'ña, varere'ra, yahaña'. Ilu'wa aliyañaxina'xtuk ka'tumun-ka i'ma
Interior my only desired to that yonder even
 ačara'mnun at'ro'yunuxtukamun, varera' ya'ña varere'ra yañaya'.
to my father's sister to that singing always.

I (c).

O women! run here with your vessels (for taking water)!

Ya, ya'ña, yañaya'. A'na'rni, ma'ni akfala'ra'kutik, ca'nxatu'maxpisi akfala'ra'-
O women! here do run, with vessel together your do run.
 kutik, yañaya' ha ya.

¹ For explanation of alphabet see p. 456.

² The songs (a), (b), (c), (d), are entirely disconnected. They are placed together here because they were given by one man. The first one (a) is a dialogue between a man and a to'ṛṇarak named Alaka'li. The second question of the man — "And who are you?" — addressed to the to'ṛṇarak is omitted. The last song (d) is largely in Chukchee. Only the word "kayalka'tiu" and the last sentence are Eskimo, but the tune to which it was sung was also Eskimo. "Yañiya' hiyaña'," etc., are burdens without any particular meaning. In singing, they are repeated several times. The word "taxluweiu'wa" in I (d), line 2, was also said to be a burden without meaning, although I am not quite sure of this.

³ Ta'ru for yuk ("man") belongs to the so-called language of the to'ṛṇaraks.

1 (*d*).

Ra'wtačhaw exerted himself more than all other men, more than you. In these exertions he vanquished you, he will vanquish them also. Eskimo women were saying, "We will cut up for him this crab-meat."

Ra'wtačhaw kaiñača'ti qla'ulig-pa'ači tu'rig-pa'ači. Kaiñakačılña'ta ninpelku'w-
 Ra'wtačhaw exerted himself of man-superior of you superior. On his exerting himself he vanquished
 tu'ri kayalka'tiu. Ai'vanên ñe'wänti ni'uqinet, "I'tig-řa'mawa taxluweiu'wa
 you he will vanquish Eskimo women were saying, "Indeed, cutting taxluweiu'wa
 him. small,
 nakařna'řmiñ-ka ma'tumiñ-ka."
 with crab-meat with this one."

1 (*a-d*) Sung by Ri'rimi, an Asiatic Eskimo man, at Mariinsky Post, April, 1901.

2 (*a*).

At the cape of Uñi'sak, at the pretty one, O girls! I learned a song, good for singing, a pretty one. The steamboats were already coming.

At the cape of Uñi'sak, at the pretty one, O boys! I learned a song, good for singing, a pretty one. O boys! You are my assistants (in singing), you never refuse. My heart yearns for King Island, for the woman Ača'ka.

Uña'zimun,¹ tikiřa'mun, pinilři'mun, a'řnarařni-l'i, ya yi'ya ña'ya, na'l'kutuña
 To (the village of) to the cape, to the pretty one, O women there! I knew (for
 Uñi'sak, myself)
 atu'tmiñ-ka, atuřyurna'řimi, pini'řimi. Añya'xpařit kă'caxtuxtut
 with a song, with one good for with a pretty Big boats began to come
 singing,
 ma'buk ka.
 here.

Uña'zimun, tiki'řamun, pinilři'mun, mikilři'řni-l'i, na'l'kutuña atu'tmiñ-ka, atuř-
 To (the village of) to the cape, to the pretty one, O boys there! I knew (for
 Uñi'sak, myself)
 yurna'ři'mun, pinilři'mun. Mikilři'řni, kibraxnaka'msi, ixčaniñiya'lñuřni,
 one good for with a pretty O boys! I have you for O you not refusing,
 singing, one. assistants,
 čama'buk-ka Ukibařmi'mun ařnara'řmun Ača'kamun.
 there (to the sea) to (the island of) to the woman to Ača'ka.
 below Uki'bak²

¹ The name of the village Uñi'sak is also pronounced Uña'zik. The latter pronunciation is more ancient.

² King Island.

2 (b).

Where is it, this song? I was not able to use it. But I will begin it again.

Well, now I shall sing it. Enough, I cease to sing. My singing has spoiled itself.¹ So I became poor of song.

O man! I sing shaman songs which are destined to give protection from evil spirits to your living-place. Enough, I cease to sing.

Ta'wa-l'o, ma'tin, natuñ'a-wa-l'o, ta'kna atu'nir̄mi axto'ṛaka. Al'a'mi u'brani
 However, now, where is it then, this one to use I could not it. Again from the
 beginning
 apa'l'a atu'ṛnakaka.² Kaiuṛa'm, apal'i'ṛnakaka. inta'ram, ta'kuña ila'ranir̄mi,
 word its I will use it. Well, now I shall tell it. Enough, I cease to sing,
 ilaxluxta'ña. Akluyar̄utu'ña ilaṛa'tmi.
 I have bad singing. I became poor of song.

Taṛu'mi iyu'k, ilaṛaṇaku'ña kiyar̄ibi'xpinun maxkatus'i'xkami. inta'ramiñ,
 O man, man! I sing shaman to thy living-place with bolts (protecting Enough,
 songs against to'ṛnarak̄s).
 ta'kuña ñam ilaṛa'nir̄mi.
 I cease to sing.

2 (c).

Oh, it is strange! This man all the time induces us to be his teachers in singing, so that we grew poor in songs. I have no more new songs.

My heart yearns only there to the village of Kakma'lik, to the woman who sings well, who dances well. My cousin showed me, he informed me of this woman of his. My cousin showed me, informed me, told me of it: These women ask much; they speak too much. And when one turns away, they say to another man, "Come here, come here!"

Why, Ka'lmik here sang quite well, and she was not married. Oh, we two shall have a singing-match! But I cannot surpass you. Oh, there, I cease! I lost my voice.³ Oh, it is strange! This idle man!⁴ God damn! Son of a bitch!

Nal'iraxa'lik, yu'um o'om lil'awar̄aki'n'kut apixtir̄us·kal'u'ta, kanve't akluyar̄u'-
 O strange one! by man by this we are sent all the to be the teachers for him, so that we grew
 one time
 tukut ilaṛa'tmi, ma'tin aklu'ṛnaṛma pi'nakuña.
 poor of song, now in my being poor I am.

¹ The singing person was hoarse at that time.

² Atu'ṛnakaka ("I use it"), atu'ṛnakuña ("I use" [intran.]), and all derivatives, are used; in the same way, "I sing it," "I sing" (compare 2a). This refers, however, to usual singing. Ila'ṛnakuña ("I sing") refers mostly to shamanistic singing.

³ Literally, i'ṛlak ("throat").

⁴ That is, the writer of these lines.

Ilu'wa aliya'ñaxina'xtuk pama'buk-ka Kakma'linun-ka i'ma, atuyuru'warnun-ka,
 Interior my only desires back there to Kakma'lik,¹ to that singing well,
 cayuyuka'nun-ka. Ilu'rma yamra'taña uñiypa'taña arna'mini-ka. Ilu'rma-
 to that moving around By my he showed me he informed me of his woman. By my
 well. cousin
 ka yamra'taña uñiypa'taña akozi'taña. A'rnat ma'kut aryu'rnaŕut,
 he showed me he informed me he narrated me. Women these they asked much,
 al'pa'kanŕut, tunutarña'mtiñ xwa'tin pi'kut, "Uka'buk ca'ri, uka'buk ca'ri!"
 they spoke much, on his turning back thus they spoke, "Here come, here come!"

Ca'ñami aki'mna atus'iyu'w'aka Ka'lmik, aki'mna atus'iyu'w'aka, uwiynuna'n1,
 Why that there she sang well Ka'lmik, that there she sang well, with one not
 married,
 ta'lva pil'u't'hu atus'iyaralu't'hu. Yaka'kamkin l'am! Huk, ñam, ta'kuña,
 only we shall be we shall sing it all I could not surpass there! Oh, there, I cease,
 the time. thee
 iŕlari'tuña. Na'iraxa'lik, kiyaxs'itipi's'ta, God damn! Son of a bitch!
 I became voice- O strange one! vainly living one!
 less.²

2 (a-c) Sung by Če'lhat, an Asiatic Eskimo man, in the village of Uñi'sak, at Indian Point, May, 1901.

3.

Where is this song of the village of Uñi'sak? I could not find it. So I will sing the song of the village Nibu'kak. What are its words? Oh, there repeat them to me!

How is it, my own ears heard the report of that rifle. I should like to eat of that reindeer-buck (i. e., killed with a shot). I have consumed the whole of it. Now where shall I eat some seaweed? I came too late, and missed seaweed at the cape of Uki'ralwak, though I hurried there.

Natu'ña xwa-l'i Uña'zirmik atutañi't'ni axtu'xtuña ib'aŕi'naŕmi. Nibu'kaxmit
 Where is there now of Uñi'sak with the song I could not find for myself. Of Nibu'kak
 atutañi't'ni atu'rnakuña. Natu'ña xwa-l'i apa'l'a, int-apal'ika'xtixu!³
 with the song I am singing. Where is there now words its, there you say it!

Kanu'ktuk, citi'ka-l'i ti's'ak iyura'xtuk umu'ŕaka cuputikca'mnun. Kanu'ktuk,
 Kaiu'xlak, čiu'tixka tus'a'kuk naŕakuŕata'xtuk o'miñ čufluŕa'mni. Kaiu'xlak,
 How, ears my (dual) heard listened of that of a rifle. How,
 ka'ña, i'ma naŕinayaŕmi'ñwa umu'ŕaka aŕhi'mi, na'ñtaka, na'ki-s'u ka'ña,
 ka'ña, i'ma naŕnayaks-i'na o'miñ čumña'mi, na'ñtaka, na'kin-tok ka'ña,
 ka'ña, even would I eat of that reindeer-buck, I consumed it, where from ka'ña,

¹ A village on the American side.

² Literally, i'rlak ("throat").

³ The following part of this song is in the dialect of Nibu'kak, and has been translated literally into the dialect of Uñi'sak.

í'ma itkuwa'ṛmun na'ṛi'l'ana, ya'ñaka. U'kiṛalwam-ṛtku'waka ano'waka,
 í'ma l'kwa'ṛmī na'ṛlaña, ya'ñaka. Ukiṛalu'wam-l'kwa'ṛa no'xtoka,
 even of seaweed I will eat, ya'ñaka. Of the cape of seaweed its I missed it,
 Uki'ṛalwak

añaya'ña iyaña'. Čakma'ñaka pekpektu'ṛaka.

añaya'na iyaña'. Čama'buk awa'xkaka.

añaya'ña iyaña'. Yonder (below) I tried to come.

Sung by Tal'i'mak, an Asiatic Eskimo man, in the village of Uñi'sak, at
 Indian Point, May, 1901.

4.

My heart within me yearns strongly (there) for my cousin Hai'ti, who sits at
 the boat's prow,¹ and who can write.

Ilu'wa ñuk ka'mna aliyañu'ṛakuk uwa'buk-ka í'ma iluṛa'mnun s'ibuya'ṛmimun,
 Interior that within strongly desires there yon to my cousin to that of the boat's
 my prow,

hayaña', Hai'timun-ka iṛakaiu'wmun.

hayaña', to Hai'ti to the writing one.

Sung by Tal'i'mak, an Asiatic Eskimo man, in the village of Uñi'sak, at
 Indian Point, May, 1901.

5 (a).

Oh, you who belong to my master and sit in the sleeping-room, come out!
 You have a crooked back, you are a hump-back. Look at this whiskered
 one (i. e., the walrus)! O people! pull him out, draw him ashore!

Yumai' kam yuk, a'ni xwa'buk, ixa'ṛmixli-ñai', aṛo'ṛmixli-ñai', is'xa'xu ka'na
 Of my man that man, come here, oh, that crooked one, oh, that hump- look at him that one
 within out backed one,

uña'lik, uño'xkutixu, čaiu'xkutixu. Lik foss take fall English lantl han

whiskered draw him, pull him!
 one,

fall can to drinkin lik foss take full han.²

5 (b).

Of what material does this one make his new ladles? He makes them of
 bad whalebone from a humpback whale.

Ca'miñ tuṛ í'ma, hahai', kalukanl'a'ṛli, hahai', kipuka'm í'ma, hahai',
 Of what then even, hahai', he will make ladles, hahai', of the hump- even, hahai',
 back whale

cukaxlua'ni, hahai'. Little took first take han lantl,² etc.

of whalebone bad, hahai'.

¹ The man who sits at the prow is the first to throw the harpoon in seal and walrus hunting. This is a place of honor. Hai'ti, of whom the song speaks, was an Eskimo of the American shore. He was the cousin of Tal'i'mak on the mother's side. He actually knew how to read and write.

² The words left without translation represent simply imitation of English words put in for fun.

5 (c).

What did they drop to the ground, those shamans of the neighboring settlement? They dropped a walrus-flipper. What do they say about me? They say that I can dive into the ground and come out again. They speak much of me.

Ča'ñwa ifkaxataka't'xu nu'nat-čarōial'ri'ta,¹ ai'b'orim-s'l'aku'xruwara. Ča'ñwa
 What did they drop down neighbors by their shamans, of walrus flipper big its. What
 atiraka't'xu, runa'miñ nuwka'taxka atirwara'ka't'ña. Kis'li'tikak, La'rluk,
 did they speak of, from the coming out my they tell about me
 ground always.
 Ukuñil'i'rak, Ya'ri, Ila'ra'sima, Kana'xtaryak, Ci'mpa, Ab'a'tmi, Irla'rutka,
 Ma'lula, Mika'tugri, Ai'b'is'ik, Tuñxči'rak, Cinka'luwak, U'l'rak.²

5 (a-c) Sung by Mai'o,³ an Eskimo boy of the village of Uñi'sak.

6 (a).

I sighted a woman for myself, a small woman, a bad woman, one with fat cheeks, one with ruddy cheeks, ka!

Xwa'ña ta'wa is'xa'tuña aṇara'kc'uwmī čarlīpaiu'wmī ul'uñaxtu'kamī c'uña'ra-
 I there I saw (for with a woman small with a bad small with a fat-cheeked with a ruddy
 myself) one one
 luṇmī, ka!
 one, ka!

6 (b).

A small gull, a small auk, it is sitting crouched.

Aa', ñaṇoya'ṇaxak, aa', akcuñi'ṇaxak, nal'ukaxluni nal'ū'kaxtuk.
 Yes, gull small, yes, auk small, on its sitting it sits crouched.
 crouched

6 (a, b) Sung by Ap'si'ñak, an Asiatic Eskimo lad, in the village of Uñi'sak, at Indian Point, June, 1901.

7 (a).

Whose girl is this? It is the daughter of Uka'rutak. She is fingerless, she cannot work properly. Ka, ka, ka!

Ki'tum i'kna pani'kahu? Uka'rutam, itikxi'lñuk, nal'us'uwni'lñuk. Ka, ka, ka!
 Whose this here girl here? Of Uka'rutak, fingerless, work not knowing. Ka, ka, ka!

¹ Čarōia'lik, "shaman" (literally, "that with the drum"), belongs to the language of to'ṇaraks.

² Words left without translation represent a set of Eskimo names put in for fun.

³ Mai'o, to whom these three songs belong, died of measles a year before my coming there. He was a hunchback, and feeble of body. Nevertheless he was quite popular among his companions on account of his inexhaustible good humor. The songs of Mai'o were known by heart, word for word, by several boys and girls of Uñi'sak. Mai'o, like all the young men, had a strong desire to learn some English. Having no means to do so, he would imitate English sounds and words, and put them into his songs. The songs of Mai'o probably represent parodies of the solemn shamanistic songs of the grown-up people.

7 (b).

Who is that girl there? I will tell you about her. It is a small, bad, pricking louse, of just the size of a louse-egg. She has pointed arms, she has pointed legs.

U'kna ki'na ta'na? Ati'rlakun ta'na. Kumamčera'xřuxak iñka's'tun a'ñkalři,
 This who that? I will tell that. Louse picking bad small like louse-egg being large,
 about her
 čipuxta'nı tal'i'lik, čipuxta'nı iřu'lik.
 with pointed arms having, with pointed legs having.

7 (a, b) Sung by Ča'n'au, an Asiatic Eskimo girl, in the village of Uñi'sak, at Indian Point, May, 1901.

8.

Men of one boat were picking berries upon an island. Their upper parts, their hind parts, their buttocks, are like those of a wolverene.

A'ñyat ata'zit ki'xkam-pa'unřa inřupi'rluku, kai'ña-l'o, ki'wataña-l'o, pamyura'-
 Boats single of an island berry its on their picking upper (part) hind (part) buttocks their,
 ones it, their their,
 l'o, qa'qa qa'ps'ik, nananas'u', qapinas'u', qapihohu'.¹
 wolverene.

Sung by Kai'uwa, an Asiatic Eskimo girl, in the village of Uñi'sak, at Indian Point, May, 1901.

9.

A small, weak man was walking very awkwardly. He was bow-legged, he was club-footed. There he is, there he is! He sits in the sleeping-room on the rear side, with his bad wife. Both are quite bad. From where is that woman? She is from the seacoast. She casts swift glances to either side.

Yuke'u'parak piyikis'ta'xtuk ku'tuxluni čakfi'tuxluni, pa'ma-ñuk, pa'ma-ñuk.
 Man weak small walked badly on his being on his being club- back there, back there.
 bow-legged inward footed outward,
 Kılı'lim-taru'wa ařna'kařluni čařlis'taxi'nak. Čam-ařnařna'kahu? ima'm-k-
 Of the rear-side-man its on his having a (both) quite bad Of what woman bad its? Of the sea
 of the sleeping- bad wife ones (dual).
 room
 ařnařna'kahu. Ča'laku ki'b'aku.
 woman bad its. On either she glanced
 side on it.

Sung by Kai'uwa, an Asiatic Eskimo girl, in the village of Uñi'sak, at Indian Point, May, 1901.

¹ The last words could not be explained by the singer. They either belong to the ancient, now disused forms of speech, or, what is more probable, represent a series of casual sounds, having no meaning. This latter happens quite frequently in the Eskimo songs.

10.

To what purpose does this A'tañ make me sing, and cause me to come back with him to the trading-dance, giving me a present? And since I feel shame, he performs the ceremonial by the lamp in the outer house, and gives me as a present for the trading-dance a bitch.

Atañum ča'mum, ča'timni atus'ika'ña u'taxta'kluni mařlaus'a'ni? Kaiñuyaru'-
 By A'tañ by that one what for he makes me on his coming giving for the present In feeling
 (below) sing, back of the trading-dance?
 l'uku, aya'ñi ya'ñi, akpa'tani kinxo'rni kana'ni mařlaus'a'ni čarli'yak.
 shame, aya'ñi ya'ñi, with the per- near the lamp near this for the present a bitch.
 formance of the in the outer one of the trading-
 ceremonial house dance

Sung by Ka'bik, an Asiatic Eskimo girl, in the village of Uñi'sak, May, 1901.

11.

This woman has grown for herself two buttocks. The second is upon her nape. She carries it around. And even the third is upon her forehead. She carries it around for her man, for Aña'nti.

Kupu'ma¹ u'na tinña'kuk mařwuya'igni. A'lxa ta'na xatmořowmi'kluku
 Woman this she has grown with two. The other that to a nape
 for herself
 buttocks
 iřlařu'naka, piña'i'a ta'na camata'kluku.² iřlařu'naka yuwa'mun Añañti'-
 she carries it the third that to the forehead She carries it for her man for Aña'nti.
 around, one ornament. around
 mun-ka.

Sung by Ka'bik, an Asiatic Eskimo girl, in the village of Uñi'sak, at Indian Point, May, 1901.

12 (a).

In what manner can I turn to the outer side of this big outer world; to the direction of the southern wind; to the direction of Ca'xcu, who has a black spot upon the forehead?

Kaiu'xlak tok mumixlařu'l'uni, s'l'a i'mna mumixlařu'l'uni, o'mun-ka
 How then in its turning to the outer that there in its turning to the to this here
 other side, world other side, one
 iki'b'ařmun-ka Caxcuřa'mnun-ka kařu'mikun tařnakcali'řnun.
 to the southern here to Ca'xcu here upon the fore- to one having a
 wind head black spot.

¹ Kupu'ma, "woman" (literally, "that cut in two"). This word belongs to the language of to'řnaraks.

² Cama'tak, a forehead ornament made of iron, and given by shamans to a patient to carry as a magic remedy.

12 (δ).

She was married on the big land, she was married to a walrus, even to this one, Aiu'ra. The walrus roared.

Nuna'b'armi uwi'xtuk, ča'ma ai'b'oṛni uwi'xtuk, ča'ma o'miñ Aiuṛa'mi, ai'b'oṛ-
 On the big land she was even to a walrus she was even to this to Aiu'ra, the walrus
 married, married, one
 ñuk kalṛi'xtut.
 roared.

12 (α, δ) Sung by Iṛu'lik, an Asiatic Eskimo girl, in the village of Uñi'sak, at Indian Point, June, 1901.

13. Dialogues.¹

(α).

"I am quarrelling with my husband." — "My bad wife speaks evil about me. I will tell you about her. All the time she is calling to other men."

"Yu'wmi tiñluwni'ṛnakuña." — "Nulixluṛa'ṛma uñiypataka'ña. Xwa'ña-l'o
 "With a man I am quarrelling." — "By wife bad my she speaks about me. I
 uñiypaka'xlakun, a'wun i'wli atinp'lawa'ṛakuk."
 I will speak about her, all the time she is calling (to men)."

(δ).

"Who will carry my pretty sister?" — "What is this? I will haul her. Enough, I cease to sing. I constructed this sled for her."

"Ki'tum i'ma akma'ṛliu naiawṛaṛa'ka?" — "Ča'ñwa ma'na čaiu'xla'kun.
 "By whom even he will carry sister good my?" — "What this? I will haul her.
 inta'ram, ta'kuña, kinonapixta'kaka u'na."
 Enough, I ceased, I was making a sled this.
 for her

13 (α, δ) Sung by Ma'ṛla, an Asiatic Eskimo girl, in the village of Uñi'sak, at Indian Point, June, 1901.

14. Shaman's Songs.²

(α).

Oh, you men, listen to this one! In the middle of the mainland a Tungus is walking in blood. Oh, you men, listen to this one! He is all bedaubed with coagulated blood. Oh, you men, look at this one, deep in the sea! She shoved out a dish filled with every kind of food. People of our land, and all the others living around, rejoiced.

¹ These two songs, according to the explanations of the singer and her companions, are of ancient origin. When they are sung, the listeners clap their palms in time.

² These shamanistic songs represent incantations connected with the walrus-hunt. Others are sung in the great winter ceremonies. Some were inherited by the old man who sang them, from his father. Others belong to his son, his daughter, etc. The six songs have no connection one with another.

Taṛu'ni, maku'ni,¹ naṛa'tixu pa'mna. Nuna'baṛim-kuka'ni Kaara'mkak²
 O men! O these! listen to him one back Of land big on middle a Tungus
 there. its
 il'a'xlaki aum-kai'ñanun. Taṛu'ni, maku'ni, naṛa'tixu pa'mna. Iyaxtu'-
 moving on of blood on its upper O men! O these! listen to him one back He having
 (part). there.
 malṛi kanuṛmi'lñuṛmi. Taṛu'ni, maku'ni, is'xa'xtixu ča'mna.³ Kaiuuta'ni
 been with coagulated blood. O men! O these! look at her this one Dish her
 painted (below in the sea).
 aia'ra imaxtumayi'ñalṛi, koianaxa'rma nuna'ma yu'wa ka'rna.
 she shoved being filled, she has gladdened of our land man its that close
 it out him (living).

(b).

Oh, you women there! laugh this time, because he⁴ is approaching sideways.
 This one came to land with a roar. Will you haul the walrus-meat by
 the holes cut through it?⁵

Arṇa'ni-l'i, niñl'a'ryuxtk, čaninina'rmun. U'kañ u'kna tal'a'xtuk aiña'mikun.
 O women there! laugh one time, to this approaching Oh, this one came to land with a roar.
 one sideways.
 Pu'tuñuṛ u'kna čayuxtaxlika'xs-i?
 The hole (in this one will you pull it?
 the walrus-
 meat)

(c).

Oh, you man! this neck of mine cut into pieces, and carry it to that one (in
 the sea). Let it turn to food near the walrus. Oh, you man! this head
 of mine cut to pieces, and carry it to that one (in the sea). Then let
 it be brought back by the walrus.

Taṛu'mi, iyu'rmi, una'-ñuk una'-ñuk. Uia'kuka u'na tawa'ni kipi'yu', ka'tumun
 O man! O man! this one this one. Neck my this one here cut it, to that one
 kana'buk atxa'tiu aku'rutim⁶ ka'tumca'w'anun. Taṛu'mi, iyu'rmi, una'-
 yonder carry it of food of this one close to him. O man! O man! this one,
 ñuk, una'-ñuk, na's'kuka u'na tawa'ni kipi'yu', ka'tumun kana'buk atxa'tiu.
 this one, head my this one here cut it, to that one yonder carry it.
 Tuwu'tilhum⁷ tal'a'l'iu.
 By a walrus let it bring it to land.

¹ Ta'ru is the word of the language of to'ṛnaṛaks for "man," Taṛu'ni maku'ni is vocative plural.

² From the Chukchee Qa'a-ra'mkin (literally "Reindeer People"). Compare Bogoras (Vol. VII of this series, p. 19). The Eskimo never meet the Tungus. This is the only mention of the Tungus in Eskimo folk-lore.

³ The narrator speaks here of a sea-deity, which, according to his explanations, is a female, like the well-known Sedna of all the Eskimo.

⁴ That is, the walrus.

⁵ The hunter who kills walrus on the ice, cuts the carcass to pieces, and hauls every piece upon the ice, holding it by the holes that are cut through the meat. In stretching the walrus-hide for drying, similar holes are cut all around the edge. They are also called pu'tuñuk (the Chukchee word "pəttiña'lhin" is borrowed from the Eskimo).

⁶ Aku'rum, "food," in the language of to'ṛnaṛaks.

⁷ Tuwu'til'ik, "walrus" (literally, "that with tusks"), in the language of to'ṛnaṛaks.

(d).

That one staying there outside (i. e., the Spirit) troubles me with his constant demands. "There you! those sitting within do not listen, they pay no attention to you. Well, then, I shall ask them in your behalf, perhaps those sitting within shall give you a present, a sausage quite unbroken."

Kinunaxa'ŕmi ña tuñxcīraŕuta'ña kaki'mna. "Tus·akanŕita'tin i'mkut, vakinŕita'tin.

The source of annoyance he asked me much that on the "They do not listen to those they do not
outside. thee (within), heed thee.

inta' xwa'ña tuñxcīraŕuxla'kin, tunara'tin i'mkut, i'ma piñliŕi'lñuŕmi."

Well I will ask for thee, they will give those even with an unbroken
then for thee (within), one (sausage)."

(e).

Where is this Tiwla'ña sitting in the inner room? She showed herself here.
"Look at me! I came from afar off, and I brought you my staff. It is to be used for helping the suffering people to stand up. This staff of the far-off master I brought here to be used to raise the head of suffering people. The staff of the outside master used to raise the suffering people."

Na'hu ka'mna Tiwla'ña, nu'wa uka'buk. "is·xa'ŕña. Xwa'ña tahi'ña ima'kin,

Where is that within Tiwla'ña, she here. "Look at me! I came from so
appeared far,

una'ñuk tahi'taka aia'bika nikiŕbutñu'l'uku, i'mim-yu'wan aia'biŕa tahi'taka
this one I brought it staff my for standing up with it, from afar its man's staff his I brought it
cibuhutñu'l'uku, ka'kmim-yu'wan aia'biŕa nikiŕbutñu'l'uku."

for raising the head, of the outside its man's staff his for standing up with it."

(f).

"Where did I live? I remained invisible to the Outside Grandfather (i. e., to the world). I remained unknown to the Outside Grandfather." —
"Indeed, he does know you. The Outside Grandfather knows you; however, he pretends not to know you."

"Na'tin-mi kiyaxtak·si'ña, Apa'mun kakma'buk is·xarnañuna'ña. Apa'mun

"Where did I live, to the Grand- to the outside I was invisible. To the Grand-
father father

kakma'buk lihitñañuna'ña." — "Kai'vo nal'ukunŕita'tin A'pam ñu ka'kmim,
to the outside I was unknown." — "Indeed, he is not ignorant of by Grand- by the outside
thee; father one,

lihis·imaka'tin, i'wurña ab'ilŕarlu'tin kiyarutaka'tin."

he has known thee, however he feigning he remained toward
ignorance of thee thee."

14 (a-f) Sung by Ča'plak, the oldest man in the village of Uñi'sak.

15. Shaman's Songs.

(a).

Whose child is crying there? O women! sing for me. I shall dance. Oh, there! I feel as if my soul, the one within, were going out.

Na'tum kura'kahu¹ i'rna, kiya'lri i'rna? Arna'rani, ilara't'na, xwa'na aro'la'a'na.
 Whose child his that you, crying that you? O women sing for me, I will move
 small! around.

Hu, xwai, xwa'na ča'l'uni a'naiaxta ka'mna, hu, xwai, xwa'na yuwu'sika.
 Oh, there! I just like I went out that within, oh, there! my soul my.²

(b).

Why does the one within not sing? Look back upon him, the man within.
 Upon the seashore the fog is rising. Shake this one within on the sea-shore by the sea.

Ca'ñami ka'mna ilara'na'nixta, ka'mna, taru'mi, kam yuk arixtiyu' is'na'mi
 Why that within does not sing, that within, O man! that man look back on the
 within upon him, seashore

a'ripluxs'i'ma inta'-mi, kam yuk alixturna'kiyu s'na'mi ča'mna.
 vapor has been there now, that man shake him on the that below
 rising within seashore (near the sea).

15 (a, b) Sung by Kakcu'bak,³ an Asiatic Eskimo man in the village of Uñi'sak, at Indian Point, May, 1901.

16. Shaman's Songs.⁴

(a).

O woman! I will teach you a song destined for dancing. It produces an itching desire to stamp on the ground to its sounds. Sing to me when you are stamping the ground. I shall dance too. There, you, scratch them, give them cramps!

¹ Ku'rak, "child," in the language of to'ņaraks.

² Yuwu'sik, in usual speech iyu'sik ("body"). Here it means, however, "soul." iyu'sik means, properly speaking, "self," "human self," and is derived from yuk ("man").

³ Kakcu'bak was a shaman, though of no great skill. He pretended that his song was sung wholly in the language of to'ņaraks, and so refused to translate it into the usual human speech, and even affirmed that he does not understand these strange words. In reality the song is in the usual Uñi'sak dialect of the Asiatic Eskimo, and the percentage of words or grammatical forms of unusual character is by no means larger than in the other shamanistic songs.

⁴ Each of these shamanistic songs is a song by itself. They are supposed to be sung by the to'ņarāk of the female shaman who sang them, and to be addressed to her. So in several cases I had to translate yuk, iyu'k, ta'ru, "human being," instead of "man."

Arna'mi, iyu'rmi, apixtu'rlakın ilara'tmı arolas-i'xkamı. Uñi'liṇnak tu'takluku.
 O woman! O human I will teach thee to a song to one destined for One with the in trampling
 being! moving around. itching it down.
 Ilararakı'. Na'ni xwa'ña atu't'ña. Tuta'kluku nu'na ma'na. is'xara'kluku
 Thou sing Where I sing to me. In trampling ground this. On looking on it
 them. it down
 aro'lal'aña. inta'r-yuk, kob'utiki', uñkliṛutiki'.
 I shall move There human scratch them, give them
 around. being, cramps!

(b).

Oh, you, one within! I came to you, I brought you a harpoon-line, good
 for use. Oh, you, Hi'wuña! go around with a staff. Let them look at
 you. Like me, go around with a staff.¹

Kam yuk, tahi'ña, tahita'mkin, uye'rmi atorya'xkamı. Hi'wuñai, l'pik-l'o,
 That human I came, I brought to thee, with a har- with one to be used. O Hi'wuña! thou there,
 within being, poon-line,
 aiabikunaki', is'xapaṛli'tın xwaña'mtun aia'biku.
 go around with let them look like me go around
 a staff, at thee with a staff.

(c).

He was making a passage for himself, he was preparing a breath for himself.²
 All the people of our land saw him. He came out of the ground, and
 appeared between the houses. He looked back at them.

Nowbikla'lṛi, anixbikla'lṛi, nuna'mi is'xabyu'rutat, nu'nama yu'wan, akulmikaṛa'ni
 One making a one making the by the land they saw him all, of our land by a man; between the houses
 passage for himself, breath for himself,
 nuwa'talṛi aṛixta'talṛi, nuna'mi-kaha'ni.
 appearing looking back, of land outside.

(d).

Whose magic master³ is it, to whom I give liquor, to whom I give brandy?
 This person has again been left under the ground. He remained there.
 Oh, you, look at this dog! He stands crosswise and looks back.

Kitu'm-ñuk taṛu'ña muṛb'inl'a'ṛnaku akimliñl'a'ṛnaku. Yu'wa ñuk, ča'ma
 Whose then human I am giving liquor to I am giving brandy to Human also
 being his this one, that one. being his
 nu'nam-as-i'ñani miḡruṣpal'axta'xtuk, kayiḡruṣpal'axta'xtuk. Ta'ṛu, is'xa'xu
 of ground below it he was again left there, he was again forsaken there. O human look at
 being! him
 aw'a'lñik⁴ čanixta'kluni aṛixta'kluni.
 at the dog on its standing on its looking
 crosswise back.

16 (a-d) Sung by Hi'wuña, a female shaman, in the village of Uñi'sak.

¹ The shaman's staff, with its tassels, is considered to be a magic weapon.

² The spirit used the voice of this female shaman Hi'wuña as his breath.

³ In the language of to'ṛnaṛaks, the shaman, the magic master of the spirits, is always spoken of as "their man," "their woman."

⁴ Literally, "that walking on all-fours." This word belongs to the language of to'ṛnaṛaks.

17.

My stomach is yearning for my cousin. I would leave Cimcai'va here; but I wish he would give me in his storehouse a drink of molasses mixed with hard bread-crumbs, a liquor not stupefying.

Ilu'ka ka'mna aliya'takuk iluṛa'mni. Milus'iwa'mkin C'imc'ai'va u'na. W'oi-
 Interior this one is desiring to my cousin. I would leave him C'imc'ai'va this. In
 my
 w'o'wminun¹ ka ča'miñ tuṛ-i'ma ka kobutnaia'xpiña koṛla'mi akomla'liṛmi
 his storehouse with what indeed he would pour for me with with mixed one
 molasses
 nakikṛa'ṛmi unirani'lñuṛmi.²
 with hard bread with one not robbing force.

Sung by Qal'u'wak, an Asiatic Eskimo man, on St. Lawrence Island, May, 1901.

18.

From whom shall I have tea to drink? I shall have it from the North-westerner, from the Russian, my cousin. He will give me his brick-tea of good quality. My stomach will feel well. Drinking tea, I shall laugh.

Na'kin-mi kaiuṛnaia'xs'iña? Aiva'xtami, Rusi'xtami, ilu'ṛarṛma kirpičiñani³
 Wherefrom shall I drink (tea)? From that to the from the my cousin's with brick-tea
 northwest, Russian, his
 pini'lṛimi. Ilu'ka pini'ryuxtuk, kaiuṛnil'u'ña niñlaryu'xtuña.
 with the Interior felt well, on my drinking I laughed.⁴
 good one. my

Sung by Ñipe'wgi, an Asiatic Eskimo man, a native of Uñi'sak, on St. Lawrence Island, May, 1901.

19.

I found here for myself a woman. She walks much in an overcoat of calico. She is a ruddy one, she is a pretty one.

Xwa'ni na'l'kutuña aṛnamī, il'a'xlaxi kiypaṛa'lik, kabi'lñuṛni pinilṛi'mi.
 Here I found (for with a walking having an over- with a ruddy with a pretty
 myself) woman, (much) coat of calico, one one.

Sung by Ñipe'wgi, an Asiatic Eskimo man, on St. Lawrence Island, May, 1901.

¹ From the Chukchee wui'wun ("log house").

² This word, in the Asiatic villages, is contracted to uni'lñuṛmi. A few more words appear on the mainland of Asia in the contracted form, and on St. Lawrence Island in a fuller form.

³ From the Russian кирпичъ (kirpich), "brick."

⁴ This song was not composed for my own benefit, as one might suppose. It originated a year before my arrival, when the missionary of St. Lawrence, an American, bought a few pieces of brick-tea of Japanese make from the Russian steamer "Progress." The Japanese brick-tea is inferior in quality to that made in China and brought by the Russian traders by land from the west.

20.

I will go and look for game. I shall also throw at the birds my throwing-balls.¹

Na'ni xwa'ña is'xapiřl'a'ña, kawa'řmiñ i'ma miluřmil'a'ña, xwa'ña miluřmil'a'ña,
Where I shall look at it for at the birds also I shall throw, I shall throw,
myself,

añaia'!

ah!

Sung by Ka'li, an Asiatic Eskimo man, on St. Lawrence Island, May, 1901.

21.

I wounded a seal which is always escaping. I could not find it. With what shall I stab it? With my small whip.

Naxcaliřlu'ña kimaryuwuma'miñ, ib'ařil'uña axtuřyu'wumaka. Ča'mi unři'řlaña,
On my procuring with one always running on my seeking I have not been able With what shall I stab,
a seal for myself off, (to find) it.

kakcawuxa'řmi unři'řlana.

with a whip small I shall stab.

Sung by Či'mpak, an Asiatic Eskimo man, on St. Lawrence Island, May, 1901.

22 (a).

I am singing here at the trading-dance. O young man! this one makes me perform the trading-dance in the outer tent. Let him himself also dance.

Xwa'ña atuřnaya'xtuña ma'ni mařla'řni. Nuka'lpiyai, mařlařiyarlı'ña ča'mani.
I sang one time here at the trading-dance. O young man! he makes me perform there (in the the trading-dance outer tent).

I'ma ařo'lal'i u'na.

Also let him this move around one.

22 (b).

What shall I ask for? I will ask for a walrus-hide, for a new one, for a large one without patches.

Ča'mi tuñxč'i'řlaña? T'npixarņi i'ma, nutařa'řni i'ma, l'kukařnilñu'wni aňilři'řni.
About shall I ask? About walrus- there, about a fresh there, about one without about a
what hide one patches large one.

22 (a, b) Sung by Ku'puña, an Asiatic Eskimo woman, on St. Lawrence Island, May, 1901.

¹ Compare Vol. VII of this series, p. 145.

23. Shaman's Song.

When shall I sing this song? It is good to be listened to. Oh, let all those sitting in the outer house around give something to that to'ṛnaṛak! Let them throw their presents, and let him stay at his own place! Oh, you there, women! shout with me! Shall I sing it? You will be given joy by that one in the sea. You shall laugh. Now it is finished.

Qa'kun	naṛas'u'wnak	apal'ixtukuna'ks'iu?	Čibukamyu'ña. ¹	I'mna	tu'nlit'hu
When	one well to be	shall I tell it?	I am a man of	That	let them give
	listened		St. Lawrence.	yonder	to him
tama'xaṛmı	tı's'ka'rum,	milu'ṛlit'hu,	akomṛa'l'i	nı'mini.	Ima'ni, aṛna'ni,
by all	those being	let them throw	let him sit	in his place.	O you, O women!
	outside,	it to him,			those there!
aṛa'xtiña!	Apal'ixtukuna'ks'iu.	Kuwaiukaxlaku's'i	kana'kın-ka,	nıñlaṛyu-	
shout with me!	Shall I tell it?	You will rejoice	from that one	you	
			below, ²		
kaxlaku's'i	ima'ni.	Na'ñuk.			
will laugh	there.	Finished.			

Sung by Acu'naṛak,³ an Asiatic Eskimo man, on St. Lawrence Island, May, 1901.

¹ Čibu'kak, or Cibu'kak, is the name of a village on St. Lawrence Island, the larger one of the two. The island takes its name from it.

² Below, in comparison with the high shore; i. e., in the sea.

³ Acu'naṛak was a shaman, and also a descendant of a family of shamans. His great-grandfather, also Acu'naṛak by name, had much fame. Even now tales exist about the deeds he achieved. His grandson also showed me a few tricks, some of which I have described elsewhere. (Bogoras, *The Chukchee*, Vol. VII of this series, p. 448).

III. — TEXT.

The-One-who-finds-Nothing.

[Translated from E. W. Nelson's "The Eskimo about Bering Strait thin"¹
into the dialect of Uñi'sak by Če'lhat.]

- 475 (1) Amča'kılři hi'nax-lu'lři yuk is'xi'yatuk, kofča'xturmi Kamis'tu'man
A small face-ugly man he is not seeing in his going for with a sled
(anything), wood
- (2) ku'uk tahis'ixtu'ra, is'xanři'l'uni u'taxtuk. (3) Ku'uk isxaxpina'ni u'taxtuk.
the wood he went to upon his not he returned. The wood upon his not he returned.
bring, seeing
- 476 U'kfik aba'ñituk (1) u'taxtuk abamčuxwitu'l'uni. Kaihi'mun i'tixtuk, a'mium
Woody was not he came nothing being. To the kashim² he went of the door
place back house into,
- kol'a'ñani (2) ako'muk. Akomra'nırmi tawa'ni kiya'xtuk. Tunı'xkaña tu'nlin
at the its he sat down. In his sitting down there he remained. When given it by the
part above next one
- (3) muk, mu'ra'. Ta'kluni tawa'tın tawa'nakuk. (4) Kamgi'ni tu'umi, a'tuk,
water, he drank it. On his thus there he remained. Boots his he took he put
finishing them, on,
- a'nuk. S'l'a'mi ana'xtuk, (5) oxo'l'uni-l'o i'tixtuk. I'tarluni ako'muk.
he went Outside he defecated, on his urinating he entered. On his he sat down.
out. coming in
- (6) Akomra'nırmi tawa'nakuk. Mukcu'l'uni a'nuk, la'kamun (7) al'a'xtuk,
In his sitting down there he remained. On his being he went to the water- he went,
thirsty out, hole
- kā'l'uni ta'nım la'kituk, mıxpina'ni (8) u'taxtuk. Kaihi'mun kā'l'uni, nuna'mi-
on his again water-hole without his he returned. To the kashim on his to place
coming was not (there), drinking house reaching,
- nun³ ako'ml'uni (9) tawa'nakuk. Tunli'n tu'nka muk mu'ra', (10) ta'wa tawa'-
his on sitting down, there he remained. By the given his water he drank thus there he
next one it,
- nakuk. Unu'wmi kabaxpina'ni a'nuk, (11) aniña'n manıra'nun⁴ mukcu'l'uni
remained. At night on his not sleeping he went his elder to house his on his being
out, brother's thirsty

¹ 18th Annual Report of the Bureau of American Ethnology, Part I, pp. 475-479. The marginal numbers refer to pages in Nelson's text. Each new line in Nelson's text is indicated by its number in parentheses.

² The Eskimo of Asia have no kashim. Still they have a word *ka'hik* for the kashim houses of the American Eskimo.

³ *Nu'na*, in Asiatic Eskimo, signifies "country," "land." However, it may be used also to signify "ground," "place," though more properly *kiya'xpik*, "staying-place" (from *kiyax*- the root of the verb *kiya'ṛnakuña* "I am;" -*pik* "place of"), is used to express this idea.

⁴ There is another, more ancient word for "house," *ni'ñlu*, which means, properly speaking, "an underground house" (cf. Labrador *igloo*).

- al'a'xtuk, na'l'kinřita. (12) Iba'rluni kai'himun al'a'xtuk, i'ñaxtuk. (13) Tixto'kuni
 he went, he did not find it. On his to the kashim he went, he laid him- On his awaking
 searching house self down.
- manata'ni tuhu'l'uku mana'rluni al'a'xtuk. (14) Mu'rmun ka'l'uni mūři'tuk,
 fishing tackle on taking it on his fishing he went. To the water on his water was
 his coming not,
- ta'wa iba'rluni (15) manaxpina'ni u'taxtuk, va'nivan tahi'ta, (16) abañi'l'uni,
 then on his on his not fishing he returned, quite nothing he brought on it being not,
 searching it,
- ya'taxtuk, al'a'mi xwa arla'l'uni nuna'minun (17) ako'muk. Umyu'wixtuk,
 he was hungry, also there on his coming to place his he sat down. He thought,
 home
- "Paunřa'xkuma, lu'rax (18) is'xanřil'a'ña." Ča'rnirak tuhu'l'uku aro'lakuk paun-
 "If I go berrying, perhaps I shall not find them." A vessel on his taking it he went on his hav-
 ranřil'u'ni, (19) u'taxtuk is'xaxpina'ni. Kāsi'malři nuna'minun (20) ako'ml'uni
 ing found no he came back on having seen Having come to his place on sitting down
 berries, nothing.
- 477 tawa'nakuk. Narixpina'ni una'mi xo'ři tuwi' (1) al'a'xtuk. Laxlřya'rluni
 he was there. On his not eating to-morrow arrows he took he went away. On his hunting wild
 his them geese (of the species
Anser albifrons)
- laxlřya'řakuk, (2) laxla'řituk. is'xaxpina'ni u'taxtuk. Yut-xwa (3) makla'řit
 he hunted for the wild geese are On seeing nothing he returned. Men there thong-seals
 geese, none. their
- tahi'tit l'ñita' tuwuki't. I'ma i'yna (4) is'xanřil'ñuk kaia'ni č'i'ñuma, aro'lakuk
 they by them they took But that one one finding canoe his he put it off, he went away
 brought them them. nothing
- makla'gluni. (5) Maklarya'řakuk, makla'řituk, u'taxtuk is'xaxpina'ni, (6) kās-i-
 on hunting He hunted for thong- thong-seals are he returned on seeing nothing, having
 thong-seals. seals, not,
- malři tawa'nakuk. Ukcu'rluku l'o umyu'wixtuk (7) l'ña'ni, kaiu'xlak pī'l'i.
 come he remained there. On winter and he thought within how will
 coming himself, he be.
- Una'mi al'i'ra ča'řlaruk ¹ (8) tuhu'l'uku, ulimas'ilřu'taxani al'i'ra'mun imgu'ta,
 To-morrow his bedding bad on his taking it, his tool-bag-small into his bed he rolled
 it up,
- (9) akmakul'ma kil'i'xta, al'a'xtuk nu'nam-tuña'ñanun ma'nřan-awa'karānun
 he made a bundle he tied it, he went away of the land to its side of houses to their beyond
- (10) ako'muk. Ako'ml'uni akma'ni ma'taxta iti'mta, (11) iti'ml'uku ulimas'il-
 he sat down. On his sitting bundle his he took it he undid on his un- tool-bag
 down off it, doing it
- řuta'ni tuhu'l'uku iti'mta. Kalpu'xluni (12) ilu'ña u'xkaka uzi'mi-nun, ulimas'il-
 his on his taking he undid It being open contents he threw around him, tool-bag
 it it. its
- řuta'ni-l'o. Al'i'ra (13) tuhu'l'uku aci'minun ča'xta. Kai'ñanun ako'muk,
 his too. Bedding on his taking under him he spread To its upper he sat down,
 his it it. (side)
- nibo'xtuk (14) pī'l'uni, "Xwa'ni toko'l'aña." Unu'xpak tawa'tin kopca'nřituk,
 he lay back on his saying, "Here will I die." Night big thus he did not stir,
- (15) tawa'nakuk. Āxti'kahu čiki'nar-pis-ka'l'uni nařa'kuřa m'řaxluk (16) kalři'lři,
 he remained there. On the morning on the sun's rising he heard him a raven croaking
 dawn

¹ One may also say *al'i'rlua'ni*, "he took his bedding" (*alir*-, "bedding;" *-[x]lua*, "bad;" *-ni*, possessive 3d person when the subject of the sentence and the possessor coincide).

w'u'ne ta'na i'ma a'lxa naŕa'kuŕa al'a'mi. Kopca'nŕituk (17) tawa'nakuk.
and then even compan- he heard him again. He did not stir, he remained there.
ion his

Ta'wa nalu'xtuk awali'nun, w'u'ne ta'na i'ma a'lxa awali'nun (18) nalu'xtuk.
Then he alighted beyond him, indeed there even compan- beyond it alighted he.
ion his

Ta'wa kopca'nŕituk, tawa'nakuk. Tuñla'xpiya (19) pi'k, "Ta'wa-l'o naŕya'xkak
Then he did not stir, he remained there. The nearest one said, "There now destined for food
u'na" naŕa'kuk, (20) utaxpina'kuk. "Is-tu'l'ta." I'yna a'lxa awala'xpiyan aki'ta,
that he ate, he did not wait. "Let us have That by com- by the one farthest he an-
one" eyes." ¹ yonder panion his from him swered him,

478 (1) "Na'kan tokomanŕituk." I'yum tuñla'xpiyan aki'ta, "Ča'naka (2) ma'ni,
"No, he is not dead." By that by the one nearest he an- "What is he here,
yonder to him swered him, doing

milu'takat?" I'yum awala'xpiyan, "Na'kan tokomanŕituk, (3) a'minam is'xa'xu,
they threw him By that by the one farthest "No, he is not dead, and look at him,
out?" yonder from him,

čaw'a'ni aba'ñituk poyi'tuk." I'ma i'yna (4) awala'xpiya pi'k, "Ča'ka?" Ta'wa
near him there is not smoke is none." And that the one nearest said, "What is Then
yonder to him he doing?"

čukuyu'xluni (5) katxa'malŕi, "A'minam is'xa'xu, čañwat uzi'mun milu'takit."
on his becoming he having sprung "And look, some things around they threw
enraged forth, them."

(6) I'yna a'lxa pi'k, "Xwa'ña ixča'ña, uninaka'mkin, a'minam (7) is'xa'xu :
That compan- said, "I refuse, I am leaving thee, and look there:
yonder ion his

čaw'a'ni poyi'tuk." Tiñu'k "Kai've tiñi." (8) A'lxa pi'k, "Xwa'ña i'yik
by his side there is no He flew "All right, fly up!" Compan- said, "I eyes
smoke." up. ion his his (dual)

nucuu'l'tiki." I'yna yuk iyí'ni (9) kalpubyí'xti, taŕu'yara, amča'kilŕi hi'nax-lu'lŕi
I shall draw them That man eyes he opened them he looked small face-ugly
out." yonder his a little, sidewise,

yuk. Tahi'lŕi i'yna niki'bŕakuk, (10) tu'umira čabi'xpak, kanli'ñira. Kās'i'malŕi,
man. Coming that he stood, he held it knife big, he approached He having come,
yonder him.

(11) tawa'tin apliña'kluku kama'ŕyam ilu'ñani, is'xabyixlu'ni, (12) tahi'malŕi
thus on his watching of eyelashes from its on his looking a he having
him interior little, come here

okli'taka čabi'ya pini'lŕi. Umyu'wixtuk, (13) "Čabi'ituña." W'u'ne xwa
he raised it knife his fine. He thought, "I have no knife." Indeed here
by the hilt

kapu'xta, umyu'wixtuk, (14) "Čabi'ituña." Tuhu'skata al'o'kluku aka'xtuk.
the point came he thought, "I have no knife." After his catching on his snatch- he jumped
close to him, it ing it back.

I'ma i'yna ako'muk. (15) "Čabi'ka tahi'xu," pi'k mi'taxluk. I'yna ako'muk.
And that one sat down. "My knife thou bring it," said the raven. That one sat down.

(16) "Čabi'ituña, čabi'knakaka." I'ma i'yna pi'k, (17) "Nabuxlaxlaka'mkin
"I have no knife, I will have this for And that one said, "I will pay thee
a knife."

trikus'a'mi tama'xani." — "Na'ka," (18) i'ma i'ya u'na. "Tunŕitaka, moŕo'kuma
with game with all kinds." — "No," and that this "I will not give it, when my going
one one. out into the sea

¹ The grammatical construction of this phrase, as given in Nelson, remains rather obscure.

- pīl'anritu'ña." I'ma i'yna (19) mī'taxluk, "Arla'kubuk kiyaribi'xpinun, u'taxis-
 I will get nothing." And that yonder raven, "When thy going home to place thy, when thy
 kubuk (20) kārī'tutin;" aki'ta, "Čabi'ituña." W'u'ne ta'na mī'taxluk
 coming back thou wilt not come;" he answered him, "I have no knife." Indeed there the raven
 479 (21) kī'yixtuk iku'l'uni. "Xwa'tin pīl'a'kutn čabi'ka il'pixku'bṛu." (1) Tiñu'k.
 coughed falling. "Thus thou wilt do knife my if thy keeping it." He flew up.
 Nīkī'bl'uni ta'akut uxka'xkani kato'xluki, (2) i'ma i'yna ča'bik tuu'mika, u'taxtuk.
 On his standing up those (things) scattered about his gathering them up, and that one knife he kept it, he came back.
 Utaxs'ima'l'uku iṛla'ga (3) kīl'u'xtuk, ko'ka apaki'xs'imak čihī's'kum kai'ñani,
 On his having come back throat his contracted itself, back his has curved of knees on their upper (side)
 tuna'ri l'i'xtut, (4) kii'mani piyuunri'tuk nanī'bṛaxtuk, kii'mani čikla'takuk
 wrists his became, so that he could not walk he became old man, so that he fell face down,
 (5) aṛola'nrituk tawa'ni tako'l'uni.
 he did not stir and there on his dying.

NOTE. — Sounds are rendered according to the same system as that applied in my Chukchee Texts, published in this series. The following additional symbols have been used: *ī*, long glide *ie*; *u* like Eng. *u* in *hut*; *f*, *v*, bilabial; *z*, sonant of *s*; *c*, like Eng. *sh*; *x*, velar fricative; *ɣ* velar *r*; ' aspiration; · palatalization.

