

The Jesup North Pacific Expedition

MEMOIR OF THE AMERICAN MUSEUM
OF
NATURAL HISTORY

NEW YORK

VOLUME VIII

PART I

CHUKCHEE MYTHOLOGY

BY

WALDEMAR BOGORAS

LEIDEN
E. J. BRILL LTD
Printers and Publishers
1910

NEW YORK
G. E. STECHERT & CO
151-155 W. 25th St.
1910

This compilation © Phoenix E-Books UK

I. — CHUKCHEE MYTHOLOGY.

By WALDEMAR BOGORAS.

CONTENTS.

	PAGE
Chukchee Texts	3
I. Introduction	3
II. Myths and Tales	7
1. (The Ai'wan Shamans)	7
2. (The Woman and the Lake-Spirit)	26
3. (The Girl and the Skull)	28
4. (The Youth who received Supernatural Powers from the Ke'let)	34
5. (Contest with the Ke'let)	42
6. (The Ai'wan and the Reindeer-Breeder)	46
7. (The Visit of the Ke'let)	51
8. (The Child-Monster)	53
9. (The Orphan)	58
10. (U'mqäqäi's Adventure)	61
11. (The Adventures of the Brothers)	64
12. (The Children carried away by a Giant)	73
13. The Raven and the Girls (Valvi'yñi-lü'mñil)	75
14. A Tale of the Raven Ku'urkil (Ku'urkil Lü'mñil)	77
15. A Story about a Polygamist (Li'milin Lü'mñil)	83
16. (The Woman who married the Moon and the Ke'le)	86
17. (Battle with the Ta'nñit)	97
18. Two Shamans (Eñe'ñilit ñi'räq)	100
19. (The Man who married a Sky-Girl)	107
20. (The Man who visited the Polar Bears)	112
21. (The Shaman and the Ke'let)	119
III. Incantations	124
1. (Incantation on Behalf of a Sick Person)	124
2. Pintail-Duck Incantation (Valo'k-ê'wgan, Yelke'kin ê'wgan) (Middle-Anadyr Incantation)	127
3. Incantation for taming Wild Reindeer (Qaalva't-ê'wgan)	128
4. (Incantation to ward off Ke'let)	129
5. Fortifying Incantation against the Coming of Ke'let (Tanomña'tkên Vêwga'n)	130
6. For Hunting Sea-Game	132
7. To Cure a Sick Man	132
8. Incantation for Pains in the Stomach (Nanqatë'lkên ê'wgan)	133
9. Incantation to bring back the Dying	135
10. Incantation (used by) a Woman rejected by her Husband and Jealous of her Rival (Ê'wgan ñe'us'qätä uwä'quçita e'nku li'nyo)	136

	PAGE
IV. Songs	138
V. Proverbs, Riddles, Sayings	146
Chukchee Tales	151
I. Creation Tales	151
1. Raven Tale	151
2. The Hare Tale	155
3. Story of Raven and Wolverine	156
4. Raven and Owl	158
II. Miscellaneous Tales	159
1. The Sacrifice to the Dead	159
2. The Re'kkeñ	160
3. (The Reindeer-Breeder and the Ai'wan)	162
4. (The Orphan)	165
5. (Story of Object-of-Loathing)	166
6. (The Visitor)	167
7. (The Polygamist)	169
8. (The Giant)	170
9. (Sacrifice to the Sea)	171
10. (The Monster-Woman)	172
11. (Reindeer-Born)	173
12. Tale about Qolénto'	176
13. (The Girl in the Stone Chest)	180
14. (The Girls as Avengers)	181
III. War Tales	182
1. Ma'nê and Mana'qton	182
2. (Qolénto')	183
3. (War with the Ta'n'ñit)	185
IV. Tales of Russianized Natives	186
1. (Sea-Jumper)	186
2. (Reindeer-Born)	190
3. (Hare Story)	192
4. (Raven and She-Fox)	193
5. (The Boy who married the Sun)	195

I. — INTRODUCTION.

The following series of texts was recorded by me during the years 1900 and 1901 in various villages on the Pacific Coast of the Chukchee Peninsula, between Mariinsky Post and Uñi'sak. A number of tales are here given with interlinear translation and free translation. The attempt has been made to render the texts as accurately as possible, but it has been found necessary to omit in the translations many of the conjunctions and interjections which are quite numerous in Chukchee and which often appear in extended groups.

Most of the tales have no native names. For these, titles indicating the contents have been added. All such titles are placed in parentheses. Only a few tales are named, like "The Raven-Tale," "The Polygamist-Tale" and others.

Words added in the translations for the sake of clearness are placed in parentheses. Literal translation of Chukchee words or phrases are enclosed in brackets.

The following alphabet has been used for transcribing Chukchee sounds: —

VOWELS.

ei	ê	ä	ə	
i	e	a	o	u
I	E	A		ü

a, e, i, u . . . have their continental sounds (always long).

o like *o* in *nor*.

ä obscure vowel (long).

A, E, I obscure vowels (short).

ê like *e* in *bell*, but prolonged.

ei a diphthong with an accent on *i*. It always has a laryngeal intonation, ei^h.

ə between *o* and *u*, long.

ü posterior part of mouth in *i* position, lips in *u* position (short).

Very long and very short vowels are indicated by the macron and breve respectively.

The diphthongs are formed by combining any of the vowels with *i* and *u*. Thus:

ai like *i* in *hide*.

ei " *ei* " *vein*.

oi " *oi* " *choice*.

au " *ow* " *how*.

CONSONANTS.

Glottal	ʔ					
Velar	g	h	q			
Palatal			k		ñ	
Alveolar	d	j	t	č	s	n
		j		č		ʃ
	d		t		s	n
Labial	b		p			m
Lateral	ɬ		ɭ			l
		w		y		

- l as in German.
 ɭ posterior palatal ɭ, surd and exploded, the tip of the tongue touching the alveoli of the upper jaw, and the back of the tongue pressed against the hard palate.
 ɮ posterior palatal ɮ, like ɭ, but sonant.
 r as in French.
 ʀ dental with slight trill.
 m, n as in English.
 n̄ palatized *n* (almost like *ny* with consonantic *y*).
 ñ nasal consonant, with *k* position of tongue.
 b, p as in English.
 v bilabial.
 ʁ a glottal stop.
 ɡ velar *g*.
 h as in English (used after *č*, *t*, *l*).
 k as in English.
 q velar *k*.
 d, t as in English.
 d̄, t̄ palatized (similar to *dy* and *ty* with consonantic *y*).
 s as in English.
 s̄ palatized (similar to *sy* with consonantic *y*).
 č like English *ch*.
 j̄ like English *j* in *joy*.
 č̄ strongly palatized *č*, intermediate between *t̄* and *č*, but weaker than either.
 j̄̄ strongly palatized *j̄*.
 y, w always consonantic.

The following additional symbols have been used: —

- ! designates increased stress of articulation of the preceding consonant.
 ' designates a full pause between two vowels: *yīñe'a*.
 - is used to connect parts of compound words.

wkw (before and after *u*, — *kʷ*) is pronounced as a compound sound. The lips are placed in *u* position, while *k* is formed by the back of the tongue.

In a similar way *ɡu* and *ɡo* are often pronounced with a faint *w* sound between consonant and vowel.

ɪ terminal and unaccented is often pronounced with a slight nasal sound.

In a few cases *w* in the beginning of the word is also pronounced with a nasal sound. No additional signs have been used to indicate the nasal character of these sounds.

i (consonantic *y*) between vowels is generally omitted or pronounced very faintly.

yɪ when preceded by the vowels *e* and *i* almost always loses its consonantic character and becomes *i*. For instance: *gei'lqälin* instead of *ge-yi'lqälin*.

The terminal sound is often modified by the initial sound of the following word, according to certain phonetic rules. These will be given in a discussion of the Chukchee grammar. Owing to the slowness of speech necessary for writing from dictation many such changes have disappeared in the texts as taken down by me. I have thought it advisable to leave these cases uncorrected. I have written for instance correctly: *u'ñer relu⁸ñitki*, instead of *u'ñel*

relu^uñitki, in accordance with the rule that terminal *l* before *r* changes to *r*. But in another case I have left mē'mil ra'nmügnên.

In contrast to the Koryak, the Chukchee language has hardly any dialects to speak of. This is probably due to the mobility of the tribe and to the frequent intermarriages between the Reindeer and Maritime branches of the tribe. Among the Koryak such intermarriages are quite rare. There exist some differences in the vocabularies of the Kolyma and Pacific coast regions. Several words that are used on the Pacific coast, — particularly south of the Anadyr River, — are found also in the Koryak language. The Reindeer people of the Kolyma know their meaning, but usually employ other words, which are in turn known, though not commonly used, on the Pacific coast. The people of the Arctic villages speak faster and harsher than the Reindeer Chukchee of the inland.

The pronunciation of women differs from that of the men. They use in most cases instead of *č* an *s*, and instead of *r* (particularly after soft vowels) *š*. They also use instead of *rč* and *čh* the double *šš*. Contracted forms of words are never used by women. Men, for instance, say nitva'qenat, or nitva'qaat. Women say only nitva'qênat. The sounds *č* and *r* are of frequent occurrence in Chukchee, so that the female speech with its recurrent *š* sounds quite peculiar, and is not easily understood by an inexperienced ear.

The women are not by any means unable to pronounce *č* and *r* like men; and in tales, when quoting a man's words they use the male pronunciation. But in ordinary conversation the male pronunciation is considered as unbecoming a woman.

Specimens of female pronunciation will be found in a few songs of the Reindeer Chukchee of the Kolyma, all of which belong to women.

A few songs, proverbs and word games ("fast speeches"), taken down among the Reindeer Chukchee of the Kolyma¹ have been incorporated in this collection. These songs are not mere improvisations, like most of the songs of the Reindeer Chukchee, since I heard some of the words repeated many times without change.

Proverbs are quite few and undeveloped. I am not sure even that these phrases are proverbs in the strict sense of the term, though they are fairly generally known and used in stereotyped form. Word games are in use among children, just as those of Europe. Those given here are well known also on the Pacific coast.

¹ See Bogoras, Chukchee Materials pp. 144-146.

II. — MYTHS AND TALES.

1. (The Ai'wan Shamans.)

Once in olden times, the Ai'wan and the people of St. Lawrence Island were at war. One man from this shore met with misfortune through the wind. While on the icefields he was carried away and spent two months on the icefields. One day there was a fog, and no land was to be seen. Then he heard the roaring of walrus. Still he remained with head drawn back into his coat. Then he was visited by another man, by a shaman, who found him sleeping on [the surface of] the ice and awakened him. "Oh, how wonderful, you are here?" The other one looked up and, indeed, he wept aloud. The shaman said, "Do not weep! A settlement, though of St. Lawrence people, is quite near."

Then, suddenly, they saw it. They came ashore. A number of houses were there. The people were clad in bird-skin clothes. Those of St. Lawrence Island are also Ai'wan, their language being the same. They took hold of

Te'le e'nmen Ai'wan e'rri Eiwhue'n näqäliči'tqinet. Wo'tiñ-notanqa'tkên 1
In olden once Ai'wan they St. Lawrence were at war. One from land side
times (and) Island people this

yo'ya leule'wu ge'lgilin. Gêlgê'lgüpu genlete'Lin, e'nmen qol yi'lgın ge'tkulin
by the for the wrong was made Among icefields he was carried and then an- month has been
wind object. away, other spent

gêlgêl'rtkınık, E'nmen yiñe'i, va'nêvan ninutewurre'erkinen. E'nmen rırkaiñai'
on the icefields, and then fog came, nothing at all land is seen. Then walrus roaring

walo'mnên, niğnopitva'qên, EN'ñi'n iri'çiku. EN'qa'm qutti'inä yopa'nnên
he heard it, he remained crouching, thus in his coat's Then by another he was visited
(collar).

eñe'ñilä, gêlgêl'rtkınık yi'lqälin riggeu'nin, "Gu tite'ñet-i-gır! Wu'tku nitvai'- 5
by a shaman on the sea-ice top sleeping he awakened him, "Oh wonder art thou! Here stayest-
gır!" E'nmen lile'pgi. Gu, li'en têrga'tyê. I'wkwi^s E'nñot, "Atê'rgatka,
thou!" Then he looked. Oh, even he cried. He spoke thus, "Do not cry,
ni'mnim vai çr'mçeğäi va'rkin, Eiwhue'n qäli'i."
settlement there quite near is, St. Lawrence though."
people

Wu'tku nelu'rkin. Ñipe'ät. E'nmen yara'ñi. Ga'lgên üm evi'rit, i'rit,
Then only they saw it. They came And then houses. Of birds dresses, coats,
ashore.

ga'lgä-na'lhın. Gık, e'nmen üm Ai'wanat üm ne'mäqäi. Eiwhue'lit enna'n
bird-skin. Oh, and there the Ai'wan also. St. Lawrence the same
inhabitants

üm va'lin yi'liil. E'nmen nepiriçi'tinet, imilo' nepi'rinet ENqa'n ñi'räq 10
being language. Then they caught them, all they took them those two

the strangers, they took captive those two men. They bound the shaman, the other one they killed with a drill, having perforated his head at the crown. After that they set free the shaman, intending to keep him as a slave.

He passed there only one night. When they were about to go to sleep, he went out and shouted toward the sea, calling the walrus spirit. Immediately from afar came the walrus. Oh, oh, the walrus came. Indeed, they were (as numerous) as sand. He walked along over their heads and went away. Then also the walrus which he had passed would come up in front. An old male walrus said, "Oh, now we are nearing the land. Your people are eager to pursue us. Oh, therefore some of us are going away. It seems that your people are bad." Oh, he said to two walrus, two year old ones, "Let us carry away our guest." By one of them he was made to sit on its body, and it dashed on, plunging along. The old walrus, the one that was most clever, followed it (like a leader). When one walrus got tired, he was made to sit on the other one.

When night came, they found a floe of sea-ice. The old walrus said,

ora'wêlat. Eñe'ñiln nelpini'tyãⁿ, qol ùm na'nmirkín, e'nmen rá'yipã lautê'pũ 1
men. Shaman they bound, the other one they killed, then with a drill on head
kano'tkingũpũ na'nmuaⁿ. En'qa'm eñe'ñiln ùm nerri'lhãⁿ, pu'relu nal-
on crown's top they killed him. Then shaman they set him free, for a slave they
hĩñño'aⁿ.

began to have him.

Li'en qune'çe ki'wkwi^s. E'chi yĩqã'tyãt, ganto'lên, rĩrka-ka'la eiñeu'nin,
Only one time he passed a Before they slept, he has gone walrus-spirit he called him,
night. out,

añqa'gtĩ eiñe'utkui^s. E'nmen lu'ur yaai'pũ ye'tyi^s rĩrki. Ka'ko, ka'ko, e'nmen 5
to the sea he called. Then even from afar came walrus. Oho, oho, then

ri'rkĩ ge'pkiĩn. E'nmen a'ni qãnu'r qun nute's'qãn. E'nmen lautitkina'ta
walrus came. Then certainly like just earth. Then on the heads-top

çe'i'wutkui^s, ewkwe'tyi^s. E'nmen e'ur pëla'yo rĩrki a'tto'oça nine'lqin. Kitve'-
he walked, he went away. Then also the left walrus in the front became. By an old

yuta i'unin: "Gĩk, a'men ùm ELO'n, notas'qa'wkwe^s. Tu'rgin ùm re'mkin
walrus he was told: "Oh, however, land approached. Your people

niggi'nqin mërëqa'gtĩ. Guq, a'men ùm ELO'n, čĩmqũk pëla'arkin, qã'iñun
are eager for us. Oh, however, some are leaving, it seems

tu'rgin re'mkin e'^stqi." Guq, pa'nvar-ri'rkãt ñĩ'rãq i'uninet: "Guq, a'men ùm, 10
your people bad." Oh, two-year-old walrus two he said to them: "Oh, however,

mĩninle'ãⁿ re'mkĩln." Qutti'inã uwëké'tkinik riñelkiwe'nnin, En'ñi'n ùm ñan
let us carry away the guest." By one of on the body he was made to sit thus that

ni'piu'riqin. En'qa'm Enqa'n kitve'yu gĩtte'pičĩn li'en niłũmñëna'qên. Qol ùm
dashed on Then that old walrus the most clever only followed. One
plunging.

nipe'ñetqin, Enra'q qutti'inã niñe'lqiuqin.

is tired, then upon the other the sits upon.

Niki'tã, guq gi'lgil ne'luⁿ. Kitve'yu i'wkwi^s, "Gu, re'mkin i'čiči'wkwi^s.
It is night, oh, a piece they found Old walrus spoke, "Oh, the people are tired.
of sea-ice it.

"Oh, all the people are tired. Let the people go to sleep." They put the man on [the surface of] the sea-ice. The old walrus said to the man, "Oh, you may sleep on [the surface of] the sea-ice. We will sleep by your side on the water." They inflated the crops on their throats and floated on the water like bladders. In due time the old walrus awoke. "Now let the people go along. Oh, my! you must be hungry." — "Oh yes!" said the man. It was still dark. The old walrus dived to the bottom of the sea and saw something like the [motionless star] Polar Star. He bent over it and it proved to be a shellfish. The little man was fed with those shellfish. They were quite warm and even hot. Probably the walrus cook them secretly, therefore they may have been hot.

They set off and moved on till midnight. The old walrus said, "It seems we are nearing land." They moved on, and before the land was near, the dawn came. "Oh, you must be hungry again." — "Oh yes!" The walrus again plunged down. This time he brought some shellfish of oblong shape.

Re'mkin niy'lqätyä'n." Ğêl'tkinik ora'wêlan neiñe'ä'n. Rîrkî en'qa'm 1
 The people let them sleep." On the sea-ice top the man they put upon. The walrus then
 enqa'n, kitve'yu i'unin qla'ul, "Çuk, ğit üm ĝêl'tkinik qäy'lqätyi^s, e'ur mu'ri
 that old walrus said to the man, "Oh, thou on the sea-ice thou sleep, and we
 him top
 vai ğinikqa'č mirrey'lqätyä^s mêmli'tkinik." Paggol'hit üm nettu'net pi'lhikin,
 by thy side we will sleep on the water's top." The crops they inflated of the throat,
 them
 en'ñi'n li'en čêk ğirgo'l ğene'linet, qänu'r pe'weli. Kitve'yun kiye'wkwî^s.
 thus even quite on high they became, like bladders. Old walrus awoke.
 "A'men üm re'mkin newkwe'tyä'n. Çuq, ina'nkên üm ğitte'wkwî^s?" — "Çuq, 5
 "However people let them go away. Oh, my! thou art hungry?" — "Oh,
 I!" Qla'ulqai i'wkwî^s. Wus'qumčiku. Rîrkanpina'čhin kitve'yun e'nmen
 yes!" The little man said. In the dark. Walrus old man old walrus then
 pılqä'erkın, kaltê'tı, ilu'käl-aña'lîñin ğite'nin, te'qäi^s, — e'nmen tamona'lhın
 dived to the motionless star he saw it, he bent then a bivalve shell
 bottom over it, —
 rıptıkeu'nin. E'nmen qla'ulqai rıqamıtva'urkinên temu'netä; e'nmen qänu'r
 he made appear. Then little man was made to eat with shellfish; then as if
 qun nıciite'ruqın, nıthı'lqinet ya^srat. E'tim vai nıpa'tqênat vên'va'kî rîrkata,
 they warmed, hot ones very. Probably they cooked them secretly by the
 were walrus,
 qänu'r qun nıthı'lqinet. 10
 as if hot ones.
 Ğık ewkwe'tyät. Em-ğmu'n-niki'tä ne'lyi^s. Kitve'yun i'wkwî, "E'tim
 On they went away. Midnight it became. Old walrus said, "It seems
 nu'tenut minnei'meukwä'n." Çuq, e'nmen üm tile'ät, e'čhi eime'wkwî^s,
 to the earth we are approaching." Oh, then they before it approached
 moved on,
 irğiro'ñnoi. "Çuq, a'men üm yaka'n-kin ne'me ğitte'wkwî^s?" — "Çuq, I!"
 dawn began. "Oh, however, probably again thou art hungry?" — "Oh, yes!"

He ate again. "Now we are going to leave you. As soon as we shall see a floe of sea-ice, though a small one, we shall leave you on it." Then they saw one. "Well, your people will be here this [dawn] morning. We are beginning to feel afraid." They put him on the ice. "Oh, what are you doing, you are leaving me alone." — "It is quite certain, that they will come."

Then he was told by the walrus, "When you are overtaken by sleep, roar like a walrus, when you are going to sleep." Then the walrus dashed on, plunging on the way. They went away, very far to the open sea. Soon after that he began to be overtaken by sleep. So he roared like a walrus and immediately turned into one.

When the dawn of the day came, some people approached in a boat and began to move along towards him. Before they were too near, he awoke. Just when the bowman was going to throw the harpoon, he said, "Oh, what are you going to do unto me?" — "Oh, dear! Is it not wonderful? You have become a walrus, and we came near killing you. Oh, whence did you come back?" — "Truly, it is bad. We come from a settlement of men."

- Ne'me čipe'tyi⁸; Enřa'q eulete'lüm va'lit temu'net. Ne'me qami'tva. "Çık 1
 Again he plunged; this time the oblong formed shells. Again he ate. "Oh,
 ELO'n, mirrapêla'ño-git. Miteli'i gi'lgilqai mirre'lu⁸nin nüplu'qin, E'n'ki mirra-
 there, we are going to leave thee. As soon as a sea-ice-floe we shall see a small one, there we will
 pêla'-git." Guq, qailhina'n'gêt üm ne'lu⁸n. "Guq, a'men üm ELO'n wo'tin-
 leave thee." Oh, indeed they saw it. "Oh, well there on this
 irgiro'k tu'rgin re'mkin qä'iñun re'lqä, mitaqalêño'ti." Guq, e'nmen ñei'peä'n.
 dawn your people it seems will come we begin to be Oh, then they put him
 (on the water), afraid." on.
 "Guq, tite'ñet-tu'ri, ênapêlarkinê'tik." — "Guq, a'men üm gu'nä, re'pkirgä⁸." 5
 "Oh, wonder you are, you are leaving me." — "Oh, however certainly, they will come."
 E'ur rırka'ta i'unin, "E'ur yrlqä narayo⁸-git, muru'wmil qaiñe'i yrlqaññok."
 And by the he was "And by the wilt be thou in our likeness roar going to sleep."
 walrus told, when sleep overtaken
 E'nmen piu'rrii⁸, gā'nqan, gino'nêti rırki newkwe'tqin. E'nmen yrlqä nayo⁸ñ-
 Then he dashed there (very to the middle the go away. Then by the he began to
 on plunging far), walrus sleep be
 ñoê⁸, rırka'mêl eiñe'i⁸, yrlqä'tyi⁸, lu'ur rırka'nø gene'lin.
 over- in the walrus' he roared, he slept, and to the walrus' he became.
 taken, likeness only
 E'ur girgıronta'lên, a⁸ttwılä niçamitaqên. E'chi eime'wkwä⁸t, kiye'wkwı⁸.
 Then it went to the dawn, by the boat's he was crept along Before they approached, he awoke.
 men to.
 E'nmen e'chi re⁸rılä te'grırkının, lu'ur i'wkwı⁸, "Guq, inenrequeurkını'tik?" — 10
 Then before by the bow- he was flung at, then he said, "Oh, what are you going to do
 man (with the harpoon), only with me?" —
 "Çuk, ina'nkên, üm kime'k. Tite'ñet-i-git, rırka'nø nine'l-i-git. Kime'k
 "Oh, [surprise] almost. Wonder art thou, to the walrus become art thou. Almost
 miti'nmuut. Gu, mē'ñko lū'mña pı'ntıqätyi⁸?" — "E⁸tqi, i⁸tık üm qai'VE nim-
 we killed thee. Oh, whence again thou appearest?" — "It is bad, well indeed

My companion, however, is not with me. Those people are wrong-doers. They drilled through his head and killed him." He entered the house. "Oh, what news? — "Truly, it is pitiful. Evil-doers are those people."

The summer came. They went to war, the men of Uñi'sak, and probably from every neighboring settlement a number of boats assembled. Then a large company of boats set off. All boats were overloaded (with warriors). Before they were too near, they saw a cluster of houses of the St. Lawrence people standing on the seashore. In the rear of the houses was a bay of St. Lawrence Island; there actually a large part of the boatsmen went ashore. They walked along in the fog from the rear, just out of sight of the islanders. Then an old man, one of the crew said, "Oh, howl like wolves!" They had not been seen by the St. Lawrence people and they were not expected by them. Now, when they uttered their howls, another old man, one from St. Lawrence Island, said, "Oh, now they are coming." The young men said, "But we are on an island." — "Give answer to them!" So they

ní'mgüpü ní'pkir-mu'ri. Ê'wkurga tu'mgítum uí'ñä. E'stqi, nileu'leuqin. 1
from came here we. However companion is not. It is bad, wrongful.
a settlement

E'stqi em-leu'tík rä'yipä na'nmuas'n. E'nmen res'qi'wkwi's. "Çık, ra's-pr'ñil?" —
It is bad upon the head with a they killed him." Then he entered "Oh, what tidings?" —
drill

"Li'en üm i's'tík e'stqi, limvitté'rgin. E'stqi, nite'rmečinqin ramki'yñin."
"Only indeed it is bad, object of com- It is bad doing violence people big."
passion.

E'nmen e'lerui, e'nmen rinno'rkín, me'ñin ñan, uñi'lin üm, e'tim am
Then summer then go to war, who now, people of Uñi'sak, probably
came,

ge'mge-nute'qin a's'ttwilín genumkeu'lin. E'nmen a's'ttwil'mkičhín qäti'. E'nmen 5
from every land boatsmen gathered. Then boatsmen large went. And
gathering

geiñe'rulin. E'chi e'nmen eime'wkwä'st, Eiwhue'n a'ñqa-čo'rmi-va'lin yara'wkun.
(the boats) were Before then they approached, St. Lawrence (on the) sea-shore being houses cluster.
overloaded (with
people).

E'nmen yarau'liha'nlinqač-va'lin ke'ñičvin Eiwhue'kin, en'qa'm i'ppe mükič'i'yñin
Then (to the) (from) the other being bay of St. Lawrence then actually more numerous
houses side Island, one

a's'ttwilín üm qa'ptenqač gata'lén yiñe'ik lile'-ču'rmitä. inpina'čhín i'wkwi's
boatsmen (from) the rear they moved in the fog (on the) sight- Old man said
border.

a's'ttwile'kin, "Çuq, ei'mil qaqo'sla'tík!" Luñ-lu's'tä e'nmen ní'ntäqinet, rat'hema'un
from the boats "Oh, wolf-like howl!" Not seen then they had them, unknown
one,

Eiwhue'lä. E'ur üm qo'slaro'a'st, Aiwhuanpina'čhäqai gi'ulin, "Çık, ripe't üm 10
by the St. Law- Then they howled St. Lawrence old man small said, "Oh, even
rence people. aloud,

e'un." Aa'čekit gi'ulinet, "Çu, çe'ñet üm ili'lä-mu'ri." — "Qäta'liñgıtkı!"
now. Young men said, "Oh since, islanders are we." — "Give answer!"

roared like walrus. Then the old man, one of the boat's crew, said again, "Oh, where are you? Now they have become our quarry."

The larger part, those who had landed in the rear (of the houses), were still unknown to the St. Lawrence people. Those from St. Lawrence island hid by the seashore. But those from the boats attacked them from the rear and a slaughter ensued. The St. Lawrence women were already strangling themselves from mere fright. The others, at the same time, were mincing a large quantity of walrus blubber with their kitchen-knives, (preparing a meal for the victors). It was a great slaughter. Many St. Lawrence women were put on board the boats and brought over here.

Some years passed. The fourth year, the St. Lawrence people went to war. They landed in the night-time and found the people sleeping. So they started to murder them, thrusting their spears from outside under the outer tent-cover, all around the sleeping-room, and stabbing the sleepers. A small orphan child hid himself somewhere near the house, while they were still killing

E'nmen rirka'mêl eiñe'äst. E'nmen astttwile'kin inpina'čhin i'wkwi^s, "Gu, 1
Then walrus-like they roared. Then from the boats old man said, "Oh,
me'ñki nit-turi? ELO'n ginni'ku ne'lyäst."
where are you? Now to the quarry they became."

I'ppe ya'alñqač ñipe'lin Eiwhue'lä ge'mu ni'lhäqin mü'kičn. E'nmen
Actually (from) the rear landing one by the St. without were held more numerous. Then
side Lawrence knowledge
people

a'ñqa-čo'rmı gana'čcalên Eiwhue'-ora'wêlan. Astttwilä yaalinqačai'pü gapé'nrlên
by the sea-shore hid themselves St. Lawrence men. By the boats- from the rear side they were
men assaulted

na'qam, ganmitkoi'vulên. Eiwhue'-ñe'ut nilhi'pqinet am-a'yilha, e'nmen qu'tti 5
however, they were slaughtered. St. Lawrence-women they strangle from mere fright, and others
themselves

kopa'lhın naala'tkoqênat. E'nmen nanmitkoi'vun. Ka'ko ñe'us'qät geiñe'lin
walrus- are mincing with knives. Then slaughter. Oho, women have been
blubber loaded (on
the boats)

nü'mkäqin, Eiwhue'-ñe'ut ña'nko gere'linet.

numerous St. Lawrence women here have been brought.

Ne'me te'če-ñ giwi'i^s, ñira'ča giwi'kinek Eiwhue'lin garinnolên. E'nmen
Again how many a year on the year's passing St. Lawrence went to war. Then
times passed, fourth people

niki'tä gempe'lin. Yrlqälin gayo^slên re'mkin. E'nmen vai poi'ga ronmê'pü
in the they landed. Sleeping they found the people. Then with the from under
night-time spear the outer
tent cover

li'en nitinpičê'tqênat yorou'ti-kamlê'lı ñarginoi'pü. en'qa'm yei'velqäi e'chi 10
only they stabbed them sleeping- all around from without. Then orphan small before
room

qolê-ra'gtri qä'tyäst, čr'mqük, e'chi enqa'n ninnmüqên ora'wêlan yrlqälin Eiwhue'lä, e'nmen ni'kek ga'tčilên, ra'g-čo'rmik, inaa'lit üm geniggewgu'ulinet.
to another house they went, some before there were killed men sleeping by
St. Lawrence then somewhere he concealed on the house- neighbors he awakened them all.
people, himself, border,

some of the sleepers, and before they had time to go to another house. He awakened all the neighbors. They rushed out. Then those from St. Lawrence Island fled to the open sea. Two men staid behind on the ice-floe.

They lived on the ice-floe. Before the strong winds of autumn began to blow, they came to steal some meat and so were taken captive. "Oh, we will not kill you." They, however, struggled on, not heeding these words. The next night, they stole some warm clothes and departed again. They went away together over the sea-ice, they walked along over the newly-frozen sea. The ice was salt and yielded under every step.

Then they came to the shore. A St. Lawrence old man asked them, "Well, what kind of men are the land-people?" — "Oh, they are deucedly good." — "Oh, Oh," said the St. Lawrence old man, "Now let the (two) people become friendly to each other."

Summer came again. "Oh well, now let the people set off." Then the people of St. Lawrence Island came over here. They brought a quantity of

Gantoča'lên. E'nmen a'ni geginteu'leet Eiwhue'lit timñ-añqa'gti, gêl'rtkînik 1
They rushed out. Then they fled those of St. Lawrence to the middle sea, on the sea-ice top

ñi'raq gapêla'lênat.

two (men) they have left.

E'nmen a'ñqak nimitva'qênat gi'lgilik, tu'wkik. E'chi e'nmen niyo'oroqên,
Then on the sea they lived on the sea-ice, on the ice-floe. Before then strong wind was,

nitule'lqiuqinet takê'chêti, qân·vê'r e'nmen nepi'rinet. "Guq, qarê'm minî'n-
they came to steal for meat, and so they were taken. "Oh, not we will
mitik." E'nmen aa'lomkelênat nikamagra'kênat. E'nmen qolê'-tke'unvuk 5
kill you." Then not heeding ones struggling ones. Then on another sleeping
ewkwe'erkî, evî'râ getule'leet. E'nmen ewkwe'tyâ't. E'nmen geçeu'ki,
they go away, clothing they have stolen. Then they went away. Then together,
gêlêtkîna'ta. E'nmen vai niçevutku'qinet tur-qi'tîlin a'ñqa, e'nmen e'mkin-
along the sea-ice Then they walked (on the) newly-frozen sea, then at every
top.

te'ntik qānu'r qun gi'lgil ni'tqin, te'yugil, nimli'lāqin te'ntik.
step just as sea-ice was salt sea-ice, elastic to treading.

E'nmen ñipe'â't. Guk, Aiwhuyanpina'cha pinlo'nênat, "Amto? em-nu'ñîçin
Then they came Oh, by a St. Lawrence old man they were asked, "Well? the land people
to the shore.

mi'ñkri ni'tvaqên?" — "Guq, e's'tqi nime'lqin." — "Guq, a'men ūm re'mkin 10
how they are?" — "Oh, badly good." — "Oh, well then the people
nitumge'wkwâ'n." Aiwhuyanpina'chi'yñin gi'ulin.
let them become friendly." St. Lawrence old-man big said.

E'nmen e'lerui. "Guq, a'men ūm re'mkin ni'lqätyä'n." E'nmen ña'nko
Then summer came. "Oh, well now the people let them go!" Then here

i'rgi^s re'mkin Eiwhue'lin. U'kkām e'nmen geñei'vulin, i'me-rä^s'nut, rēpa'lhî.
crossed the people that of St. Lawrence (Wooden) then they put many whatsoever, walrus-hide.
over Island. vessels (into the boats),

wooden vessels, walrus hides, everything they had. They landed and the people became friends. So they distributed their vessels among our people. An old man from this side said, "Indeed, what will you give as return presents?" The visitors were clothed in bird skins. "What kind of skins are these?" — "Reindeer-skins." — "And what is a reindeer?" Then they showed them the reindeer-muzzles. They examined them. They said, "Oh, thus they are; like the holes in a boat cover,¹ (namely in the walrus-hide cover, all along the border). Now then, eat some of the meat!" They cooked fat meat. "Oh, just like blubber!" They ate of it. "Oh, oh, quite exquisite!"

After that they went away. One man was left. He was a shaman, and he was treated just like the former one (i. e. he was bound). When winter came, they set him free. The shaman had a sledge. So he departed in the night-time. He was hauling the sledge loaded with walrus-blubber. He moved on until he felt tired. It was full moon. At that time he was overtaken by another shaman, one from the western country. That shaman also was hauling a sledge. The former heard only a noise above; that western shaman was

Çık, e'nmen ñipe'ä't. ELO'n re'mkin tumge'wkwî⁸. A'ni, geilitkoi'vulin u'kkäm. 1
 Oh, then they landed. Then the people became friendly. So, they distributed vessels.
 Wotinqa'tkên inpina'çhin i'wkwî⁸, "Çık, qailo'kim re'qa' qäta'liñitki?" E'nmen
 From this side old man said, "Oh, really with what will you answer?" Then
 ga'lhên i'rin. Ne'lhä nilpî'nñiqênat. E'nmen gi'u nî'lhäqinet ne'lhî. "Rä⁸no-
 bird (skin) clothes. Skins they gave them. Then unknown they had the skins. "What
 ta'çhit lû'mña?" — "Qo'rên ne'lhî." — "Mî'ñkri va'lit qa'at?" Qänve'r,
 are (these) again?" — "Reindeer skins." — "How being reindeer?" After that
 vamilqa'lhî nankalêro'wkwä⁸n. E'nmen ninçičeç'u'uqin. Nî'uqinet, "Ka'ko 5
 (reindeer) lip they showed it. Then they were inspecting it. They said, "Oho,
 mei! mî'ñkri va'lit. Qänu'r a⁸ttwukin pu'ttiñet." ¹ — "A'ni qu'num, te'kiçhin
 there! how being ones. Like boat's holes." — "Now then, meat
 qänu'utki." E'nmen naçipa'tinat. "Ka'ko mei! qänu'r mitki'yñit." E'nmen
 eat it." And they cooked fat. "Oho there! like blubber big." Then
 nenu'net. "Ka'ko mei, ya⁸rat nite'nqinet."
 they ate it. "Oho there, very good ones."
 EN'qa'm ewkwe'tyä⁸t. Qol gapêla'lên eñe'ñilin ER'wmil. E'nmen lä⁸lenru'i⁸,
 Then they went away. Some- has been left shaman to their (former) Then winter came,
 one likeness.
 nerri'lhä⁸n. Eñe'ñilin, naqa'm go'rgulên. E'nmen newkwe'tqin niki'tä. O'rgoor 10
 they set him free. Shaman, however, with a sledge. Then he went away in the night. Sledge
 nine'metqin kopa'lha geti'neñelin. E'nmen nile'qin nilvau'qên ergip-ya'lhêti.
 he is hauling with walrus loaded. Then he moved, he was tired with the bright
 blubber moon.
 E'nmen eigî's'q-eñe'ñila ga'yo⁸lên qolê-notai'pu. Ne'mäqäi ENqa'n eñe'ñilin
 Then by a western shaman he was over- from another land. Also that shaman
 taken

¹ The skin of a reindeer-head with its eye-holes and nostrils resembles in a way the walrus-hide covering of the skin-boat, with its holes around the edge. The resemblance lies in the appearance of the holes.

flying along. On both sides he had long knives, which he used as wings. The other shaman who was hauling the sledge was startled and fled. When he was approached by the other one, just on his arrival, he also fled up with his sledge. Still, the other one was about to overtake him. Before he could catch up with him, (the other one) dived under ground, only the sledge remained there on the ground. Oh, the other one was unable to pursue him, the western shaman.

Then he sat down. "Oh, oh, oh; indeed; indeed! Not without reason was he talked about. Really I am much interested in seeing you." It seems that shaman was called Ke'mneku.¹ "No shaman from any country whatsoever can vanquish me." Then Ke'mneku spoke to the ground downward. "Nevertheless you have frightened me. I thought you were a ke'le. Now come here." He appeared. "Give me your necklace. Let me give you this knife in exchange." — "No, I do not want to give it to you." — "Then I

nipe'gtimet. E'nmen lu'ur gırgola'ta wü'rgırgıçhın walo'mnên. enqa'n eigı's-q- 1
is hauling a sledge. Then only on high noise the he heard it. That western
eñe'nılın riñe'tä nıle'qın, êuluwa'lat rı'lhø nine'lhäqın ña'lhıl. enqa'n eñe'nılın
shaman flying moves, long knives for wings he has on both That shaman
sides. (other)

pegtime'tılın geçeññite'tä gegı'nteulin. E'nmen vai reimeu'nın quttı'inä, e'nmen
sledge-hauling starting up (from has fled away. Then he was ap- by the other then
fright) proached one,
ne'mäqäi geri'nelin pukê'rñok en'ñi'n go'rguma. E'nmen yo'ññonên. E'chi
also he has flown up on his coming thus with the sledge. Then he began to be Before
overtaken.

pêrêñño'nên, nute's'qä geçi'pelin, li'en o'rgoor E'n'ki nute's'qak pêla'tyê⁸. 5
he could be taken, into the he has dived, only the sledge there on the ground remained.
ground

Çık, qol enqa'n vele'rkılek luwa'wkwê⁸ eñe'nılın, eigı's-q-eñe'nılın.

Oh, another that one pursue could not shaman western-shaman.

E'nmen wa'qêê⁸. "Egegegei! Qailhınan'gêt. Ka'ko. Ata'um nı'rgıpa'tqên.
Then he sat down. "Oh oh oh! Indeed. Oho. (Not) with- he was talked
out reason about.

Çu'nä, pegçi'ñu tı'lhı-gıt." Tı'wkwä⁸k E'nñot, e'nmen enqa'n Ke'mneku.¹
Really, interest I had in thee." It seems thus, then that one Ke'mneku.

"Ka'ko, Ke'mneku, ge'mge-nu'te-eñe'nılä e'le enpıku'wkäl-i-üm." E'nmen
"Oho, Ke'mneku, (from) every land by shamans not I am not vanquished." Then

nute's'qän enñ'a'q nuwêthau'qên Ke'mneku. "A'mınam ê'wkurga ginençeññitew- 10
to the ground there spoke Ke'mneku. "However hast given me a fright

i-git. Mitıu' ke'lei-gıt. Ka'ko qäye'tyi⁸! Pı'ntıqätyi⁸. "Ê'nnıçhın üm
thou. I thought ke'le art thou. Oh, come!" He appeared. "(Thy) necklace

qine'ilhi⁸;" eigı's-q-eñe'nılä nêna'gnatqên. E'le alımalau'kelên. "Pu'ru ina'n
give me;" by the western shaman it is asked. Not he is not heeding. "For exchange let

wo'tqan va'le mı'ilhır." — "Ço, qarêm mı'ilhıt." — "Metı'u nere'lh-i-üm.
this knife me give thee." — "Oh, not I will give "Unbelieved I shall be by
it thee." — them.

¹ This passage is not clear. The narrator did not know exactly what each shaman did.

shall not be believed. Please, do give it to me." — "No, I won't." — "Then I will give you this big knife. Please, give me your necklace."

Then they exchanged their (assistant) spirits. And the other one gave him the necklace. He gave him the knife. The western shaman said to the other one, "Now then, move about with the knives." All at once the other one moved upwards in this manner. Then Ke'mneku said, after they had exchanged even their bodies, "Well, now put on the necklace; go away and fly up, just as I did. You will fly up, then sink down to the ground and plunge in." The other one flew up. Then, slowly moving he fell down, plunged into the ground, but (when he was in as far as) the middle of his body, he stuck fast. "Oh, I have been unable to do it. Give me your wrist-bands!" — "I will not give them to you." — "Then I will give you the tassel from my back. It is my tail, my guide in motion."

Then he consented. The western shaman said to him, after the tassel had been given [then he said to him], "Well now, fly up just as I did." He

Qai've qine'ilhi^s. — "Guq, a'men qarê^m!" — "Uli'i maiñuwa'l mi'ilhir. Gık, 1
Really give (it) to me." — "Oh, however (I refuse) no!" — "So then big knife I will give Oh,
thee.

a'men ùm qai've E'nnichin qine'ilhi."

really necklace give (it) to me."

En'ra'q e'nmen ELO'n eñe'ñä nelpuure'tkurkin. E'nmen qänve'r y'lnin.

Now then with (their they changed between Then after that he gave (it)
assistant) spirits themselves. to him.

En'qa'm va'le y'lnin, En'qa'm eigi's-q-eñe'ñlä i'unin, "A'niquon qrilu'tkui vala'ta."

Then the he gave it, now by the western shaman he was "Now then move about with the
knife spoken to, knives."

E'nmen E'nikit rilu'tku wu'rri girgola'gti. En'qa'm Kemneku'na i'unin. ELO'n 5

Then all at once he moved thus upward. Then by Ke'mneku he was told. Then

Enqa'n uwi'kit nilpuure'tqinet. "Kita'm qun, e'nnichin qai'pugun, qginte'wkwis,

the bodies they exchanged. "Well now, necklace put on, fly away,

qriñe'i^s muru'wmil. Enqa'n rer'iñeä^s, nota's-qêti qere'tyi^s, qreçipe'n-ñi^s!" Gık,

fly up like me. Then thou wilt to the ground fall down, try to plunge Oh,
(when) fly up, (into it)!"

e'nmen riñe'i^s. E'nmen a'un-tila'gti ere'tyi^s, çipe'tyi^s, gino'nêti uwa'ê^s. "Guq,

then he flew up. Then with slow he fell plunged by the middle he stuck "Oh,
movement down, (of the body) (and stopped).

tilva'wkwak. Mingê'lgit qine'ilhi^s. — "Guq, a'men ùm qarê'm mi'ilhit." —

I could not. Wrist-bands give me." — "Oh, however not I will give thee." —

"Uli'i, gümni'n pênaka'lhin mi'ilhir qe'ptikin. Pêki'rgirêl gümni'n, tile'kin 10

"So then, my tassel I will give from the Tail of mine, of motion
thee back.

gitte'kau."

guide."

Guq, e'nmen va'lomga^s. Eigi's-q-eñe'ñlä i'unin; pênaka'lhin y'lnin.

Oh, then he heard him. By the western shaman he was tassel he gave
spoken to; him.

E'nmen i'unin, "Kita'm qun, gümü'wmil qrinê'i^s." E'nmen riñe'i^s ena'n çini't.

Then he was told, "Well now, like me fly up." Then he flew up himself.

[himself] flew up and just went up clattering. The shaman from St. Lawrence Island said to the other one, "Well, now it is your turn." He gave him the wrist-bands. "You will fly up, then you will fall down again and plunge into the ground." Then the western shaman flew up. Slowly moving he fell down. Then he plunged into the ground and was submerged as in water. After a while he re-appeared. He said, "Oh, oh, indeed; Ke'mneku is talked about. How is it now? I am unable (to pursue him). Still before this in my own mind I thought I could hardly be pursued by anyone. Oh, oh, truly; Ke'mneku has been talked about. How is it now? You have vanquished me. Oh, let us go away!" Then the western shaman flew up. They were travelling at night. In one night they travelled flying through every land. Ke'mneku said. "I am going away."

The western shaman came home. He said to his companions, "I saw a shaman from St. Lawrence Island. I was unable to follow him." — "You lie." — "Indeed, it is true." — "Well then, what kind (of a shaman) was he?" He showed the necklace. "This is his necklace." — "You lie. You have

E'nmen li'en würgirge'tyi^s. Eiwhue'lä i'unin qol, "Çi, ginra'q!" Mingê'lgit 1
 And only he clattered. By that of he was the "Oh, thou now!" Wrist-bands
 St. Lawrence spoken to other one,
 yî'lninet. "Çik, reri'neä^s, ne'me qere'tyi^s, nota's-qêti qäçipe'tyi^s." E'nmen
 he gave them. "Oh, (when) thou again fall down, into the ground plunge down." Then
 wilt fly up,
 riñe'i^s eigî's-q-eñe'ñilin. E'nmen a'un-tıla'gti-m ere'tyi^s. E'nmen çipe'tyi^s,
 flew up western shaman. Then with slow motion he fell down. Then he plunged in,
 naqa'm lû'mña qänu'r mêmliçikou'ti ergewe'tyi^s. Pîntiqätyi^s. I'wkwî^s enño't,
 but again like into the water he was submerged. He appeared. He said so,
 "Ka'ko, Ke'mneku, qailhina'n-gêt nîrgipatqên. Re^squ lû'mña? Kileu' mil: 5
 "Oho, Ke'mneku, indeed he was talked about. How is it now? To follow I
 va'wkwä^sn. A'men çit gûmu'w-çî'mgutä a^sqa-rkila gene'l-i-üm. Ka'ko, qail-
 would not be But before in my own mind hardly to be I have become. Oho,
 able. this pursued
 hina'n-gêt nîrgipa'tqên, Ke'mneku. Re^squ lû'mña? ineteñinpi'lkuun. Çuq,
 indeed he was talked about, Ke'mneku. How is it now? thou hast well van- Oh,
 quished me.
 a'men üm mne'wkwenmik!" E'nmen riñe'i^s eigî's-q-eñe'ñilin. Niki'tä vai
 however, let us go away!" Then flew up western shaman. In the night-
 time
 e'nmen nilei'vuqinet. Enne'n-niki'tä ga'mga-notai'pü nilei'vuqinet riñe'tä. Çik,
 then they are travelling. In one night through every land they travelled flying. Oh,
 Ke'mneku i'wkwî^s, "Çik, a'men üm mewkwe'tyä^sk." 10
 Ke'mneku said, "Oh, but I will depart."
 Pûki'rgi^s eigî's-q-eñe'ñilin. Nini'uqinet tu'mgit, "Eiwhue'-eñe'ñilin tilu^sä^sn,
 Came (home) western shaman. He said to them to the "St. Lawrence shaman, I saw him,
 companions,
 kileu' timete'wkwä^sn." — "Nä^sr-i-git!" — "Qai've." — "Kıtau' qun, mi'ñkri
 pursue I could him not." — "Lying art thou!" — "Indeed." — "Well then, how
 nî'tqin?" Ê^snniçhin rikalêrou'nên. "E'nmen üm vai eni'n ê^snniçhit." —
 was he?" Necklace he showed it. "And this his necklace." —

stolen it somewhere." — "Indeed, no!" — "Well then, what kind (of a shaman) was he?" Then he flew up with easy motion, then fell back to the ground and plunged in, as though it had been water. "Oh, really, you have acquired new shamanistic powers."

His father said to him, "Well now, let us see, whether he has really acquired new shamanistic powers. Go on, look for Children's-Death." He flew away night after night and travelled among all kinds of beings. Nothing. He came back to the house. By his father he was told, "What is the matter with you? You cause delay. Oh, surely he lied (to the people)." He departed again. This time he went underground. Then he came back and said, "I have been unable to do it." By his father he was told, "Oho, what is the matter with you?" By his son, the western shaman, (the father) was told, "Oh, but I could not find him among any kind of beings."

After that he went to the Being-of-Darkness. Then at last he saw a man; a mere mouth. This was Children's-Death. By the Darkness he was

"Nä⁸r-i-gīt. Tū'mñamênqo'kênat tule'tinet." — "Çu'ñä, e'le!" — "Kıta'm qun, 1
"Lying art thou. Wheresoever ones thou has stolen them." — "Indeed, no!" — "Well then,

mí'ñkri ni'tqin?" E'nmen riñe'i⁸, a'un-ré'ña-tıla'gtı, notas'qê'ti ne'me ere'tyi⁸,
how was he? Then he flew with flying motion, to the ground again he fell
up, easy down,

ne'me qānu'r mēmliçıkou'tı çipe'tyi⁸. "Ka'ko, qailhina'n'gê't eñe'ñitvi-tu'ri."
again like into the water he dived. "Oho, really (new) shaman- you."
istic power
acquired

ELI'gä i'unin, "Kı'tam qun eple'un li'i eñe'ñitvi'i⁸? Kuwi'çin qälqäi'rgi⁸!"
By the he was "Well now, whether really he has acquired Children's thou look for!"
father told, shamanistic Death
power?

E'nmen e'mkin-niki'ruk nri'ñeqin, ga'mga-vairgê'pü nilei'vuqin. Uí'ñä! Nı' 5
Then with every night's he flew up, by every being he travelled. Nothing! He
coming

pkirqin ya'arak, ELI'gä nini'uqin, "Atau', li'en re'qärkin, kime'urkin. Çuq,
came to the by the he was told, "Vainly, but what is the thou causest delay. Oh,
house, father matter with thee,

na⁸raqa'wkwa⁸n." Ne'me newkwe'tqin. Enra'q notas'qaçıkou'ti ni'lqätqin, ne'me
he lied (to the people)." Again he departed. This time into the ground he went, again

nıye'tqin, ni'uqin, "A'men üm timete'wkwa⁸k." ELI'gä nini'uqin, "Çoqoi'!
he came, he said, "But I was not able By the he was told, "Oho!
(to do it)." father

Kata'um re'qärkin?" E'nmen ekke'tä gi'ulin, eigı's-q-eñe'ñilä, "Çuq, ELO'n üm
Just now what is the matter Then by the son he was by western shaman, "Oh, however,
with thee?" told,

a'men, ga'mga-vairgê'pü timete'wkwa⁸k." 10
by every being I could not do it."

Enra'q Wo'lqi-Vairgê'tı ewkwe'tyi⁸. E'um e'nmen ora'wêlaçın lu⁸nin.
This time to the Darkness-Being he departed. And then man the he saw him.

Am-yiki'rgın, e'nmen Kuwi'çin. Wu'lqä pinlo'nên, "Re'q-i-gīt?" — "ELI'gä
Only mouth, and (this) Children's- By the he was asked, "What do you "By the
Death. Darkness (want)?" — father

questioned, "What do you want?" — "By my father I have been sent. I was told, 'Go and look for Children's-Death.'" — "Oh, oh, and for what purpose?" — "Only to show him to the people." — "Well, surely, he is in my neighbor's house." He went there. There was an old man who dwelled in those regions, a mere mouth, smeared all around with dried blood. The shaman entered. "Oh, at last I see you." The other one questioned him. (He replied,) "By my father you are bidden to come." — "And for what purpose?" — "He said thus, 'I want to see the old woman¹ yonder.'" She refused to go. "For what purpose?" — "They only want to see you. My father said, 'Go and look for Children's-Death.'" — "Oh, but I refuse." — "Please come! It seems they will not believe me."

Then she consented. She said to him, "Sit down on my body." Then she flew up with him. A great noise spread around. It was very loud. And the whole world clattered and resounded. His father said, "Oh, what is the matter again? The world is full of noise. It appears that really he has

ineññi'unin; ini'wkwī⁸, 'Kuwi'čin qālqāi'rgi!' — "Go, lū'mña rīraqa'unvø?" — 1
I was sent; I was told, 'Children's- thou look for!' — "Oh, and again what for?" —
Death

"Atau', lø⁸nvē." — "E, gu'nā, maa'lik va'rkīn." E'nmen qā'ti. Lu'ur enqa'n
"Only for looking — "Eh, indeed, in the neigh- he is." Then he went. And that
on." bor's (house)

inpina'čhin, yiki'rgin en'kete'gni va'lin. Mu'lā gakañoi'pūlën. Guq, res'qi'wki⁸.
old man, mouth, on that limit being. With blood he is hoary. Oh, he entered.

"Gik, gini'k ei'uk ekālu'k." Ne'me pinlō'nën, "Gū'mik-eli'gā yeti'yvut
"Oh, for thee now at last." Again he asked him, "By my father to come

ne'nti-git." — "Ia'm?" — "I'wkwī⁸ en'ñot, 'en'ke'kin inpiñe'w¹ milu⁸'ā⁸n." 5
thou art bidden." — "Why?" — "He said thus, 'Yonder old woman I want to see.'"

E'nmen nīnqatqën. "Rīraqa'unvø?" — "Atau' nerelu⁸ñirkin-i-git. Gī'ulin
Then she refused (to go). "What for?" — "Only they want to see thee. He said

en'ñot, 'Kuwi'čin qālqāi'rgin.'" — "Guq, a'men ūm tinqāe'rkīn." — "Gu'nā
thus, 'Children's- thou look for her.'" — "Oh, but I refuse." — "Indeed
Death

qai've; qai'ñun meti'u rine'lhī⁸."

yes; it seems not I shall be by
believed them."

E'nmen va'lomga⁸. I'unin, "Uwèké'tkīnīk qāne'lhī⁸." Reriñeu'nin. E'nmen
Then she obeyed. She said "On my body's top thou take a She made him fly Then
to him, place." up.

a'ni gequ'lilelin ya'mawan. E'nmen imilo' ña'rginën am-inkīnta'wa am-orwēla'a. 10
great noise spread very loud. And all the world clattering and resounding.

E'nmen eli'gīčhin, "Go, re⁸i⁸ lū'mña ña'rginën qočētkīna'tyē⁸. I⁸tīg lū'mña
Then father the, "Oh, what is again the world is full of noise. It ap- again
the matter appears

qailhīna'n'gēt eñe'ñetvī⁸." E'nmen nute's'qāk pūkē'rīñok rīcīpeu'nin, rīpīnti-
really he acquired new Then to the ground in the coming he made it dive he made
shamanistic power." under,

¹ At first Children's-Death is called a man, now a woman.

acquired new shamanistic powers." In coming he let her plunge underground, and after that appear in the outer tent. "What luck?" — "It seems that this time I brought Children's-Death." — "Now bring her here. I want to see her." She was as large as a tree. Still she decreased in size very quickly; and he put her on the palm of his hand before he showed her to them, so small had she come to be. Before she dwindled away, he spat on her, and she grew again. Then, on becoming thus, she decreased again in size. He made her plunge underground, then he made her appear. Then he took her in the other hand, and she became as large as before.

"Oh, that is you! You are the source of sorrow among every kind of beings, to those that have children. To whomsoever a child is born, it dies suddenly, and you are the cause of it. You are Children's-Death. Now we will bind you." They tied her with thongs, but she broke them all. Then they tied her with a grass-blade. She was struggling the whole night, but the grass-blade proved to be tough, (it could) not be broken by her. The whole night through there was clamor and weeping. Then they said to her,

- qeu'nin čottagnê'pü. "Amto'?" — "E'tim a'men Kuwi'čin tre'tyän." — "Kita' 1
 it appear in the outer tent. "What (luck)?" — "It seems Children's-Death I brought." — "Get along
 ña'nko, milu'ä'n." Utte'mil nımayenqana'čin, naqa'm pe'le nımqıtvı'qin,
 it here, I want to see To the tree's large one the, however soon diminished;
 it."
 kegrı'čıku gaio'lên, e'chi nênakalêrou'qên, u'rri nüplu'tvı'qin; e'chi nıta'ıprı-
 in his palm he has put it, before he showed it, so small it is; before it dwindled
 ñoqên, ninečıñketuwe'qin, nımei'ñetqin, ne'me, u'rri l'ñki nımqıtvı'qin. Ne'me
 away, he spat upon it, it grew again, thus in be- it diminished. Again
 coming
 rıčıpeu'nin, ne'me rıpıntıqeu'nin, en'ra'q qača'kênata gei'milin, pe'nin nıma'yen- 5
 he made it again he made it appear, now with the other he has taken former big one
 plunge down, (hand) it,
 qanačın.
 the.
 "Guq, e'wi-lon enqanaı'-gıt. Ge'mge-ni'kek qalhılo'urgê-gıt ñınqäetile'ki.
 "Oh, there now this art thou. Whosoever source of sorrow art to those with
 thou children.
 Mi'ñkri, e'nmen ge'mge-ni'kin ñınqäi nêna'gtoqên, e'un nuwi'qin. E'wi-lon
 How now, whosoever child is born, and it dies. There now
 enqanaı'-gıt. Kuwi'č-i-gıt. Guq, a'men üm elo'n minıwkurkın-i'-gıt!" Ñılhä
 this art thou. Children's-Death Oh, however we will tie thee up!" With a
 art thou. thong
 ge'wkulin. E'un ninenlıpe'tqäet. en'ra'q te'gru-ve'ä nilge'tyän. E'nmen 10
 they have tied Still he is breaking them. Now with a beach-grass they tied him. Then
 him. blade
 im-nikê'rêr nıkamagra'qên. Naqa'm lü'mña va'glinın no'mräqên, inenlıpe't-
 whole night he was struggling. But again the grass-blade is tough, not to be
 kēlin. E'nmen qulı'qul nıki'rik, ga'ko tērgıtēr. E'nmen nı'uqin, "Pa'nêna
 broken. Then clamor in the night, oho crying. Then they said "Still
 to him,

"Will you do evil the same as before?" — "Oh, no! not now; not from now on. I will cease doing so." — "Oh, but it seems to us, you will do evil again. You are bad, you are the source of trouble. You kill new-born children." — "Oh, no! I have been made to obey by the angry ones (evil-minded conjurers). From now on, I shall not obey them. I repent having done so (heretofore). Oh, indeed! Set me free." — "But it seems you will do evil again. Well, we will set you free." — "From now on, I will turn to the Life-Giving-Being. Now the new-born child shall grow up, it shall die only in its old age." Then they set her free.

She departed. Darkness asked her, "Well, how were you treated by the human beings?" — "Oh, I have been cruelly treated by them. Now I repent. Whatsoever I may be ordered to do by the angry ones, from now on I shall not obey them." Darkness said, "That is your way. Though you say now, 'I shall not obey the angry ones,' still you lie. It seems, when you will be hungry again, you will comply again with their requests."

releulewe'urkin?" — "Go, qarê'm i'git. Qarê'm i'git a^olo'nêt. Tîpa'aa^ok." — 1
wilt thou do wrong?" — "Oh, not now. Not nowadays. I ceased." —
"Gu'nä, qä'iñun releulewe'urkin. E^otqi aña'čirgê-git. Oraio'činat ñi'nqäiti
"Yes, it seems thou wilt do wrong. Badly source of trouble Born children
art thou.

nëna'nmö-git." — "Guq, e'le. Ê'wkurga nanlimalawa't-ê-üm amñi'čvinla.
killest thou." — "Oh, no! However, I am made to obey by those angered.
I'git üm qarê'm mîlimala'ññoa^ok. E^otqi tîmčë'ä^ok. Ga'ko gu'nä, qinerrî'lhî-
At present no I shall obey. Badly I have rued it. Oh, indeed, let me
tik!" — "A'men üm e^otqi qä'iñun ralaulawa'tîñoa^o. Kita'm qu'num minirri'l- 5
go!" — "But badly it seems thou wilt do wrongly. Well now, we will let
hit." — "I'git a^olo'nêt Ênagya'gtačhe Va'irgø, e'ur üm i'git tur-ure'tiln ñi'nqäi
thee go." — "Nowadays to the Life-Giving-Being and now newly-born child
(I shall turn),

remeiñe'erkin, ta'lva-pa'lko-vê^ogti rene'lrkin." E'nmen nerri'lhä^on.
shall grow up, mere old-dying it shall become." Then they let him go.
E'nmen ewkwe'tyi^o, Wu'lqä pinle'nên, "Amto'? ora'wër-ra'mka, mî'ñkri
Then he went away, by Darkness he was asked, "What luck? by the human people how
ne'nti-git?" — "A'mên üm ELO'n e^otqi nentewimin'ge't-i-üm. I'git-ilo'n tîmčë'ä^ok.
treated wast thou?" — "But badly I was tortured by them. Now I repent.
Li'en i^otik amñi'čvinla gū'mik rînike'urkin, qarê'm i'git mîlimala'ññoa^ok." 10
And even by those angered to me whatsoever shall no at present I shall obey."
be (ordered),

Wu'lqä nini'uqin, "ELO'n en'ñu'-wa'lê-git. Ñé'wäq gi'wä, 'Amñi'čvinla'ki qarê'm
By Darkness he was told, "Such a one art thou. Though say, 'To those angered no
mîlimala'ññoa^ok.' Nä^or-i-git. Qä'iñun lū'mña regitte'wkwi^o, ralimala'kwê^o.
I will obey.' Lying art thou. It seems again thou wilt be hungry, again thou wilt obey."
E'nmen amñi'čvinla^on ne'me wêtha'kwê^o, loñ-wa'loma. E'nmen ye^oli'i Enqa'n
Then the angered one again speaks, not heeding. Then whether from that
amñi'čvinla'tilên ñi'nqäiti vênño'a^ot?
angered one children died?

Nevertheless, when the angry ones spoke again, she paid no attention to them. Oh, but are the children dying only owing to the angry ones?

Again the (shaman's) father sent him, "Go and look for Death, by whom people are killed." Then again he sought among all kinds of beings, but could not find him. "What luck?" — "Oh, nothing." — "Oho, I thought you were a shaman!" He departed again, this time underground. Again he could not find Death, and came back. "What luck?" — "Oh, I could not find him." — "Oh, but what is the matter with you?" That was a wonderful father.

Then he travelled along the crevices in the ground, and saw Iu'metun. Iu'metun was black like coal, and had only three fingers on each hand. "Oh, that is you. You are the source of death." Iu'metun said, "What do you want?" — "I have come to visit you." — "Oh, now you are meddling again with my affairs. No live being has ever been able to see me, and now you have seen me. I was not, however, to be seen by anybody." — "My father bids you come." — "Where to and for what purpose?" — "They only want to see you." They departed. "What luck?" — "Yes, now I have brought him." — "Well, bring him here."

Çuq, ne'me ELI'gichä tñi'unin. "Vê'irgin qälqä'irgin! Re'qä re'mkin 1
Oh, again by father the he is sent. "Death look for! By what people
nínmuqin?" Ne'me e'nmen ga'mga-va'irgê'pü nine'irqin, e'nmen nimeteu'qin.
are killed?" Again then among all beings he searched, then he could not.
"Amto'?" — "Çuq, ui'nä." — "Ka'ko, mitiu' eñe'nili-git." Ne'me newkwe'tqin,
"What — "Oh, nothing." — "Oho, I thought shaman art thou." Again he went,
(result)?"
En'ra'q nute's'qäk êuca'gti. Ne'me nimeteu'qin, niye'tqin. "Amto'?" — "Ço,
this time ground beneath. Again he could not, he came. "What — "Oh,
(result)?"
timete'wkwäk." — "Kokkoï', kata'um re'qärkin?" Tite'ñet ELI'gichin. 5
I could not." — "Oho, this time what is the matter Wonder father the.
with thee?"

Enqa'n En'ra'q nute's'qäk pagtalkoi'pü nilei'vuqin. Iu'metun¹ lu'nin, e'nmen
Then this time (of the)ground by the crevices he travelled along. Iu'metun he saw, and
nu'uqin, qänur qun w'lquul, ñiro'n-rilhilin. "E'uñan, wo'tqan, vê'irgê'git."
(he was) like just coal, with three fingers. "So then, this one, death's source
black one, art thou."
Iu'metunä iu'nin, "Ço, re'qäl-i-git?" — "Tiyopa't-hit." — "Kaq! Lü'mña
By Iu'metun he was "Oh, what do you — "I visit thee." — "Oh! Now again
told, want?"
gina'n pegçir'ñu ine'lhii⁸. Ça'mga-vara'ta lo⁸k nilva'w-ê-üm. Wü'tkum lü'mña
thou meddling hast for me. By every living being to be I was unable. This time again
interest seen
gina'n inelu⁸i⁸. A'lîmi alo⁸ka'gti va'le-üm." — "ELI'gä yeti'yvut ne'nti-git." — 10
thou hast seen me. However of not to be kind I am." — "By the to the order treated art thou." —
seen father to come

¹ Iu'metun is a spirit of nightmare, living in the open country and hiding in the crevices of the ground. He is much dreaded by the Chukchee (cf. Vol. VII of this series, pp. 42, 293).

Then he showed him to them. He was no larger than a reindeer-fly. "Ah, here you are! You are Iu'metun. You kill everybody without illness. We say, 'How wonderful, what has killed him?' And it is you." — "No, I am not the one." — "Indeed, you are the one. If you are not the one, then, indeed, I cannot become black. But if you are really Iu'metun, I shall become black from you." — "No, truly, I am not the one. Set me free." Indeed, he renounced his own body. "Now we will bind you." Meanwhile he was induced to touch the man's skin. All at once the place where he had been touched reddened, and then became black. "What now, then? Indeed, you are Iu'metun." — "Oh, truly I am not he." — "Yes, you are. You are evil, you are a source of trouble. Why do you meddle with the affairs of man?" — "Oh, the Ground-Beings (evil spirits) tell me to do so."

"Also, when a man is alone in the open country, you meddle with him. Oh, we will tie you up." — "Oh, set me free! From now on treat the

"Mi'ñki, re'qu?" — "Atau' lo'nve." Ewkwe'tyā^t. "Amto'?" — "Qai'vem, 1
"Where, why?" — "Simply for seeing." They departed. "What — "Yes,
(success)?"

i'git tre'tyāⁿ." — "Kita'm, ñu'nri."

now I brought him." — "Now, (bring him) here."

E'nmen rikālêrou'nên. Rora'mêl meñe'lin. "Ewilo'n, enqanai'-git, Iu'metui-

Then he showed him. Of reindeer- large. "Aha, this art thou, Iu'metun
fly size

git. Gamg-ora'wêlan tümñ-ateč'rika nêna'nmê-git. Mu'ri gi'wä, 'Amnô't
art thou. Every-man quite without illness killest thou. We say, 'What

tite'ñer, re'qä timir'kinên? Qäli'i git!" — "Gu'nä, qarêmênai'-güm." — "Gu'nä, 5
wonder, by what is he killed? But it is thee!" — "Truly, not this one am I." — "Truly,

qai've. E'ur qarêmêna'nê ri'tyā^s, qailhina'n'get qarê'm mine'etyā^sk. E'ur
yes. If to not this one shalt thou indeed not I shall become If
be, black.

Iumetu'nu ri'tyā^s rine'newkwā^s." — "Go, gu'nä qarêmênai'-güm, qinerri'tik."
to Iu'metun thou shalt thou shalt make me — "Oh, truly not this one am I, set me free."
be black."

Ve'ti uwi'k tñe'wu nine'lhäqin. "ELO'n mirri'wkut-hit." — E'nmen qän've'r
Really (his) body to re- he treats. "Now we will bind thee." — Then meanwhile
nouncing

pi'rinin gi'lhin. E'nikim pêrê'irgin gite'nin, enqa'n aimê'tirgin cêlhiro'ê^s, ne'etyi^s.
he took by the All at once the place of he looked this taking reddened, grew black.
him skin. his taking on it,

"Amto', enqa'n qai've Iu'metui-git." — "Go, gu'nä, qarêmênai'-güm." — "Gu'nä, 10
"What now, then indeed Iu'metun art thou." — "Oh, indeed, not this one am I." — "Indeed,

qai've. E'^stqi, aña'čirgê-git. Ia'm pegč'i'ñu nine'lhı-gır ora'wêlan?" — "A'men
yes. Badly, source of art Why meddling hast thou for man?" — "But
trouble thou. interest

üm ELO'n Nota's'qa-Va'irga ini'wki^s."

by the Ground-Beings I am told."

"Ne'me nu'te va'lin enne'nčän ora'wêlan pegč'i'ñu qälhı'gin. A'men üm

"Again in the being one man meddling thou hast for But
(open) country interest him.

clefts of the ground with offerings. And when a shaman accuses me as the cause of suffering of a man, that shaman shall be able to cure him. Every source of illness of man shall be seen by the shamans, and even by merely breathing on the skin, they shall set (the sick) right. Also when a ransom is paid to the spirits, a single bead shall be used by the shaman as a sufficient payment. But when in a serious illness a reindeer is presented as ransom, let it be a buck, well broken, because if it struggles, it is not good for the suffering body. Also by incantations suffering shall be alleviated." Then the old man said to him, "You lie." — "No, I do not. I was not a murderer of my own free will; the Ground-Beings told me so. Set me free. Now, even when an orphan-child wanders alone in the open country, I shall not meddle with him. Indeed, also an orphan-child shall be able to sleep safely in the open country." — "But surely, you deceive us." — "No, indeed! Set me free. Now I shall turn to the Merciful-Being, and I will help every orphan-child. I have been induced to do wrong by the Ground-Beings.

ELO'n mitwku'tirkin-i-git." — "Goq, a'men qinneri'lhiti. ina'n am-taaro'ña 1
 now we will bind thee." — "Oh, set me free. Let with offerings
 qätč'gitki no'ta-mla'irgitkon. E'ur eñe'nälä qä'ĩnun teliño'lin gomoka'gti
 you do treat ground-cleft places. And if by a shaman perhaps the beginning to suffer to me
 naranrēña'uñoñin, eñe'nälä i'git naratanmirkoñño'nin ora'wēl'en ga'mga-te'čir-
 shall be given the cause, by the now shall be mended of man every source of
 shaman illness,
 gin, eñe'nälä narale'ññoñin; i'mi am-viyē'irgä gi'lhin naranauño'ñin. i'mi
 by the shall be seen; also only by breathing the skin shall be put to right. Also
 shaman (if)
 ine'let ratomña'tiñoa⁸, kilēla'lhin kitka'u¹ eñe'nälä nara'lhñoñin. i'mi qora'ñi 5
 ransom (to shall be produced, a bead to a payment by a shaman shall be had. Also if a rein-
 the spirits) deer
 i'či-te'lik nara'latiño'ñin, eče'nur vintuvi'lin, cū'mñi, enra'q nikamagra'qen,
 n a heavy shall be given as let it be a well-broken a buck, now (if) it struggles,
 illness ransom,
 EN'qa'm tele'ti e'qtqi uwē'qēti. i'mi ewganva'ta te'le'n ramala'uñoa⁸. EN'qa'm
 then to the it is bad to the body. Also by incantations the suffer- shall be bettered." Then
 suffering ing
 inpina'čhin nini'uqin, "Nä'r-i-git!" — "Gu'nä, qai've. E'le am-gümna'n èna'n-
 the old man said to him, "Lying-art-thou!" — "Indeed, yes. Not only myself to the
 miču i'tkäl-i-üm. E'wkurga, Nota's'qa-Va'irga nēnanwēthawa'tqēn. Qinneri'lhiti.
 mur- I do not be- However, by the Ground-Being I am spoken to. Set me free.
 derer come.
 I'git i'mi yei'velqäi ku'likä ralai'viññoi. Qarē'm pēgč'i'nū mihñño'a⁸n. Qai've-m 10
 Now also an orphan- alone shall travel. No with med- I shall treat him. Indeed
 child dling interest
 i'mi yei'velqäi nu'tek tümñ-alva'lag rayl'qañño." — "I'itik a'men ärunte'erkin." —
 also an orphan- in the (open) wheresoever shall sleep." — "Indeed thou deceivest." —
 child country
 "Gu'nä, qai've. Qinneri'lhiti. I'git Yai'vač-Va'irgə tre'nelhä⁸. i'mi yei'velqäi
 "Indeed, yes. Set me free. Now to Merciful-Being I shall be- Also the orphan-
 come. child

¹ Literally, "hard return" (cf. Vol. VII of this series, p. 669).

From now on, let the Ground-Beings be placated by offerings. Let a dog be killed, let it be stabbed (with an iron knife). Also let blood be sprinkled on the ground. Sausages let also be [stabbed] offered. The Sea-Beings also must be made friendly. When the people are unable to find game, something small may be used, a small root of *Polygonum viviparum*. It must be thrown into the sea. Then sea-game shall appear again, and all kinds of sea-game shall be taken. Also a man who has trouble with his young children may call as a shaman a little old beggar-woman.¹ Then the child's clothes must be pinned in some unusual manner. Let them be quite friendly to the conjurer. And when the conjurer comes, let them give her some small presents. She may take home some sausage. A part of it has to be thrown to the Incantation-Beings. Then the child shall cease to suffer. Oh, set me free!" They set him free. Unfortunately he proved a liar. The end.

trainra'tiñoaⁿ. Nota's'qa-Va'irga leule'wu ine'lhii^s li'en i'^stik. I'gir i'mi 1
I shall help him. By the Ground-Beings to the wrong I am put only. Now also
Nota's'qa-Va'irgin narataaro'ñiñoñin. i'mi a'^sttin nara'nmirkin, narati'npirkin.
the Ground-Beings shall be treated with offerings. Also a dog shall be killed, shall be stabbed.
Mu'lumul i'mi naranentitko'ñiñoñin notas'qé'ti. Ro'rat i'mi nara'nmirkin,
Blood also shall be thrown to the ground. (Sausage also shall be killed,
made of)
abomasum
narati'npirkin. i'mi A'ñqa-Va'irgin naranto'mgaunên. i'mi ginni'g-ñi'ttig luwa'ulin
shall be stabbed. Also Sea-Beings shall be made friendly. Also the game to find unable
ora'wêr-ra'mkin i'mi nute's'qäqin rä'^snutqäi ee'kelhiquäi naratai'kiñoñin aña'gti 5
man's people also of the ground something small (root) of shall be used to the sea
Polygonum viviparum
naranentitko'ñiñoñên. Naqa'm lümña ginni'k reurre'tyâ^s. i'mi tũ'mñê-mê'mlikên
shall be thrown. And again the game shall appear. Also any kind of water-
ginni'k naraimê'tiñoñin. i'mi ä^sqäñinqäie'tiln čata'm-yê'^schi-npiña'wqai, En'qa'm
game shall be taken. Also badly children having moon-luminary old woman little, then
(beggar¹)
keimi'tilu nara'lhiiño. i'mi ñinqa'yin evi'rin am-a'lva narênatêpiño'rkîn. Eče'nur
to a conjurer shall be asked. Also child's clothes variously shall be pinned. Let it be
keimi'tilä i'tiln ve'ti veime'nu nere'lhiiñin, i'mi keimi'tilä lei'vuk rä'^snutqäiti
(one) to the being truly friendly shall be treated, also as conjurer in walking something small
conjurer
ge'ilä, i'mi ro'rat Enqa'n E'niki rira'gtannên Êwga'nvø-Vaigé'ti reni'ntitkurkinin, 10
must be also sausage then by him shall be taken to the Incantation-Beings shall be thrown,
given, home
En'qa'm ñi'ñqäi i'mi ete'lkä nine'lqin. Guq, a'men qinerri'lhiti^k. Guq,
then the child also not suffering becomes. Oh, set me free." Oh,
nerri'lhä^sn. Kita'tke nä'^sraqin. Plägi'.
they set him free. Unfortunately the lying one. The end.

Told by Rike'wgi, a Maritime Chukchee man, at Mariinsky Post, October, 1900.

¹ Among the Pacific Chukchee, čata'm-yê'^schin means "beggar-woman," though both words signify "moon." Some tale must underlie this term, but I have been unable to secure it.

2. (The Woman and the Lake-Spirit.)¹

A girl refused to be married at the behest of her father. "To whom do you want to be married? You do not consent to be married to a man. Perhaps to a ke'le you want to be married." She paid no attention (to her father's words). At the same time, every evening she would sing outside of the tent, "From the lake, O penis, come out!" After that she would enter (the house). Her father heard this, and said to his wife, "Oh, this daughter of ours, when we try to persuade her to marry, she quarrels with us; but to whom is she married? She is married to a ke'le of the lake." They said nothing to her.

Evening came. She went to the lake. Then she began to sing on the lake-shore. "From the lake, O penis, come out!" Then a [mere] penis appeared. She sat down upon it, and she herself copulated with it. At the dawn of the day she went home.

ELI'gä qlike'tik ní'nkäqin. "Re'qäk üm a'men qäli'ketyi^s, ora'wêletí 1
 To the to be married she refuses. "To what however, thou wilt be to a man
 father's order married,
 qlike'tik aa'lomkēlên, e'tim ke'lek qäli'ketyi^s?" Aa'lomkēlên. E'nmen a'mkin-
 to be married not heeding, probably to a thou wilt be Not heeding one. Then every
 ke'le married?"
 aivê'čirok getipei'ñetä ña'rgin, "Githê'pü, lo'lo, qanto'!" E'nmen gere's'qiwä,
 evening she is singing outside (of "From the penis, come out!" Then she would enter,
 the tent), lake,
 qän've'r valo'mnên ELI'gä, ñawanê'ti e'ũnoê^s, "Gu, ño'ti ño'on ñe'ekik. Mu'ri
 after that it was heard by the to the wife he said, "Oh, this one woman- When we
 father, child.
 ineqäli'keukí, veñele'tä; grik, a'men üm ne'me mi'ñkim qäli'ketyi, g'ithi-ka'la 5
 induce her to be she quarrels; oh, but again where she is married, to lake-ke'le
 married,
 qäli'ketyi^s." Naqa'm lü'mña awgê'tkinka.
 she is married." But again not saying (anything).
 E'nmen wulqätvi'i^s, githê'ti qäti. E'nmen tēpaiñañño'ê^s g'ithi-čo'rmik,
 Then the evening came, to the lake she went. Then she began to sing on the lake-shore,
 "Githê'pü, lo'lo, qanto'!" E'nmen lu'ur lolo'čhin p'ntiqätyi^s. E'nmen üm
 "From the lake, penis, come out!" Then only a penis appeared. Then
 wa'qonên enqa'n ena'n čini't wu'rri ni'tqin, niqui'muqin. Ne'me irgiro'ññok
 she sat down there herself thus she was, she copulated. Again at the dawn of
 upon it the day
 üm nira'gtiqên.
 she came home.

10

¹ This tale was left unfinished, because the next one, which was taken down earlier, and from another person, forms its continuation. The two tales form a unit; but the second half is more popular among the Chukchee, and has been found in various localities.

Then her father said to her, "Go and fetch some wood!" She obeyed. Meanwhile they went to the lake, he and his wife, and they deceived it (by this song): "From the lake, O penis, come out!" Then from the lake a penis was thrust out. They caught it and cut it off. Thus they killed it.

The wood-carrier came home. Evening was approaching. The girl quickly cooked food. Evening came. Then again she went out to the lake. Then she was secretly watched. Again she began to sing, "From the lake, O penis, come out!" Nothing appeared. Another time, "From the lake, O penis, come out!" After that she even began to cry. "Oh, how strange!" Then again, "From the lake, O penis, come out!" Nothing (appeared).

Then she cried. She sorrowed much for the penis. Her house-mates were secretly watching her. Oh, oh! but it was not there. She finished crying, and again (sang), "From the lake, O penis, come out!" She cried much, as if she were sorrowing for a dead (husband). At last she came home. She could not do anything. On the next day she went to the open country and found a bare skull.

- Guq, ELI'gä i'unin, "Guq, a'men quñe'lihi!" Limala'wkwê. E'nmen üm 1
 Oh, by the she was "Oh, now fetch some She obeyed. Then
 father told, wood!"
- geñe'wänä githé'ti qä'tyät. E'nmen nete'myungä'n. "Githé'pü lo'lo qanto'!"
 with the wife to the lake they went. Then they deceived it. "From the lake, penis, come out!"
 E'nmen githé'pü lo'lo pintiqaača'tya'n ne'me. Guq, nepi'reä'n, nečvitkuiv'vua'n,
 Then from the lake a penis appeared suddenly again. Oh, they took it, they cut it,
 qänu'r üm na'nmüa'n.
 and so they killed it.
- E'nmen üm uñe'le'n ye'tyi, e'nmen nuulqätvi'qin a'qalpê nuwi'qin 5
 Then the wood-carrier came, then the evening was Quick (food) cooked
 coming.
- ñaus'qatč'ryñin. Ne'me wulqätvi'i. E'nmen ne'me githé'ti qätyi. E'nmen
 woman the big. Again the evening came. Then again to the lake she went. Then
 nuwin'vigite'qin. E'nmen ne'me tēpaiña'ññoê, "Githé'pü lo'lo qanto'!" U'iñä.
 they secretly looked on. Then again she began to sing, "From the lake, penis, come out!" Nothing.
 Ne'me, "Githé'pü lo'lo qanto'!" Gik, qän've'r tērgiro'ññoê. "Gik, tite'ñet-ve'rin."
 Again, "From the lake, penis, come out!" Oh, after that she began to cry. "Oh, wonderful."
 Gik, e'unum ne'me, "Githé'pü lo'lo qanto'!" U'iñä.
 Oh, then again, "From the lake, penis, come out!" Nothing.
- Gik, tērga'tyê. Ya'ran niglo'qên lolo'gti. E'un nuwin'vigite'qin yara'la. 10
 Oh, she cried. Very she sorrowed for the penis. And she was secretly by the
 looked at house-mates.
- Gik, neqe'm e'un qarê'm e'un, gik. E'nmen tērgi-pli'tkø, ne'me, "Githé'pü
 Oh, but not being, oh. Then crying-finishing, again, "From the lake,
 lo'lo qanto'!" Emite't üm tērgilin ra'qal ñan, qänu'r vēlē'ti gilo'lên. E'nmen
 penis, come out!" Even thus crying what for, like for a dead she sorrowing. Then
 ra'gtiê, mete'wkwî. irga'tik nota'gti qäti, pūgli-lauti'yñin lu'nin, etc.
 she came she could not To-morrow to the (open) she (round) bare head big found, etc.
 home, (do anything). country went,

Told by Qo'tirgin, a Maritime Chukchee man, in the village Mi's-qan, in March, 1901.

3. (The Girl and the Skull.)

Once upon a time there was an old man and his wife. They were three in the family. Their daughter was the third. The daughter was a girl unmarried, without a husband. This daughter had a separate sleeping-room. They had two sleeping-rooms. That of the daughter was separate. She was sleeping all by herself. The parents were sleeping together.

Once upon a time the (young) woman went out and was walking about there. Then she found a bare skull lying in the wilderness. She put it into one leg of her breeches and took it home, this human skull. She carried it into her sleeping-room. There she concealed it. She made a cap, puckered (along the border). With that cap she covered the skull. Then every evening, as soon as the sleeping-rooms had been put in order, the woman sets the skull near the rear wall, then she laughs at it. And that bare skull also laughs a little, "Hm!" Her mother heard it, and said, "What may she be laughing

E'nmen qol qānu'r inpina'čhin geñe'wänä ñïro'rgari, ñe'ekik ñïro'kau, 1
 Once an- (let us say) old man with (his) wife three they, female child being the
 other third,
 en'qa'm ya'nra-ñaw ñe'ekik, aqla'ulkēlën, amata'kēlën. Erre'č enqa'n ñe'ekik,
 moreover separate-woman female child, without a man not married being. Only that female child,
 being,
 ya'nra garo'kaglën, ñi'rāq yo'rot, e'nmen ñe'ekkin ya'nra yoro'ñi, nitkiu'qin
 separately with a sleeping- two sleeping- so female child's separate sleeping- she is passing
 room, rooms, room, the nights
 ya'nra, qu'tti ūm ELI'git geñe'wänä li'en nitkiu'qinet.
 separately, the other fathers with the wife only they are passing
 (parents) the nights.
 E'nmen vai ūm ñe'us'qāt genuteg'čitā notai'pū gelei'vā, en'qa'm enra'q 5
 Once there woman was gone to the in the wilder- was then this time
 wilderness ness along walking,
 ñe'us'qāt ūm pū'gli-lauti'yñin nu'te riltē'la'n ganra'gtalën kona'rgičiku yo'nën
 woman bare head big in the lying took home in a breeches-leg shoved
 wilderness in
 pū'gli-lauti'yñin enqa'n; pūki'rgi^s ya'arak, en'qa'm lauti'yñin yoročikou'ti ra'tvu-
 bare head big that; (she) came home, then head big into the sleeping- carried
 room
 nën, E'n'ki yoro'čiku gaña'tčigalën. Teqe'lignin ūm a'mi, kimginnuqeli'tä
 in, there in the sleeping- concealed it. Made a cap too, with a puckered cap
 room
 lauti'yñin gankalēi'palën; e'nmen a'mkin-aivēčhē'ti imilo' ñi'rāq yo'rot, —
 head big covered with a cap; then every evening all two sleeping-
 rooms (are
 put in order), —
 ñe'us'qāt lauti'yñin ki'nme gana'ričitva, e'nmen ñe'us'qāt ten'ñe'wkwī^s, enra'q 10
 woman head big on the sets on, then woman laughed, and this
 rear-side time
 enqa'n le'ut, pū'gli-lauti'yñin gatan'ñau'ñolën, "Gm." ELA' gaa'loma gi'wā,
 that head, bare head big laughed a little, "Hm!" Mother heard said,

at, this one?" — "I am laughing only at a cap, newly made and adorned." Thus she deceives her mother. Then every time when she awakes in the morning, she puts the skull in the bottom of the bag, lest they should find it.

Once, when the girl was again walking outside, her mother took out the contents of her daughter's bag-pillow.¹ She was looking for something, and therefore searched in the bag-pillow of her daughter. Suddenly she caught that skull by the mouth and took it out. She was startled. "Oh, oh, oh, horror! horror! What has become of our daughter? How very strange! Our [quite] unmarried daughter has become a ke'le, she has become an abomination, an object of fear. Oh, wonder! what is she now? Not a human being. In truth, she is a ke'le."

The father presently said, "Oh, let us leave! No need of her. You speak to her to-morrow, and invite her to a walk outside with you."

Just as before (the mother) filled her bag-pillow and closed it in the

"Qol wo'tên-rai rä'nut te'n-ñu ge'lhä?" — "Attäu' gümna'n tər-kalēñño'qēnat 1
 "This one what to the laugh does?" — "Vainly I new-adorned
 qe'lit te'n-ñu tih'rkīnet." Temyu'ñirkin ELA'. EN'qa'm e'mkin-kiyeu'ki
 caps to the laugh I do them." Deceives mother. Then at every awaking
 tai'očhi-poka'tkinik nēnaio'qēn laut'yñin, i's'nqun nere'lu'sñin.
 in bag-bottom shoves it in head big, lest they shall find (it).

Notai'pū geleivā ñe'us'qāt, notagčēnvē'pū geleivā, vai ELA' ñe'ekkin
 In the wilder- was walking woman, while walking in the was walking, there mother female
 ness along wilderness child's
 čot'čot ūm gaḡtola'lēn, rä'nut ninelqārīrqin, ñe'ekkin čot'čot ḡtola'nnēn. 5
 bag-pillow has taken out something she is searching for, female child's bag-pillow took out (the
 (the contents), contents) of it.

Lu'ur ñan enqa'n laut'yñin yikirḡé'pū gai'pilēn, gaḡto'lēn, gečēñite'lin ūm
 All at once that head big by the mouth has caught, has taken out, started up
 a'ni, "Ugugugugu! Keke', keke', keke'!" 2 Ñe'ekik mi'ñkri rai ne'lihi?
 even, "Uhuhuhuhu! Keke', keke', keke'! Female child how there has
 become?

Pis-qun-ñe'ekik čēq-a'lvam va'lin, kele'nu gene'lin, tapalo'ñnoi ñe'ekik, ye'm-
 Quite single female very strange being, to the ke'le has become, abominable has female child,
 child become

ḡumḡirḡin.³ Am, am, tite'ñet, ina'nkēn ūm! Mi'ñkri ne'lihi, qaré'mēn
 object of fear. Oh, oh, wonder, dear! How she became, not being
 ora'wēlan, i's'tik ūm ke'le!" 10
 a person, namely a ke'le!"

EN'qam ELI'hin ḡette'tā ḡi'wā, "Ḡuq, a'men minpē'laa'n, ra'qalqal. irḡa'tik
 Then father suddenly did said, "Oh, let us leave her, no need of her. To-morrow
 wēt'ha'wa qānti'ḡin qā'čingīn nute'ḡčitā kī'nmal."
 speaking thou do to thou call her to a walk in together."
 her the wilderness

Tepenine'ñä yo'nenat ENI'n čot'čot, yipa'nnēn tepenine'ñä. Ye'tti-m vai,
 As before she shoved in her bag-pillow, shut it as before. She came there,

¹ The pillows of the sleeping-room serve as bags. Compare Vol. VII of this series, p. 171.

² Keke' is an interjection of fear, used by women.

³ The root of this word signifies "superstitious fear." It is also applied to the peculiar sounds supposed to be characteristic of the voice of spirits (cf. Volume VII of this series, p. 437).

same manner. The girl came back, it grew dark, and they lay down to sleep. Again she set (the skull) in the evening before herself, and laughed at it, "Hi, hi!" And the other answered, "Hm!"

"How wonderful you are, O woman! Why are you laughing so, being alone, quite alone in your sleeping-room?" — "No, indeed! I am only laughing at a cap, newly made and adorned."

On the next day the mother said, "Let us go and fetch fuel." They gathered fuel, cut wood, and broke off (branches of) bushes. Then the mother said, "The wood-binding is too short. I will go and get some more. Surely, I shall be back soon." — "No, indeed, I will go." — "No, I." — "Ah, well, go and get it."

So the mother went home. When she came home, her husband had broken camp and loaded a boat. He loaded the tent on the boat. They were setting off for the opposite shore. They left their daughter and cast her off. When they had almost finished, the girl could not wait any longer; therefore she went to look. She was moving along the steep river-bank when she saw that boat loaded, and (her father's) work finished. Oh, she ran on

wulqätvi'is üm, r'lhäst, ne'me ganatčau'lën aivêčā'nma, ninenten-ñewe'tqin, 1
it grew dark, they lay again she has set it (up) in the evening, laughed to it,
down,

"Gi, gi." Qān've'r lū'mnä, "Gm!" qolai'nin.

"Hi, hi!" Then again, "Hm!" the other one big.

"Tite'ñet-i-git, ñe'us-qät-i-git, ia'm ELO'n ten-ñe'urkin, naqa'm am-gina'n,
"Wonder-art-thou, woman-art-thou, why thou laughest, but only thou,
tilv-am-gina'n?" — "A'ni, attau', vai tēn-kalēñño'qēnat qe'lit attau' tēn-ñu
quite only thou?" — "Indeed, vainly, new adorned caps vainly to the laugh
tilh'rkinet."

I do them."

irga'tik üm ELA', "K'nmal minuñe'lmik!" Vai uñe'lyäst, guq, nuurki'qinet,
To-morrow mother, "Together let us go for fuel!" There gathered fuel, oh, they cut wood,
u'ttuut ne'priä'n. E'nmen ELA' i'wkwi', "Ėnoma't, uñi'nen-kilt'lhin čiu'mäqin,
bush-wood they plucked. One time mother said, "The tie, wood binding short one,
y'lhiil m'gtriä'n. Yäqqäi' EN'qa'm pe'Le tre'etyä'." — "E'le a'men, gümna'n
supplement I will fetch. Sure then quickly I shall come." — "No, indeed, I (will go)
qai've." — "Ėlo', gümna'n!" — "Ee', tam, qägti'gin!"
surely." — "No, I!" — "Ah, well, fetch it!"

E'nmen-qun ra'gtie^s ELA'. Guq, e'nmeč üm e'un pūki'rgi^s ya'rak, garan- 10
So then came home mother. Oh, when she came home, has
čēmau'lën uwä^squč, ä^sttwet geti'neñelin, yara'ñi nineiñe'qin, e'lqia^st ročhē'ti,
broken the tent husband, boat has loaded, tent loaded on, they set off to the op-
posite shore,

le'ñitaq üm napēla'aⁿ üm vai ñe'ekik, nančaatva'wkaⁿ. Guq, gaplitko'ñño'lē-
already they left her female child, cast her off. Oh, they almost finished,
nat, atčau' luwau'nen, lu'ur ñe'us-qät, qān've'r e'nmen yopa'tyē^s, yin'rtkinik
wait she could not, therefore woman, so that one time she went to on the steep
look, river-bank

and rushed to them. Just as she came, they went aboard and her father pushed off. The girl held on to the steering-paddle, but her father struck her with a paddle on the wrist. So she let go of the steering-paddle. They left her, and set off far away for the other shore.

The daughter was left quite alone at the camp-site. Even though a house had been there, there was now nothing at all, no house. Therefore she began to weep, and put that bare skull outside. Then she pushed it with her foot, and said, weeping, "This one is the cause of (it) all. What has he done, the bad one? They have left me, they have cast me off. Oh, dear!"

Then the bare skull began to speak, "You make me suffer, indeed. Do not push me with your foot. Better let me go and procure a body for myself, only do not push me so. Go and make a wood-pile, make a fire, then

tile'is, gite'nin ūm, e'ur enqa'n ä'sttwet geti'neñelin, e'un gepli'tkuleet. Guq 1
 moved on, looked on it, and that boat loaded, and they have finished. Oh,
 a'men, kila'wkê^s ñan, pē'nñinēnat. E'ur pūki'rgi^s, e'un nelki'wkā't ūm čr'mqūk,
 (she) ran rushed to them. Just she came, just boarded some of them,
 e'ur e'čhi pūki'rgi^s, ELI'gā ä'sttwet ru'unin, lē'nvug ñan ginenre'lin ñe'us'qāt,
 just before she came, by the boat he moved steering-oar has caught woman,
 father it on,
 lē'ē-tēwēnañā'ta ELI'gā kegi'nmi^k ga'rkiplilēn. Guq, rirri'le'tyi^s ñan, napē'laa^sn,
 with a genuine paddle¹ by the on the wrist has been struck. Oh, she let go that, they left her,
 father
 gā'nqan e'lqiā'st ročhē'ti. 5
 there (far they set to the other
 off) off shore.

Guq, ralqa'ñinvuk en'qa'm ñe'ekik tlv-a'minan, vele'rim yara'ñi ga'tvata,
 Oh, on the house site then female child quite alone, at least house would have
 been,
 ui'ñā, aa'raka. Qān've'r ūm tērgila'tinoē^s, enqa'n pū'gli-lauti'yñin en'qa'm
 nothing, houseless. Therefore she began to cry, that bare head big then
 e'ččāg ga'gtolēn, e'nmen enqa'n nineqe'pluqin, tērga'nma nineqepčiygi'uqin,
 to the put out, then that she pushes it with while weeping she strikes it with a foot,
 outside her foot,
 "ELO'n ūm a'men, wotqanai'ñin ELO'n, garaqēčha'lēn qeteu', en'qa'm napēla'-ūm,
 "This one that one, what has he done even now, then they left me,
 (the bad one)

nančaatwa'wkūm, ELO'n ūm ē'tim² en'qa'm." 10
 they cast me off, this one (is the cause)."

Lu'ur pū'gli-lauti'yñin wēthau'ñoē^s, "Inentele'urkin, gu'nā, ineqe'plukā.
 So bare-head big began to speak, "Thou causest pain truly, do not push me
 to me, with your foot.
 Emite't ūm muwē'nnitaaq, en'ñe' ineqe'plukā. E'nmen uwi'lkan qāte'i'kigin,
 In this case I shall go for (my) (do) not do not push me This time wood-pile make,
 body, with your foot.

penyo'lhin, en'qa'm dinčikou'ti qineni'nti^s." — "Guq, a'men. Ē'wkurga tlv-
 hearth, then to the fire throw me in." — "Oh, all right! However quite

¹ "Genuine paddle," in contrast to the large and broad steering-paddle.

² ELO'n ūm ē'tim is used as an expression of spite, as a kind of compound interjection.

throw me into the flames." — "Oh, all right! Then, however, I shall be quite alone. I can talk with you at least." — "Obey me, indeed. You are suffering, quite vainly we suffer together. I shall procure a body for myself."

Oh, she made a fire. It blazed up. Then the skull spoke to her again, and said, "Well, now, throw me into the fire! Then stay with head drawn back into the collar of your dress, in this manner, and do not look up. Indeed, no matter who may look upon you, or what voices you may hear, do not look up!"

She obeyed, threw (the skull) into the fire, then staid with head drawn back and bent down. Thus she remained. Then the fire blazed up with a noise for a long time. Then it went out. She remained with her head bent down, then she began to hear a noise, a clattering of runners; then also, "Oh, oh, oh; oh, oh, oh!" from a herd; loud voices, "Ah, ah, ah; ah, ah, ah!" and whistling. Then a caravan clattered by, still she continued to sit with head bent down. The clattering came nearer, and the cries, "Wago',

a'minan trene'lhä; vele'rim mitwët'ha'urkin." — "Quwalo'mirkin gu'nä, tegi- 1
alone I shall become; at least we talk with thee." — "Hear me truly, thou
mi'n'ñirkin, attau' li'en mittegimi'n'ñirkin. Muwë'ññitaq emite't-üm."
sufferest, vainly we suffer. I shall go for (my) body in this case."

Guq, tapënyo'lhingê^s, pënyo'lhin üm nlete'tyi^s; ruwët'hawau'nën lü'mnä,
Oh, she made a hearth, hearth flashed up; it talked to her again,
i'unin, "Taga'm, rineni'nti^s pënyolhë'ti, en'qa'm qagno'pgê^s êrčikou'ti u'rri
said to her, "Well, now, throw me on the hearth, then sit with head into your clothes thus
bent down (collar)

en'ñi'n, e'un ele'pkä. Qai've, re'qä neregite'git, rä'nutet vai raalo'mñinat 5
thus, and do not look. Truly, whatever may look on thee, whatever there thou shalt hear
things them

quli'lit, en'ñe' ele'pkä."
giving (do) not look on."
voice,

E'un walo'mgê^s, ri'ntinin pënyolhë'ti, en'qa'm êgno'pgê^s. Guq, e'nmen
And she heard threw it on the hearth, then she sat with head Oh, then
(obeyed), bent down.

nignopitva'qên, a'men üm e'nmen pënyo'lhin nuurgirge'tqin, ninletele'tqin a'm-
she sat with head and then hearth made noise, flashed out all
bent down,

kiničo, en'qa'm pi'nkui^s pënyo'lhichin, li'en nuwaqetva'qên nignopitva'qên, lu'ur
the time, then went out the hearth, only she is sitting her head bent down, only
wo'tqan qän've'r würgirgin walo'mñonên, pe'gtu-u'rgirgin. Qän've'r e'ur, 10
this then noise she began to hear it, runner-noise. Then also,

"Go, go, go; goq, goq, goq!" Na'lvilichin. Qän've'r e'ur quli'qul, "Ga, ga,
"Oh, oh, oh; oh, oh, oh!" Herd the. Then also voice(s), "Ah, ah,
ga; gaq, gaq, gaq!" Wiyopčän. Qän've'r vai moo'lichin würgirgñño'ê e'nmen
ah; ah, ah, ah!" Whistling. Then there the caravan made noise, still

ara'la igno'pilin. Würgirgin üm vai ge'pkiin, "Wago', yago'!" Lu'ur vai
quite with head bent Noise that reached, "Wago, yago!" Only that
down.

yago'!" Then a man called her from the front, "Well, there, what are you doing?" Oh, she looked up. A large caravan was coming. The herd was quite big. The man, her husband, was standing in front of her, clad in a shirt made of thin furs, in the best of skins.

They built a camp, and put up the tent. He was quite rich in reindeer. Then, in truth, she began to feel quite well.

In the beginning of the cold, early in the fall, (the parents of the woman) saw smoke rising. "Come, say, what settlement have we noticed just now? Come, let us go and visit it." They crossed with a boat, her parents, the father with the mother. "Oh, sit down in the outer tent. I shall cook some food for you." She prepared for cooking, and filled the kettle with meat and fat.

While she was cooking, she broke some thigh-bones to extract the marrow. When the meal was finished, she gave them the marrow (with the bone splinters). "Eat this marrow!" They ate the marrow, but the thigh-

qla'ul qulile'tyi⁸ riaiñau'ki. "A'ni vai, nre'q-i-git en'ra'q?" Go, lile'pgi⁸. E'un 1
man gave voice from the front "Well, there, what-art-thou now?" Oh, (she) looked And
side. (doing) up.

vai ni'mnimichin ge'pkiin. Qolo', qolo', ña'lvilichin! E'nmen um uwä'quč
there the camp reached. Big, big, herd the! This time husband
qla'ul a'men um nitvêč'a'qên wülh-ê'räqäiä a'men um vai li'i-teñ-evi'ralin.
(man) indeed is standing with a thin-fur shirt indeed there truly well clothed.
small

E'nmen tara'ñga⁸t, yara'čhin netei'kiä⁸n. Guq, e'nmen čaučuwa'čhin!
This time they made the tent the they made it. Oh, then the one rich
(in reindeer).

Qailhina'n'gêť li'ê-taničê'tino⁸. 5
In truth truly she began to feel well.

E'nmen um e'n'ki la⁸la⁸nroma githaro'k um li'en enqa'n ñi'lił nilinto'lin
Then there in the beginning in the begin- then that smoke smoke going
of the cold ning of the fall up

nelu⁸'ä⁸n. "Kita'm ño'on ra⁸-ni'mnim wü⁸'tku-e'n'ki mitlu⁸'ä⁸n. Kita'm, min-
they saw it. "Come, then, what settlement now at first we saw it. Come, then, let
yopa'n'mik." E'nmen um ä⁸'ttwä ño'nim i⁸'rgä⁸t, e'n'ki eli'git pëla'tkolit
us visit (it)." That time with the yonder crossed, thither parents those who had
boat left her

qä'tyä⁸t, inpina'čhin um eli'gin geñe'wänä, "Gi, Čot-ta'gnik quwa'qetik,
they went, old man father with the wife, "Oh, in the outer tent sit down,
muwi'tik." Uwi'ninet, e'nmen kokai'ñin yre'nnin teki'čhä, e'če. 10
I will cook for She cooked for then the kettle she filled it with meat, with
you." them, fat.

Guq, a'men um uwê'ma takimla'gnënat gata'ttiwalma. Qemi'-pl'itkuk
Oh, during the she prepared marrow with the thigh-bone Eating finishing
cooking for them splinters.

kimla't enqaa't yi'lninet, "Wo'tqaat qänu'utki!" Ră⁸'nut um, kimlu'ä⁸t, te'tti-
(pieces of) those she gave to "Those eat!" What then, ate marrow, thigh-
marrow them,

bone splinters stuck in their throats and pierced them. Thus she killed them, and they died. Finished. I have killed the wind.¹

welti pi'lhik ulve'tyāst, eiu'pgāst ūm pi'lgik. Rāst'nut ūm, tī'mnēnat, vist'āst. 1
bone in the stuck, pierced throat. What then, she killed them, they
splinters throat died.
Plāgī', yo'ochin tī'nmugastn.
Finished, wind the I killed it.

Told by Rike'wgi, a Maritime Chukchee man, at Mariinsky Post, in October, 1900.

4. (The Youth who received Supernatural Powers from the Ke'let.)

Once upon a time there was another man who lived in a single house. There were only three of them. The son was suffering, so the parents (even) could not sleep. A strong gale was blowing. Notwithstanding (the noise), they heard the clattering of sledge-runners. The man's wife looked out into the darkness and saw the visitors. They were Re'kkeñ. She said, "Oh, they are coming down upon us!" Their reindeer were breathing fire. They came and entered the house. The suffering one immediately even ceased to moan. "Oh, we come for provisions. Oh, dear! with what are you going to treat us?" — "Oh, with thong-seal meat." — "We are not used to it. Oh, with

E'nmen qol qla'ul qon-ra'lin, erre'č ñīro'rgari. E'kik nite'lqin, ey'lqakēlinet
Once an- man with a single only three of them. Son is suffering, not sleeping
other house,
ripe't eli'git. Naqa'm yo'yo. Qān've'r pagtuu'rgirgitchin naa'lomgastn. Ñe'-
even fathers. However, wind. Then runner-clatter the they heard it. By
wānā gite'ninet wus'qū'mčiku, qāli'i Re'kkeñit.² I'wkwīst, "Qān've'r ūm 5
the wife they were in the dark, and the Re'kkeñ. She said, "But
watched (it were)
nayost'muk." Dī'ndina nuvgē'ntoqēnat qa'at. E'nmen ye'tyāst, e'nmen ūm
we are visited With fire are breathing reindeer. Then they came, then
by them."
res'qi'wkwāst, ne'me githite'm te'lestn eqāññe'tkā gene'lin. "Guq, takai'pū
they entered, again forcibly the suffer- without moaning has become. "Oh, for provision
ing one
mitta'mik, goq ina'nkēn ūm re'qā?" — "Guq, ūm uneli'tulā." — "Eiwule'tkēli-
we came, oh, dear! what — "Oh, thong-seal meat." — "We do not know
(shall it be)?" it.
mu'ri. Guq, naqa'm ūm re'qā?" — "Mēmīl'tola." — "E'le en'ñi'n va'la
Oh, but what?" — "Ring-seal meat." — "Not of such

¹ On the shores inhabited by the Chukchee, wind and bad weather continue for weeks, preventing all hunting and travelling. During those days the people stay in the inner room of the house and while away the time of unavoidable leisure by telling endless stories. The story-telling is considered a magic means of laying the wind. This idea is expressed in the last sentence. The same idea prevails among some American tribes (see, for instance, Franz Boas, Chinook Texts, p. 112).

² Re'kkeñit are evil spirits (see Vol. VII of this series, p. 295).

what are you going to treat us?" — "With ring-seal meat." — "We do not eat such things." They pointed at the direction of the suffering one. "We want that one." — "Indeed, there is nothing there."

Then one of them entered the sleeping-room, caught the suffering one by the ankle and carried him out. As soon as they had caught him, they only did thus with their mouths, whp! And only his bones were left. His little mother cried. Then one of the (re'kkeñ) took off his overcoat, picked up the bones and put them into the overcoat. The ke'let did so with the bones of that man. Then they went out and said, "We are going away, watch us." The old woman watched them when they were going to their sledges. They came to the sledges and emptied the overcoat, flinging its contents in the direction of the house. And there was that one just now eaten by them. They restored him, the suffering one, to life. He came to the house, quite naked. And he had acquired great shamanistic power. He entered the house naked.

He seemed to be out of his wits. All at once he would strike his own

inenu'käli-muri." Te'leⁿ enqa'n nendiwe'tyäⁿ. "Naqa'm üm ño'onqan." — 1
not consuming are we." The suffering that they pointed at. "But that one." —

"Gu'nä, ui'ña."

"Indeed, no."

Qän've'r e'ur yoročikou'ti qol res'qi'wkwis, pëpë'ggüpü enqa'n te'leⁿ
Then into the sleeping-room one entered, by the ankle that suffering one

nei'mityäⁿ, nenne'äⁿ enqa'n pirine'ñu, qänu'r li'en ne'ntiäⁿ. "Wgp," pe'le
they took him, they carried then to a quick only they put him "Whp," soon
him out catching, to.

em-a⁸ttim. ELA'qai nitërga'tqën. E'nmen qol wutri'čhitvuë, e'nmen yič'iyvuninet 5
mere bones. Mother small is weeping. Then one took off his large then he put all
overcoat,

a⁸ttimit, e'nmen wutri'čig yo⁸nënat, enqa'n ora'wëläⁿ a⁸ttimit enqa'n kele'tä.
the bones, into the he shoved them that man's bones by the ke'le.
overcoat in,

E'nmen ñitou'ti i'wkwä⁸t, "Qigite'tkui⁸, ewkwe'tili-mu'ri." E'nmen üm ñito'lit
Then on going they said, "Look at us, going away are we." Then on those
out going out

gite'ninet, orgë'ti qä'tilit. E'nmen o'rguk püki'rgä⁸t. E'nmen nateu'laaⁿ
she looked to the those going. Then to the they came. Then they shook it
upon, sledge sledge

wutri'čhin o⁸ra-yara'gti. E'nmen lu'ur g'inmilkin ro'o. Genei'ulin te'leⁿ.
the overcoat directly toward the Then the lately consumed They resuscitated the suffer-
house. ing one.

E'nmen a'kërka ñan ra'gtië⁸. Eñeñitvi'i⁸ ya⁸rat. enqa'n res'qi'wkwis a'kërka. 10
Then undressed he came home. He acquired new very. Then he entered undressed.
shamanistic power

E'un niyu'rgičetqin. E'nikit uwi'k kipč'itkөнen wu'kwa, mi'ñkri, wu'kwulhin
And he became insane. All at once the body he struck it with stone, and how, the stone

body with a bowlder, and the bowlder would crumble to a mere nothing. From every settlement in the neighborhood there came inquisitive people. They wanted to kill him, and all at once they struck him with a spear. But his body was as hard as stone. And they could not do anything.

After a while he married. His wife was very pretty. So the other people, the wrong-doers, felt a desire to have this woman. They took this shaman and carried him to the (open) country. There they strangled him, and he was killed. They took his wife and went with her to the house. Then they saw the one whom they had just killed sitting in the house, as before. "Oh, again! Oh, dear! What shall we do?" The woman was too pretty.

So they dug a cellar, filled it with insects, [mere] hairy grubs. These grubs soon became quite large in size. Then they called him. (He said to the woman,) "Oh, but now I must give up the struggle. Now they will take you for good. But you must remember to dig the ground in the cellar." They pushed him into the cellar. The grubs caught him and consumed him. Then (his enemies) took the woman.

As soon as night came, she went away quietly and followed a trail-

ui'ñä nine'lqin. Ga'mga-ni'mgüpu pegčñe'ulä niyo'qên. Nara'nmüñqên 1
not being became. From every settlement by those curious he was visited. They wanted to kill him
na'qam E'nikit, poi'ga nit'npüqên üm, li'en' wu'kwulhin uwi'k, nênalwau'qên.
however all at once, with they were stabbing but the stone the body, they could not.
spear him,

Na'wtñgä^s, ñe'wän nite'ñqin ya'rat. Ne'me lau'lau-ra'mkiča gereñeus-
He married, the wife pretty one very. Again by the people they wanted to
wrong-doing

qiu'ñilin. Guq, nota'gti ne'nletetqin, enqa'n eñe'ñilin, nu'teg ninilhipe'tqin,
take his wife Oh, to the (open) they took him that shaman, in the (open) they strangled
from him. country away, country him,

ni'nmüqên. Ñe'wän üm nipé'nñicêtqên, e'un nipki'rqinet yara'gti; i'gïtkin üm 5
they killed him. The wife they caught, then they came to the house; the present
timyo' nilu'qin en'qa'm ya'rak. "Gu, ne'me; guq, en'ño't tite'ñet. Mi'ñkri
killed one they saw him then in the house. "Oh, again; oh, what indeed. How
mini'ntirkin?" Mi'ñkri nite'ñqin ñe'wän.
shall we do to him?" Because pretty one wife.

Qän've'r riggo'lgîn ne'rgiä^sn, kimä' nêna'ttion, gîrgila'glaña. Gamai'ña-
After that cellar they dug it, with they filled it, hairy grubs. (Those) became
worms

tčalên. Ne'me na'čñga^sn, "Gik, elo'n i'git tiqäs'qäčë'urkin. Eniki't üm
quite big. Again they called him, "Oh, but now I cease (to come back). All at once
naramata'git. Qargi'in yañaa'n üm nute's'qän." E'nmen nüpinili'ä^sn riggolgë'ti, 10
they will take thee. Dig thou the cellar the ground." Then they pushed him into the cellar,
kimä' nipiricitä ne'tkuä^sn. E'nmen üm ñe'wän nipé'nñicêta, e'nmen nama'taa^sn.
by worms taken they consumed Then wife they caught her, then took her.
him.

E'nmen niki'rui^s, gā'nqan ewkwe'tyi^s. Uwä'qučin tamên'ña'tên tla'nvun
Then the night quite far she departed. Of husband working trail's place
came, yonder

This was the working-trail of her husband. She followed the trail, and found the duodenum of a reindeer hanging on a bush. She stopped there and made a fire. After that she departed again and felt thirsty. She saw a river quite filled with grubs, so she did not drink from that river. After a while she saw a lake. It was full of fish, but from this lake she could take a drink. At last she found her husband. He was standing outside a house, and was working at something. He said to her, "You have come?"

Meanwhile he had married also among the ke'let. The other wife said to her, "Put on my combination-suit!" But her husband said, "Do not put it on, you will die." His other wife said, "At least do look upon me!" Her husband said, "Do not look upon her. She will take your [female] soul." This was a ke'le-woman: therefore, if she had looked upon her, she would have died immediately. The other woman said again, "At least do sit on my pillow-bag!" — "Do not sit down. She will kill your child."

lu⁸nin. EN·qa'm ūm gerkele'lin ñe'wänä rêt. Ne'me ewkwe'tyi⁸, e⁸le'ggi 1
she found it. Then was followed by woman trail. Again she departed, duodenum
lu⁸nin u'mkik yimêtvä'lin, EN·qa'm E'n·ki ne'me ulve'wkwî⁸, kênlowa'tyê⁸, ne'me
saw on a bush hanging, then there again staid motionless, big fire made, again
ewkwe'tyi⁸, gey'greulin, ve'em lu⁸nin, kimilhi'n. Luñ-iwkuçi'tä i'tyi⁸. Ne'me
departed, wanted to drink, river saw, worms. Not drinking she was. Again
ewkwe'tyi⁸. EN·ra'q gîthim lu⁸nin, ennä'·geyre'lin, Eto'pêl E'n·ki iwkuçi'i⁸
departed. Then lake saw, with fish filled, better there she drank
gîthik. Ne'me ewkwe'tyi⁸. Uwä⁸quç yo'nên, e'ur ña'rgin nitemin·ñe'tqin, 5
in that lake. Again she departed. Husband she visited, and in the outer he is working,
space

i'unin, "Ye'tyi⁸?"

she was "You have
told by him, come?"

E'un ke'lek gañau'tinlên. Ñew-tu'mgä nini'uqin, ke'le-tu'mgä, "Gümni'n
And among he married. By wife-companion she was told, by ke'le-com- "My
the ke'let companion,

ke'rkêr qai'pūgun!" Uwä⁸quçi'tä i'unin, "En·ñe' ai'pūka. Revi⁸ä⁸!" Ñew-
combination- you put on!" By husband she was "Not put on. Thou wilt die!" By wife-
suit told,

tu'mgä ne'me nini'uqin, "Vele'r qinegite'i⁸!" Uwä⁸quçi'tä nini'uqin, "En·ñe'
companion again she was told "At least look upon me!" By husband she was told, "Not
by her,

inegite'kä, ELO'n nara'nmügit." — "Vele'r çimçe'tä qênata'gê⁸!" Uwä⁸quçi'tä 10

look upon, but they will kill thee." — "At least close to move on!" By husband
nini'uqin, "Ñewi'rit anei'mityä⁸n." Mi'ñkri EN·qa'm qol ke'le ñe'wän ä⁸qä'-ke'le-
she was told, "Female soul they would take it." How then the ke'le-wife evil-ke'le-
other

ñe'us·qät. EN·qa'm EN·qa'n nîgite'nin, nu⁸wi'ä⁸n ūm emite't-ūm. Ne'me ñew-
woman. Then there she would look, she would die all at once. Again by wife-

tu'mgä nini'uqin, "Vele'r gūmu'g-çott'rtkînik quwa'qœ⁸!" — "En·ñe' aa'qoka.
companion she was told, "At least upon my pillow top sit down!" — "Do not sit down.

Ñi'nqäi ra'nmügnên."

Child she will kill."

The human wife went out and busied herself in the outer tent. His other wife had made a cellar in the outer tent. In the darkness the human wife fell into that cellar. At last the child began to cry quite loud. Their husband said, "Oh, where is she?" He questioned his other wife. "Don't you know anything about her?" — "Oh, I do not know anything at all." Oho, the child was crying quite loud.

Their husband said, "Now, then, give me the drum!" Then he looked for his wife among the various Beings and could not find her. Then he set off (to visit) other kinds of Beings, those of the Morning Dawn, and she was not there. "Oh, oh, oh! How very extraordinary! I cannot find her." Again he struck the drum. This time he went to the Mid-Day, and searched for her there. She was not there.

He said to his ke'le-wife, "It is you, who did (harm) to her." The ke'le-wife answered him, "Why should I have done (harm) to my working-companion, my wife mate?" — "Now then, give me the drum again!" He searched for

Ñito'è ñe'us·qät. Čot-tagné'ti qätr'. Enřa'q ūm Enqa'n, ñew-tu'mgä 1
 Went out woman. To the outer tent went. Then there, by-wife companion
 riggo'lgin tei'kinin; wus·qū'mčiku nıpr'lqätqin Enqa'n riggo'lñki. Qän've'r
 cellar she made it; in the dark she was drowned there in the cellar. Then
 ñi'nqäi nitē'rgılatqēn, qän've'r i'wkwı^s uwä^squč, "En-ño't tite'ñet, e'mi?"
 child cries loudly, then said husband, "Oh, dear! where is she?"
 Ñawa'nčıñin En·qa'm i'unin, "Va'nevan gına'n li'i qälhı'gin?" — "Go, a'men
 The wife that was told "Not at all thou knowl- edge hast?" — "Oh, but
 ūm gūmna'n ge'mu." Ka'ko, ñi'nqäi nitē'rgılatqēn. 5
 I not knowing." Oho, child cries much.
 Uwä^squč i'wkwı^s, "Kıta'm, yara'r qine'ilhi^s!" E'nmen Va'ırgēpū ninelqäi'r-
 Husband said, "Well then, drum give me!" Then among the he seeks her,
 Beings
 qin, ñe'wän nēnalwau'qēn lu^sk. Ne'me qolē'-Va'ırgēti, Tña'ırgēti Enřa'q
 the wife cannot find. Then to the other Beings, to the Dawn this time
 nı'lqätqin, e'un ui'ñä. "Eyike', yike', yike'. Čēk-a'lvam·va'lin, qäi'rik tılwa'urkin."
 he departs, and not there. "Oh, oh, oh. Quite extraordinary, seek I cannot."
 Ne'me nilu'tkuqin. Enřa'q a'men gıno't-a^slou'ti nı'lqätqin, ninelqäi'rqin. Ne'me
 Again he practises Shamanism. Then to Mid-Day he departs, he seeks. Again
 ui'ñä. 10
 not there.

Ke'le ne'wän i'unin, "Gına'n a'men leule'wu lı'ngä^sn." Ke'le ñe'wänä
 Ke'le-wife he said "Thou to the wrong hast put her." By ke'le-wife
 i'unin, "Ia'm leule'wu tı'lıhı'ä^sn gūpi'lin ñew-tu'mgin?" — "Kıta'm lū'mña
 she told him, "Why to the wrong should I put the worker wife-companion?" — "Well again
 ya'rar qine'ilhi^s!" Enřa'q Nota's·qa-Vaırgēpū qäri'nñin, gow, lu^snin, i'unin,
 drum give it to me!" Then among Ground-Beings he sought oh, he found he said
 for her, her, to her,

her among the Ground-Beings and saw her. He said to her, "Oh, what are you doing here?" She was starving. She said, "It is your wife who made this cellar for me with the desire of murdering me."

Then her husband said, "Now let us leave her! She is bad, and so we shall be made childless." — "Oh," he said to his ke'le-wife, "you are an experienced shaman! Do practise your art a little, and let us have some recreation." — "Aha, all right!" The woman practised her art. The shaman, her husband, made a man of excrement, to give her the usual answers.

Then the woman practised her art. The man made a fire all around the house, and flames flashed up. Meanwhile the mannikin made of excrement was giving answer, "Git, git, git." He proved to be quite lively. Then the ke'le-woman felt quite warm, because the house was ablaze, and the fire approached the sleeping-room. The husband and his human wife went far away, taking with them their obsidian scraper.

(The following is also used as an incantation.) At last the ke'le-woman

"Goq, titeñe't, gere'q-i-git?" E'nmen gequ'pqäntelin. I'wkwis, "A'men um 1
 "Oh, dear! what has happened to thee?" And she has been quite starved. She said, "But
 ELO'n gini'g-ñe'wänä riggo'lgın ge'tcilin gümüqa'gtı tei'n-ñičik."
 by thy wife cellar was made to me for killing."
 EN'qa'm uwä'quč i'wkwis, "A'men um niča'atvaa'n, e'stqi, qän've'r
 Then husband said, "But let her be cast away, bad one, because
 eñi'nqäikä nere'tcimük." Ñe'wän i'unin, "Guq, a'men um naqa'm inpilu'tkul-i-
 childless we shall be made." Wife he told "Oh, but old practising
 her, shaman art
 git, a'men um qilu'tkui, qäkırwi'wkwis." — "Guq, gu'nä, i'stik um." Nawgo'lhın 5
 thou, well then be drumming, get some fun." — "Oh, well, all right." Woman big
 um gilu'tkulin. Eñe'ñılınä, uwä'qučitā um e'sle'slin qła'ul getei'kılın oči'tkölö.
 began to practise By the shaman, by the husband of excrement a man was made to answer.
 shamanism.
 E'nmen a'ni ñaus'qa'tcñin gilu'tkulin, e'nmen yara'ñi kamlê'lı guwi'ntlin
 Then woman the practised shamanism, then house all around fire was made
 qła'ula; e'nmen a'ni geyu'nelin. E'nmen a'ni e'sle'slin qła'ulqai noči'tkəqên,
 by the man; then flashed up. Then of excrement man small is answering,
 "Git, git, git, gige't." Ko'rgılın um e'nmen a'sl-qła'ul. E'nmen a'ni ke'le
 "Oh, oh, oh, oho." Lively one then excrement-man. Then ke'le-
 ñe'us'qät gomau'lên ya'srat, mi'ñkri vai yara'ñi genle'telelin, yorou'tı um 10
 woman warmed up very, how there the house has blazed up, to the sleeping-
 room
 e'ur neimeu'qin di'ndin. Enqa'n gā'nqan ewkwe'tyät, uwä'qučit geñe'wänä,
 also approached fire. Then far yonder they departed, husband with wife,
 auta'lhın ne'nriä'n.
 obsidian they held it.
 (scraper)
 (Ča'ma Enqa'n mač-êwga'n titvu'rkin.) A'men um ELO'n ure'wkwis
 (Also this as an incantation I tell [you].) Then appeared

appeared from the sleeping-room, because she felt too hot. And the man made of excrement, who was giving answer, was downcast, because the excrement was melting. He could only call out feebly, "Çit, çit," because this lively answerer was melting in the heat.

Then the tip of the tongue of the ke'le-woman jumped out and rushed in pursuit of the fugitives. It was quite swift, and soon drew near. The man said, "Now put down the obsidian scraper!" A big mountain originated, quite slippery. The tip of the tongue would climb up halfway, and then slide down again. Still, somehow it succeeded in crossing it, and continued the pursuit.

They stuck into the ground a piece of wood, and it turned into a dense wood. The wood had no openings, and was quite thick and dense. When passing through that wood, the tongue came to be covered with blood. Still it passed through it, and continued the pursuit. Then the man said to his wife, "Draw a line on the ground with the little finger of your left hand!" This time a river originated. As soon as the tongue left the bank, it was carried

ñawgo'lhın, mi'ñkri gomau'lên, e'ur oč'rkêlin, a⁸l-qla'ul gepi'neulin, mi'ñkri 1
woman big, how now she warmed up, also the answering excrement- has been cast down, how now
one, man

nı'lhäqın e⁸le⁸, li'en, "Çit, çit," met-ki'it, mi'ñkri nı'lhäqın, enqa'n oč'rkêlin
is thawing the ex- only, "Oh, oh," somehow, how now is thawing, this answering one
crement,

i'gıtkın korga'-ça'ut.
the present lively man.

E'nmen a'ni yeč'rkıçhın ke'lin gepi'nkulin, a'men geele'rkilelin, ni'näqın
Then tongue tip of the ke'le has sprung out, and has followed, swift one
üm naqa'm, e'nmen reimeu'ninet, qla'ulqai i'wkwı⁸ ñawañé'tı, "Auta'lhın 5
but, it approached them, man small said to the woman, "Obsidian
scraper

qärrı'lhın!" E'nmen ñagčıñhın tomwa'tyê⁸ ni'taqın; e'nmen a'ni e'chi am-gıno'nêti
put down!" Then mountain created itself slippery one; before to the middle
nine'lqın, nra'lêqên yaalê'gtı; qän've'r met-ki'it venli'i üm a'men rıma'gtı
it becomes, it is slipping backwards; so that somehow notwith- to the other
standing side

nine'lqın, ne'me velerkile'lin.
it became, again following one.

U'ttuut ne'npüä⁸n, e'un o'mkırhın. U'iñä akê'rikälên, wült-o'mkırhın.
Stick they stuck in, and (it a dense No without gaps for quite dense wood.
turned into) wood. light,

Çık a'ni, ye'lıçhın wültık em-mu'litä gene'lin; ne'me qän've'r rıma'gtannên, 10
Oh, tongue the in the dense all with blood became; again so that came over,
places

ne'me pükêrño'é⁸, enra'q ñe'wän ne'me i'unin, "Ña'chi-mı'nga ya'ar-rı'lıha
again began to reach this time wife again he told "With left hand with rear-finger
(them), her,

nute's'qän qäke'ligın!" enra'q va'amırhın tomwa'tyê⁸, a'ni ye'lıçhın geri'rñılın
the ground draw a line This time river created itself, tongue the was crossing
upon it!" over

down by the current, because the river was flowing in rapids. Still it crossed the river. Then the man said to his wife, "Draw another line on the ground!"

They apply all kinds of means: it crosses again and pursues them. At last he ordered her to draw a line with soot¹ of her lamp, using her right hand. When the tongue came to that soot river, it felt superstitious fear,² and could not cross it. Then they went away and disappeared. The tongue probably turned back.

The human beings ascended to the Morning Dawn. There in the upper world they died of old age. The name of the shaman is Tai'pat. His son took his abode on the moon, and became a Sacrifice-Being. They throw up to him some thong, and in doing this they throw that thong upon every kind of game. They sacrifice also blood to the moon.

The mother was immortal. And she became the Left-Side Morning Dawn.³ Those probably were the people from the time of first creation.

ročhê'ti, e'un ne'lqiqin, e'un nēnanrīnoma'tqēn; mī'ñkri, enqa'n nīpī'līlīqēn 1
to the other and it sets off, and it is carried down; how now, there flows in rapids
shore,

va'amīchīn. Ne'me i'rgi⁸, ne'me ñē'wān i'unin, "Nute's'qān qāke'ligin!"

river the. Again it crossed, again the wife he told her, "The ground draw a line upon!"

I'me-rā'nūt nīplītañte'nmūqēn, ne'me i'nnin. En'ra'q ne'me velerkilei',
Whatsoever they were applying, again it crossed it. Then again it followed,
ne'me reimeu'ninet. En'raq e'ekin qo⁸lē'qo⁸l¹ keli'yvut rī'tcīnin mrau-mī'nga.
again it approached them. Then from lamp snuff draw a line he made with right hand.
with her

E'chi pūkē'riñoē⁸ ve'emik, enqa'n ūm qo⁸lē'-va'amik yī'mgumgu³ lī'gnin, luñ-i'ra 5
Before it began to to the river, then on the snuff-river to superstitious it put it, not-
reach fear crossing

i'tyi⁸. A'mēn ūm ELO'n qamīcha'wkwā⁸t, E'n'ke-te'gnik, gepelqānte'lin ūm e'ti.
it was. And then they vanished, at that limit, it returned probably.

Enqa'n en'qām tñā'irgēti getē'tteleet ora'wēlat. Pū'lku vi'ā⁸t E'n'ki
There then to the dawn have ascended the men. Of old age died there
gīrgo'l. En'ra'q enqa'n eñē'ñīlin nī'nni Tai'pat, e'kik ūm enī'n yilhr'čiku
above. Then there shaman name Tai'pat, son of his on the moon
gene'lin, Taaro'ñ-Va'irgu ūm qān've'r. Enqa'n ūm vai am-taaro'ña ne'ntiā⁸n
became, to Sacrifice-Being (he so that. That one there with all (kind) of they use
turned) sacrifices

ELO'n, Va'irgu ne'le⁸n. En'qam vai ñī'lhīn nineni'ntitkuqin ūm em-ñē'nī, 10
that one, the (sacri- the one who Then there thong they throw it up all there,
fice) Being became.

ge'mge-gīnni'k ūm nineni'ntitkuqin yē⁸lhē'ti. Ča'ma mu'la e'ur.
on every kind of game they throw it up to the moon. Also with blood.

En'ra'q ūm ELA' evi⁸kālin Ņā'čhi-Tñā'irgu³ gene'lin. E'tim a'men enqa'at
Then mother immortal to the Left-Side Dawn became. Probably those
tottomgita'gnikēnat.
from the first limit of creation ones.

¹ The lamp, and everything connected with it, are considered a highly efficient protection against spirits.

² Compare p. 29, footnote 3.

³ See Vol. VII of this series, p. 303.

Those that possess evil charms also dwell upon the moon in another place. Also Epilepsy was created. Of old the people were immortal. Also Coughing-of-Blood comes from there. And also a man who is visited by his enemy's anger and ceases to catch game, his misfortune is also from there. It is necessary to be on guard, else even the lucky one may feel want. Truly, the game is made scarce by supernatural means. Then it becomes hard to kill. The sacrificing-shamans also have been created from there, and every kind of "Beings," at least part of them. The end. Let the wind cease!

Uiwe'lest ūm elvula'k gatva'ññolèn yēstlhe'pū. Ne'me Ite'yun¹ gantō'm- 1
 Those with in another have been dwelling on the moon. Also Epilepsy has been
 evil charms place
 gaulèn. Čit evistkālin re'mkin. Ne'me mu'li-te'ggi en'ke'kin. E'ur ora'wēlan
 created. Of old immortal the people. Also blood coughing from there. And the man
 ne'me a'n-ñēnē l'nyo, ginni'g-ñittik qā'lmētvin ūm ča'ma istñqun vai kintaya'n
 also to the anger set to, for game catching misfortune also lest the lucky one
 ragno'urkin vē'ti ginni'k ūm a'men nēnankēttuwa'tqēn. Ne'me te'grik ni'gtāqin.
 shall feel scarcity truly game they make scarce by means Also to shooting hard one.
 of magic.
 Mñe-eñe'ñilin gantō'mgaulèn en'ñō't i'me-re'qin, Va'irgin em-čimqūk. Guq, 5
 Sacrificing shaman was created thus of every thing, Beings² all to some part. Oh,
 plāgi'! Yo'yočhin ūm nipa'aastn.
 ended! Wind the must cease.

Told by Ri'nto, a Maritime Chukchee man, at Mariinsky Post, in October, 1900.

5. (Contest with the Ke'let.)

Free Translation.

One time there was a man whose sons were all dying. He became old, and was left without sons. Then in his old age a male child was born to him. The child grew, and began to construct a boat. While the father was sleeping, the boy would work on the boat.

Then he set off, departed far yonder. On his journey he saw a man

E'nmen qol qla'ul, e'kket ūm e'ur nuwistqinet yito'ot, rāstnut ūm gepe'l-
 Once another man, sons were dying born ones, what though he became
 qālin, uī'ñā gene'lin e'kkekā, pelqālqiwe'wā ñi'nqāi gagto'lēn, grik e'nmen
 old, no became without sons, in his old being child was born, oh, then
 meñe'tyist, testttwuñgist, ELI'gi-yi'lqama nitestttwunqin.
 he grew, he made a boat, in father's sleep he was making a boat.
 E'nmen rāstnut ūm e'lqist, e'nmen ūm gā'nqan³ ewkwe'tyist, lu'ur e'nmen 10
 Then what though he set off, then there (very far) he departed, and then

¹ Spirit of Epilepsy. See Vol. VII of this series, p. 42.

² Benevolent spirits. Compare Volume VII of this series, p. 303.

³ Gā'nqan refers to the motion to an indefinite, very distant place.

who was on an island. "Here, come hither!" — "I will." He came. While he was travelling, he had caught a small seal.

"Oh, let us play, let us have some fun!" — "Yes!" Oh, then the little man hid in a boot. The other one was searching for him. He was nowhere. Then he fell out (of the boot). "Oh, here I am! Now it is your turn." The other one became a house. "Where is he, the source of trouble?" — "Oh, here I am!" He found him.

"Now let us eat some liver!" — "Oh, all right! but I will go and bring my knife from the boat." He brought the knife, and at the same time he put into his bosom the little seal lately killed by him. He put it into his bosom, together with some blood. "Oh, I will be first!" He pretended to rip open his abdomen with the knife and to eat (his own) liver. He cut the seal's liver and ate it. "Now it is your turn." All at once the other one ripped open his abdomen, and so died, perished, killed himself.

The man set off, and saw another jaw-bone house. There an old ke'le-

tila'nvuk ili'rig nitva'qên, qla'ul lu⁸nin. "Çoq, ña'nko, wo'tko qatā'ê⁸!" — 1
on his trav- on the he was, a man he saw him. "Oh, here, hither move on!" —
elling island

"Egei'!" E'nmen qätr'. E'nmen üm tila'nvu gamêmelø'lên.
"I will!" Then he went. Then on his he caught a seal.
travelling

"Çuq, a'men üm minuučve'n⁸mük, minaçičê'n⁸mük!" — "Egei'!" Çuq,
"Oh, now then let us play, let us have fun!" — "Yes!" Oh,
a'men üm qla'ulqai a'tčie⁸, ple'kičiku a'tčie⁸; e'nmen üm êna'rêla⁸n, mi'ñkri
then the man small hid, in a boot he hid; then the searching where
one,

ui'ñä, qän've'r e'nmen ere'tyi⁸. "Ço, wotqanai'-güm. Çuq, gınra'q." Yara'ne 5
no (thing), after that he fell (out). "Oh, this am I. Oh, thou now." To a house
li'en ne'lyi⁸. "Emilonai'ñin, aña'čirgin?" — "Ço, wotqanai'-güm." Lu⁸nin.
only he became. "Where is he, source of — "Oh, this am I." He found
trouble?" him.

"Enra'q minpo'ntočêta." — "Çuq, a'men üm va'le mi'gtiä⁸n a'ttwukin."
"Now let us eat some liver." — "Oh, but a knife I will fetch the one from the
boat."

Va'le y'nnin; me'melqai gr'n⁸milkin eni'n timyo' yarro'nên, gamø'l⁸ima yarro'nên.
The he fetched; seal small lately his killed he put into his with blood to- he put it into
knife bosom, gether his bosom.

"Ço, güm üm ya'net." Vala'ta na'nqan rıra'nnên, nipo'ntoqên, me'mel-po'n-
"Oh, I first." With the the belly he ripped, he ate liver, seal-liver
knife

taqagtê nine'čviqin, nine'nuqin. Çoq, e'nmen pl'itkui⁸. "Çınra'q." Čiq-etuwä'k 10
small he cut, he consumed. Oh, then he finished. "Thou now." All at once
na'nqan rıra'nnên. O, vi⁸i⁸, vē⁸ča'tyē⁸, uwi'k timnē'n.
the belly ripped. Oh, he died, he perished, (his own) he murdered.
body

E'lqi⁸, Enra'q walqarai'ñin lu⁸nin. E'nmen E'n-ki kalanpiñaw'yñin nilauti-
He set this time jaw-bone house he saw. Then there ke'le old woman big was
off, big cooking

woman was cooking heads. He entered. "What is the matter? Who has pushed his way into our house?" Then he entered, and sat down on a pillow. When he sat down, the ke'le-woman came to meet him. She carried her woman's knife, which was covered with coagulated blood, and began to whet it. All at once he rushed upon the one who was whetting the knife, snatched away her [woman's] knife, hit her on the head, and so she perished. He murdered her.

Then he went out, set off again, and saw a house. He came to that house. Clothes were scattered about in it. Then suddenly a voice came from the hearth. "Oh, there he is! [Also] this one murders the procurers of game. Those whom he murdered were also procurers of our food and of game."

Then a head appeared. He hit the head with a harpoon. Then a ke'le-man from underground pulled it down, together with the thong, and made it go underground. He was moving along underground. Another small jaw-

pa'tqên. Res'qí'wkwí⁸. "Lǔ'mña ñot, ra'qatkoê⁸ yara'ñi, re'qā rıtımla'nnên?" 1
heads. He entered. "Again here, what is the matter with the house, by what is it crowded?"

Goq, e'nmen E'n'ki res'qí'wkwí⁸, čo'tıtkınık nuwa'qœê⁸; wa'qœê ūm lı'en;
Oh, then there he entered, on the pillow's top sat down; sat down simply;
yagnagçê'ê⁸ kalanpıñawı'yñın, pako'lçıñın rıne'nnın gıgıtıme'la-kıtuwe'la⁸n. Gı,
came to meet him ke'le old woman big, woman's knife the carried out with much blood hardened. Oh,
ninemne'qın lı'en, ninemne'qın. Çik-etuwä'k valamna'lın gapê'nñis'qıçalên,
she whetted it only, she whetted it. All at once on the knife- he rushed on,
whetter

pako'lçıñın i'tkenin, leu'tı gatha'mnên, vê'cha'tyê⁸, tımı'channên. 5
woman's knife he snatched on the off, head he chopped her, she perished, he murdered her.

E'nmen ūm ñıto'ê⁸, E'lqı⁸, ne'me yara'ñi lu⁸'nin, ra'gtıê⁸, E'n'qa'm E'n'ki
Then he went set off, again house he saw it, he came to then there
out, the house,
evi'rit nēnantola'tqēnat; e'nmen lu'ur vai pēnyo'lgēpū nitte'tqın qulı'qul.
clothes scattered about; then only here from the hearth ascended a voice.
"Çuq, e'uñan E'nqa'n. Ča'mañ E'nqa'nēna gınnı'g-gılı'lıqāgtı tımı'rkınēnat.
"Oh, so then this one. Also by this one game-procurers small are killed.
O, a'men ūm ELO'n, kı'nmal ne'mäqäi gümni'n pılıgılı'lıt, e'pte gınnı'g-gılı'lıt,
Oh, now then, together also my food-procurers, also game-procurers,
ne'mäqäi gına'n nēna'nmē-gıt.
also thou wast killing thou."

E'nmen le'ut rıpı'ntıqānnên, e'nmen le'ut tı'npinên, goq, ie⁸'nnepita; e'ur
Then a head he made to appear it, then the head he stabbed it, oh, with a harpoon; then
ūm qıa'ul notas'qaçkoı'pū ñı'lı-re'en tı'ñunin, rıçıpe'nnın, notas'qaçıyeu⁸'kı
a man from underground with the to- pulled it, made it sub- along the underground
thong gether merge,
E'nñı'n nıle'qın. E'nmen wa'lqaraqai qol tan-řā'nau. E'n'ki ñan rırri'lnın
so he was moving Then jaw-bone house another quite directly There he let free
on. small (opposite).
kalai'ñın; goq, gala'ê⁸, e'ur ūm E'n'ki walqa'rıık res'qí'wkwí⁸.
the ke'le; oh, passed, and then there into the jaw- he entered.
bone house

bone house stood directly opposite. There he set the ke'le free. The latter passed on, and he entered the jaw-bone house.

Two eyeless old women were sitting there. He drew out his penis, directed it toward the nose of one of them, and swung it. The old woman said, "Halloo!" — "Ho!" — "Really, something made me think of the time when I had a husband!" — "Is that so?"

He killed one of the old women, and flayed her, beginning at the anus. The body he threw on a dung-hill. The skin he put on.

The people came, looking for a shaman. "What do you want?" — "Oh, (you have said) enough! A man's head (is aching). . . . By the way, why has your jaw become so long?" — "Oh, has it really become so long? Well, now, you go home. I will come quick enough."

Shortly afterwards he departed. "Let the one whose head aches sit up! Oh, this here!" And all at once he hit him on the head with a harpoon-point and killed him. So he died. He killed many more, destroyed a houseful. Then he came out and departed far yonder. He went home.

E'un ñi'raq inpiñe'wqägti, elile'käläqägti nuwaqetva'qênat. En'ra'q lo'lo 1
 There two old women small, eyeless small, were sitting. Now then penis
 yito'nên qu'tina inpiñe'w'qäyik yaka'ggêt nineni'luqin. E'nmen inpiñe'wqäi.
 he drew out to one of to the old woman noseward he swung it. Then old woman small.
 "Ña'ul!" — "A?" — "I'pequn, ña'ul, uwä^squçile'tik riké'toñata." — "A
 "Halloo!" — "Ho?" — "Really, of my being with I was made to — "Is
 husband think of."
 lü'mña?
 it so?"

Qol inpiñe'wqäi timnê'n, qiya'lep ruwe'n'ñinin, ai'mak a^s'la-qopla'gti 5
 One old woman small he killed, from the anus he flayed her, the body on an excrement-pile
 ri'ntinin, En'qa'm gi'lgıqäi yimnê'n.
 he threw it, then the skin small he put it on.

E'nmen añañalinta'lit ye'tyā^st. "Çuq, re^s'tik?" — "O, rattan'ñau'ñin,
 Then shaman-fetchers came. "Oh, what do — "Oh, enough,
 you want?"
 qla'ul leu'tä. . . . E'wkurga gini'n walqa'liñin iulule'tyi^s ia'm!" — "Ço, e'ur
 man at head However, thy jaw has become why?" — "Oh,
 (is suffering). . . . so long
 qu'num çe'met li'i iulule'tyi^s lü'mña walqa'liñin. Ço, vi'en qra'gtıtik, ma'n
 really in such a manner become long again the jaw. Oh, simply go home, let me
 tre'etyā^s meç-a^s'qälpe."
 come somewhat quick."

Qäli'i êto'-qaia'qañ gewkwe'lin. "Le'uti-te'le^sn ma'n nanwa'qea^sn! Ço,
 And so a little afterwards he departed. "Head-sufferer let them have him seated! Oh,
 wo'tqan üm vai." Venli'i leu'ti kiplmên ve'mekä, timnê'n; vi'i^s. O, a'men
 thus here." Meanwhile on the he hit him with harpoon's killed him; he died. Oh, but
 head head,
 üm ELO'n, timi'tkênên, ra'yirin ku'nnin, ñito'ê^s, gā'nqan ewkwe'tyi^s, ra'gtiê^s.
 now he killed many, houseful destroyed, came out, there departed, went home.
 (very far off)

He reached home, and his parents rejoiced. He said, "Oh, indeed! I have destroyed some of the murderers." Ended. I have killed the wind.

Ya'rau pūki'rgi⁸, a'men ūm ELI'git gakorgau'lēnat. I'wkwi⁸ EN'ño't: "Gik, 1
To the he reached, and then parents rejoiced. He spoke thus: "Oh,
home
ELO'n tei'n-ñiçit i⁸'tik č'i'mqūk titku'net." Plāgi! Yo'očhin tinmu'gā⁸n.
there the murderers indeed some I destroyed them." Ended! Wind the I killed.

Told by Rike'wgi, a Maritime Chukchee man, at Mariinsky Post, in October, 1900.

6. (The Ai'wan and the Reindeer-Breeder.)

In olden times there was an Ai'wan warrior who hunted whales. He had killed a whale. He had a reindeer-breeding neighbor. The son of this neighbor said to his old father, "Now, then, go to the whale-hunter (and ask for some meat)." — "All right!" The Ai'wan said to the old man, "Oh, what do you want?" — "My son sent me." — "Did he?" He turned out the upper part of his trousers. Then he filled it full with blubber. The old man came home. "What result?" But he felt angry. "Why did you not go yourself?"

Then the son went, in his turn. He came to the Ai'wan. The latter was cutting the whale (in the shallow water). One of his companions said to him, "The reindeer-breeder has come to you." Then he came to the shore. A walrus-hide destined to be split, with the blubber not yet scraped away,

Te'len-ye'p qu'num e'nmen talankēnqa'tkēn a'rmač-ai'wan nire⁸wqin; ne'me
In the olden time then from the old time's limit warrior Ai'wan hunted whales; again
gere⁸wlin. Čaučuwa'lēn. E'kketā čaučuwa'ta i'unin ELI'giqāi: "Kita'm,
he has killed a whale. He is with the reindeer-breeding (neighbors). By the son by the reindeer-breeder he was father small: "Now, then,
ra⁸ulē'ti qālqātyi⁸." — "Ee tam, qailhina'n'gēt!" Čaučuwanpina'čhāqāi 5
to the whale-hunter thou go." — "Aha, indeed!" Reindeer-breeding old man small
aiwana'ta i'unin: "Čo, re'qāl-i-gīt?" — "Kmi'ñä inenñi'ui⁸!" — "Ewī'!" Gik,
by the Ai'wan he was "Oh, what dost thou — "By (my) I was sent!" — "Wert Oh,
spoken to: (want)?" child thou!"
niquimeviriu'qin. E'nmen mī'tka nēnati'yoqēn qu'yim konai'kēn. Ra'gti⁸.
he breeches' upper part turned out. Then with blubber he poured full the upper part of the breeches. He came home.
"Amto'?" E'nmen gan-ñēnai'pīlēn ELI'giqāi. "Na'qam ūm a'men čini't e'le
"What (result)?" Then angered father small. "However (your)self not
e'lqātā!"
going!"

E'nmen e'kik qātyi⁸. Pūki'rgi⁸. Aiwana'čhin ūm ničvi'tkurkin re⁸w; 10
Then son went. Came. The Ai'wan cuts up the whale;
tu'mgā ni'uqin: "Čini'k čau'ču ge'e'lin." Gik, e'nmen ñipe'i⁸. E, rēpa'lhlqāl
by the he was "To thee reindeer-breeder came." Oh, then he came Oh, for a dried
companion spoken to: breeder to the shore. walrus-hide
destined one

lay buried in the sand. He dug for it with his nails. Somehow then he took it by the holes in the edge with two fingers, and, ceasing to dig any more, shook off the sand. He pulled it out, so strong was he. He spread it upon the ground, the blubber upwards, to serve as a wrestling-place.

Then they took off their clothes, the Ai'wan and the reindeer-breeder, and they wrestled. It was quite slippery just to tread upon that blubber. The Ai'wan extended his hands. Then he was attacked by the reindeer-breeder. The latter, catching him by the head, caused it to spring off. The head rolled down upon the ground. He is still standing with extended hands, headless. Then only did the others say, "Oh, how wonderful! the head has sprung off!" The Ai'wan fell down and died. The reindeer-breeder took possession of the whale and went home. His father asked him, "Eh?" — "I came back." — "What result?" — "Indeed, I took the whole whale." — "Oh, you are wonderful! Still we have remained without maritime neighbors."

r'rkên emitkätvu'kêlin nolootva'qên. Čige'ik ūm gēna'rêlên gulu'ulin ūm 1
of walrus not blubber scraped buried was. In sand covered up buried.
away

enqa'n vegi'tkunin; ki'tkit pottiñai'pū ei'minnin ñēra'n-rī'lha; e'nmen evegi't-
This he dug for with somewhat by the holes he took it with two fingers; then, not digging
his nails; (in the border) out with

kukä tēu'lanēn. Yito'nēn gā'nqan, emite't ūm vē'ti nīqe'tvūqin. Nute's'qāk
the nails, he shook it. He pulled there (far off), namely quite strong one. On the ground
it out

rīrīra'nnēn, mī'tkāmit gīrgogča'gti, rā's'nut qu'num lo'ñil e'nmen taikaus'qio'lvu.
he spread it, the blubber upwards, what now walrus- then for a place to wrestle.
blubber

E'nmen akêrkıtvī's'at, e'ur ai'wan e'rri čau'ču, geteikeu'leet. Mī'ñkri, 5
Then they took off clothes, the Ai'wan they the reindeer- they wrestled. How,
breeder,

mitkā'tkīnik inete'ntik nī'tāqin. Aiwanaig'in gaki'timalēn. E'nmen čaučuwa'ta
on the blubber top treading upon slippery. The Ai'wan has extended his Then by the reindeer-
hands. breeder

pē'nñnēn. E'nmen vai le'ut ganēchētau'lēn pī'rik. E'nmen a'nī ye'n'ki le'ut
he was assaulted. Then the head he has made it to in catch- Then down upon head
spring off ing it. the ground

nīrīl'tēl'qin. Pa'nēna nīkītima'tqēn, uī'ñā eleu'tikā. Wū's'tku ē'n'ki qu'tīrik
is rolling. Still he is extending his no without head. Then only (by) the
hands, others

nī'wkwā's'n, "Go, tite'ñet, le'ut ēchēta'tyē's." Wū's'tku ē'n'ki vi's'i, qaplēta'tyē's.
they said it, "Oh, wonderful! head sprang off." Then only he died, fell down.

Čik, imilo' re'sw i'tkenin, ra'gtiē's. ELI'gīqāiā i'unin: "E?" — "Tiye'tyā'k." — 10
Oh, the whole whale he took came home. By the father he was "Eh?" — "I came." —
away, small spoken to:

"Amto'?" — "Qai've, re'sw imilo' tīma'taa's'n." — "Či, tite'ñet-i-git. E'wkurga-m-
"What (suc- — "Indeed, whale the whole I took." — "Oh, wonder art thou. However,
cess)?"

ilo'n aiwa'nka mitine'l."
without the we became."
Ai'wan (neighbors)

They went for the whale with a train of pack-sledges. He stood on the seashore. That Ai'wan who was killed had sons; and while the reindeer-breeder, the victor of yesterday, was standing on the shore, the son of the Ai'wan concealed a long thong in the sand (across his path). He tugged at the thong, (tripped up the reindeer-breeder,) and made him fall into the water.

So he was drowned and died. The Ai'wan took the wife of the reindeer-breeder (and also his herd). Nevertheless he did not care very much about the reindeer, only slaughtered them all the time in great numbers. Still he ate no meat, only the tongues of the reindeer. Every morning he slaughtered reindeer. On waking up, he would say to his wife, that of the reindeer-breeder, "Put my clothes on me!" On her refusal, he would beat her so hard that her head would become all swollen from the blows of his stick. "Oh, bring the herd to the house!" Then again he slaughters reindeer. The wife cried, sorrowing for the reindeer. "Why are you crying?" — "So!" —

- Çuq, mu'utä nagta'arkin, püki'rgä't, e'nmen a'ñqa-čo'rmik nitvê'tçaqên. 1
 Oh, with pack- they fetch it, they came, then on the seashore he stood.
 sledges caravan
- En'qa'm Enqa'n aiwana'čin üm vai timyo' gewmi'nîlin. Enraq, üm ai'veqên
 Then that Ai'wan the killed one with children. Now, of the
 yesterday
- inenteikewä'tîlin a'rmaçî-çau'çu a'ñqa-čo'rmik wê'tça'lin, Enraq üm ai'wan-
 the inducer to wrestling warrior reindeer- on the seashore standing, now by Aiwan's
 breeder
- a'kkata nî'lhin geçheiulu'ulin a'ñqa-čo'rmi, Enraq üm nî'lhin getiñus'qiçe'lin.
 son a thong in the sand concealed on the seashore, now the thong he gave a tug to.
- E'ur üm nêçhêtau'qên mêmle'ti. 5
 And made him to spring to the water.
- Vi'i's, pilqä'tyi's. Enraq üm çau'çuwên ñe'wän mata'nên, na'qam üm e'un
 He died, was drowned. Now reindeer-breeder's wife he took her, but
- aqora'nrêtkä ai'wan, li'en relqu'çiku, na'qam qora'ñi nênaimitkoiv'uqên, na'qam
 not careful for the Ai'wan, only in the sleeping- but the rein- he slaughters in great but
 reindeer room, deer number,
- tîrgitir e'le enu'kä, em-yi'liil nine'nu'qin qo'rên. A'mkin-irganrê't nîqaa'n-
 the meat no not eating, only tongue he eats of reindeer. On every morrow he slaughters
- matqên. Kiyu'ki na'qam ñawanê'ti çauçuwa'gti, "Qênankê'rgipatyê's!" E'n-
 reindeer. On the however to the wife to the reindeer- "Dress me!" Now
 awakening breeder,
- men Enqa'tik taçai'wêwa ripe't laut'iyñin nineninnuteu'qên, ê'tti-kipçê'wa. 10
 on her refusal by striking even head big he makes swollen, by stick-striking.
- "Çuq, ñe'lvül qanragta'thitki." E'nmen ne'me nîqaanmatila'tqên. Enraq üm
 "Oh, the herd bring to the house." Then again he slaughters reindeer much. Now
- ñe'wän te'rgîlin, qaa'gti gîlo'lên. "Iam têrga'arkin?" — "Atau'." — "Uwa-
 the wife weeping, for the sorrowful. "Why weepest thou?" — "So." — "For
 reindeer
- qoçê'gti gîlo'rkin?" — "E'le." — "E'nmen üm iam' têrga'arkin?" Te'rmeçin ya'rat.
 husband sorrowest thou?" — "No." — "Then why weepest thou?" Violence-doer very.

"You are mourning for your husband?" — "No!" — "Then why are you crying?" He was ready for violence.

A small Spider-Woman visited this one who was secretly crying. She came down to that place. "You are married to the Ai'wan?" — "Oh, yes! . . . And he is all the time exterminating the herd. The whole time he is slaughtering, but he eats only tongues, and consumes no meat." — "Oh, right away prepare some clothes. When you are ready with them, when you have finished them, promise to the sea a shy reindeer-buck. Then offer to the sea those clothes." She promised. Then she threw those clothes in the direction of the sea. The Ai'wan was asleep. The wife remained outside, and continued to cry. All at once her husband appeared in the distance from the direction of the sea, the one who was drowned the other day. The wife brushed away her tears. "What is there? Methinks, my husband." Then he came. "Oh, my! you have come!" — "Yes. Why are you crying?" — "Why, this Ai'wan here, who stays with us, has almost exterminated our whole herd." Her husband questioned her, and said to her, "Oh, let us seize him!"

Guq, Ku'rgu-Ñe'utqäyä enqa'n ūm vi'n'vi te'rgiln ñe'us'qät yo⁸nën, ken- 1
Oh, by Spider-Woman small this one secretly weeping woman was visited, she
kele'tyi⁸ Eñqo'ro. "Aiwanata gamatai'-gr?" — "Gik, i! . . . Mi'ñkri, amkĩnčō'
came down from there. "By an Ai'wan married art thou?" — "Oh, yes! . . . And how, all the time
qän've'r ñe'lvül qo'ñnonën. Amkĩnčō' timitkoi'vuk, na'qam erre'č yi'liil
even the herd he began to All the time slaughtering, but only tongues
exterminate.
ru'rkĩnin, te'kičhĩn va'nevan." — "Guq, emite't ūm evi'rit qätei'kĩgĩnet. E'ur
he consumes, the meat quite not — "Oh, all at once clothes make them. When
(consumed)."
retei'kĩñĩnet, repli'tkuñĩnet, ñito'-čũ'mñi qätvu'un añqa'gti, en'qam enqa'nat 5
you shall make you shall finish them, shy (reindeer) promise to the sea, then those
them, buck (clothes)
qäni'ntiñĩnet." Gik, e'nmen tu'wnën. En'ñata'l añqañqača'gti evi'rit ri'ntĩninet.
throw." Oh, then she promised. After that to seaside clothes she threw them.
Aiwana'čhĩn ūm geyi'lqālin e'nmen. Ñe'wān ūm ña'rgĩn nĩtvā'qēn ne'me
The Ai'wan has asleep been then. Wife outside was again
nĩtērga'tqēn. Lu'ur ño'on uwā⁸quč inini'i⁸ añqañqačai'pū, aivēn'ño'onkēn
she wept. And then yonder husband appeared from seaside, of the other day
in the distance
ripalqa'wgo. Guq, mēre'gtuwa'ē ñe'wān. "U'riñan, mel-uwā⁸quč. Na'qam
that drowned one. Oh, tears brushed away wife. "What is there, methinks husband. There
lū'mña." Qän've'r pūki'rgi⁸. "Ke'ke ña'ul, ye'ti!" — "i! Ia'm nĩtērga't-ē- 10
again." Then he came. "Oh, my! thou hast — "Yes! Why crying art
come?"
git!" — "Mi'ñkri qu'num ñot aiwana'gĩn wu'tku va'rkĩn, ripe't ūm ñe'lvül
'hou?" — "Why this here Ai'wan big here he is, even the herd
qo'ñnonën." Uwā⁸qučitā pinlē'nēn, i'unin, "Guq, a'men ūm minpi'reā'n!"
he began to By the husband she was asked, she was "Oh, well, let us take him!"
exterminate." told,

They seized him and carried him outside. Then they laid him, stretched out on his back, on a dung-hill. They fastened his hands (to the ground) with spikes. And every morning all the neighbors, on awakening, would pour (the contents of) their chamber-vessels into his mouth. Still he lived. Thus they poured into his mouth urine and excrement. "Oh, let me go! I shall give you my wives. Have them for slaves." — "Oh, but we do not (want them)." — "I shall give you my riches." — "I do not believe you!" — "Indeed, I shall give you my wives and children. And you shall have (my) children for slaves." And, indeed, he was a rich Ai'wan. So they unbound him. The reindeer-breeder followed him. He gave his wives, and his children for reindeer-herdsmen.

Then he brought to his home the small old woman, the Ai'wan old woman, the mother of this one, who before that used to employ evil charms. He took a reindeer, a quite unbroken one; then he undressed her, and attached her (to it) by the ankle. Thus he tied her to the unbroken reindeer. The reindeer ran away. It was winter-time. Then the reindeer dragged her

- Nepi'reäⁿ, nenne'äⁿ. E'nmen e^sle-qu'plek nenwu'rrintetyäⁿ, e'n'ki a^slqepä 1
 They took him, they carried Then upon an excre- they laid him upon his there with spikes
 him out. ment-pile back,
 m'ngit ganomau'laat, E'mkin irga'tik gamñëna'ala kiyeu'ki Eçu'ulhin ni'ttäqin
 hands they have fastened, each morning by every neighbor on awaken- chamber-pot they pour
 ing out
 yikirgicikou'ti. Na'qam um neyule'tqin wu'rrı, e'nmen vai yikirgicikou'ti
 into his mouth. Still he is alive thus, then here into (his) mouth
 nine'ttäqin En'ni'n Etta', pi'rkä. "Guq, a'men um qinerril'hitik, ina'n ñe'wänti
 they pour into it thus urine, excrement. "Oh, now set me free, (exhortative) (my) wives
 mi'ilhit. Ña'uçu qälh'ginet." — "Guq, a'men um qarë'm!" — "Ina'n, 5
 I shall give For female have them." — "Oh, however, no!" — "(Exhort.)
 thee. slaves
 gai'mičin mi'ilhir." — "Ča'mam." — "Qai've ina'n gañenqai'ma ñe'wänti
 riches I shall give — "No." — "Indeed (exhort.) with children the wives
 thee."
 mi'ilhitik, ina'n kmi'ñin pure'lu qälh'gıtkı. Guq, a'men um na'qam um
 I shall give (exhort.) (my) for slaves you shall have." Oh, however,
 you, children
 gai'mič-ai'wan ča'ma. Nerri'äⁿ. Kile'nnin čaučuwa'ta. Ñe'wänti yıl'ninet,
 a rich Ai'wan in the They unbound He was followed by the reindeer- Wives he gave him,
 same time. him. breeder.
 e'ur kmi'ñit qorannë'tile.
 and the children for reindeer herdsmen.
 En'ra'q um inpiñe'wqäi En'qa'm aiwaninpiña'wqäi rıra'gtannën Enqa'nen 10
 Now an old woman then Ai'wan old woman small he brought her of this one
 small home
 ELA', guiwele'Lin čit. Qora'ñi envineukä yilhe'nnin, këttuwa'nnën, pëpë'ggüpü
 mother, one with bad before A reindeer, an unbroken he attached, undressed her, by ankle
 charms that. one,
 yilhe'nnin. E'nmen a'ni anvë'nauka'gtı gewku'Lin. Qaa'ñin um gerilemye'Lin,
 attached her. Then to the unbroken one he tied her. Reindeer big galloped away,

away, at first to the reindeer-herd, then to the open country. After that the reindeer brought her back, and her backbone was all (torn off) and destroyed. From there the reindeer took her to the reindeer-herd again, running. After a while it brought her back, and her whole body was destroyed. Merely her legs were left unbroken. After that, before (the time when) only her legs were left, he unharnessed the reindeer.

Before he freed it, it fell down and died. Then the master began to cough in the manner of a reindeer; and he was tearing (the ground) all the time, reindeer-like. After that he fell, swooning. Then he died. The end.

lă'le'ñkɪ ūm vai. E'nmen vai wu'rri Enqa'n gama'tiñolên, e'nmen ya'nöt 1
in the winter-time, also. Then so that one it has drawn her, then at first
qaačikoipũ, qän've'r E'n'ki nota'gti, qän've'r E'n'ki rɪpkire'nnin qa'ata, e'un
to the reindeer- after that there to the (open) after that there it brought her by the and
herd, country, back reindeer,
qe'ptiril gete'lpilin. Ne'me E'n'ko ñan rɪqa'antounên, ne'me iremye'tyi^s. Ne'me
her back- was finished. Again from there it brought her to the again it galloped. Again
bone reindeer-herd,
eto'-qaiä'qañ rɪpkire'nnin, uwi'g gete'lpilin. Erre'č ūm am-gitka't gegnu'linet.
after a while it brought her the body was finished. Only mere legs were left not
back, consumed.
Enra'q ūm E'n'ko e'čhi am-gitka't ne'lyä^st, wiya'nnênat. 5
Now from there before only legs were (left), he unharnessed
(the reindeer).

E'čhi wiya'nnên qora'ñi, qaplêta't ūm qora'ñi, vi^si^s. Enra'q Enqa'n ê'tin
Before he unharnessed the reindeer, fell down the reindeer, died. Now that owner
qa'amêl gatalha'tiñolên, e'ur vai E'n'ki qa'amêl nuwê'ttatqên, em-leu'tä vai.
reindeer-like began to cough, and also there reindeer-like he was tearing always with
(the ground) with his head.
his antlers,

Qän'ver nenke'irreuqin. Vi^si^s. Erre'č.¹
After that he fell, swooning. He died. The end.

Told by Qo'tirgin, a Maritime Chukchee man, in the village Mi's'qan, in March, 1901.

7. (The Visit of the Ke'let.)

Once a small house stood alone in the wilderness. The ke'let were going to visit it. Only a woman and her children were at home. The man, her

E'nmen enne'n yara'qai gantë'mñawa, kele'tä nêna'yo^sqên. Enqa'n E'n'ki
Once one house small lost (in the wilder- by the was visited. Then there
ness), ke'let
erre'č ñe'us'qät, e'ur ñi'nqägti E'n'ki, qora'k ūm qla'ulqai uwä^s'quč; ra-gro'l- 10
only woman, also children there, with the man small husband; house from
reindeer

¹ Most of the episodes contained in this story are borrowed from well-known Chukchee Stories, — "Ele'ndi and his Sons," "The Shaman with Warts," etc. These were published in my Russian edition of Chukchee Materials, collected in the Kolyma country. Here the episodes in question appear in an abbreviated form. Still they prove the uniformity of Chukchee folk-lore from the Kolyma River to the Pacific Ocean.

husband, was with the herd. On the rear side of the house was a funeral-place, and there lay a corpse. One time the woman showed herself to the middle from the sleeping-room,¹ and saw the dead one. In the evening the woman saw him. "Ah, ah! where are you from?" — "No. I am your neighbor. I came to see you. Oh, enough! You do not know. Ke'let are going to visit you, and they are already near by."

A little dog was there, a tiny one, somewhere in the sleeping-room or in the outer tent. "Oh, there is no need of (grudging) this little dog. Now, then, I am going back. Come out and go with me, along my road."

She dressed herself, carried out the little dog and slaughtered it behind the house. Then she drew a line with blood all around the house. "Now, enter! They are coming yonder."

"Oh, how is it, it stays on the other shore? What, now on the island? From what point must I begin? Let it be from there. Oh, it seems to be

minqal enqa'n vi⁸lin pala'wkun nitva'qên, lu'ur ùm enqa'n am-gino'n-roi'pü 1
 the rear there dead one funeral-place² is there, and then that from the middle sleep-
 side ing-room
 gewe'rwulin ñe'us'qät, qä'lii vi⁸lin. Aivé'chila ñe'us'qätä gite'nin. "Keke',
 showed herself woman, and this the dead By the evening woman he was seen. "Ah, ah,
 from under the skirt (was) one.
 mênko'kên?" — "E'le, inaa'l-ê-üm gnikei'-güm tye'ty⁸k. Guq, rattan'ña'wñin!
 where from?" — "No, neighbor am I thine-am I I came. Oh, enough!
 wêlvača'arkin enqa'n ùm gît, kele'tä nayo⁸rkin-ê-gît. Qän've'r pükêrño'a⁸t
 thou dost not know there thou, by the ke'let by them visited art thou. So that they have come
 kime'k."
 almost."

A'men ùm vai a⁸ttiqaï nüplu⁸qineqaï E'n'ki ga'tvata, re'lku m e'ur,
 And also there dog small a little one small there was, in the sleep- or,
 ing room
 čotta'gnik mi'ñki. "Amen ùm ra'qalqal enqa'n a⁸ttiqaï. Lu'ur ñot tra'gtirkin.
 in the outer whereso- "But not needed that dog small. But I am going
 tent ever. home.

Gümü'g-re'en qäre'thüpgê⁸, qanto'ê⁸."

With me together thou follow the road, come out!"

E'ur ñan kê'rgüpgê⁸, a'ttiqaï rine'nnin, rai'vačig timnên, yara'ñi kamlé'li
 Then she dressed up, dog small carried out it, on the leeward- slaugh- the house all around
 side of the house tered it,

mu'lä keli'nin. "Tam qäre's'qiwki⁸, lu'ur wo'ti pükirgä⁸t." 10
 with she drew "Now enter, there those came."
 blood a line.

"Goq, lü'mña e'ur ro'čen'ki nitva'qên, lü'mña i'lik. Mênko miñño'a⁸n,
 "Oh, again what on the other it stays, again on an From where shall I begin,
 shore island.

kita'm ño'on, e'tim gemi's'qälin." Poig-ø'ttä nênoi'püqên, va'nevan nute's'qän
 let (it be) from it seems deep." With the spear- they thrust, not at all the ground
 there, shaft

¹ She showed herself, evidently in answer to some call or in looking for the cause of some noise.

² Compare Vol. VII of this series, p. 526.

deep!" He (the ke'le) thrust down his spear-shaft,¹ but could not touch the ground. "Oh, it is deep! Let us leave it! Indeed, what shall we do?"

They left them. The next day the husband came, and saw the slaughtered dog lying by the entrance. He said, "Oh, good gracious! I left all of my house-mates quite safe, but what may have happened to them?" He gave a start and forced an entrance. The woman appeared (from under the cover of the sleeping-room). "Halloo! What is the matter with you?" — "Nothing. We are all right." Only when in the sleeping-room did she tell him. Ended.

nr⁸yo⁸nên. "Çuq, gemi's'qälin üm, a'ni. Minpêla'a⁸n üm, qailo'kim mi'ñkri 1
would be "Oh, deep! Let us leave it, indeed how
reached.
mîni'ntin."
should we act?"

Napê'laa⁸n. irga'tik uwä⁸'quč g'e'elin, ti'linqač a⁸ttiqa'anmio lu⁸'nin, i'unin
They left it. To-morrow husband came, by the en- dog slaughtered he saw it, he said
trance-side so,
en'ño't, i'wkwi⁸, "Çuq, ina'nkên üm. Emite't-üm tipêla'nat nime'lqinet, na'qam
he spoke, "Oh, my! Indeed, I left them good ones, but
üm ilo'n re⁸'ä't?" Gečēññite'lin. Ti'ttil nēnarkipčeu'qēn, ē'n'ki ñē'wān 5
what is the He gave a start. To the he gave a push, then wife
matter with them?" entrance
ure'wkwi⁸. "Mei, rä⁸'-turi?" — "Êlo', nime'l-muri." Wü'tku re'lku tu'wnên.
appeared. "Halloo! what is with — "No, good is with us." Only at first in the she told him-
you?" sleeping-
room

Plägi'.

The end.

Told by Aqa'ñña, a Maritime Chukchee woman, at Mariinsky Post, October, 1900.

8. (The Child-Monster.)

One time some people lived in an underground house. It had three sleeping-rooms. That of the son was on the eastern side; that of the father was on the western side; the third one was in the middle, on the rear side of the house. This last was another man's. They lived in group-marriage, and their habitations stood quite close to one another.

E'nmen qu'tti walqara'lit; ñi'ro'q yo'rot, qol e'kkin yoro'ñi aiva'lonqar,
Once some (living in) the three sleeping- one son's sleeping- (to) the windward
jaw-bone house; rooms, room side;
inpina'chēen eli'ginēn yoro'ñi aigis'qo'onqar; qol qoi'maron wü't'hiči, tu'mgin
old man's father's sleeping- (to) the leeward side; the rear-side (in) the middle, strangers'
room other sleeping-room
enqa'n, qo'nirim geñewtu'mgeleet enqa'nat gačimčē'êra. 10
that, because in the group-marriage those with the near house
were they, (to the house).

¹ He thought the blood of the dog was a deep river.

The woman of the sleeping-room to the east was with child. Her husband, however, had gone far away for a visit to the people, and remained with the people quite a long time. In his absence the woman bore a child. They awoke the next morning, after they had slept one night. They awoke at dawn, and the young mother had to go out and walk around the house (as is required by the ceremonial). Still, after they awoke, the woman did not go out, and did not carry the infant out of the sleeping-room.

"Oh, come out! Bring out the infant!" Still the woman does not go out, (acting) as if she had not heard.

The next day it grew dark again, but the woman did not go out. "Oh, oh! you with the child! why do you not come out nor bring out the infant? Notwithstanding everything, you do not listen, nor do you want to obey."

Once more it grew dark. They went to sleep again. All the people of that place, the whole house, went to sleep. Two men from the neigh-

- En'qa'm aiva'lolên ñe'wân to'pîln. En'qa'm uwä'quč gere'mkičîlin, 1
 And there of the wind- woman pregnant. And there husband went for a visit
 ward side to the people,
 gā'nqan ūm. En'ra'q a'mên re'mkîk oratva'ê. Gîk, a'mîča kmiñe'tyi^s ñe'wân.
 there (far away). And this with the long he was. Oh, him being bore a child wife.
 time people unseen
 E'nmen irga'tîk kiye'wkä^t, — yîlqä'tyâ^t ūm ya'nêt enqana't um, — irga'tîk
 Once to-morrow they awoke, — they slept at first those, — to-morrow
 kiye'wkwä^t irgîro'k, kmi'ñîln ūm vai i'gîtkin — irga'tîk ūm vai nîntoqên,
 they awoke on the dawn, that one with of the — to-morrow (she) is going
 child present day, out,
 yara'ñî ninekemli'lqin, — En'qa'm kiye'wkwä^t, na'qam anto'kêlên ñe'us'qät, 5
 house (she) is going around, — and then they awoke, still not going out woman,
 nene'neqäi anîntoña'tkêlên.
 infant little she is not making to go out.
 "Gîk, qanto'ê^s, qanîntoña'tyê^s nene'ne." En'ra'q e'nmen aa'lomkêlên,
 "Oh, go out, make to go out infant." This time too she is not hearing,
 va'nêvan anto'kêlên ne'us'qät.
 altogether not going out woman.
 Qän've'r e'nmen irga'tîk pa'nêna wulqätvi'î^s, e'le anto'kêlên. "Ka'ko,
 So, too, to-morrow once more it grew dark, not not going out. "Oh,
 ka'ko, kmiñe'tel-i-gît, ne'us'qät-i-gît, anto'kêl-ê-gît, nene'neqäi ia'm anîntoña'tka 10
 oh, with the child-art- woman-art-thou, not going out-art- infant little why not making to
 thou, thou, go out
 rî'tîrkîñ? Ka'ko, vi'en aa'lomkêl-ê-gît, alîma'lkêl-ê-gît."
 dost (thou)? Oh, never not hearing-art-thou, not obeying-art-thou."
 theless,
 Ne'me wulqätvi'î^s, ne'me yîlqä'tyâ^t. E'nmen ūm gei'lqälinet En'qe'kinet
 Again it grew dark, again (they) slept. Then they have slept those of that
 (place)
 imîlo', walqa'čîriir gei'lqälin. Ñî'râq ora'wêlat re'mkînet nîñeund'u'kinet, —
 all, jaw-bone house has slept. Two men those of (the those for wife serving, —
 full neighboring)
 people

boring camps, who were serving there as suitors, — they also went to sleep. The old man had a single unmarried daughter. Both of (the suitors) were serving there with the desire of having her for a wife.

The little infant awoke and began to cry, "Aña', aña', aña'!" The mother and her female companions were sleeping quite soundly. So from the outside, from the side of the outer tent,¹ the ke'le answered, "Aña', aña', aña'!" Once more the infant cried, "Aña', aña', aña'!" and from the entrance-room was answered, "Aña', aña', aña'!" And still before the ke'le reached the entrance-room, the infant crept out from under the pillow, then rose and strode over to the sleeping-room on the rear side.

Before he could reach the rear-side sleeping-room, a boy who was there awoke, and uttered a cry. Then the infant dropped down. All the people awoke. "See there! the little infant has appeared (out of the sleeping-room)!" and from under the pillow it still continued, "Aña', aña', aña'!"

The people awoke. "How strange it is! Think of them! The mother and her female companions are still sleeping." The old man, even, began to

inpina'chêên ênqa'n qun-ñe'ekik, ya'nra-ñaw, enqa'n ūm enqa'n ñačhiñaunde'- 1
old man's that single woman-child, separate-woman, that one that from both sides for
kênat, — ñirenle'ñu, enqa'at ge'ilqäleet ímĩñ.

wife serving, — two of them, those have slept also.

Nananaqa'gciñin ūm a'mi geggeu'lin, nĩtêrgĩrê'qên, "Aña', aña', aña'!"
Infant little the awoke, he began to cry, "Aña', aña', aña'!"

ELA't qo'n'pũ ge'ilqäleet. Qän've'r e'ur ñarginoi'pũ čotta'gnêpũ, "Aña', aña',
The altogether have slept. So from the outside from the pillow's edge, "Aña', aña',
mothers

aña'!" Kalai'ña. E'nmen nananaqa'gciñin, "Aña', aña', aña'!" Qän've'r 5
aña'!" by the ke'le big. Once more infant little the, "Aña', aña', aña'!" So

tĩlĩrai'pũ, "Aña', aña', aña'!" E'chi tĩlĩran ta'agnên, čot-yê'ñeti prĩntĩqätyi^s
from the "Aña', aña', aña'!" Before door house he touched, pillow to the appeared
door house, under side through

nene'neqäi, qu'tyi^s ūm a'mên, qoi'ma-rou'ti wê'qätyi^s.
infant little, he arose, to the rear-side he strode.
sleeping-room

E'chi qoi'ma-ron wê'qännin, qĩl'ulqai qoi'ma-ro'kên kiyê'wkwi^s, qulile'tyi^s.
Before rear-side sleep- he strode over, man little of the rear-side he awoke, gave voice.
ing-room sleeping-room

EN'qa'm pêkagta'tyê^s têrga'tĩln. EN'qa'm riggeu'ninet imĩlo'. "Vai, vai,
Then fell down the crying one. Then they awoke all. "There, there,

nene'neqäi prĩntĩqätyê^s." Li'en čot-yê'ñki, "Aña', aña', aña'!" 10
infant little appeared through." And still pillow on the "Aña', aña', aña'!"
under side,

Kĩyaučá'ê^s ūm re'mkin, "Tĩtê'ñen ñan, ina'nken! Vê'nom ergĩna'n!
All awoke people, "Wonderful! good gracious! Let them (be)!"

¹ Čot-ta'gĩm (literally, "pillow's edge") is used to designate the outer tent. The pillows of the sleeping-room form its outer border. Beyond that border the outer tent begins (cf. Vol. VII of this series, p. 171).

mutter, "Only think of it! The infant has appeared from under the pillow. Let them carry it back." No answer. They do not hear.

"Oh, oh! There, now, rouse them!" One woman went out and walked over to that sleeping-room. She lifted the cover of the sleeping-room; but there was nothing at all there, only plenty of blood on the bed-skins. Indeed, the infant has eaten up the mother and her companions! "Oh, there is nothing here, only the bed-skins full of blood!" The women did not take care of the child when it cried. So the ke'le did so (in their place).

"Oh, oh! Let us go away quickly! No need of this child." That very night they left the house before dawn. They pitched their tent some ways up the hill near by. They left the little one in the old house, quite alive.

All of a sudden the old man said, "Oh, we have left a knife, a big knife, carried on a shoulder-strap! It is hanging down (in the sleeping-room) on the western side in the corner. Alas!" One of the suitors heard this, and

ge'ilqälinet ELA't." Qän·ve'r inpina'chin maraučëtino'ê^s: "Vê'nom gina'n. 1
have slept * mothers." So old man began to chide: "Let thee (be)!"
Čot-ta'gnêti nene'neqäi p'ntiqätye^s. Ne'nuwä^sn!" U'i'ñä, aa'lomkëlên.
Pillow to the infant little appeared through. Let them carry No (thing), not listening.
edge it in."

"Am, am, ka'ko! Taga'm, qäniggeus·q'iwkutk!" Ñe'us·qät ñito'ê^s. Gi,
"Oh, oh! There, now, make them wake up all at once." Woman went out. Oh,
e'nmeñ üm ñito'ê^s, yorou'ti qat'i, tulo'mnên yoro'ñi, e'un u'i'ñä, tlv-u'i'ñä, erre'č
once more went out, to the sleep- she door opened the sleep- and no nothing at all, only
ing-room went, ing-room, (thing),
ai'kolak mol'yñin üm. Mi'ñkri, genu'linet EN·qa'm ELA't imilo'. "Vai, vai! 5
on the bed- the blood big. Indeed, he has eaten there mothers all. "There, there!
skins

vai üm u'i'ñä. Erre'č üm vai mu'lä vai ai'kolat." Emite't-üm ataa'nkëlên
there nothing. Only there in the there bed-skins." At least not touching
blood

tê'rgilin, EN·qa'm kele'tä gata'anlên.
the crying then by the he was touched.
one, ke'le

"Am, a'men, minranto'mik! Ra'qalqal." Nikêma'či ñan ranto'a^st, yep
"Oh, oh, let us go from the No need of it." In the night- from the house still
house! time they went out
quickly,

irgiro'ka, ênno'tkinik tara'nga^st, a'un-aiou'ti napê'laa^sn ENqana'qai.
not dawning, on the slope of they pitched alto- alive they left that little one.
the hill the tent, gether

E'nmen inpinačhi'yñin, "Guq, va'le mitpê'laa^sn, êmtê'-valai'ñin mitpê'lan 10
Once more old man big, "Ugh, knife we left, for carrying-knife big we left
u'nmu ñan üm. Aigis·qo'ok kêrvata'gnik imêtvä'lin valai'ñin, guq! U'nmu
alas! On the leeward at the side of the hanging down knife big, oh! Alas!"
side elbow

ñan üm e'un." Qol üm ñeundu'lin gaa'lomlê^sn, i'wkwis E'n'ñot, i'unin, "Guq,
One for the wife heard it, he said thus, he said "Oh,
serving to him,

spoke thus: "Oh, truly, I want to show myself a true suitor! I will fetch the knife. I am able to do it. [The other one did not utter a sound.] I say to you quite openly, I came for a wife. I want to marry her straightway."

He took off his outer clothes, then tied his trousers tightly above the ankles. The old man said, "No, indeed! Be quiet! No need of this! Even of the knife there is no need at all." — "Nay, certainly I shall fetch it." He ran to the jaw-bone house, heeding not the night-time or the darkness.

When he approached it, the same ominous crying was heard from it uninterruptedly: "Aña', aña', aña'!" He walked around the jaw-bone house and entered it. Then he walked around the crying one close to the sleeping-room.

As soon as the man entered, the infant gave pursuit. In the outer tent, through the darkness, from that corner the infant pursued him, crying all the time. As soon as it scented him, it gave pursuit. The man stretched out his hand and found the big knife. He caught it and rushed out. The

lr'ê-n̄arau'tilē minī'n̄m̄ik. Minī'gtiga'n, gai'mañē [qol ūm aqolēa'lomkēl̄en]. 1
truly wife seeking let us be. We will bring it, able (to do it) [the other voice not making a sound].
Ġūm, ġu'nā li'i-ippe tī'urk̄in, ġūm ñē'uk tilē'r̄k̄in, trañautī'n̄rk̄in vē'tē qun!"
I, however quite truly. I say, I for a am going I want to marry straight way!"
wife about,

Niēviture'qin nīpaaqača'wguq̄en. Inpinačī'yña, "Ġuq, ġu'nā, ilu'kā qat-
He took off his he tied (his trousers) By the old man big, "Oh, indeed, motion-
outer clothes around his calves. less
va'r̄k̄in, ra'qalqal, a'limi va'le ra'qalqal." — "Ġu'nā, qai'vē tī'gt̄rk̄in." Lu'ur
abide, not needed, even knife not needed." — "Indeed, certainly I bring it." And then
walqarai'n̄ētī kičauča'tyē, na'qam wus-qū'mčiku na'qam niki'tā. 5
to the jaw-bone he galloped off, but in the dark but in the
house big night-time.

Nineimeu'qin wa'lqar. Li'en āq-eiñē'wa quli'tā, "Aña', aña', aña'!"
He approached jaw-bone Only bad crying voice "Aña', aña', aña'!"
house. giving,

Nineke'mlilqin wa'lqar, nre's'qiuqin, ralkoi'pū nineke'mlilqin tērga'til̄in.
He walked around jaw-bone entered, from the he went around the crying one.
house, sleeping-room

Ġi, pūki'rgi^s res'qi'wkwi^s q̄la'ul, nenene'qāiā kile'nin. Čotta'gn̄ik wus-qū'm-
Oh, he reached entered man, by the infant little he pursued On the pillow's in the
him. edge

čiku, ritē'n̄ma kirvete'gn̄ik kile'nin e'ur vai tērgatē'ti; nēnatkēi'ñuq̄en, niner-
dark, by guess in the end of the he pursued and there crying; he came to the smell, he
corner him

kile'qin. U'rri mingi'linin rīnnin, e'ur ēmtē'-valai'ñin rīpitkeu'nin, pī'rinin, 10
pursued him. Thus hand he did it, and for carrying-knife big he hit it, he took it,

e'un ġanto's'qēul̄en e'ur enqa'n tērgatē'ti ninerkile'qin, e'nmen ūm ġanto's-
and rushed out and that crying he pursued him, then he rushed

qačal̄en ġakithinta'l̄en yarai'pū, erre'č wa'lqar nineke'mlilqin ragro'lm̄ik-kaml̄ē'l̄,
out he ran away from the only jaw-bone he walked around around the house in a
house, house circle,

En'qa'm nre's'qiuqin tērga'til̄in.
then entered the crying one.

infant followed, still crying. He rushed out and ran away, but before that he made a tour around the house. Then the crying one entered again.

He came to the tent and rested for some time. The old man was muttering still, "What noise is there?" Then he would stop [his voice] and listen for a while. "Oh, I wish we had not sent him! We have brought a stranger to peril."

He rested awhile and entered the tent. "There, there, take your knife!" — "Oh, oh! this is the knife I was so sorry about." And presently he cried to the girl, "There, you woman! Hurry up and arrange the sleeping-room! He will get a chill in his back. Bring him in. Let him warm himself. His back will be cold." — "Now, then, come in!" So the man married and took the girl. At that time he married. The end.

Guq, yarau' pūki'rgi^s, gi! Pañeu'ñitoē^s. Lu'ur inpina'čhin niñinvañē'qên, 1
 Oh, to the he reached, ah! His fatigue went And still old man is muttering,
 house out.
 "O, rä'nutet ño'onqanat?" A'čhiqolē'ntok. Li'en gapalomtē'la, "Guq, enñi'ukä
 "Oh, what are there?" Almost the voice not Only he is listening, "Oh, not sent
 (sounds) letting out. (better)
 min'ntinet. E, tu'n-nikek, tu'mgin qla'ul mitne'retyä^sn, un'mu ñan ūm e'un."
 we would not Eh, how suddenly, stranger man we have lost, alas!"
 have them.
 Li'en pañeu'-ñito'-pl'itke, res'qi'wkwī^s. "Vai, vai, va'le!" — "Ka'ko,
 Only fatigue letting out finishing, he entered. "There, there, knife!" — "Oh,
 ka'ko, a'men ūm wo'tqan va'le qälhīlu'u nine'lh-i-ūm." En'qa'm ñaus'qatē'ti 5
 oh, well this knife to be sorry for I did it." Then to the woman
 qime'l, "Rai, rai, ñe'us'qät-i-gīt rai! qatanyorotukwa'tyē, reriläqqi'tiä^s. Gē!
 presently, "There, there, woman-art-thou there! well the sleeping-room he will have cold Eh!
 arrange, in the back.
 qana'tvun, noma'wkwā^sn, reriläqqi'tiä^s, a'men!" — "Taga'm, qalī'ē^s." Na'qam
 bring him in, let him warm himself, he will have cold yes!" — "Now, then, enter the Moreover
 in the back, sleeping-room."
 lū'mñā ña'wtingē^s, ne'us'qät pī'rinin. En'qa'm ūm ilo'n ñaw'tingē^s. Erre'č.
 he married, woman he took her. Then he married. Only this.

Told by Rike'wgi, a Maritime Chukchee man, at Mariinsky Post, October, 1900.

9. (The Orphan.)

Once (there was) an orphan child who lived quite by himself [quite alone]. In that place there lived numerous people. The people beat him all the time,

E'nmen qol yei'velqäi, tilv-a'mnan va'liqai, tilv-a'mnan va'ln. Či'mquq
 Once some orphan small, quite alone being quite alone being. Partly
 (diminut.),
 nū'mkäqin re'mkīn nimitva'ln. Am talai'va ni'ntaqēn re'mkä, termeč'iñu 10
 numerous people there abiding. Only with striking he was done by the with violent
 people, doing
 nī'lhäqen ma'ala am talai'va.
 he was treated by the only with striking.
 neighbors

and they always treated him violently. The neighbors were all the time striking him.

Some of the people arranged a thanksgiving ceremonial. He came to that house, together with the other guests. Then they said, "Oh, you take part in the ceremonial!" — "Oh, how can I take part in the ceremonial? I have no (shamanistic knowledge). I am wholly ignorant." — "Oh, then just sing a little." Then he began to take part in the ceremonial, and simply sang a song: "Otototototoi', otatatatatatai'!"

"Oh, what is it? Why does he use this bad little song?" They gave him a sound thrashing. He was defenceless. Then they ordered him again: "Well, then, take part in the ceremonial." — "Otototototoi', otatatatatatai'!" They gave him another thrashing.

There was an old jaw-bone house, quite ancient and empty [the jaw-bone house]. He went there in the dark, and there he sang into this house, "Otototototoi', otatatatatatai'!" Then from the dark, from within, the ke'le answered, "Otototototoi', otatatatatatai'!" He sang again, "Otototototoi'!" and it answered, "Otototototoi'!" from within.

Gemñi'tä čimqūq re'mkin, tu'mug-re'en mnêlê'ti ge'lqälin. Na'qam 1
 Arranged the partly people, with the strangers to those per- he went. However,
 ceremonial together forming the thanksgiving ceremonial

ni'uqinet qu'tti, "Ge, am, qämñi'is!" — "Go! mi'ñkri mīmñi'än? Uíñil-i-üm,
 said some, "Eh, well, take part in the — "Oh! how shall I take part Nothing I am,
 thanksgiving ceremonial!" in the thanksgiving having
 ceremonial?"

eiwule'tkil-i-üm!" — "Go, emite't üm qätipei'nei!" Qän've'r e'ur nimñêññoê.
 not knowing I am!" — "Oh, at least sing!" Therefore he began to take
 part in the thanks-
 giving ceremonial.

Li'en e'un e'nmen gegre'plin: "Otototototoi', Otatatatatatai'!"
 Only then he sang a song: "Otototototoi', Otatatatatatai'!"

"Guq, mi'ñkri ñan? Ia'm äqä'-gre'pqäi ya'arkinên? Natačai'wuan. 5
 "Oh, how is it? Why bad little song he is using?" They struck him hard.

Niy'rkäqin. Naqa'm nin-ñi'uqin ne'me, "Gu'nä, qämñi'is!" — "Otototototoi',
 A soft one However, they sent him again, "Now, then, be thanks- — "Otototototoi',
 (in a scuffle). giving!"

otatatatatatai'!" Ne'me nitalai'wuqên.
 otatatatatatai'!" Again they strike him.

Qän've'r pē'tti-walkač'olhē'ti, am-ran gapētta'lēn walka'tčiñn. Ñe'nñi
 Then to the old jaw-bone house, alone-house has grown old the jaw-bone house. There
 ge'lqälin wus'qūmčiku, ñe'nñi onmičikou'ti tipaiña'ññoê, "Otototototoi',
 he has gone in the dark, there inward he sang, "Otototototoi',
 otatatatatatai'!" Qän've'r wūs'qiē'n'gipū onmičikoipū, "Otototototoi', ota- 10
 otatatatatatai'!" Then from the dark from within, "Otototototoi', ota-
 tatatatatai'!" Kalai'ñm. Enra'q lū'mñä, "Otototototoi'!" Qän've'r, "Ototo-
 tatatatatai'!" Ke'le. Now again, "Otototototoi'!" Then, "Ototo-
 totototoi'!" onmičikoipū.
 totototoi'!" from within.

Then the ke'le called him: "O child!" Till then he had no assistant spirits, not a single one. "O child!" — "Ho!" — "What do you want?" — "Oh, enough of this! The people treat me very badly and with violence, all the people." — "Oh, well, go out!" The ke'le made him go out. He went out, and went again to those who were performing the thanksgiving ceremonial. "Oh, indeed, take part in the ceremonial! Oh, where have you come from? Take part in the ceremonial, will you?"

He again began to take part in the ceremonial, and sang as before, "Ototototototoi'!" — "Ah, ah, what a song he is using again!" He continued, notwithstanding, "Ototototototoi', otatatatatatai'!" Then from within, from underground, came the answer, "Ototototototoi'!"

One old man from a neighboring house heard this. The others were noisy, and heard nothing. "Well, now, stop your noise! I heard something. A voice came to me." — "Where should he find such a voice, this scamp?" Then again it came from within.

"Oh, my! What is it?" The voice gradually approached. They heard

Qän've'r eiñe'unin: "Nene'n!" kele'tä. enqa'n ui'ñä čjt eñe'ñkälín, tılv- 1
 Then he called him: "Child!" by the ke'le. That one nothing be- no spirits quite
 fore having,
 ui'ñä. "Nene'n!" — "Goi?" — "Nre'q-i-git?" — "Go, rattan'ña'wñin, e'tqi
 nothing. "Child!" — "Ho!" — "What do you want?" — "Oh, enough of this! badly
 re'mkä termeči'ñu nı'lh-i-üm vara'ta." — "Qoqqoi', taga'm, qanto'ë!" Nintow'nên
 by the violently doing I am treated by the folk." — "Ugh, now then, go out!" He made him
 people go out
 kele'tä. Nito'ë, mñêlê'tı qätr', mñi'lık res'qi'wkwi. "Go, qämñi'is! Čuq,
 by the ke'le. He went to those per- he went, by those he entered. "Oh, be thanks- Oh,
 out, forming the thanksgiving performing the thanksgiving
 ceremonial ceremonial
 mē'ñko ye'tı? qämñi'is, gu'nä!" 5
 whence thou be thanks- now then!"
 comest? giving,
 Ne'me mñêñño'ê. Ne'me e'nmen: "Ototototototoi'!" — "A, ga, mi'ñkri,
 Again he began to be Again this time: "Ototototototoi'!" — "Ah, ah, how is it,
 thanksgiving.
 rä-grē'pqäi ya'arkinên mečiču'?" Venli'i, "Ototototototoi', otatatatatatai'!"
 what for a little he uses it besides?" Notwith- "Ototototototoi', otatatatatatai'!"
 standing,
 Qän've'r onmičikoipü, notas'qačikoipü, "Ototototototoi'!"
 Then from within, from underground, "Ototototototoi'!"
 Quti'inä inpina'ča inaa'la gaa'lomlên. Čımqüq enqa'n niqulile'tqin,
 By one old man neighbor he heard it. Some part then are noisy,
 va'nêvan e'le a'lomka. — "Taga'm, equ'likä qäne'lhıtk! Tua'lomgaⁿ, 10
 nothing not heard. — "Well, now, voiceless make yourself! I heard it,
 inenqulile'wkwi!" — "Mē'ñko lū'mña nılu'ä'n, mē'rkičirgin?" Qän've'r lū'mña
 voice came to me!" — "Whence again would he find it, the scamp?" Then again
 onmičikoipü.
 from within.

it, all of them. "Oh, there! Stop it! Oh!" They felt afraid. Notwithstanding, it continued, "Ototototototoi'!" — "And now you may jostle me with your elbows, as before." — "Ototototototoi', otatatatatatai'!" With one breath the ke'le swallowed all the people, the doers of violence. He killed them all. The end.

"I, tu'n-nike'k. Rä'snut?" Tıl-eime'wä i'tı qulı'qul. Naa'lomga'n imılo'. 1
 "Oh, how suddenly! What?" Grad-approaching was voice. They heard it all.
 ually
 "Taga'm, qapa'ae', güm!" A'yılha, mi'ñkri. Venli'i, "Ototototototoi'" —
 "Well, now, cease, oh!" In fear, certainly. Still, "Ototototototoi'!" —
 "En-ñata'l kirvete'ru qinetei'kitik." — "Ototototototoi', otatatatatatai'!" Vıyë'ırga
 "From this elbow jostling act on me." — "Ototototototoi', otatatatatatai'!" (With his)
 time on breath
 vı'yi-tiui'wunin re'mkın, termeç'ñılıt, timi'tkөнenat. Plägi'!
 breathing he drew (the) people, the violence-doers, he killed all of them. Finished.
 them in

Told by Vıyë'nto the Blind, a Maritime Chukchee man, at Mariinsky Post, October, 1900.

10. (U'mqäqäi's Adventure.)

This, indeed, is not a story, it is actual fact concerning somewhat ancient times. A certain man lived in the olden time. In those days the ke'le evil spirits were going around visible, just like our own people, quite openly.

Then in the Telqä'p land one U'mqäqäi and his companions were going somewhere, driving reindeer. There were three of them, all reindeer-drivers. So many they were. Then they saw a herd, and passed by on the outside of it. They also passed by houses. There were three houses, but nobody noticed them. They were quite invisible, were not seen at all by the ke'let, just as at present an evil spirit is invisible to us.

Qarë'mën i's'ıtık lü'mñıl, pı'ñıl meç telenye'pkin. E'nmen qol gi'lin, telen- 5
 It is not indeed a story, (real) some- of old time. Then some was, in the old
 tiding what one
 ye'p üm a'mı. Čit vai ka'mak ke'le eččaka'ta nlei'wuqın, qänu'r vai mu'rgın
 time indeed. Of yore evil spirit ke'le in the outside travelled, like our
 re'mkın, eččaka'ta li'en.
 people, in the outside only.
 En-qa'm Telqä'pık rai Umqäqäi'ınti geke'ñılıt mi'ñkri geeke'ñıtkulinet,
 Then in the Telqä'p- there U'mqäqäi and driving rein- wheresoever they were driving,
 land companions deer
 ñıro'rgarı, ñıro'q geke'ñılıt, en-ñi'n-müke'lıt Enqana't. E'nmen lu'ur vai ñe'lvül
 three of them, three driving (with so many they were. Then also herd
 reindeer),
 üm E'n-ki ñalvülinolha'ta nıala'qênat yara'gtı, e'nmen ñıro'q ya'rat va'nêvan 10
 there by the herd's border they passed to the houses; then three houses, not at all

After that they passed by a pile of household things,¹ past some luggage and loaded sledges. Some had their reindeer tied up there. Then U'mqäqäi untied his own thong, one of young-walrus hide. He discovered a grassy hummock on the ground. To this hummock on the ground he tied the thong.

Then he tied his reindeer to the end of this long thong, and let them go. Only the end of the thong remained fastened to the hummock. So, then, U'mqäqäi's reindeer are tied to the end of a long thong of young-walrus hide, let out to its full length.

After that U'mqäqäi and his three companions sat down, with their faces toward the entrance of one of the houses. The ke'let in the house were cooking food. They hung up a kettle. One ke'le-man was working on the curve of a sledge-runner. He was bending it quite a little. A ke'le-woman was cooking food. She was very pretty.

She went out and looked around. Then she entered, and said, "Oh,

ä^snu^snet, e'le eu'rretkä, kele'ta va'nevan elu^skä. Qänu'r mörğina'n i'ğit 1
they could see not they do not by the not at all they are not Like to us at
them, appear to them, ke'let seen. present
ka'mak va'nēvan eu'rrekēlin.
evil spirit not at all is not visible.

Ğık, en·qa'm enqa'n magi'nañok ine'ñik, o'rgut getineñe'lin; qu'ttargin
Oh, then there by a pile of by the sledges loaded, of the others
(household things) luggage,
ñan qa'at gewku'linet. en·qa'm Umqäqäi'in ñi'lhin, qä'čekiçhin ga'rgılēn.
reindeer are tied up. Then Umqäqäi's thong, young-walrus thong untied.
Nute's·qäkin tı'mkılhin. Tımkılhé'tı nute's·qäk e'n·ki gewku'lin ñi'lhin. 5
On the ground a hummock. To the hummock on the ground there he tied the thong.

en·qa'm qora'ñi e'n·ki ğeniu'leulin, čo'mitkingıpu ğeñi'lhiLin, en·qa'm
Then the reindeer there to a long (rope) by the end he fastened, then
he fastened,
gawga'lēn vai; em-ñi'lhin nuwotıva'qēn tı'mkık. en·qa'm a'ni Umqäqäi'in
he let them go; only the thong remained on the hum- Then also U'mqäqäi's
mock.

qa'at ñē'lhi-čo'mitkınık ñan qä'čekiçhık newku'tinet niu'leu nēulawı'yña.
reindeer on the thong's end on a young-walrus are tied to at a long to the length.
thong (distance)

en·qa'm vai ñan tıle'ggē nuwaqetva'qēnat Umqäqäi'inti ñıro'rgarı e'n·ki.
Then toward the they sat down U'mqäqäi and the three of them there.
entrance others

en·qa'm nuwı'qinet ra'çıku enqaat üm ke'let, nıkukeiwu'qinet. en·qa'm 10
Then they are cooking in the house those ke'let, they are hanging up
the kettle. Then

kalai'ña, — qıa'ulçıñın, enqa'n, — o'rgukēn unğı'rgılhin nıneteı'käqın, enra'q
by a ke'le, — a man, he, — of a sledge runner's curve he is preparing, and there
maç-ya'a nınenkeñeu'qın; en·qa'm ñe'us·qät nuwı'qın, ğa e'nmen nıte'nqın
enough far he is bending it; then the woman is cooking, ah then pretty one
teg-ne'us·qät.
nice woman.

¹ Compare Vol. VII of this series, p. 177.

oh! as compared with yesterday, we feel ashamed.¹ Oh, my! we are terrified!" (We call superstitious terror also shame.¹) The woman entered, and said, "Oh, we feel ashamed, we are terrified!" — "Oh, how strange you are! Wherefore this shame? Good gracious! what is oppressing us so?" And it was only the men who came. "Oh, how strange you are! You feel terrified. But what is oppressing us so?" Then U'mqäqäi pointed with his finger at the woman. Immediately she felt a stinging pain, and could not breathe freely. "Oh, oh, oh!" — "Oh, how strange you are! What is oppressing us so again? Then let us make haste! Oh, something is oppressing us!"

Then U'mqäqäi and his companions fled far away. (We call such a departure to a distant point a "flight"²). The others quickly untied their reindeer; but U'mqäqäi's reindeer tightened the noose, so that he could not

EN·qa'm ni'ntoqên, ni·apitko'ññoqên, nre's·qiuqin. "Gokkoï! aivê'kênak 1
Then she goes out, she looks on, she enters. "Oho! (in comparison)
with yesterday
minñirkila'arkin, tite'ñet, mič·imgumge'erkin" (yêmgumga'tirgin im ñirkila'te
we are feeling shame, wonder, we are terrified" (superstitious terror as shame
ge'lhä ča'ma mөгina'n). Nre's·qiuqin ñe'us·qät. "Çuq, minñirkila'arkin, a'ni
is spoken also by us). She enters the woman. "Oh, we are feeling shame,
mič·imgumge'erkin!" — "Çuq, čeq-a'lvam-va'li-tê'rê! Ia'm ñirkila'ti wo'tên?
we are terrified!" — "Oh, quite strange being are you! Wherefore shame this?
ina'nqên üm, re'qä narantımla'arkin, guq?" Qäli'i enqa'n ora'wêlat ge'pkilinet. 5
Good gracious! by what are we pressed upon, oh?" Meantime those men are come.
"Çuq, vai, čeq-a'lvam-va'li-tê'rê, go! yêmgumgotiño'tik. Narantımla'n-mê'rê
"Oh, quite strange being are you, oh! you began to be terrified. Are we pressed upon
re'qä?" EN·qa'm ENqa'n Umqäqäi'inä rilhindigiwe'nnin ñe'us·qät. E'nmen lu'ur
by what?" Then there by U'mqäqäi with a finger is pointed at the woman. Then but
e'gripgi⁸, awgêntoya'nvuka. "Çe çe çe!" — "Tite'ñet-tu'ri, re'qä lü'mñä
she felt sting- could not breathe freely. "Oh, oh, oh!" — "Wonder are you, by what again
ing pain,
nantımla'nmik? Mingaiča'urkin gu'nä. O, narantımla'n-mê'rê re'qä!"
we are pressed upon? Let us make haste indeed. Oh, we are pressed upon by what!"
EN·qa'm ENqa'n Umqäqäi'inti gëginteu'linet, (gınta'wkurgö ge'lhä gä'nqan 10
Then those Umqäqäi and his fled away, (a flight we call there
companions [far off])
awkwa'tirgin). E'nmen qu'ttirgin qa'at pe'leqäi nerri'net, na'qam a'men
the departure). Then by the others the quick were untied, however
reindeer
Umqäqäi'in ñêlhigê't qa'at gati'mlênat rı'rig nênalwau'qên. Qän·ve'r EN·ñi'n
U'mqäqäi's down with reindeer were tightened untie he could not. Therefore thus
the thong (them)
gä'nqan rıčäčinteu'nin ñi'lhın. EN·ñi'n ña'an qän·ve'r qa'at kilhe'nninet. Çuq!
there (very he pulled over the thong Thus after that the he loosened. Oh!
far off) (noose). reindeer

¹ Ñirkila'arkin ("thou art ashamed") is also used as a synonyme of yimgumge'erkin ("thou feelest superstitious fear"); cf. also p. 29.

² Remark of the narrator.

untie them. Then he pulled the noose over the grassy hummock, and thus loosened his reindeer. They fled, all of them. The ground became soft, like water. Nevertheless they came to their house. The end.

A'mEN im ELO'n ño'on gegi'nteulin. Nute's-qän im guthe'Lin, qänu'r mi'mil
 However, there (far off) they fled away. The ground grew soft, like water
 gene'Lin. Guq, a'mEN üm a'ni püki'rgä't errigra'k. Erre't-te'gin.
 it became. Oh, however, they came to their house. End's limit.

Told by Qo'tirgin, a Maritime Chukchee man, in the village of Mi's-qan, November, 1900.

11. (The Adventures of the Brothers.)¹

A company of brothers went to sea in a boat. They were caught by a foul wind and carried away to another land. They lost their way in a dense fog, but at last they sighted land. It was an extraordinary land, a quite dark one. They spoke thus: "Oh, my! we have come to a strange land." They walked for a while, and saw people that were gulls. The gulls could also speak in the manner of men.

"Oh, here are those people from the mainland!" — "Yes!" — "What is the matter with you?" — "We were badly treated by the wind." — "Oh, how terrible!" — "But we are dying!" The Gull people said, "You shall not die. Go down slowly along that sea-beach yonder, then you will not die. Indeed, [on your way] there is a stranded carcass (lying on the beach). You must not eat of it. Otherwise you will die. When you shall have passed it by, then you will see the carcass of a hunch-backed whale (*Megaptera boöps*) stranded (on the beach). You may eat some of its liver."

Yičemre'tti gettwile'Lin, yo'a leu-
 le'wu ge'lhilinet, qolé'-nota'gti genle-
 te'linet, gaiñatümñeu'lénat, nu'tenut 5
 nelu'ä'n a'lvam-va'lin nuu's-qäqin.
 I'wkwä't en-ño't: "Guq, ina'nkên üm,
 a'lva-nota'gti nrlqän-mu'ri." E'nmen
 qaia'qañ tile'ä't. Ya'ya-ra'mkin ne-
 lu'ä'n. Gik, ča'ma nuwêthau'qaat 10
 orawêla'-mêl.

"Guq, em-ru'ñičit?" — "Guq, i!" —
 "Re'qäli-tu'ri?" — "Yo'ya leule'wu ge'lhil-
 mu'ri. — "Guq, ina'nkên üm." — "Guq,
 tité'ñet, mitvi'nik." Ya'yaqa ni'unet,² 15
 "Qarê'm quwi'nik. Gā'nqan añqa'-
 čo'rmı yê'ta rerki'e'ñitki, qarê'm qu-
 wi'nik. Miteli'i tila'nvu va'rkın ri'lu,
 en-ñe' aqami'tvaka qit'ytik, en-ñata'l
 üm revit'nik. Enqa'n raala'ñitki, en- 20
 řa'q ki'pu-ri'lu relu'ñitki, qaponto'tik
 ki'tkit."

¹ This tale represents a clever intermixture of some elements of Russian or Turko-Mongol origin with others which are genuine Chukchee.

² This is the usual construction of the Chukchee active verb, — the subject in the cases Auctoris; the object in the nominative; and the verb agrees with the object, — but certain prefixes and infixes in the stem of the verb refer to the subject, and agree with it.

They were quite hungry when they found the carcass of the hunch-backed whale. They ate of its liver. One of the brothers was [a fool, even] quite foolish. (He said,) "I wish we could eat a little more!" The eldest brother said, "(What you have eaten) is enough. You would die."

They departed again, and saw people that were gulls (*Larus glaucus*). "Oh, where are you from?" — "We were badly treated by the sea. We have lost our country. And so we are dying." — "Indeed, you shall not die. Go down again slowly along the seashore. There you will see the stranded carcass of a whale (*Balaenoptera velifera*). You must pass it by. Then you will see another carcass, that of a sea-lion (*Eumetopias Stelleri*). Of that you may eat your fill."

They departed from there, and saw the stranded carcass of a whale. They passed by it; and the foolish brother said again, "Oh, let us eat of it!" The eldest brother said, "Such is he, the quite foolish one. — You (actually) want to die." They left there again, and saw people that were gulls of a smaller size.

"Oh, here are those people from the mainland!" — "Yes!" — "What is the matter with you?" — "We were badly treated by the sea." — "Oh, then move on slowly. You will see the stranded carcass of a white whale. Do not eat of it. After that you will find the stranded carcass of a walrus. You may eat your fill of that. That place is near to a settlement. A strong man lives in it."

They departed, and saw the stranded

Çitte'ulit üm ñan, ki'pu-ri'lu nelu'ä'n. Ponto'a'st. Qol üm yorgımta'qıçhin en'qa'm yiçemre'tkin, e'nmen yorgê-tu-wa'lıçhin. "Çuq, iu'kä qaia'qañ min-qamı'tvarkin!" me'elin üm i'wkwı's, 5 "Çu'nä, ratan'ñau'ñin. Re'vi'i's üm ELO'n."

Çu, ne'me ewkwe'tyäs't. en'ra'q qa'po-ya'ya-ra'mkin nelu'ä'n. "Çuq, mênko'kênat?" — "Etqi añqa'ta leu- 10 le'wu ge'lı-mu'ri. Nu'tenut mu'rgin mintü'mnêwkwa'n, mitvi'mık." — "Çu'nä, qarê'm quwi'tık. Ne'me yê'ta rerkile'ñitki añqa'-çor'mık, keg-ri'lu relu'ñitki, enqa'n raala'ñitki, qol ne'me 15 relu'ñitki, o'laq, en'ra'q e'n'ki qagti-qamı'tvatık."

en'qo'rom ewkwe'tyäs't, keg-ri'lu ne- 1 lu'ä'n, naa'laa'n, e'nmen ne'me yorgımta'qıçhin ni'uqin, "Çuq, a'mên üm 20 minqamı'tvamık." me'elä nini'uqin, "en'ñi'n-va'lıçhin wo'tqan, yorgımta'-ma'çi am-ravê'sça'n'ña nalıçha'tyê's." Çuq, ewkwe'tyäs't en'qo'ro, qa'po-ga'lha-ra'mkin nelu'ä'n. 25

"Çuq, a'nuwai, em-nu'ñıçıt!" — "Çık, ı!" — "Re'qalı-tu'ri?" — "Añqa'ta leu-le'wu ge'lı-mu'ri." — "Çuq, eçe'nur yê'ta qäle'tık. Pu're-ri'lu relu'ñitki, en'ñe' aqamı'tvaka, rırka-ré'lo relu'- 30 ñitki, en'ñata'l üm qalhêqamı'tvatık. en'qa'n çimçe'kin genı'mlin. Niqe't-vuqin ora'wêlan."

E'nmen ewkwe'tyäs't Pu're-ri'lu

carcass of a white whale. They passed it by. The foolish brother said again, "Let us eat!" The eldest brother again gave him a scolding, and said thus [spoke to him]: "What do you want, you greedy one?" They passed by it again. Then they found the stranded carcass of a walrus. They ate a full meal of it.

After that they travelled a little longer, and then landed. They brought their boat to the shore and buried it in the sand, so that it was not to be seen. Then they slept. They awoke (in the morning), and, lo! a man was walking along the shore. He was full of fear. Now he would come near, and again he would flee.

The foolish brother was quite eager. He said, "Let me catch him!" The eldest one said, "Wait, wait!" They were keeping him back like a dog. Then the other man approached again. The foolish one rushed at him. This foolish brother was also very strong.

"Oh, let us kill him!" — "Wait a bit! We will question him first." They kept him down on the ground. Then they asked him, "Are your people numerous?" — "Yes!" — "Have you strong men?" — "Yes, one strong man, and he does much violence. He takes away everybody's provisions." — "Oh, do not tell him about us! We will visit him."

Evening came again. They sent the foolish one to get provisions. He went, and stole provisions from a cache. He came back and brought a load of whale-skin, ever so big. "Egegegei', I was almost up to their houses!" — "What did you do that for? Do you

ne'luⁿ, naa'lan; ne'me yurgimte'q gē'uñolēn: "Minqamitvamik." Ne'me ine'elä weñele'nnin, i'wkwī^s en'ño't, i'unin, "Raqēcha'tya^sm, qaqamitvač-ha'tya^s?" Ne'me naa'lan. Qol ne'me 5 ne'luⁿ rīrka-rēlo, ē'n'ki gaqamitvalēnat.

Qaia'qañ ūm tīle'ä^st ūm ñipe'a^st. A^sttwet nen'impetin, nute'sqä nulu'w-yuwgäⁿ aurrikē'gti. Gik ūm ē'nmen 10 yī'lqä'tyät. Kīye'wkwä^st. E'nmen lu'ur qīa'ul a'ñqa-čormiyē'wkwī ye'tyi^s. E'nmen nīr'näqin. Qaia'qañ ē'ur neimeu'qin, ē'wkurga niginteu'qin.

E'nmen yorgimta'qičhin ya^s'rat nig- 15 gi'nräqin. Niuqin: "mipē'nñā^sn." ine'elin nī'uqin: "Yau, yau!" E'nmen qānu'r a^s'ttin arē'ta nī'ntäqin, qān've'r ne'me eime'wkwī^s, qol ē'n'ki qīa'ul, yorgimta'qičha ga-kithī'nta-pē'nñilēn. Na'qam 20 ūm nīqe'tvuqin.

"Guq, minī'nmū^san." — "Yau, yau! minīmñilo'a^sn." E'nmen garittē'lēn. Namñilo'a^sn. "Nū'mkäqin ūm tu'rgin re'mkin?" — "I." — "Germečī'lin?" — 25 I! enne'nče^sn ē'rmečīn. Ê'wkurga m ilō'n vai nītermeče'nqin, em itke'tä nīne'ntäqin ge'mge-nī'kin tei'n-ñi-yī'rīn." — "Guq en'ñē' a'tvitkoka. ELO'n ūm vai mīrraio^sñin." 30

Ne'me wulqätvi'i^s. Yorgimta'qičhin nen'ñi'uä^sn takēchē'ti. E'nme ñan qāti'. E'nmen upeqe'myik getule'lin. Pūki'rgi^s. E'un mīñke'mil-meine'lin gētēlhi'yñin nīnī'mtiqin. "Egegegei', kīmēk vai 35 yara'gti nī'lqät-i-ūm." — "ELO'n ūm ra-

want to die?" Thus spoke the eldest brother, as before.

Morning came. A man from that place paddled out in a canoe. The canoe was quite large. He caught many seals. They looked into his canoe, and the canoe was filled [separate boat] (with seals), among them thong-seals. "Halloo! haul me up on shore!" The people did not hear. So he landed. He was very angry. He carried a walrus-penis. With this he began to strike about among all the people there, the neighbors.

Then he went back to the canoe. "Haul me up on shore!" Of course the people knew better now. So the entire number went to the seashore. He was taking the thong-seals with one hand, [with a single hand,] and, sitting in the canoe, was hurling them ashore. So strong was he.

The foolish one said, "Oh, indeed! I shall be able to manage him all right." — "Now, there! be quiet, will you?" They came there in the evening. A big jaw-bone house was standing there. The house-master was squirming upon his back in the inner room. Then he saw them. "O guests!" — "Yes!" — "To-morrow we will arrange a thanksgiving ceremonial."

They passed a night there, and the people were arranging the ceremonial. The master brought in a big stone. They entered, and the entrance was closed. The foolish one spoke to the other brothers. "Oh, but they are going to kill us!" All these men had ermine-skins hanging down from their belts.

Meanwhile the lamps were put out.

qičha'tya^s, am ravê^sčha'n-ña." Pe'nin ine'elin.

irgiroi'. en'qe'kin aunral'yñin gett-wile'lin. E'nmen yanra^stwičhin nime'eqin. E'nmen gamēmilo'lalēn. 5
A^sttwu-yē'ñki nigite'qin, e'ur ūm geyi-re'lin a^sttwet, yanra^stwi'yñin, re'en u'nel. Guq, nuwañēi'pūqēn: "Yago', qēnag-ta'tyitk." Aa'lomka i'tilit ūm. E'nmen 10
ñipe'i. Ganñiñai'pūlēn. E'nmen yē'gi-čhin rinri'rkini, e'nmen nim-tu'mgit enqa'n qla'ultē, tačai'vuwa yirki'yvuninet.

E'nmen ne'me, yanra^stwē'ti qāt'. "Guq, qineriule'tyitk." Miñkri re'mkin 15
geni'mceulin. E'nmen qārru'ā't ora-wēlat añqa'-čormē'ti. E'nmen vai git-kai'pū ninei'mitqin u'nelti enna'n-mi'nga. Qon-mi'nga li'en am-noñē'ti nineni'n-titquqin wa'qeta. Ya^srat niqē'tvuqin. 20

E'nmen yorgimta'qičhin ni'uqin: "Guq, qai've-m ñan me'čēn'ki tre'nti-ñin." — "Gu'na, ilu'kā qatva'rkini a'ni." Wulqätvi'i^s. Qä'tyā^st. E'nmen e'ur walqara'čhin. E'nmen ūm e'ur nuur- 25
ritva'qēn re'lqu. E'nmen lu^sninet. "Guq, re'mkilit." — "Gik, i!" — "irga'tik ūm elo'n minimñi'mik!"

Qiyē'wkwā^st elo'n mñi'rkīt. E'nmen wukwulhi'yñin ra'tvūnēn. Gi, res'qi- 30
wkwā^st. E'nmen ti'ttil nanima'tya^sn. Yorgimta'qičha yi'čemit-tu'mgit ruwē-thawa'nnēnat. "Guq, elo'n vai nan-mirkine'mik." Imčeču'kin ūm ne'lhä-qāgti imilo' ora-wēlak ri'čitk geni'li- 35
linet.

E'nmen a'ni e'ekit genpiñku'wleet,

That stone was a very old one. It was covered all over with dried blood. They brought it in. The guests put on their ermine-skins (in the dark). After that they burrowed [themselves] in holes under the bases of the housepoles. Meanwhile the master was swaying in the dark in a ceremonial dance, and the stone was clattering all around in the house, "Piw, piw!"

He ceased swaying, and said, "Oh, where are the guests?" and in a moment they were in their former places upon the pillow. "Light the lamp!" The foolish one said, "Oh, oh! but it is a good merry house for thanksgiving ceremonies." — "Oh, oh, how wonderful! Oh, my! which way have they gone? Oh, there! let us try it again!"

They brought in some slabs of whalebone. They were covered with dried blood. They were really murderous. Then, again, "Oh, put out the lamp!" They put out the lamp. Those men again concealed themselves in the same place. The master swayed again in his dance; and those slabs of whalebone were doing thus: "Cig, cig!" Thus they clicked. If these men had remained on the surface, they would have been cut down by the whalebone slabs.

Again he called, "Oh, egegegegei!" They were sitting in their former places. "Oh, where are the guests?" — "Here we are!" — "Oh, oh, wonderful!" Again the foolish one said, "Oh, oh, my! but it is a good merry house for thanksgiving ceremonies!" — "Oh, again!" They put out the lamp again. This time they fled upwards, close to the vent-hole.

Then a sling began to hurl stones

wukwulh'yñin enqa'n telenye'pkin mu'-
lă gakituvê'lên, gamoçê'pilên ripe't.
Na'tvuaⁿ um ñan. Imçeçu'kin ne'l-
hăqăgti nai'pinat. E'n'ki uttamyi'ñki-
vala'ki tro'oçhik geres'qiu'ruleet. E'n- 5
men a'ni aunra'lin wus'qum'čiku gem-
ñiniču'lin, e'nmen a'ni wukwulh'yñin
li-m'i'ñki nipeğla'qên yara'čiku: "Piw,
piw!"

Guq, mñi'niču pa'aê^s, i'wkwî^s: "Gik, 10
e'mi re'mkilit?" Lu'ur qu'tti enqa'n
pe'ninek ne'lhăst čottit'kinik. "E'ek
qäninle'wutki!" E'nmen yorgimta'qi-
čhin gi'ulin: "Guq, a'mên um ka'ko.
Taň-qalo'-mñê-ra'n." — "Guq, a'men 15
um elo'n tite'ñet! ina'nkên um!
miñke'tă nata'rkinat. Guq, kita'm
lũ'mña."

enra'q vi'utti nana'tvinat. Ne'me
en'ñi'n gamoçêkituwê'lênat, qalı'i qun 20
enqa'nat tei'n'ñičit. Ne'me: "Gik, e'ek
qänpiñku'utki." Nenpi'ñkuăⁿ. Ne'me
pe'ninek a'tčia^t i'gitkinet qla'ultê.
Ne'me gemñiniču'lin. E'nmen a'ni
vēu'tičhit en'ñi'n ni'tqinet: "Čig, čig." 25
Niqenčiqe'tkuqinet. enqa'n ora'wêlat
ê'čča nřtva'nat, nřčvitkui'vunet viu'ta.

Ne'me e'nmen: "Gik, egegegegei'."
Pe'nine waqero'a^t. "Guq, e'mi re'm-
kilit?" — "Wotqana'-mo'rê." — "Gi, 30
ka'ko, tite'ñet." Ne'me yorgimta'qi-
čhin gi'ulin: "Gi, ka'ko tite'ñet, taň-
kalo'-mñê-ra'n." — "Gik, lũ'mña'!"
Ne'me e'ek genpi'ñkuwlin. enra'q
gırğo'l gene'leet rino'urgı-qa'ca. 35

E'nmen a'ni wı'yowı yoro'čiku wu'kwa

about in the sleeping-room, so that the jaw-bone house was shaking. Again the master ceased swaying. Oh, they were sitting in their former places. "Oh, where are the guests? Probably this time (they are killed)." — "Oh, indeed, here we are!" — "How wonderful! Light the lamps!" Again the foolish one said, while the lamps were being lighted, "Oh, my! what a good merry house for a thanksgiving ceremonial! We feel merry."

"Oh, bring the Maritime woman for a dance!" They brought her. Again, "Oh, put out the lamp!" The old woman danced. They hid themselves under the stone. Oh, oh! the jaw-bone house swayed to one side, and even the ground bent to one side. This time the foolish one was hit upon the head.

Then again, "Enough! Light the lamp!" Oh, they appeared, and the head of that one was covered with blood. Then one of the guests, the eldest brother, said, "Oh, now it is our turn. Listen! And so also put out the lamp!" He began swaying in a ceremonial dance, and a big stone from a mountain rolled into the jaw-bone house. And it crushed even all the (stands made of) ribs of whale. There was a great clatter. The stone rolled about like thunder, and still more thunder approached.

"There, enough! You will hit the children upon the head!" Still it continued. And as to the strong man, the present performer of the ceremonial, the stones that were rolling around in his house also broke his bones and killed him.

nuwiyotkiñau'qên, ripe't walqara'čhin nilule'tqin. Ne'me mñi'niču pa'aê⁸; gık, pe'ninek wa'qea⁸t. "Guq, e'mi re'mkilit? E'tim i'git." — "Gei, gu'nä, wotqana'-mø'rê." — "Tite'ñet! e'ekit 5 qäninle'wkutki." Ne'me yorgımta'qı-čhin tur-eeke'tık: "Go, tite'ñet, tañ-kalo-mñê-ra'n. Mitteniçe'erkin."

"Gık, añqa'kên inpiñe'wqäi qägrı-gıtkı puture'lu." E'nmen na'gtia⁸n. 10 Ne'me: "Gık, e'ek qänpiñku'utkı." inpiñe'wqäi geputure'lin. Wu'kwu-tro'-oçhi en'ke'çiku ne'lhät. Ka'ko, ka'ko, walqara'čhin üm garkıçitko'lên wu'rri, ne'me nute's-qän ripe't garkıçitko'lên. 15 E'nmen qol vai gaivalpo'naulên yorgımta'qıčhin.

E'nmen ne'me: "Rattan·ñau'ñin, e'ek qäninle'wkutki." Gı, pıntıqätyät, e'un nimulitä'qin le'ut. Guq, en'qa'm re'm- 20 kılın i'wkwı⁸, ine'elin: "Guq, kita'm mörgrın-raq. Qapalomtê'lhıtkı. E'nmen a'ni ne'mäqäi e'ek qänpiñku'utkı." Gu'nä a'ni gemñiniču'lin, e'nmen a'ni ñei'kin wu'kwulhin gekuwlı'tkurulin wal- 25 qara'gtı. E'nmen a'ni qänve'r miçat-koro'ññoa⁸t nıke'et, re'win we'lqätti. E'nmen a'ni wü'rgırgıčhin. Nukuwlı'l-qäqin wu'kwulhičhin, qänu'r yılqeeu, na'qam pa'nêna venli'i nuurgeimeu'qin. 30

"Taga'm, rattan·ñau'ñin. Nene'net qaivalponaurkinê'tkı." Guq, e'nmen venli'i. E'nmen i'gitkin enqa'n mñi'lin armaçı'yñin wu'kwa kuwlı'tkunvu ya- 35 ra'ñi ge'lhilin, gençi'meuilin, ga'nmlên.

Then a little old man, a neighbor of his, called out, "Ogogogoi', now the people will have a rest from game-robbing in a quite different manner!" for this one was robbing from his neighbors all their provisions.

The people were very glad. The brothers ceased (killing). The old man said, "On the seashore (on your way) lies a big thong-seal: it lies on the shore with half of its body out of the water. Do not pass by it at a distance, but go quite close to it, just by the tip of its nose. If you pass at a distance, it will right away kill you. When you shall have passed it, farther on there is a young seal lying on the shore, out of the water up to the middle of its body. Do not attack it, only pass it by. When you have passed it, you will see there a young thong-seal. You may attack that."

Oh, indeed, they departed. They passed the first one close to the tip of its nose, and saw the young seal. The foolish one spoke again: "Oh, we are too hungry! I wish we might kill this one!" The eldest brother said, "You are so greedy!" — "But it is because we are hungry." — "Such a one are you, that you cannot keep your big greedy jaws quiet."

They passed it, and saw the young thong-seal. They slew it and had a meal. Just then they saw that a man was coming down the river. This was the master of the first thong-seal (they had passed) on their road. He asked them, "Have you met nothing on the way?" — "Nothing." — "Oh, there! he has not seen them!"

They departed again. This time

EN·qa'm inpina'chäqäi, nımtu'mgäqäi eiñe'utkui': "Ogogogoi'! Em elvula'q re'mkin ra-ginnë'g-nimpañatıño'ë!" mi'ñ-kri tein·ñi'-yırın gi'tkelin inaa'len.

EN·qa'm üm gakačarau'lên üm re'm- 5
kin. Pa'aa't. inpina'chaqai gi'ulin:
"Añqa'-čo'rmı u'nel va'rkın nime'yeñ-
qin, Eñn'i'n routitva'rkın añqa'-čo'rmı.
En·ñe' rırowa'ta ata'ka qantı'gıtkı.
Vê'tı EN·keggıñe'tä qata'gıtkı, wes·qä- 10
čhiñe'tä qata'gıtkı. E'niki rırowa'ta
rata'ñıtkı, vê'tı nara'nmüntık. Raala'-
ñıtkı ña'an, qai-më'mıl E'n'ki rıma'gtı
routitva'rkın. E'n·ñe' gi'ınu e'lhıkä,
lı'en· qagala'gıtkı. EN·qa'm raala'ñıtkı, 15
ENqa'n qäi-u'ner relu'ñıtkı. ENqa'n
gi'ınu qälhı'gıtkı."

Guq, qailhına'n·gên ñan ewkwe'tyät.
Qol ENqa'n wes·qäčhiñe'tä na'tan, qai-
më'mıl ne'lu'n. Ne'me yorgımta'qıchın 20
ëuño'ë. "Gi, ya'rat ño'tı mıthıtteu'-
mık. Iu'kä ño'onqan min'nmürkin!"
me'elä i'unin: "Gaêlêčäčha't-ê-gıt." —
"Mı'ñkri qu'num mıthıtte'urkin." —
"E'n·ñu-wa'l-ê-gıt, apêlharêčha'tkıl-ê-gıt." 25

Guq, ENqa'n naa'laa'n. Qäi-u'nel
ne'lu'n. Na'nmüa'n, qamı'tvaa't. Lu'ur
ve'emä ora'wêlan keñkele'tyi'. Qäli'i
ENqa'n ergi'n tıla'nvuqên qol u'nel,
EN·ke'kin ê'tın ye'tyi'. Qäli'i pınle'- 30
nênat: "Va'nêvan re'qä qinelu'ıtik
tıla'nvuk?" — "Va'nêvan." — "Ka'ko,
a'lımı, inelu'kälınêt."

Ne'me ewkwe'tyät. ENraq gıno'n-

they saw the Giant Bird.¹ It sat crouching on the sea-beach. They passed it from the water-side. When they were moving at a great distance, (the bird stretched out its neck) and swallowed them, together with the boat. [They made promises,] they were so frightened. They promised (to the spirits) a white-haired dog in their house. Then they came out through the anus (quite safe), only their heads had become bald (and they had lost) their hair.

They departed again, and saw some people who were mice, who were digging earth. They dug out underground houses. They passed a night there. One old woman was still sleeping, — an old mouse-woman. The foolish one said, "Oh, we are suffering from thirst! I will go and have a drink in the house!" The eldest brother said, "(Go,) but do not play any foolish tricks!"

Oh, he came to that house, and saw the old woman. She had her eyes closed, and had not hailed him at all. Then that man, the foolish one, stood (there for a while). Then he came near the old woman. He took out his penis and directed it toward her nose. Then she stirred up and snuffed around. She spoke thus, quite alone: "Oh, indeed! where does this smell here of husbands come from?"

She moved on and snuffed around. Then the other one laughed. He laughed on the sly when going out of the house. "Oh, oh! who has made me a laughing-stock (of the people)?" She, however, heard this low laugh of

ga'LE ne'luⁿ. E'un añqa'-čo'rmi nikit-
čitva'qên. E'nmen gino'nêti na'tan.
Ya'am tile'lit a'lmi lu'ur ñan titqä'ninet
ga^stwuma. E'nmen gënatva'laat,
kapčača'ulit, yara'kên ê'lhî-ri-a^sttin 5
ga'tvülên, qiyalê'pü p'ntiqätyät, k'ime'k
le'utti gimñite'Linet kirvi'tti.

Ne'me ewkwe'tyät, pipe'kilhi-re'mkin
ne'luⁿ, qäli'i notas'qa'urkit. E'nmen
nitača'qënat nota'sqärat. E'n'ki ki'w- 10
kwä^st. E'nmen qol inpiñe'wqäi y'lqälin
pipe'kilh inpiñe'wqäi. Ñipe'ät qu'num
E'n'ki. Ne'me enqa'n yorgimta'qičhin:
"Guq, mity'greumik. E'nmen a'mên
vai mimiwkwis'qi'wkwäⁿ yara'gti." 15
me'elä i'unin: "A'nim ñan eleulewe't-
kälin!"

Guq, qäti' yara'gti. E'nmen inpi-
ñe'wqäi lu^snin. Y'lqa-m, va'nëvan
e'nmen nime'iñenin. E'nmen qla'ul 20
E'n'ki yorgimta'qičhin nitvêč'a'qên.
Qän've'r reimeu'nin inpiñe'wqäi. E'n-
men lo'lo yito'nên, en'ke'ggi yäqa'ak
čimčeqäi ru'lwinin. E'nmen gnm'l-
kinek tai'gñiñoi, e'nmen tilv-a'minan: 25
"Ke'ke gu'nä, me'ñkom lü'mña uwa^s-
qočë'tkiñiñoi?"

E'nmen e'ur a'tto'ol nine'lqin nitei'-
ginqin. E'nmen qol üm enqa'n gatan-
ña'uñolên. Li'en' gevinvuten'ñe'ulin 30
ñitou'ti. "Keke', re'qä leule'wu ine'lhî?"
Gaa'lomlên enqa'n ten'ñe'ulin vi'n'vi:

¹ Concerning the Giant Bird of Chukchee mythology, cf. Vol. VII of this series, p. 328.

his. "Let his penis grow in length!" He went to the boat. His penis was growing very fast, his trousers were soon quite filled with it.

He came to the boat, and his eldest brother scolded him. "I told you not to play silly tricks!" — "Indeed, I played no tricks! I only saw an old woman who had not hailed me at all. All at once I took out my penis and directed it toward her nose. She snuffed around, and then said, 'Whence, again, comes this smell here of husbands?' Then, on going out, I laughed a little. She said, 'Who has made me a laughing-stock? Let his penis grow in length!'"

"Oh, sorrows! Quick! let us push off!" The boat was very soon filled with the penis. They tried to cut it off, but the remaining piece still continued to grow. At last they were coming home. The eldest brother was a shaman. So the eldest brother addressed that old woman, the mischievous one.

"Oh, you old woman! thrust something between your own legs!" Then the old woman (sat) down upon the ground undressed, and began to shove her posterior parts to and fro. She thrust into her vulva a splinter of wood, and so killed herself.

Those men came home. They brought out into the open a shaggy dog and slaughtered it. Their wives had become decrepit from age. The foolish one, on landing, was already quite bloodless, because they were cutting off his penis all the time.

As soon as they landed, they went to sleep. Then they turned to stone,

"A'men ūm lo'lo niule'tyā^sn." E'nmen a^sttwē'ti qatñō'è. E'nmen nīqu'riqin lo'lo meñē'tik, kona'gliñin pe'le nine-yirre'tqin ñe'nñi.

E'nmen a^sttwuk pūki'ri. me'elä aiña- 5
la'tiñonèn: "Ñe'wāq gī'wā en'ñō't: 'eleu-
lewe'tkälin.'" — "Qai'vem e'le eleu-
lewe'tkä. Erre'č ūm inpiñe'wqāi tīlu^sa^sn,
va'nēvan ninerimeñe'ä^s. Emite't ūm
enqa'n, lo'lo tī'gton, yaqaggē't ūm 10
tīnu'lwin. en'qa'm nitei'giñqin, en'qa'm
gī'ulin: 'Mē'ñko-m lū'mña uwa^sqoçē't-
kiññoi?' E'nmen ñitōu'ti ki'tkit niten-
ñe'w-i-ūm. en'qa'm gī'ulin: 'Re'qā-m leu-
le'wu ine'lhi^s. ina'n lo'lo niule'tyā^sn.'" 15

"Guq u'nmu^sñ a'nim. A^sqalpē,
mine'lqimik." Pe'le a^sttwet nineyirre't-
qin lolo'ta. E'un nine'čviqin, ne'me
čuwi'pīt nīmei'ñetqin venli'i. Qān've'r
pūkērñō'a't ya'arak. ine'elin ūm enqa'n 20
eñe'ñlin. en'ra'q inpiñe'wqāi enqa'n
leulewe'tilin ine'elä gī'ulin.

"Guq, inpiñe'wqāi-i-gīt, čini'tkin varē-
irgin qoipitko'i'vürkin." E'nmen inpi-
ñawqa'gčñin re'en nute's'qak a'kērka 25
nīpuqrilule'tqin. en'ra'q čini'tu u'ttā
nēno'i'pītkuqēn ququ'ñi, uwi'g timnē'n.

Qu'tti-m enqa'n pūki'rgā^st. Rīg-a^sttin
nanto'a^sn, nā'nmūa^sn. E'un gepelqāru-
čeu'linet ñe'wanti. Yorgimta'qičhin 30
li'en. ñipene'ñu teñ-emu'likā gene'lin.
Mi'ñkri a'mkīnīčo lo'lo nine'čviqin.

Li'en. ñipeä^st ūm, yīlqā'tyā^st. en'ra'q
wu'kwu ganača'lēnat, luñ-igge'wā gī'li-

and never again awoke. Oh, the end! | net. Guq, plägi'. Yoyo'čhin ūm ga'n-
The wind has been killed. | milën.

Told by Rike'wgi, a Maritime Chukchee man, at Mariinsky Post, October, 1900.

12. (The Children carried away by a Giant.)

One time a man was hunting whales. And he killed a great number of whales. They departed in skin boats. Two children were playing on the seashore, — one a girl, the other a boy. The father was hunting whales.

From the open there came a man in a canoe. He was quite big. He said to them, "Father said, 'Go and fetch them!'" His paddle was very large. So he moved, (working) with the paddle, right ahead of the children, who were walking along the shore. Then he said to them, "Sit down here upon my paddle!". They sat down. But he deceived them.

He carried them away to the middle of the sea, putting them inside of his canoe. At last they saw a jaw-bone house, which for a long time had remained uninhabited. He put them in there. He also stopped up the vent-hole, and so left them quite in the dark.

The young brother began to cry. The little sister was lulling him to sleep. They were thirsty. There was also no food. Then the little sister, groping around, found some old boot-soles. These she took, and put some of the stuff into the mouth of her young brother. Then the jaw-bone house became hoary with frost. It grew quite cold. She continued to rock her brother. At last he fell asleep.

E'nmen nire⁸'uqin ora'wēlan vē'ti-m re⁸'w nēna'nmüqēn. en'qa'm ūm ne'me gettwile'Linet. A'nqa-čō'rmik nuučvē't- 5
qinet nī'nqāiti nī'rāq, qol nē'ekik, qol ūm nī'nqāi ūm qai'vE. Nire⁸'uqin ūm ELI'gin.

Gino'ngüpü yanra⁸'twilīn ye'tyi⁸ vē'ti nimeī'enqin. I'uninet, "ELI'gin i'wkwi⁸: 10
'Qre'tinet.'" E'nmen tēwē'nañ nimeī'enqin. A⁸to'oča nēnata'qēnat tēwē'nañata yara'gti qā'tilit. Nini'uqinet, "Wu'tqu quwa'qetik tēwēnañatkinik." Qān've'r wa'qea⁸t. Qali'i qun temyu'- 15
gninet.

E'nmen gino'nēti rīlete'nninet, yanra⁸'twičiku gayo'laat. E'nmen walqara-čhin nelu⁸'ān, pe'nin ui'nā orawēla-kēlën. en'ke'čiku yo'nēnat. Rino'urgin 20
ei'pīnin, wus'qū'mčiku, qo'n'pū pēla-nēnat.

E'nmen ELē'nyuqāi gatē'rgata. Ča-ki'ttēqaia ninenile'tqin. E'nmen yī'grā; na'qam ui'nā teki'čhin. en'qa'm pe'nin 25
qulte'tulti čaki'ttēqaia nīke'gtegiliñitku-qinet, qān'ver ninei'mitinet en'qa'm ELanyou'ti ninenriwe'tqinet, qān've'r walqaraī'nin ūm kimya'tñōē, qāli'i gelā⁸lenru'lin, e'nmen ninenile'tqin. 30
Qān've'r gei'lqālin ELē'nyuqāi.

The little sister was singing. And while she was singing, a small bright hole appeared on high. Then it approached. Then it grew larger. She wakened her young brother. Then she put him outside (of the house) first. After that both escaped. The exit suddenly vanished. They looked around. They were outside. Open land was all around them.

Then they saw some gull travellers. "Oh, do carry us away!" — "Let those who are behind carry you!" And really two gulls were moving in the rear. They called again, "Oh, do carry us away!" They carried them. They said, "We will take you away," and they took them.

The father was all the time going around their former playground. So they took them to that playground.

The father came to the playground and saw the children. "Oh, where have you appeared from? What became of you?" — "Oh, a canoe-paddler took us away. He said, 'Your father bade you come.'" Oh, he is kissing them all the time! Then they said, "Gulls brought us."

They went to the store-room and took out plenty of blubber, and with that they rewarded the gulls. The father simply ripped open a large blubber bag on the seashore. Then the gulls ate their fill of blubber. In the end they anointed both children, — one with ochre, the other with graphite. The one anointed with ochre lived. The one anointed with graphite died. Oh, the end!

E'nmen nitipeiñe'qin čakr'ttēqai. Qān·ve'r a'ni a'un-tipaiñou'ti niču'uqin kē'rgāqai wurre'tyi^s gīrgo'l. E'nmen ve'nlii geime'ulin. E'nmen a'ni kuwa'n-ñoi. ELE'nyuqāi riggewe'nnin. E'nmen 5 ELE'ñi ya'net ru'unin ñarginou'ti. E'nmen ilo'n ya'ači imilo' pīntiqātyāst. Amñita'tyē^s i'gītkin ñitoya'n. E'nmen lile'pitkuāst; ña'rgin vañño'ast. Tīlv-am-notai'ñin. 10

E'nmen ya'yakit magla'lit nelu^snet. "Guq, qeiñe'tkutik." — "Gik, ni'uqinet, ina'n ya'ala." Qailhina'n·gēt ñi'rāq ya'yakit ya'ači nile'qinet. Neme, "Qeiñe'tkutik." Neiñe'net. "Gik, minlete'ttik." 15 E'nmen e'un nenlete'tinet.

E'nmen ELI'g'yñin a'mkīničo oočvē'n-vipū nilei'wuqin. Nenūpkire'tinet ooč-vīnvik en·qa'm pe'ninek.

E'nmen ELI'g'yñin oočvinvē'ti qātr'; 20 gi, lu^sninet. "Go, mē'nko pīntiqāttik? Gere^s-tu'ri lū'mña?" — "Guq, yanra^s-wila genlete'n-mu'ri. Ni'uqin ūm ñot: 'ELI'gā yeti'yvut ne'ntitik.'" E'nmen a'ni ninukweč'u'uqinet. E'nmen i'- 25 wkwāst: "Ya'yaka gere'n-muri."

E'nmen opaqamyē'ti qā'tyāst, mī't-qāmīt nagtola'tya^sn, e'nmen enra'q ya'yakit namīngukwa'arkinat. E'nmen li'en· ELI'gā enqa'n pī'gpiḡ, mī'tqat 30 nēnarra'qēnat añqa'-čo'rmik. E'nmen ya'yak qamitvača'qēn mī'tqak. en·qa'm enqa'n riyirrau'nēnat, qol čē'wkwā, qol telheri'tā. Čē'wkwā yirra'tilin yegte'li^s, telheri'tā yirra'tilin vi^si^s. Guq, Plägi'. 35

Told by Qo'tirgin, a Maritime Chukchee man, in the village of Mi's·qan, November, 1900.

13. The Raven and the Girls (Valv'yñi-lü'mñil).

One time a company of little girls found upon the seashore a little seal. Then Raven saw them. Therefore they put the little seal under their bodies. "What is that?" — "A splinter of wood." — "Still it has whiskers." — "It is a whiskered splinter." — "Still it has eyes." — "It is a splinter with eyes." — "Still it has paws." — "It is a splinter with paws."

Then he pushed them apart. He took the seal and brought it home. (His house-mates) skinned it, had supper, and then went to sleep. Some cooked meat was left in the kettle. The little girls (came in the night-time), ate up (the meat), then they defecated into the kettle.

After a while the (Raven) husband awoke, and said to his wife, who was sleeping, "Eh, I am hungry! Give me some cooked (meat)." The wife, with eyes shut, stretched her hand toward the kettle and took the fæces. "Oho! it is fæces."

The company of girls staid outside. Raven put on his clothes, and called to his wife, "Give me my wretched bow, give me my wretched arrow!" They, however, were only the fire-drill and its bow.

Oh, the little girls fled! "Grandpa, grandpa! we shall louse you, we shall louse you!" — "Oh, what have I done to my little grand-daughters! I have frightened them!" Then they loused him. When he fell asleep, they fastened a bladder under his anus, and then wakened him. "Oh, now wake up!

E'nmen ñee'kkeqäi-gi'niw añqa'-čo'r-mik mē'milqai gelu⁸lin. E'nmen val-v'yña lu⁸ninet, napaqäčē'ua⁸n mē'mil-qai. "Rä⁸'nut enqa'n?" — "U'ttäqai!" — "Na'qam enqa'n gelelu'qäglin." — 5
"Lelu'ttäqäi." — "Na'qam gelile'qä-glin!" — "Lilu'ttäqäi." — "Na'qam enqa'n geye'kkäglin!" — "Yegu'ttäqäi."

Upiniči'yvuninet, ñu'nñi. I'tkenin, rıra'gtannēn. Nenve'n-ñä⁸n, qamit- 10
vaa⁸t, e'nmen gei'lqäleet. Č'rmqük kuke'čiku e'ret nitva'qēn. Ñee'kkeqäiä nenui'vüä⁸n, en'qa'm ku'kek na'lai'on.

E'nmen uwa⁸qočēi'ñin kiye'wkwi⁸, ne'wän üm i'unin yilqälın: "E, tıgıtte- 15
wkwä⁸k, qära'ntagē⁸." Qol üm e'nmen yilqa koka'gtı m'ngılğın rılete'nñin, e'nmen e⁸le⁸l pı'rinin. "Ogogo'! A⁸lai'-ñin vai."

Ñee'kkeqäi-gi'niw üm ña'rgın nitva'- 20
qēn, e'un üm kē'rgupgē⁸ uwa⁸quč, e'nmen ñawanē'tı: "Qulu'-r⁸t qine'ilhi⁸, qulu'-mä⁸qım qine'ilhi⁸." Qalı'i üm ñi'leq, milhe'tkin üm tiñu'čin.

Guq, e'nmen ñee'kkeqägtı nıgınteu- 25
ru'qinet: "Epei', epei'! Mlulu', mlulu'!" — "Guq, ñaulu'wgoqagtē tınraqa'uñon-
nat? Tınayılha'uñonnat." E'nmen ne'-mlu'ä⁸n, gei'lqälın üm. Kiye'lık nepe'-welityä⁸n, nenıgge'wkwä⁸n. "Egei', 30
qägge'wkwi⁸, ño'onñē qa⁸lai'olqēwkwē⁸,

You must defecate yonder on that good dry place." He obeyed and defecated. The fæces fell down into the bladder, pat, pat! He turned back toward them, and saw nothing.

Then he came home and said to his wife, "How very strange! I defecated over yonder, but I could not see my fæces. Still they clattered down." — "Well, now, turn to this side!" And there his anus had a bladder (tied to it).

He called again, "Here, give me my wretched bow! I will shoot them down. Give me my wretched arrow!" He visited them again. "Grandpa, grandpa, eat some diarrhoea excrement!" — "I do not want it." — "Then let us louse you!" — "Oh, what have I done to my little grand-daughters!" He threw away the bow and slept again. They loused him and made him go to sleep.

This time they fastened over his eyes some red tassels. Then they wakened him again. "Oh, go there and look at your house!" He obeyed again. He looked upon the house, and began to cry, "Oh, oh! the house is ablaze!" His wife went out and walked around the house, but saw nothing. "Look up here! Oh, your eyes have things fastened on them!"

Again (he grew angry, and the girls called to him,) "Grandpa, grandpa, let us louse you, let us louse you!" They loused him, and he went to sleep. Then they tattooed his face. After that they wakened him again. "Wake up, there! Have a drink of this clear water!" Then he saw in the water his own tattooed face. "I will marry

tañ-kirgıs·qa'tkırık." Ğuq, e'nmen qol lima'laⁿ. A^lai'oê^s. E'nmen e^slit pewe'čıku pı'rkıä't: pıg, pıg. Nēnan-tagalhılau'qaat, na'qam ui'ñä.

Ne'me ra'gtiê^s, ñe'wän üm i'unin: "Čeq-a'lvam·va'lag, na^laioi'-güm ño'on- 5 ko. E^sle^l luñ·lu^stä ine'ntr-üm. Na'qam nıpêgla'qēnat." — "Kıta'm, ra'ēnřē qäli'i^s." Eⁿqa'm Eⁿqa'n kıye'lin gepeweli'lin.

Ne'me Eⁿqa'n: "Qoro', qulu'-rr^t 10 qine'ilhi^s, mıqäine'unet, e'ur qulu'mä^s-qım." E'nmen ne'me yo^snēnat: "Epei', epei', pirk-e^sle^l qānu'un." — "Tinkäe'r-kin." — "Ğık, mlulu'." — "Ğuq, ñau-lu'wgoqagtē tınraqa'uñonat." E'nmen 15 ırı't rıntıs·qi'unin, ne'me yılqä'tyi^s, nem-lu'äⁿ nıyılqäqın.

Wo'tqana nawğēmka'tınat lile'k čēlo'-pēnaka't. Ne'me nınggewe'tqın. "Ño'onřē qäčei'vutkui. Eⁿqa'n yara'ñi 20 qıgite'gm." E'nmen lima'laⁿ ne'me. Yara'ñi gite'nin, vañēi'püê^s: "Go, mei, yara'ñi kenye'tyi^s." Ñe'wän üm ñıto'ê^s, yara'ñi nineke'mlilqın, na'qam ui'ñä. "Qınegite'i^s m ñan. Lile't vai ға- 25 wgēmka'lēnat."

Ne'me: "Epei', epei'! Mlulu', mlulu'!" Nemlu'äⁿ, yılqä'tyi^s. Eⁿra'q rei^sñke-liäⁿ. Ne'me niggewe'tyāⁿ. "Qıgge-wkwi^s vai. Tañ-ē'rgı-mēmle'tı quwku- 30 čıs·qi'wkwi^s." E'nmen Eⁿi'n uwi'k eiⁿ-keli'lin mımı'čıku lu^snin. "E'nmen

you, eh!" Still it was (no woman), but his own body and tattooed face.

"Shall I bring my tent, eh?" Then he called out to himself, "She consents, she consents!" After that he went home. He began to break down his tent. His wife said, "What are you doing?" — "Be silent!" — "Oh, but it is only your (own) face, that is tattooed!" — "Oh, you are jealous, you are jealous!" — "Really, your face is tattooed!" — "What do you want, what do you want?"

Oh, he carried away the flat stone (anvil), together with the stone hammer.¹ Again he came and looked down. "Here you are!" Still it is his own former face. He put down the flat stone. It went under. Then the stone hammer. It also went under. "Oh, I have married a wife from the Reindeer tribe! She accepted them!" Oh, now the poles, they floated on the surface. "Those she has refused! Now the tent-cover!" It was carried down by the stream. "Now it is my turn."

When he was in the water, his head grew giddy, and he also floated on the surface. The stream carried him down the river. "Oh, the skies are moving!" Still it was the stream that was carrying him away. "Oh, oh! the skies are swinging!" Then he was drowned.

Told by Qo'tirgin, a Maritime Chukchee man, in the village of Mi's'qan, November, 1900.

14. A Tale of the Raven Ku'urkil² (Ku'urkil Lũ'mñil).

Once (upon a time) there was a (young) girl, a daughter of Ku'urkil.²

mimata'gir, va?" Qäli'i Eni'n uwi'k čini'tkin, lu⁹lqäl ei⁹ñkeli'lin.

"Guq, yara'ñi migtr'gä'n, va?" E'ur ūm enqa'n: "Valo'mirkin, valo'mirkin!" ena'n čini't e'ur. E'nmen ra'gtiê⁹. 5 Yara'ñi riritko'ññonên, ñe'wänä: "En-řa'q re'qärkin?" — "Equ'likä qatva'r-kin!" — "Gei⁹ñkeli'y-gir, a'ttau." — "Kiñe'erkin, kiñe'erkin." — "Gu'nä, gei⁹ñkeli'y-gir enqa'n." — "Raqino'ê⁹, 10 raqino'ê⁹?"

Guq, e'nmen imti'lqätyi⁹, êlh-u'kwut, e'ur ripe'ñi. Ne'me puki'rgi, ee'tkui. "E'n-ki nitvai'-gir." Pe'nin Eni'n i'gitkin lu⁹lqäl. Elh-u'kwut rikeñkele'uninet. 15 irgewe'tyä⁹t. Enřa'q ripe'ñi. Ne'me irgewe'tyi⁹. "Guq, čaučuwa'-ñaw tima'taa⁹n, kimčo'čärkinat. Guq, enqa'n ūm u'ttämīt." Puulqe'wkwä⁹t. "Go, E'нку li'gninet. Ği, Enřaq, rette'm." 20 Ne'me nanıpla'tya⁹n. "Gu, ğum raq ūm."

E'nmen le'ur reli'nin mēmličıkou'ti, e'nmen wu'rri puulqe'wkwī⁹. Pı'lıla ve'emä nēna'nıplatqēn. "Guq, e'en ilule'erkin." Qäli'i ELo'n ve'emä 25 nēna'nıplatqēn. "Qa'ko, qa'ko, e'en yikırgala'arkın." Qän've'r pılqä'tyi⁹.

E'nmen ñe'us'qät, Ku'urkilin ñe'ekık, ELI'ğä geiñe'lin geñe'und'ulin. A'men

¹ These are the appurtenances of the Chukchee hearth and home (cf. Vol. VII of this series, p. 188).

² The mythical name of Raven. It is pronounced in different ways, according to the localities: Ku'rkil, Ku'urkil, Qu'urkil, Qu'urqıl (cf. Vol. VII of this series, p. 315, Footnote 2).

Her father made a public call for suitors. Everybody assembled, suitors from every land, — the Wolf, the Wolverine, the Bear, the Wild Reindeer, the Mouse, the Fox.

The Hares also heard of the news. They spoke thus: "Oh, let us also go and be suitors!" (One of them said,) "Oh, no! Why, I have no sledge!" — "Oh, well, do try!" Then he consented.

They came to the place. A rod (was set down as a target for a shooting-contest among the suitors). Then the others began to shoot. The Wolf shot, and could not (hit the mark). Then the Wolverine shot, and could not (hit the mark). Then the Fox also could not (hit the mark). Then the Mouse shot, and could not (hit the mark).

After that the Hare shot with a bow of grass. He hit the rod, and it fell down. Then they scrambled to see who was the strongest; and all said, "Oh, let her sit down first on my sledge!" The Wolf said, "Let her (sit down) first with me!" But (the sledge) broke down.

Then the Wolverine said, "Oh, with me!" (The sledge) again broke down. Then the Hare also said, "Oh, with me too!" His sledge was of grass. Still, though she sat down upon it with a thump, it did not break.

So he married her. He took her home. They came to his mother. The mother was staying simply under a heap of drifted snow. They had no house. "Oh, there! I have brought a woman."

Then the mother began to sing, "Strange-ers' daughte-er simply under

üm i'me rä⁸nut genu'mekeulin, ge'mge-nute'kin ñeund'us'qi'ulin, ei⁸ni, ke'per, kei'ñin, ilvilu', pipe'kilhin, rêqoqa'lhin.

Mêlota'lhîr namñila'tinat. Ni'wkwä⁸n E'nñot: "Çuq, mu'ri minñeus'qi'urkin." 5
— "Ço, ça'mam. Mi'ñkri o'rgukäl-ê-üm!" — "E, gu'nä, a'ttau." E'nmen wa'lomgê.

E'nmen enqa'n u'ttig pûki'rgä⁸t, e'nmen qu'tinä nilqäineu'nin, ei⁸gä, 10
meteu'nin; enřa'q ke'perä, ne'me meteu'nin, enřa'q riquqe'tä, ne'me meteu'nin, enřa'q pipe'kilhä qäineu'nin, meteu'nin.

enřa'q milute'tä, ve⁸gin řiri't, e'un 15
çuwi'rkînin, otti'yñin řipêkagta'nnên. E'nmen napênñčê'tya⁸n, en'qam qat-viya'n nite'rmîčîñqin, i'wkwä⁸t en'ñot:
"Çuq, gûmî'k ya'net niñe'lqiwwä⁸n." enřa'q ei⁸ni i'wkwî⁸: "Çuq, gûmî'k 20
ya'net!" Ninemle'qäet.

enřa'q ke'perä i'unin, "Çuq, gûmî'k!" Ne'me ninemle'qäet. Çîk, enřaq üm mêlota'lhîr, "Çuq, attau' gûmî'k." Ve⁸gin o'rgoor, e'nmen waqo's'qêçat- 25
yê⁸, luñ-imle'ta.

Çu, ña'wtiñgê. E'nmen ñaunra'g-tatyê, elaqai yô'nen. Li'ñki-yi'ñki lien-nitva'qên elaqai, ui'ñä aa'raka. "Çîk, e'nmen vai ñe'us'qät tre'tyâ⁸n!" 30

E'nmen tîpaiña'ññoê⁸ elaqai: "Tumgi-î'n ñaakkaiñi-î'n li'en li'ñki-yiñki-î'!"

drift sno-ow!" Oh, the son said, "Well, now, let me go on a search." He kicked (with his foot) a hummock: it turned into a house. He kicked some small willow-boughs: they turned into a train of sledges. Then he found bushes of black stunted willow, and kicked them, and they turned into a reindeer-herd.

He came back to his mother. "Oh, now let us go to our house!" They came to the house. The mother-in-law said to the woman, "Enter with your eyes closed!" The woman entered with her eyes closed. Then the old woman said, "Look up!" She looked up.

The inner room was of white skins. All kinds of objects (of value) were hanging around in the inner room, — beads, ear-rings, bead necklaces.

Then she brought forth a child. They went visiting to dispel their loneliness.¹ They came to the father. Ku'urkıl came out, and then he said to his wife, "It seems to me that I have seen our daughter." The wife said, "Where may our daughter have come here from?" He said, "Still I saw her." The mother came out also, with one sleeve dangling down.² They entered the house.

Then Ku'urkıl's son, the brother of the young woman, came home from a walk in the open. The father said, "Our son-in-law has come here. What shall we give him to eat?" The son said, "All right! Let me go on a search!"

He went to an old camping-place, and found there a dead puppy, which

Çuq, ekke'tä i'unin: "Kıta'm mıçei'vutkuä'k!" Tı'mkılın ke'plunin. E'un yaraı'nın. EN'qa'm mıç-o'mkäqai ke'plunin, e'un orgurê'lçin. Çuq, pø'kar-o'mkoom lu'nın, e'un ke'plunin ne'me. 5 E'un ña'lvülıçın.

E'nmen ELaqai'êti qatı. "Go mı-ra'gtımık." Püki'rgä't. Ñawmata'laqaya i'unin, "Yılka qres'qi'wkwi'." Yılka res'qi'wkwi' ñe'us'qät. EN'qa'm 10 i'wkwi', "Qäle'pgi'!" Lile'pgi'.

E'nmen ni'lhäqin yoro'çın, i'me rä'nut genı'ılın yoro'çku, kılêla'lım, vêlo'lılım, kılê'l-ê'nıçın.

E'nmen kmiñe'tyi', e'nmen alaran- 15 to'rkin, ELİğ'e'tı qä'tyä't, e'nmen Ku'urkıl ganto'lên, e'nmen ñawanê'tı gı'ulin, "Çuq mel-ñe'ekık tılu'ä'n." Ñe'wänä i'unin, "Mê'ñko lü'mña nıye'tın ñe'us'qät?" E'nmen ni'uqin, "Ê'wkurga 20 tılu'ä'n." ELai'nın qon-çê'çirga ganto'lên. Res'qi'kwä't.

E'nmen Ku'urkılın e'kık, yı'çemit-tu'mgın ñe'us'qätin, notai'pu püki'rgi'. ELİğä i'unin, "ıntu'ulpır ge'e'ın. Re'qä 25 ño'tım raqamı'tva?" — "Çuq," i'wkwi, "Kıta'm mıçei'vutkuä'k."

E'nmen pë'ttı-ralqa'nınvêti ge'lqälin,

¹ Compare Vol. VII of this series, p. 595.

² An attitude much in use among Chukchee women (cf. Vol. VII of this series, p. 245; also Plate xxvii, Fig. 3).

had died from (having) too many lice. It was quite lean.

When he came back, the father asked him, "Well?" And it was only a small puppy, exceedingly lean. Oh, the father-in-law said, "Hi! the son-in-law is hungry, cook some meat for him!" They did the cooking, but he could not eat anything. He felt too much aversion (to eating).

"Oh!" (exclaimed the Raven,) "how very extraordinary! Now, then, let me go for a walk myself!" He also went to an old camping-place of the Reindeer people. He found there some excrement, simply an outpouring from diarrhoea. He brought this home. "Now, here! this is (at least) more slippery (for swallowing)."

Then the son-in-law became angry, and began to chide: "Oh, the deuce! What have they brought? How can I eat this?" He felt much aversion (to it). "We do not feed on such things."

They went away. The next morning the father-in-law went to visit them. When he came to them, they were about to move camp, and the tents were already broken down. The son-in-law said, "Oh, goodness! we are going to move! and just at this time you come! Up to yesterday you could not come!" [Then the son-in-law said,] "Well, now, anyway, have a reindeer slaughtered for you." The father-in-law said, "Oh, I will slaughter it myself, with your leave."

He had the reindeer slaughtered when they were ready to start. He slew a fat (doe whose) fawn (had) died (in the spring). The son-in-law said,

a'nokên vi'lin qâi-a'ttiqâi gemıluwi'-lin lu'nin, qu'pqâlin.

E'nmen pûki'rgı, eli'ga pınlo'nên. "Amto'?" Qâli'i um qun, qâi-a'ttiqâi, 5
çig-qu'pqâlin. Gık, matal'yñın i'wkwı',
"Gı, gu'nâ intu'ulpir quwi'gıtkı gıtte'u-
lin." E'nmen uwi'-plı'tkuâ't, go, lön-
qamı'tvata i'tyi'. Niçirmiñe'tqin.

"Go, çek-a'lvam-va'lin. E'nmen, kıta'm, miçei'vutkuâ'k." Ne'me çau- 10
çuwa'-ralqa'nınveti qâti'. E'nmen e'le'l
lu'nin, enqa'n pērkaçhın. E'nmen
rıra'gtannên, "Gı, wo'tqan vai i'tiçin."

Qân've'r intu'ulpir an'nênai'püê', nın-
wañê'ê': "Migrıñe'un rä'nutet nara'tı- 15
ñonat? Mi'ñkri minnu'net?" Niçirmi-
ñe'tqin. "Mu'ri en'ñi'n-va'la lön-qamı't-
valı-mê'rê."

E'nmen ewkwe'tyâ't. Guq, irga'tık
um mata'lin qâti'. Pûki'rgı. Nıya'l- 20
gıtgênat, ya'rat um gençi'meuleet.
intu'ulpiretä i'unin: "Go, tite'ñet, mıt-
yalhı'ırkın. Eçhınre'wân, eçhınre'm,
ye'tyi'? Aivënd'a'p e'etkâlin." intu'ul-
piretä i'unin, "A'men um, ra'qal, qaa'n- 25
mata qı'tyi'." en'qa'm gı'ulin mata'lin,
"Guq, gümna'n çini't um qai've lü'mña."

Qaa'nminên um muulqatıño'k. E'çelin
kuwi'lin ga'nmlên. intu'ulpiretä i'unin,

"I will carry it for you." He said, "No, I will carry it myself." They went away with their (pack-sledges, — a whole) train. Still before they vanished from sight, (he began to eat). He ate the whole day long of that reindeer-carcass, and pecked at it.

After that he passed a night there near the carcass. While eating, he was also defecating upon the carcass. The son came to see him, and looked on at his doings. "What are you doing?" — "Oh, I am tired out! I have worked till this moment."

"Well, let me bring a sledge!" The son departed. (He came home) and said to his mother, "Oh, your husband has made the whole reindeer-carcass into mere excrement." The mother said, "Oh, he will come all alone (i. e., empty-handed)!" (The Raven's son) hauled the sledge, and came (to the father). "Oh, you have come?" (said the Raven,) and he had almost consumed the (whole) carcass. "Where is the carcass?" — "There it is!" — "Is it?" said the son.

They went away, and came (to the house). "Miti'!" She paid no attention. "Oh, I have a slaughtered reindeer!" (Still) she paid no attention. "Are you not glad?" Then the wife gave utterance. "For what should I be glad?" — "Oh, here is a slaughtered reindeer!" — "What reindeer?" — "The fawnless doe!" — "But it seems that you have brought only the skeleton, mere bones." — "Oh, look here, come out! It is simply white with fat!" But in reality it was his excrement, which looked white

"A'men minlete't-hir." I'wkwis, "Güm-nan' čini't." E'nmen mu'ulqätyä⁸t. E'čhi amêčä'tya⁸t, im-ilo'ñêt gaqami't-valên ai'makik, gupi'tkulin.

E'nmen ki'wkwis E'n'ki qaa'nmiok. 5
Ča'ma li'en ai'makik na'lai'oqên qami'tvama. E'kketä pe'gčignin, lu⁸nin.
"Nre'q-i-git?" — "Guq, nênalva'w-ê-üm. Ñe'wäk ninemirke'w-i-üm."

"A'men üm mo'rguntaa⁸k." E- 10
wkwe'tyi⁸. ELA' i'unin, "Amen üm ELO'n wot uwä⁸qučitä ai'mak em e⁸lu getei-kilin." ELA'ta i'unin: "Guq, üm li'en re'etyä⁸." Guq, e'nmen orgunlata'tyê⁸, e'nmen puki'rgi⁸: "Go, ye'ti?" E'un 15
gatko'ññolên üm ai'mak. "E'mi ai'mak?" — "Enqa'n üm." — "Ee!" (kmi'ñä nini'ugin).

Guq, ewkwe'tyät, puki'rgät. "Mi-tei'!"¹ Aa'lomkêlên. "Go, gaqaa'nmê- 20
üm." Aa'lomkêlên. "Akorgau⁸kêlê-git." E'nmen ñe'wän walo'mgê. "Ra-qê'ti-m mikorga'wkwä⁸k?" — "Go, qaa'nmio-m wot." — "Ra-qaa'nmi?" — "Kuwê⁸li-qaa'nmi." — "Ti'wkwä⁸k, em- 25
a⁸myi'wkun ri'tčrä⁸n, em-a⁸ttim." — "A'ni qu'num, qanto'ê⁸. Li'en êlhipê-ra'rkîn e'če." Qäli'i Eni'n e⁸le⁸l, ni'lhä-

¹ This is a vocative of Miti', the name of Raven's wife.

upon the carcass. "It seems that it is the skeleton covered with excrement."

In a moment [from mere confusion] he was dead from mere shame; or, rather, he simulated death. His wife carried him to the funeral place. She put him into an old jawbone house. Then she went home. As soon as they went home, he also went away. He came to some Reindeer people. He cut off his penis (and made it) into a needle-case; his testicles (he made) into thimbles, and the hair of his pubes into needles. He found a husband among the Reindeer people. He hung his needle-case with its appurtenances (up on his sitting-place); and when the other (women) came near, he would cry out, "(Beware!) You will break my needles!" lest they should look on them. The needle-case was simply his penis.

At the same time the wife, forsaken by him, was crying (in her house). A small Fox visited her. (The Fox said,) "What is the matter with you?" — "My husband is dead." — "Well, what of that! It seems that he has found a husband among the Reindeer people." (The Fox) said, "Make some reindeer, — the reindeer of excrement, the sledge of excrement. Make this, and then go away, [and say thus:] — Certainly she (i. e., the Raven turned into a woman) will come out with one sleeve dangling, she likes the newcomers much. — So when they say to you, 'Where are you going?' you just say, 'Ku'urkil has died. Now I am going to make suit to his wife, Ku'urkil's wife.' Then you must say, 'I am going away.'"

She went away [came home] (and did

qin aimak'itkinik. "Ti'wkwä⁸k, enqa'n um em-a⁸ttim-yi'wkun alayoi'vilën."

E'nmen em-ge'rgä vi⁸i⁸, am-ni'rkila. Pila'-vi⁸lin qäli'i. E'nmen ñe'wänä rile'nnin, pëttuwalqajo'lik yo'nën, e'n- 5
men ra'gtië⁸, e'nmen li'en ya'rau pü-
ki'rgä⁸t, ganto'lën. Čaučuwa'gti ge-
wkwe'lin. Lo'lo čuwi'nin tai'olhø, ti'rkıt
ve'lu, êlqa'rgıt titi'nu. Qlike'tyi⁸ čau-
čuwa'k. E'nmen tayo'lhıt nēnaimē'qē- 10
nat. E'nmen qu'tti e'n'ki čimče'tä.
Nini'uqinet, "Titi't remle'gtıki!" i'nqun
nere'lu⁸ñin. Tayo'lhın um lo'lo li'en.

E'nmen ñe'wän eni'n pēlai'o nitē'r-
gatqēn, rikuqe'qäiä yō⁸nën. "Nre'q-i- 15
gtı?" — "Uwä⁸quč gevi⁸lin." — "Gu'nä,
ra'qal. Čaučuwa'k, ti'wkwä⁸k, ge⁸li'-
kelin." I'unin, "Qora'ñi qätei'kıgın,
qa'at e⁸le⁸lin, o'rgoor e⁸le⁸lin, qätei'-
kıgın. en'qa'm qä'lqätyi⁸, qı'wkwı⁸ 20
en'ño't, — miteli'i ranto'a⁸ qon-če'čirga,
gaka'ñılı-ıri'nkēn, — e'ur nerı'wkut,
'Mi'ñkri qäti'?' — en'qa'm qı'wkwı⁸,
'Ku'urkil gevi⁸lin, enqa'n um ñe'wän
tñeundu's'qiwwä⁸n, Ku'urkilin um ñe'- 25
wän.' enqa'n ri'wkwä⁸: 'güm te-
wkwe'erkin.'"

Ewkwe'tyi⁸, ra'gtië⁸, ne'me rikuqe'tä

all this). Then again she was found by the Fox. (The Fox) said, "Make (a likeness of) a man's head with hair upon it, and put it close to yourself on the outer side of your pillow. When evening comes, put it down there. Then in a short time that husband of yours, the one you have seen to-day, who has come out with one sleeve dangling, he will come."

When evening came, Ku'urkil felt restless, he grew jealous, then he grew mad and wanted to come out. They could not keep him back.

He went out, and went away. He came to his wife, and called out, "O Miti'!" She paid no attention. "O Miti'!" — "Ho!" — "I have revived!" — "Oh!" — "With whom are you sleeping?" — "A suitor came to me." (Just so she spoke as) she had been taught by the Fox. "Oh, I have come back, I have revived!" Then the woman said, "It seems that I have seen you recently. You came out with one sleeve dangling." He died again from shame. This time he did it in earnest. Verily, he died, was dead from shame, simply rolled down. That is all.

lu'nin, I'wkwī, "Ora'wēla-la'ut qāteī'-kigīn, geki'rgiīn e'nmen en'qa'm gini'k-wo'tkin-ta'gnik qanatča'wkwē gini'k-timla'. Reulqätvi'ä, enqa'n qanatča'-wkwē, en'qa'm ina'n ai'ök i'gıtkin gini'n 5 lo'o, gini'n uwä'quč en'qa'm qon-čē'-cirga ganto'lēn lu'ä'n, enqa'n re'etyä'."

E'nmen wu'lqätvik Ku'urkil li'nliñä na'yo'n, viye'relä, e'nmen yergē'ppiñoi, e'nmen ranto'ññoi, aa'lomkēlēn a'rēk. 10

Qän've'r ñito'ē, ewkwe'tyi, ñawanē'-ti pūki'rgi, eiñe'utkui, "Mitei'!" Aa'-lomkēlēn. "Mitei'!" — "Wui?" — "Teiu'ä'k." — "Ee!" — "Me'ñin-tu'ri nıyılqän-tu'ri?" — "Mi'ñkri ñe'und-ulä 15 gayo'i-güm!" Riquqē'tä genineivulin. "Guq, tiye'tyä'k, teiu'ä'k." E'nmen ñe'wän i'wkwī, "Tı'wkwä'k üm ñan, gı'nmlı tilu'ut. Qon-čē'cirga üm ñito'ē." E'nmen üm em-ge'rgä vi'i. en'ñata'l 20 üm qäs-qäčē'wkwī, qo'n-pū vi'i, gee'r-guwi'lin, li'en gawnı'tkolēn. Erre'č.

Told by Qo'tirgin, a Maritime Chukchee man, in the village of Mi's'qan, November, 1900.

15. Lı'mılın Lü'mñıl (A Story about a Polygamist.)

Once (there lived) a polygamist. He said to his wives, "One (of you) have a fur shirt made, and the other have some trousers made, and let them be all white." They finished the clothes, and all of them went out. The moon was on the wane. Then (the polyga-

E'nmen lı'mılın qıa'ul ñawanē'tı i'wkwī, "Quti'inä i'rin nitei'kının, quti'inä kona'gtē, niteuni'lhäqinet." E'nmen 25 nıplı'tquqın, ñito'a't kı'nmal; nērgıpyēlha'tqēn. E'nmen qānu'r kithınta'tyē, ñe'wänä nıgite'qın, pı'rkıı, a'un-gēta'gtı

mist) ran away. His wives looked on. He crouched down and made himself flat right before them. Then they looked for him, but could not find him.

They entered the house. He departed towards the east [windward], and saw a number of ke'let. One of them, just as he was coming, began to angle for fish with a rod. Very soon he pulled out a little infant. It was a human infant. He pulled it out. The infant cried, "Aña', aña', aña'!"

The man coughed. The ke'le said, "Oh, oh, a guest!" — "Yes!" — "Let us go home!" — "You go first," the ke'le said to the man. "How can I go first? I do not know (the way). The house-masters (should) go first." — "Oh, oh, all right!"

The ke'le went first. They came to the house. "Go in!" — "We in our houses are wont to say to our wives, 'Spread good skins for bedding. A guest is here.'"

"Ah, well, all right!" The ke'le entered the house. "Oh, I bring this one! Sharpen your butcher-knives!" Meanwhile the man fled, running to a corner of the house — the one clad in white.

The ke'le came out, but (the man) was not to be seen. He made himself flat there (upon the ground). The ke'le began to chide his wife: "Oh, this is bad! We have let our quarry go, very good game." The other one again departed. Again he found a settlement. This one was of real human people.

One man came out. He stopped close by him, but the other one could not see him at all. That one passed

pilhirra'tyä^s qu'num. E'nmen nilqäiç-
çiki'wkwä^sn, ui'ñä, lun-lu^stä n'ntäqin.

E'nmen res'qi'wkwä^st, ewkwe'tyi^s
ai'gêpü, ke'le-gi'niw lu^sninet, qol üm
en'kqaç püki'ri anêlök. E'nmen lu'ur 5
nananaqa'gçinⁿ ti'ñunin, ê'wkurğa vai
ora'wêlan ñan, ti'ñunin qu'num, nitê'r-
gatqên: "Aña', aña', aña'."

E'nmen taggênçä'ê^s qla'ul. Kalaiñin
i'wkwä^s, "Qa'ko, re'mkılın!" — "ı!" — 10
"A'men-üm, minra'gtımık." — "Qäya'-
netyê^s," kele'tä i'unin. "Mi'ñkri min-
ya'netya^sk? gêwê'ti. Aunra'lit gaa'-
neta." — "Çı, tam, a'men!"

Ya'netyê^s. Püki'rgä^st. "Qres'qi'- 15
wkwä^s." — "Mergina'n mörêg-ra'k ñe'-
wänti gi'wä: 'Ai'kolat qatañinñira'ar-
kinêtkı, re'mkılın ñot.'"

"ı, tam, nire'qin üm." Res'qi'wkwä^s
kalai'ñin. "Çuk, enqa'n ño'ti tına't- 20
vürkm. Çık! e'nmen pe'kulti qänir-
ge'urkinitkı." E'nmen ño'önñê, ratag-
nê'ti gakiñinta'lên enqa'n ilhi'räläqäi.

Ñito'ê^s-m kalai'ñin, e'un ui'ñä, ño'onkı
gapı'lhırä'lên. E'nmen ñawanê'ti ma- 25
rauçêtinoê kalai'ñin. "Çuk, u'nmuñ
a'nım e'un, gınni'k mıtınletıñe'tyâ^sn,
mite'-gınni'k." E'nmen ne'me ewkwe'-
tyi^s, nı'mnım ne'me lu^snin, en'ñata'l üm
lu-ora'wêlan. 30

Qla'ul üm ganto'lên. en'kqaç nit-
vêçä'qên va'nêvan nilu^srkınin. en'qa'm
eçes'qi'ulin i'wkwä^s: "Yi'lhın üm kuw-

water, and then said, "The moon is on the wane." The guest then said, "It is quite true." — "Oh, oh, a guest?" — "Yes!" — "Indeed, you are human?" — "Oh, yes! Rather it is you who are not human. You are the ke'let." — "In truth, we are not." — "Oh, then let us enter the house!"

"But we have neighbors who indeed are ke'let, and these ke'let will fetch you to their own house." They entered the sleeping-room. Before they had time to eat, a ke'le-woman entered. "Oh, I have come to fetch you! You must marry me." He went out. She took him to her home. On the sides of the entrance a brown bear and a polar bear were tied up. Before they could enter, the monsters rushed at the man. The ke'le-woman said to them, "Aha! it is the master."

They lay down and copulated. All at once an old woman appeared from the rear wall. She carried a butcher-knife. This was the mother of the ke'le-woman. This old woman approached the man, carrying the butcher-knife.

She wanted to strike him on the head. He simulated sleep. Still she proved to be quite nimble, and fled again. He (simulated awakening), and said to the ke'le-woman, "Oh, I had a dream! Such an old woman (it was), who nearly killed me!" The woman said, "Oh, oh! again, again! What are you doing? I want to have this one for a husband."

They slept again. The ke'le-woman slept quite soundly. Then the man laid her down and exchanged clothes with her. The woman's combination-suit he used for a covering for himself,

lile'erkin." en·qa'm re'mkilin i'wkwis: "A'men um ya'rat." — "Ga, qa'ko, re'mkilin!" — "I!" — "Qai've, lu-ora'welaigrit?" — "I! Yäqqai' um qu'num tu'ri qarë'mëna-to'rë, ke'le-tu'ri?" 5 — "Gu'nä, qarë'mëna-më'rë." — "Guk, minre's'qiumik."

"E'wkurga-m-ilo'n inaa'le mitilhr-kin ke'le qai've. E'ur ñan naragtin-ño'ut." E'nmen rrlhä't. E'chi qamit- 10 vañño'a't, lu'ur kala'-ñaus·qa'tcñin res-q'wkwis. "E, tigti'git, qënamata'ë." E'nmen ñito'ë. Rira'gtannën. E'nmen e'un yarag-tr'lik kei'ñin, qol u'mkä gewku'linet. E'chi ras·qëuño'a't, cit 15 nep'rirkin enqa'n qla'ulqai. Ka'la-ñaus·qa'tcñina i'uninet: "Ga, ga, ga, ë'tin, ë'tin."

E'nmen atča'tya't, quimu'ä't. Lu'ur um inpiñawqa'gčnin kinmaip'pü ewe'r- 20 viñ, pako'lčñin nine'nraqin, qäli'i enqa'n ñaus·qa'tcñinën ela'. E'nmen cit qla'ulqai yo'rkinën, pe'kul rlrñä.

Cit leu'ti gatha'pirkinën, pila' rëti-la'ë, e'nmen nryqäqin, gegi'nteulin. 25 Ñe'us·qät i'unin: "Gu, trëtila'a'k. Raq-inpiñawqa'gčnin kime'k ëna'nmüë?" E'nmen ëuño'ë ñe'us·qät, "Ga, ga, ga, ne'me, ne'me, ne'me re'qärkin? E'un wo'tqan uwä'quču tilhrkin." 30

Yilqä'tyät ne'me. E'nmen um ka'la-ñaus·qa'tcñin geilqäru'čëulin, e'nmen qla'ulqaa ratčau'nën, pu'ru ke'le-ñe'us-qätin kërker inirginu l'gnin, pu'ru qla'ulqaiën i'rm ke'le-ne'us·qätk inir- 35

and his own fur shirt he put on her as a covering. Then he slept again, simulated sleep. He had a knife ready. The old woman appeared again from the rear wall, and all at once she rushed on her daughter and struck her, sleeping, (with such force) that the head was cut off.

Just then the man struck the old woman with his knife, and also cut off her head. He put on his clothes, and then went out, carrying both heads with him. These he threw down to the bears. They pounced upon them. At that moment he went out. He came to his recent host. "Oh, you have come!" — "Yes." Then the old man called out, "Oh, oh, oh! from this time the people shall go around in a different manner." Then he departed, and on the way died of old age. That is all.

gñu yipa'nnên. E'nmen gei'lqälin gapilal'lqälên qla'ulqai va'la-rí'nña. Ne'me ure'wkwî⁸ inpiñe'wqäi kinmai'pü, lu'ur ñaakkí'yñin gi'inu lí'gnin, yí'lqälin 5
üm kí'plinên, le'ut e'nmen čuwi'rkinin.

Qla'ulqai inpiñe'wqäi vala'ta pu'ru ga'rkíplilên, e'un geļu'tilvilin. En'qam a'ni ké'rgupgê⁸, lí'en enqa'n le'utti ñitou'ti rí'nñininet, En'qam omka'gti rí'tnininet, nepirí'čityä⁸n, Enqatkina'ta 10
ñito'ê. Ğinmilkiné'ti aunra'lêti qäti'. "Ğuq, a'men lí'en ye'ti?" — "Ğık, ı!" En'qam inpiñe'wqäi neiñe'tqin, "Ğo, go, go. Em elvula'q ré'mkin ralai'-vüññöê." E'nmen ewkwe'tyi⁸, tıla'nvu 15
pe'lku-vi⁸i⁸. Erre'č.

Told by Qo'tirgin, a Maritime Chukchee man, in the village of Mí's'qan, November, 1900.

16. (The Woman who married the Moon and the Ke'le.)

There was a house. A woman of the human people (who lived in it) was deserted by her husband. She was starving, and (at last) was crawling on all-fours from mere starvation. She was very hungry. Then she saw a house, entered it, and looked around. Ready-made clothes were hanging there. A dish was filled with tallow. She ate of it. As soon as she finished, she fled to the open country.

A man came (who was in the open), walking on foot. It was the (Man in) the Moon. "Oh, how very extraordinary! Who was that who came

E'nmen qol yara'čhin, ne'us'qät üm qol ora'wêla-ña'us'qat uwä⁸qučitā E'niku ge'tčilin, e'nmen gequ'pqälin, elveti-ñe'tā geneḷin em-qu'pqätā. E'nmen 20
gite'. Qän've'r üm yara'čhin lu⁸nin, res'qi'wkwî⁸, čiče'pgi⁸, e'ur teik-evi'rin gaimêi'vülên, e'ur üpa'lha keme'ñi geyi'reḷin, niqami'tvaqên üm e'nmen, lí'en niplí'tkuqin, niğinteu'qin nota'gti. 25

Qla'ul pükí'rgi⁸ čeivutku'lm. Yi⁸lhin üm qu'num, rä⁸nūt. "Ğuq, čêk-a'lvam-va'lin, rä⁸nūt lei'vurkin qamitvala'arkin, u'kkäm-yí'riir te'lpirkin." Ne'me

around and ate the tallow? The whole dishful is gone." The next morning he went away again. He changed his boots and put on other ones. Still no wife was to be seen. As soon as he went away, the woman came, and again found the tallow. She ate abundantly of it, and felt much better.

The man came home. "Oh, it is bad! How very extraordinary! Who is it that (steals) so much food? Well, now, let me stay at home (literally, 'let me be not walking') to-morrow morning!" Noon-time came. Then the woman appeared again. She entered the house and made for the food. Before she had time to begin eating, he caught her.

"Ah, ah, ah! Don't! Off!" She struggled. "Oh, then it is you!" — "Off, off! Let me go!" — "Be quiet! I shall not harm you. I want to question you. Oh, why are you wandering about? You have a master?" — "I have not." — "How is it?" — "I have been deserted by my husband, cast off and starved." — "Have you seen nothing here in the house?" — "Nothing at all." — "Oh, then I will marry you!"

He married her. Again he went away. In the evening he came back. He said to his wife, "Do not come out from the inner room. Let us enter (both), (and then) simply throw my boots out to the outer tent."

She threw the boots outside. Immediately after that the dish appeared, quite by itself, filled with cooked meat. They ate, and then they put the dish outside. They awoke in the morning. The woman looked towards the dish. It was (clean and) in (good) order.

irga'tik ewkwe'tyi^s. Elve'lin li'en· ple'kit nēnai'pūqēnat, na'qam eu'rrekēlin nē'wān. Ne'me qāti', e'ur enqa'n nē'us·qāt pūki'rgi^s, ūpa'lhin ne'me lu^snin. Qamitvala'tyē^s, qān·ve'r gīn·ke'wkwi^s. 5

Qla'ul ūm ne'me ra'gtiē^s. "Guq, u'nmuñ a'ni. Ček-a'lvam·va'lin. Rā'nūt ilo'n qamitvala'arkin? Kita'm e'ur irga'tik ečei'vutkukā mi'tyā^sk." Ne'me am-gīnotilo' ne'lyi^s. Lu'ur ne'me ño'ti 10 ye'tyi^s, res·qi'wkwi^s ūm ne'me, takē-čhē'ti qāti'. Ne'me e'čhi čit qami'tvar·kin, lu'ur pi'rinin.

"Akakaka'! ilu'kā, a'lva," nīqama'g-raqēn. "Gu, e'uñan gīna'n." — "Gu'nā, 15 a'lva, qine'rrilhi^s!" — "Gu'nā, ilu'kā. Qarēm minre'qewkur, mīmāilo'ur. Gīk, ia'm nīlei'vutkui·gīr? Qai've gētīnvē·gīr?" — "Uī'ñā." — "E'mim?" — "Uwā^squčitā e'нку gīne'tčilin, gē- 20 nančaatvau'lēn, gīnenqu'pqueulin." — "En·qa'm va'nēvan wu'tku yara'čiku re'qān qinelu^srkīn?" — "Va'nēvan." — "Guq, a'mēn ūm, mīmata'gīt."

Ma'tanēn. Ne'me čei'vutkui^s. Wul- 25 qātvi'k ūm pūki'ri. I'wkwi^s en·ño't ña-wanē'ti, "En·ñe' a'ntoka ralkočikoipū. Minre's·qumik, li'en· čot-tagnē'ti ple'kit qāni'ntiñnet."

E'nmen ri'ntninet. E'nmen lu'ur 30 vai keme'ñi, em-keme'ñi res·qi'wkwi^s, e'un ere'tā geyi'relin. Qami'tvaa't, ne'me li'en· ne'nvuā^sn keme'ñi, irga'tik ūm kīye'wkwā^st. E'un keme'ñi gite'nin ñe'us·qātā, genu'mkeulin. 35

He went again, and killed a wild reindeer. "Oh, to-morrow we will arrange a thanksgiving feast! Do not carry the charm-strings yourself." Then they came to the wild reindeer prepared for the feast, and the charm-strings were there.

Oh, they slept! They awoke in the morning, and he departed again. (She asked herself,) "For what reason did he say to me, 'Leave that trunk there unopened! Do not pry into (its contents). Do obey this (order of mine)!'?"

Oh, as soon as he went away, she opened the trunk. Another woman was sitting there: the two halves of her face were of different forms. One half was black, the other half was red. The new-comer made a sound with her tongue: "Pr!"

The other one looked up, and all of a sudden died and fell down. The new-comer closed the trunk, because she felt great fear, [of course]. The husband came home. They entered the house. She told him nothing, because she feared his (anger). She threw the boots out to the outer tent, but they waited vainly for the dish.

Then the husband thrust (his head) out from under (the cover of the sleeping-room). "Oh, oh! How extraordinary! Where is she? (You are) sure that you have not opened the trunk?" — "I have not!" — "Then where is she? Listen (to reason), and tell (the truth)!" Then she said, "I looked on her. She would not look on me. Then I made a creaking sound with my mouth. And she fell down."

"Oh, how very strange you are! Why could you not obey? Not without

Ne'me čei'vutkui⁸. Ğe'lvulin, — "Ğık ırğa'tık üm minine'tcımık. Tai'ñikwut en'ñe' ğına'n enne'kă qāntı'ğinet." E'un nayopa'tya'n êna'tciyo ilvılu', e'un tai'ñikwut gene'ıinet. 5

Ğuq, yılqä'tyät. ırğa'tık üm kıye'-wkwät, ne'me čei'vutkurkın. "Re'qüm a'mên i'unin, 'Nö'onqan če'ñıl en'ñe' enve'ntetkă qāntı'rkın. En'ñe' pegčı'ñu e'lhıkă. A'lımı quwalo'mürkın üm 10 vë'tı."

Ğık, e'nmen čei'vutkui⁸, če'ñıl ruwen-tečewiu'nin. E'un e'n'kı ñe'us'qät nēnanva'tqên, e'nmen lu'ıqäl čña'ta va'ın, qača'ken lë'qač nu'uqın, qol 15 üm nčë'loqên lë'qač. E'nmen ñe'us'-qät yıkı'rga puke'nnin: "Pr!"

E'nmen ğite'nin, e'ur ñan vai vi'ı⁸, pëkagta'tyë⁸. E'nmen rınēnnoma'nnēn, mı'ñkri nayılhau'qên, qailo'qim. Pü- 20 kı'rgı⁸-m uwä'quč. Res'qı'wkwät. Va'nēvan nı'tvinēn, e'nmeč üm nayıl-hau'nēn. Ple'kıt rı'tıninet čot-tagñë'tı, e'nmen a'tčak luwa'wkwät kama'gtı.

Ğuq, uwä'quč ure'wkwı⁸: "Ğuq, 25 qa'ko. Tite'ñet-ve'rın. En'ra'q e'mı? Qai've e'le če'ñıl inenvente'tkäl-i-ğıt?" — "E'le." — "Na'qam üm e'mı? Ğu'nä quwalo'mürkın, qatvu'ğun!" Qān've'r tu'wnēn: "Emite'tım tığite'ä'n. 30 Inegite'kälın, e'le. Yıkı'rga tıpuke't-yä'k, lu'ur kaplëta'tyë⁸."

"Ğuq, cëq-a'lvam-va'l-ë-ğıt. Ia'm agë-ro'lkäl-ë-ğıt. Atta'um e'un uwä'qučıtä

reason, then, were you deserted by your husband. Give me my drum!" He drummed on it, and the other woman revived. Only she was quite angry, and shoved in the dish (with all her might).

The next morning they awoke, and he sent (the woman) back. He said, "Not without reason were you deserted by your husband. You have a home, let me convey you there." He conveyed her to her father, took her there, and said to his father-in-law, "Oh, but I cannot keep watch of her!"

They wanted to marry her to an (earthly) man. But she refused. Then the father said, "Whom will you marry, a ke'le will you marry?" On the next day, when she was (walking) in the (open) land, a man came to her. He said to her, "There, let us go home!" — "I do not want that!" — "Your father has invited me to marry you." He took her to his home. The home was of stone. There were worms in it. This man was feeding on worms.

The woman felt disgusted. "Why do you not eat?" — "We do not feed on such things!" — "On what, then, do you feed?" — "We feed on meat." — "Oh, well! I will go and procure meat." He killed a mouse. "Why do you not eat?" — "We do not feed on such things." — "On what, then, do you feed?" — "We feed on seal." — "Oh, well! I will bring that." He brought a sea-worm.

"Why do you not eat?" — "How can I eat a worm? It is disgusting." — "What, then, do you feed on?" — "We feed on meat of the wild reindeer." He brought a marmot. "Why

e'нку ge'tčigt. Ya'rar rai qine'ilhi^s. E'nmen rinirgırgeu'nin. E'nmen ei'ui^s. EN'qa'm lu'ur ǵagtan'ñinai'pülēn, ke-me'ñi ǵereli's'qičēlin.

irǵa'tık üm kıye'wkwä^t, rıle'rkınin. 5
I'unin: "Atta'um uwä^squčita e'нку ge'tčigt. Opo'pə ǵarai'-ǵıt, minle'ǵıt." ELI'ǵēti rıle'nnin, rıpkire'nnin, mata'lin i'unin: "Ǵuq, a'mēn üm ǵümna'n i'^stık ǵınñi'tık tılva'wkwä^sn." 10

Orawēlē'ti ralēka'uñonēn, nı'nkätqin. Lu'ur i'unin: "Re'^sqäk üm qäli'ketyi^s, ke'lek üm qäli'ket." Qolē-t-a^slo' nute'ǵčik qła'ula yo'nēn. I'unin: "Taga'm, minra'ǵtımık." — "Tinkäe'rkın." — 15
"ELI'ǵä ǵomoka'ǵtı nelike'wku^t." Rıra'ǵtannēn. E'nmen wu'kwulhın ya-ra'ñi, e'nmen kıl'mılhın, kimä' nitei'ñet-qin ENqa'n ora'wēlan.

Ñe'wän nıyigıche'tqin. "Iam aqamı't- 20
vaka va'rkın?" — "Mu'ri e'le eññi'n-va'la aqamı'tvakälē-mö'rē." — "Re'qäm nıqamı'tva-törē?" — "Teki'čhä." — "Ee', tam! Mitakēchınta'ak." Pipe'kılhın nēna'nmüqēn. "Re'qärkın aqamı'tvaka?" 25
— "Mu'ri e'le EN'ñi'n-va'la aqamı'tvakälē-mö'rē." — "Re'qäm nıqamı'tva-törē." — "Mē'mıla." — "E, tam, mına'ǵtatya^sn." Añqa'-kımı'lhın re'nnin.

"Re'qärkın aqamı'tvaka?" — "Mı'ñ- 30
kri kımı'lhın minu'ä^sn? Yēǵıčırǵın." — "Re'qäm nitei'ñet-tu'ri?" — "Elve'tulä nitei'ñen-mu'ri." Yıleil re'nnin. "Re'qärkın aqamı'tvaka?" — "E'le

do you not eat?" — "We do not feed on such things. Why, it stinks of marmot!" — "What, then, do you feed on?" — "We feed on walrus-blubber." — "Oh, well! I will bring that."

He brought one from the sea, a stranded carcass. Of this she ate. "Oh, what do you wish for now?" — "For a root of *Polygonum Polymorphum* out of the ground." — "Oh, well! I will bring it." This time he brought a lady-bug. "We do not feed on such things. They are disgusting. How can I eat it?" — "Oh, well! I will bring another one."

Very soon she brought forth a child. He brought a human body (for food), and it was her brother's. Next morning she was crying near [the corner of] her house. Then a small Fox visited her. "Oh, you! what is the matter with you?" — "It is bad! I have been married to a ke'le. My father gave me to a ke'le."

"Oh, make [those — what is their name? Make] some ornamented boots. And when he would come back from somewhere, [when he would come back from the open land], you must not give them to him (with your hand) [from hand to hand]. Just throw them down (before him). Let him examine them. Then the thread of a spider-web will descend."

Indeed, he came from the (open) country. "Why are you crying?" — "It is only because of some birds (of passage) that came from my country, that I am crying. — There, change your boots!" He took them. When he was examining the ornaments, the woman tried to speak to him, but he

mu'ri en-ni'n-va'la aqam'tvakälê-mo'rê. Mi'ñkri niyêla'tkêqên." — "Re'qâm nitei'ñet-tu'ri?" — "Kopa'lha." — "E tam, mi'gtiä'n."

Añqa'kên nekai'ñin re'nnin, nomiçil- 5
hryñin. en-ñata'l enqa'n ru'ñin. "E, rä'nut tegge'ñu li'ñirkin?" — "Nute's-qäkin mimi'gliñin." — "E tam, mi'gtiä'n." en'ra'q gitokalê'qai re'nnin. "E'le mu'ri en-ni'n-va'la aqam'tva- 10
kälê-mo'rê. Yêgiç'irqin. Mi'ñkri min-nu'ä'n." — "E tam elve'lin mina'g-tatya'n."

Pe'le kmiñe'tyi'. Ora'wêlên aima-
kryñin re'nnin, qäli'i yêçamêt-tô'mgi- 15
çhin. E'nmen irga'tik rata'gnik nitêr-gatqên. E'nmen rikuqe'qäiä yo'nên. "Ña'ul, nre'q-i-git." — "E'tqi, kele'tä gënamata'lên. eli'gä kala'gti gine'ilin."

"E, ni'rkeñut qätei'kigin. Ke'li-ye'git 20
qätei'kiginet. en'qa'm mëñko re'-pkirgä', notai'pü re'pkirgä', en-ñe' min-gë'pü e'ilkä. Riñtä qänt'ginet. ena'n e'ur, rençiče'n-ñminet. en'qa'm ku'rgi-ñi'lhin rete'gretyä'." 25

Qailhina'n-gêt notai'pü püki'ri. "Iam nitêrga't-tô'rê?" — "Atau' mu'rig-nute'-kinet ga'lhat têrgo nine'lhi-üm. — Vai qapla'gtiê'!" Ei'minninet. E'nmen e'un gekeligite'linet ple'kit, ñe'wänä 30
ruwêthawa'nnên, e'nmen luñ-valo'mulin.

did not hear. Then she went out. Just then she saw the thread of a spider-web hanging down.

Then she was hauled up. Her husband gave pursuit. She was taken to the (house of) Small-Spider (-Woman). And just then he also came. "Oh, where is my wife?" — "Which wife?" — "Again you have made me an object of ridicule." — "Oh, but she has passed by to the Upper People."

He ascended upward, and came to the Upper People. That woman came to the Polar Star (literally, "motionless star"¹). "Oh, a pursuer is overtaking me!" — "Oh, then, what is the matter with you?" — "My father gave me to a ke'le." — "Oh, well! stay here, I will conceal you." There was a ray of light of elongated shape, like a funnel.² He put her there. Just then her husband came, quite tired.

"Oh, where is my wife?" The Zenith said, "She is here. Take her out yourself." — "Oh, give her to me!" — "I will not give her to you. Take her out yourself." — "And where is she?" — "She entered [into] this ray of light." And (the ray) was quite long.

Then he began to ascend. Before he reached the middle, he slid (down), so that even the nails of his fingers were covered with blood. "Oh, give me my wife!" — "Indeed, I will not [give her to you]. It is too bad. I have been given by her (people) fine dishes (with food)." And (he spoke)

E'nmen ñito'ê. Lu'ur ku'rgu-ñi'lhin en'qa'm ilhıqä'tılın lu'ñin.

E'nmen geti'ñulin. Geelerkile'lin uwä'quç. Kurgäqäi'ık genipkire'lin. Lu'ur vai püki'rgi'. "Guq, ne'wän e'mi?" 5
— "Rä'ñe'wän?" — "Gina'n üm ne'me leule'wu ine'lhıi'." — "E, gä'n-qan ñan Gırgo'r-Ramkê'tı gaala'lên."

E'nmen a'ni gette'lin. Gırgo'r-Ramkê'tı püki'rgi'. enqa'n ñe'us'qät ilu'kal- 10
Eñe'rik gepki'lin. "Guq, velerkile'lä ênaio'ê'." — "Go, lü'mña re'qäl-i-gıt?" — "ELı'ga gine'ilin kala'gtı." — "Go, gu'nä, wu'tku qatva'ê'. Minatçina't-hır." E'nmen kamčoçı'yñin êulêtê'l-va'lin, 15
qänu'r koivı'lqan, en'ke'çiku yo'nên. Lu'ur vai uwä'quç peñiwe'tılın püki'rgi'.

"Guq, ñe'wän e'mi?" Am-Gıno'n-Kano'ta i'unin: "Wu'tku va'rkın. Gina'n çini't qagto'gın." — "A'men qine'ilhi'." 20
— "Qarê'm mi'ilhit. Gina'n çinit qagto'gın." — "Mi'ñku-m va'rkın?" — "Kemçu'çiku vai gere's'qiulin." E'nmen niu'läqin.

E'nmen a'ni gete'tviçilin. E'çhi em- 25
gınu'n nine'lqin, nra'lêqên, qän've'r ve'gtı mı'ngıkên gamolêtiño'laat. "Guq qine'ilhi'-m ñe'wän." — "Qarê'm mi'ilgtı, gu'nä. E'tqiñ gümoka'gtı keme't nite'ñqinet ni'il-i-üm." Qäli'i 30

¹ Compare Vol. VII, p. 307.

² Koivı'lqan means literally "glacier-top." Glaciers of the country are usually small, every river coming from the hills having some ice in the valley in which it rises. The funnel in question is probably only the small funnel of the Russian samovar (tea-urn), which is also called koivı'lqan. It is often made of bright copper. Perhaps the lustre of the copper called to mind the sheen on ice. I got this explanation from the Chukchee, though I do not consider it very plausible.

simply of sacrifices. "It is too bad. Her parents have (indeed) fine dishes."

"Let me give you a spell!" — "Oh, I do not want it." — "Then take also my house of stone." — "I do not want that, either. This house of mine is also hardly accessible to the winds. This house of mine is also a good one. The wind blows (only in regions) lower than (where) I (live). Nevertheless dishes of everybody reach here (all right). I am [also] greater than you."

"Oh, give me my wife! [Then also] I will give you the Game-Substance." The Zenith said, "I also am (a possessor of) the Game-Substance. I distribute it among the Lower People. To the (possessors of) good dishes I give wolverene. To the (possessors of) bad dishes I give fox, and polar fox to those (whose) dishes (were) sniffed (at by) dogs. To those (whose) dishes (were) not sniffed (at by) dogs I give wolverene. Also to the (possessors of) good dishes I give wild reindeer."¹

"Indeed, give me my wife! Then will I also give you an incantation of (noiselessly) creeping (toward) man." — "Oh, but why should I desire to kill man, who is protected in life by me." — "Oh, indeed, give me my wife!" — "Oh, I will not give her to you. You ask in vain. I also do not (find) it impossible to kill any game whatsoever."

"You are so greedy! Why should you kill all the game? What are you doing it for? I will put you into a trunk. You scoundrel! You make every kind of game your quarry. I always look to (the wants of) the Lower

taarowkwa'irgin. "E'tqi eli'git teñ-keme'lit."

"Ina'n ui'wel mi'ilgit." — "A'men um ra'qalqal!" — "Uli'i yara'ni gum-ni'n qamata'gin wu'kwên." — "A'men 5 um ra'qalqal! imi wo'tqan gumni'n yara'ni ne'maqai yo'a a'qa'-ras-qe'uñ-va'lin. A'men um gumni'n ne'maqai yara'ni nite'nqin. Gumuk yo'o um am-e'ucha nita'qên. Ge'mge-ni'kin keme'ni 10 nupkirqin na'qam. Ne'maqai gum gini'k mai'enku-wa'l-e-um."

"Guq, a'men um qine'ilhi^s ne'wân. Uli'i Ginnêkwa'irgin mi'ilhir." Am-Gino'n-Kano'ta nini'uqin, "Ne'maqai 15 gum Ginnêkwa'irg-e-um. Iu'ter-Re'mkik nena'lpin'e-um. Tañ-qamaanvê'ti qe'per nine'il-i-um. A'qa-kamaanvê'ti rêkoqa'lhin nine'il-i-um, ê'lhâr, a'tti-yño-kamaanvê'ti. Aiño'kê-kamaanvê'ti 20 qe'per nine'il-i-um. E'ur tañ-kamaanvê'ti ilvilu' nine'il-i-um."

"Gu'nâ, qai've-m qine'ilhi^s ne'wân. Uli'i orawêlê'ti čamitatkowga'n mi'ilhir." — "A'men um ia'm um gumna'n 25 ora'wêlan mirra'nmũññaⁿ? E'nmen gumni'n tan-yagta'čhio." — "Gu'nâ, qai've qine'ilhi^s ne'wân." — "Gu'nâ, qarê'm mi'ilhit. Attau' li'en re'qarkin. Gumna'n imo'-ginnê'k ne'me ênalwau'- 30 kël-e-um."

"Gêlê'wkurg-e-git. Ia'm gemge'-gini'k qa'nmuaⁿ? Ra'qinôê^s? Čenle'čiku trayo'ut. Mê'rkičirg-e-git. Gemge'-ginni'k ginni'ku qai'o^sun. Gumna'n 35 Iu'ter-Re'mkin im-gêta'ta nine'nti-um."

¹ Some of these details seem to be misplaced. They break the course of the narrative, and later on they are repeated.

People. I bring back to life those wronged by the ke'let."

"Indeed, give me my wife! Then also will I give you the means of walking around in secret." — "There, I do not want it. You may walk in secret. I know you well. Not even a single hair (sent by you) would reach me here." — "Then I will also give you the incantation for making one lame."¹ — "No, you are only the cause of my anxiety. So the incantation for making people lame is of your making. And probably also it is you who cause the vomiting of blood."

"Oh, indeed, give me my wife!" — "Oh, I will not!" — "I also am (capable) of stealing men." — "You also steal men. Therefore (their) promised gifts do not come to me. You are simply a source of anxiety to me."

"Then will I also give you an incantation for weakening (people)." — "But to what purpose shall I use it? Evidently it is you who lie in ambush (trying to kill) every (living) thing. From this time on I shall know you. You are only a source of suffering for other people, a source of anguish to them."

"Oh, give me my wife!" — "Oh, I will not give her to you. Get her out yourself." — "Then I will also give you the whale incantation." — "I am not in need of hunting animals. I myself give food also to the whale."

"Oh, give me my wife! I will give you [this one, what is its name?] epilepsy." — "But, surely, I have no desire for this thing. You are an object to be shunned by other people."

Kele'tä rinêka'wgo ninetenyegte'ch-i-üm."

"Qai've qine'ilhi^s ñe'wän. Uli'i gümna'n atča'ta lei'wukin mi'ilhir." — "Gu'nä, ra'qalqal. Atča'ta qäleiwui^s. 5 Gümna'n tañ-lí'ê nine'lhí-üm tu'ri. ímí ñouñou'liñin e'le wu'tku epki'rkälin gü'muk." — "Uli'i e^siu'tin mi'ilhit." — "E'le. Gü'mík li'en' aña'çirg-ê-gít. U'ri ñan gini'n ritomga'wgo e^siu'tin. Euña'n 10 gina'n inenmuligrele't-i-gít."

"Gu'nä, qai've qine'ilhi^s ñe'wän." — "Gu'nä, qaré'm." — "Ne'mäqäi gümna'n tule'tä nine'nti-üm ora'wêlat." — "Enqa'n gina'n tule'tä nine'nti-gít. 15 Če'mit gü'muk êna'tvat epki'rkä nitva'qên. Li'en' gü'muk aña'çirg-ê-gít."

"Uli'i tēnane^siai' ê'wgan mi'ilhit." — "Gümna'n üm vai re'qu traya'aa'n? En-ñata'l üm íppe gina'n íme rä^snut 20 em-gin'ritä nine'nti-gít. En-ñata'l üm líí t'lhí-gír. Li'en' tumu'g tawemên-ñí'irg-ê-gír, gílo'urg-ê-gír."

"Gu'nä, qine'ilhi^s ñe'wän!" — "Gu'nä, qaré'm mi'ilhir. Gina'n čini't qagto'gin." 25 — "Uli'i ra^sw-ê'wgan mi'ilhir." — "Qarêmenai'-güm ginni'-ñi'ttılıqäl-i-üm. Gümna'n üm ninenteñete'w-i-üm re^sw."

"Gu'nä qine'ilhi^s-m ñe'wän. ina'n nírkiñut mi'ilhir, ina'n ite'yun mi'ilhir." 30 — "A'men üm gümna'n i^stík enqa'n tegge'ñu luñ-r'lhılın. Li'en' tumu'k korgu'urg-ê-gít. Güm gí'wä en-ño't:

¹ Compare Vol. VII, p. 479.

I was saying, 'Oh, my! what being acts like this?' And it is you." — "Oh, give me my wife!"

Then at last the Creator¹ said to his wife, "Open the trunk!" He said, "Gracious! you are truly a murderer of men. Why (in truth) are you living? Look here! I am really a god.² Look here! I will put you in."

Then he put him in. And the sky was obscured. It grew dark. No light was left. (The Zenith) asked him, "Well, now, are you still so (importunate) as before?"

Then (the ke'le) spoke quite low: "Really, you are killing me." — "Well, now, I tell you once more, 'I am keeping watch on the Lower People.' Well, now, are you still as importunate as before?" — "Oh, truly, (no!) I am even defecating into my own trousers."

The Polar Star spoke to his wife, (and then said,) "Open (the trunk) a little!" She opened (it), and it grew somewhat brighter. "Well, then, are you still as importunate as before?" — "Indeed, give me my wife!" He said again to his wife, "Close the trunk."

Then a tempest of snow came. [Even] the sky was full of whirling snow. (Creator) asked (the ke'le) again, "Well, now, will you disown me still?" — "Oh, not from this time. It is bad. I am cold." And he trembled from cold. "Well, now! How are you now?" — "You kill me altogether." Again he said to his wife, "Open the trunk a little." The storm subsided again. (The weather) cleared.

"Well, now, you disown me still?"

'Gu, tite'ñet ñot, ra^s-va'irga en'ñi'n-ri'tirkinin?' E'uñan gina'n." — "Gu'nä qine'ilhi^s ñe'wän!"

Qän've'r ñe'wän i'unin Tënante'm-giña, "Ce'ñil qänve'ntetyi^s." I'unin, 5 "Ina'nqên üm, yäqqäi' ora'wêla-taiñatiç-ha'til-ê-git? Më'ñko re'qu iule'erkin? A'niqun, i'ppequn üm vai va'irgê-üm. A'niqun üm, kita'm minyo'wkut."

E'nmen yo'nên. E'nmen vai yê'êchin 10 nimñitã'tyi^s, wusqumçikuru'i^s, ui'ña akê-rika ne'lyi^s. Nëna'mñiloqên, "Amto', pa'nëna raraqiçha'arkin?"

E'nmen me'rinre gawêthau'ñolên, "Gu'nä, vai, e'nmen ëna'nmürkin." — 15 "Amto', ñe'wäk ti'urkin-i-git, 'Gümna'n iu'ter-re'mkin am-ginrê'ta nine'nti-üm.' Amto', pa'nëna raraqiçha'tirkin?" — "Guq, gu'nä, e'nmeç qui'mik ta'la-iorkin." 20

Ilukäl-Eñe'r geñe'wä gi'ulin, "Ki'tkit qänve'ntetyi^s." — Ruwente'nnin. E'nmen vai yê'tvuê^s ç'i'mqük. "Amto', pa'nëna raraqiçha'tyê^s?" — "Gu'nä, ñe'wän qine'ilhi^s." Ne'me ñe'wä'n i'unin, 25 "Qannima'tyin çe'ñil."

E'nmen a^sligtr'ygiçhin puki'rgi^s. Ri-pe't üm vai yê'êchin ga^sligtr'ygiro'lên. E'un nënamñilo'qên, "Amto', pa'nëna qra'qu rine'lhii^s?" — "Guq, qarê'm i'git. 30 E^stqi tiqêwgañño'a^sk." E'nmen gawê-wraliñño'lên. "Amto', miñke'mil i'git?" — "Ya^srat üm ëna'nmürkin." Ne'me ñe'wän i'unin, "Ce'ñil ki'tkit qänve'ntetyi^s." Ne'me ui'ña kitrygin ne'lyi^s. 35 Mele'tyi^s.

"Amto', pa'nëna qra'qu rine'lhii^s?"

¹ For the identity of the Polar Star, Dawn, Zenith, Creator, etc., compare. Vol. VII, p. 314.

² Literally, "being." Compare Vol. VII, p. 303.

Once more I say to you, 'I keep watch on the Lower People.' You are no match (for me)." — "Oh, indeed, make me your slave, but get me out of this!" — "Indeed, I will not get you out. It seems, you will continue your violent doings against human people."

"Oh, not from this time. You may have me for your servant." — "Oh, indeed, you will still continue your claim for your wife?" — "Oh, I have ceased." — "And should I make her descend, will you pursue her?" — "Oh, no!"

He said to his wife, "Open (the trunk)!" She opened (it). "Well, now, do you still want to have your wife?" — "Indeed, I have ceased. You may use me for your servant." He took him out. After that he would fetch fuel, everything. And even the chamber-vessel he would carry out (of the house), full of urine.

Oh, he took out the woman. Then her husband, the *ke'le*, saw her, and said, "Oh, I wish I could eat of your liver!" The Polar Star asked, "What do you say?" — "I am only saying this: 'Go to your father!'" — "Perhaps you want her still." — "Indeed, no! I am only saying this: 'Go to your father.'" He lied.

Then the other one opened a lid, and there (appeared) all the world, — settlements of every country. The distant (things were) quite near, from there right down. And even the people were visible a little. He said again to her, "There, close it, open another one." She opened it again. And there were her parents quite close, right there. (The father) was working with a hatchet.

(The Zenith) said to her, "Yonder is

Ñe'wäq ti'urkin-i-git, 'Gümna'n Iu'ter-Re'mkin am-ginrê'ta nine'ntüm.' Te'ñil-i-git enqa'n." — "*Guq, a'men üm pu'relu qine'lhii^s, qênagto'é^s.*" — "*Gu'nä, qarê'm migto'git. Qä'iñun ratarmačño'a^s lü'm-ña ora'wêr-ramkê'ti.*" 5

"*Guq, qarê'm i'git. E'nmeč wí'yolu qinelhí'rkín.*" — "*Gu'nä, qai've pa'nêna ñe'wän ragna'arkín?*" — "*Guq, tîpa'-aa^sk.*" — "*Guq, trankañkala'uñoñin, ralü'mñêna?*" — "*Gu'nä, qarê'm!*" 10

Ñe'wän i'unin, "Qänve'ntetyi^s." Ru-wente'nnin. "Amto', pa'nêna ñawanê'ti tegge'ñirkin?" — "*Gu'nä, gapa'ai-güm. E'nmeč güpí'lu qinelhí'rkín.*" *Yito'nên. E'nmen nuñenriu'leet, ge'mge-re'qälin. Ne'me eču'ulhin rinei'va ni'ttinne'qin.* 15

Guq, ñe'us'qät üm yito'nên. E'nmen uwä'qučitä lu^snin, kele'tä. "Guq, iu'kä minponto'rkín-ê-git." Ilu'käl-Eñe'rä pin-lo'nên, "Re^sqa ni'uqin?" — "*Attau'm nini'w-i-üm en-ño't, 'ELIGê'ti qä'lqätyi^s.'*" — "*E'ur üm pa'nêna retegge'ñirkin?*" — "*Gu'nä, e'le. Attau' nini'w-i-üm en-ño't, 'ELIGê'ti qä'lqätyi^s.'*" *Ni^sräqin.*" 25

E'nmen kairgai'pin ruwente'nnin, e'ur üm vai wo'tqan ña'rginên, ge'mge-nute'kin üm ni'mnim, yaa'kên üm vai, em-čimčeqäi e'n'ki qalê'le. E'nmen ki'tkit nuurre'tqinet ora'wêlat. Ne'me i'unin, "Taga'm, qannima'tyin. Elve'lin qänve'ntetyin." *Ne'me ruwente'nnin. E'un üm ELI'git üm čimčeqäi, qänu'r üm vai en-ñi'n. E'nmen niga'thatkoqên.* 30

I'unin, "Ña'an üm ñan ELI'gin gini'n." 35

your father." He said again, "There, close it." Then he said to the woman, "You feel lonesome? Open the trunk to the eastern side." (It was full of) seals. He said again to her, "Close it." This time the next one. Oh, thong-seals.

Again (he said), "Close it." He said, "These I am giving without distinction to the possessors of bad dishes." Again she opened another one. (It was full of) white whale. "These I am giving to (those whose) dishes (are) sniffed (at by) dogs." Again she opened another one. (It was full of) walrus. "These I give to those who bring sacrifices."

Again she opened another one. And (it was full of) gray foxes. "These I give to the possessors of good clean dishes." Again she opened another one. This time there were blue foxes. "These I give to the possessors of dishes newly made." Again she opened another one. Oh, fur-seals! She opened another one. It was filled with squirrels. "These I give without distinction."

Again she opened another one. This time it was filled with hares. "These I give to the hungry ones." She opened another one. This time it (was full of) wild reindeer. "These here I give without distinction to the poor ones." She opened another one. This time it (was full of) wolves. "These I give to those in need of fur trimming."

Then the western side. Again she opened another one, and they saw a group of houses. "Yonder is your country." Her father was rich in reindeer. And they saw also his herd. (The Zenith) spoke thus: "Yonder white-

Ne'me i'wkwi^s, "Taga'm, qannima't!" E'nmen i'unin ñe'us'qä't, "Elere'i^s? Če'ñil qänve'ntetyin aivaLonqa'tkên." E'nmen mē'mil. Ne'me i'unin, "Qanni-ma'tyin." ENŕa'q E'n'ki čimče'lin. U'nel. 5

Ne'me, "Qannima't." Ni'uqin, "En-qana't ELO'n vai tümñ-a'lvalag a^sqa'-kamaanvê'ti nine'il-i-üm." Ne'me qor ruwente'nnin. Pu'req. "Enqa'nat ELO'n-üm a^stti-yño-kamaanvê'ti nine'il-i-üm." 10 Ne'me qor ruwente'nnin. ENŕa'q rī'rkī. "Enqa'nat ELO'n taaronya'nvê'ti nine'il-i-üm."

Qol-üm ne'me ruwente'nnin, e'un gē-la'rgin. "Enqana't ELO'n am-tañ-kithē'm- 15 kamaanvê'ti nine'il-i-üm." Ne'me qor ruwente'nnin. ENŕa'q ūm tinu'p. "Enqa'nat ūm ELO'n tot-tai'ka-kamaanvê'ti nine'il-i-üm." Qon ne'me ruwente'nnin. Guq, kupge'Lun. Qol-üm ne'me ruwen- 20 te'nnin, am-rau'liña geyre'lin. "Enqa'nat tümñ-a'lvalag nine'il-i-üm."

Ne'me qor ruwente'nnin. ENŕa'q mi-lutē'tā geyre'lin. "Enqa'n gittlê'ti nine'il-i-üm." Ne'me qol-üm ruwen- 25 te'nnin. ENŕa'q ilvilu'. "ENŕa'q ūm ño-čē'ti tümñ-a'lvalag nine'il-i-üm." Ne'me qor ruwente'nnin. ENŕa'q e'i^sni. "Enqa'n racūmgīrgīñlê'ti nine'il-i-üm."

EN'qa'm aigis'qanta'kên. E'nmen 30 qor ruwente'nnin, yara'-gênê'w lu^sninet. "Gā'nqan ELO'n gini'n nu'tenut." Na'-qam ūm čau'ču ELI'gin. I'mi ENqa'n ñe'lvül nilu^snin. I'wkwi^s EN'ño't, "Na'-anqan ê'lhar ä's'qe'ku tegge'ñu tilhī'rkīn. 35

haired barren doe I do desire to have. It is an object of my old desire, because I have none such. Also the buck of yellow and white mixed. And that, too, with one leg white."

"Oh, you feel lonesome! Return home." And before evening came he made her descend. The woman was seen by one who came out at her call. Then (the person) re-entered the house. "What woman is there?"

The father went out. "Oh, whence, from what land, do you come?" — "At one time I belonged to this land." — "Oh, what kind of a woman are you?" — "It seems that you have given me in marriage to a ke'le." — "Oh, then it is you!" — "Indeed, I." — "Where do you come from?" — "I come from the god [being]." — "From what being?" — "From the Polar Star. He must be given a barren doe, also one with a white leg."

They slaughtered (these reindeer) and (gave) [threw] them (as a sacrifice). The father died. The daughter carried him (to a funeral-place). Before returning home, she fell down and died. The end.

enqa'n gümni'n tegge'nu lí'nyo. Mi'ñkri gū'muk ui'ñä en'no't-va'lin. E'ur tí'r-kílin íplí'lr-qa'ñe, en'qa'm qol gítka'qa-čau-kalé'lin."

"Gík, elere'i^s, qra'gtiê^s." E'nmeč 5
üm ñan e'čhi wulqätvi'i^s, keñkele'nin. Qolēnta'la nelu^sn ñe'us'qät, e'nmen üm res'qí'wkwí^s. "Rä^s-ñe'usqät wo'tqan?"

E'nmen ELÍ'gíqäi ñito'é, "Gu, mēñ-ko'kēn, miñkekinei'-git?" — "Čit üm 10
wutkekinei'-güm." — "Guq, rä^s-ñe'us'-qät-i-gír?" — "Tí'wkwä^sk üm ñan kala'gti ginene^slike'w-i-gít." — "Guq, a-lū'mña qai'vE gít." — "Gu'nä, gum." — "Mēñ-ko-m ye'tí?" — "Vairgē'pü tiye'tyā^sk." 15
— "Ma'ñēn-Vairgē'pü?" — "Elo'käl-Aña'rgüpü. E'nmen ä^ss'qe'ku nr'ílhä^sn, e'ur gítka'qačau-kalé'lin."

Na'nminat, neni'ntitkuqinet. ELÍ'gí-qai vi'i^s. Ñeekke'tä ríle'nin E'čhi 20
pelqänte'erkín yara'gti, gapèkagta'lēn. Vi'i^s. Plägi'!...

Told by Ríke'wgi, a Maritime Chukchee man, at Mariinsky Post, October, 1900.

17. (Battle with the Ta'n'ñit.)

In the olden times, in some (part of the country,) people were at war. There were a "set of brothers" with a sister. The girl was quite nimble (from constant exercise). They were attacked by Ta'n'ñit. There were probably three [of them] (of the Chukchee).¹ The girl had a spear (made) of walrus-tusk. Four

Telenye'p e'mílon e'nmen nā^sqāli-le'tqín re'mkín. Yičemre't, enne'n'čē^sn ča'kígēt, gēmlí'tvīlin ñe'us'qät, Ta'n'ña 25
gaio^s'laat. E'tim ñíro'rgarí. E'nmen vañqa'tēn poi'gín ñe'us'qätín. E'nmen ñíra' Ta'n'ñit ní'mläqinet gəpoigíla'laat. Qol ñíranla'ñe gəqāmeí'vulin ñe'us'qät,

¹ Two brothers are also "a set" (cf. Vol. VII, p. 539).

Ta'n-nit warriors, (also) nimble, fought with spears. All four of them wanted to attack the girl. Her brothers (meanwhile) were all killed by the Ta'n-nit.

The other Ta'n-nit were also killed at the same time. The girl, the nimble one, was spoken to by the remaining Ta'n-nin warrior, (who said,) "I do not want it. You are a woman. Let us stop this!" The girl said, "(Nay,) it is all right." The Ta'n-nin warrior said, "No, you are weak." The girl said, "Well, now, try me first, (and see) whether you can do anything to me."

Then she gathered up her tresses, and girt her body about the middle, also (arranged) her broad sleeves. Her spear was a short one. Oh, the Ta'n-nin warrior said, "It is to no purpose. You are a woman." — "You are too self-assured. Try me first!"

The girl stood on the defensive, holding up her spear made of walrus-tusk. They fought with spears the whole day long, until the sun (went down) [very far, the whole day]. Before sunset the Ta'n-nin warrior began to lose his breath, and his tongue lolled (out of his mouth). He felt quite weak.

All at once he sat down upon the ground. The girl said, "I will not kill you. I am a woman. I feel confused on account of this." The Ta'n-nin warrior said, "Oh, oh! but it is by a Ta'n-nin woman with a tattooed nose¹ that I am treated like this!"

The Ta'n-nin warrior was very nimble. He was really a very strong man. Then he said again, "Oh, oh, such a one, a Ta'n-nin woman with a tattooed

Enqa'n yi'cemit-tu'mgit am-tima' ni'ntä-qinet Ta'n-ña.

Ča'ma qu'tti ga'nmlaat Ta'n-nit pu'ru. Enqa'n üm ñe'us-qät geli'mvitelin, qutti'inä Ta'n-ña gi'ulin, "Ča'mam, ñe'us-qät-i-git. Opo'pü minpa'awkut." En'qa'm ñe'us-qät gi'ulin, "Me'čen-ki." Ta'n-ña nini'uqin, "Ča'mam, te'ñil-i-git." En'qa'm gi'ulin, "E'ur lü-mña qinennike'urkin, qenata'añirkin." 5 10

E'nmen k'ittelti ričumkeu'ninet, En'qa'm gino'n-uwë'ggüpü rikilve'nnin, En'qa'm poča'-ka'irgit ne'me. Čiu'mäqin poi'gin. Ğık, Ta'n-ña i'unin, "Attau'qu'num, Enqa'n ñe'us-qät-i-git." — "Ya'rat üm a'ni, qenagaimanëta'rkin." 15

E'nmen üm ñe'us-qät o'lvinvö gele'lin, vañqa'ten li'en poi'gin. E'nmen üm i'm-alö'ñëtčünin, e'nmen üm ti'rkıtır gā-nqan, a'lo'ñëtčünin. E'chi tarkıča'wkwë, e'nmen a'ni Ta'n-nitan gete'lge-lin, e'nmen üm ye'lıčhin giule'lin, e'nmen ena'nvö geru'čeuilin. 20

Na'qam lü'mña gaa'qolën nute's-qäk. Ñe'usqätä i'unin, "Qarëm minmu'ut gümna'n. Ne'us-qät-i-üm. Tñire'urkin." Ğık, Ta'nña gi'ulin, "Ğo, qa'ko, è'nkalë'-ta'n-ni-ña'a na'qam lü'mña inen-nike'wkwı." 25

Ni'mläqin üm Ta'n-niçhin, vë'ti a'm-kinıčo niqe'tvuqin ora'wëlan. Enqa'n üm gi'ulin ne'me, "Ğık, qa'ko, raq-è'nkalë'-ta'n-ni-ñaw tilu'ä'n, a'men üm 30

¹ The Reindeer Chukchee and the Reindeer Koryak call each other mutually Ta'n-nit (cf. Vol. VII, p. 11). The Reindeer Chukchee women put their tattoo-lines on both sides of the nose (cf. Vol. VII, p. 254).

nose, I have met only now! I am ashamed to return home. Well, now, dispose of me! I will not return home."

A very nimble Ta'n-nin warrior! "Still, I have also despatched many, [I will not return home]." The girl said again, "I will not kill you. I am a woman." The man said, "Indeed, then if you will not kill me, I shall do something myself to my own body. Oho! these Ta'n-nit (i. e., the Chukchee) are born (in life) better than we. Here is such a Ta'n-nin woman with a tattooed nose! Kill me, now! Shall I come home without shame? Never! And, indeed, even if I should return home, my father would not allow me to live. He would say, 'Oh, you were overpowered by a mere woman!'"

"Tell me, have you brothers still?" — "Yes, I have one brother." — "This spear of mine give to your brother." — "I cannot do this. They will blame me. They will say, 'Where have you found this spear, being a woman?'"

"Surely, I will not go home. Take also this armor of mine. But first I shall take a smoke of tobacco." He would not listen to any persuasion. He wanted to die.

He had a smoke. As soon as he took the pipe out of his mouth, she stabbed him, and he fell on his back. (He lay there, touching the ground) merely with his calves, with his shoulder-blades, and with the other fleshy parts of his body. He lay (with the small of his back) quite on high. So strong was he. Then he died, and came to his end.

ñot. Tiñrkila'arkin ra'gtik. A'men ùm qinennike'wkwì. Qarê'm mra'g-tia⁸k."

E'tqi m'íliln Tan-nin'a'qu. "Nú'm-käqin tinu'mkewkwä⁸n na'qam. Qarê'm mra'gträ⁸k." E'un ñe'us-qätä nini'uqin, "Qarê'm gümna'n minmu'ut, ñe'us-qät-i-üm." Nini'uqin qla'ula, "Qai've lü'mña èna'nmüka rine'nti⁸, gümna'n çini't uwi'k trennike'wkwä⁸n. Qa'ko! Tan-nin'a'kut pa'roç ure'telit. Ê⁸n-kalê-ta'n-ñi-ñaw, lu'ur wot. Qèna'nmüë⁸, gu'nä! Añi'rkilka-m trara'gtia⁸? Qarê'm! Qai've lü'mña ya'rag trara'gtia⁸, qarê'm eli'gä rinenyegtele'tyā⁸. Rini-wkä⁸ en-ño't, 'Te'lve-ñe'us-qätä nenü'm-kewkur!'"

"Amto', gei'çemit-tu'mgi-gir?" — "I, enne'n-çe⁸n va'rkIn." — "Poi'gin wo't-qan ye'çamêt-tomgê'ti qi'ilhin." — "Qarê'm mi'ilhä⁸n. I'unu nere'lh-i-üm. Ri' uñit en-ño't, 'Miñke'kin poi'gin lu'ä⁸n ñaus-qatima'çi?'"

"Qai've qarê'm e'un mra'gtia⁸k. Mír-geu ne'me qänlete'tyin. Ya'not ùm mita'aqea⁸k." Aa'lomkélên ruwêtha-wa'tik, nire'viñqin vè'ti.

Ta'aqêê. E'nmen li'en· koi'ñin tigi'n-řinin, tñpiño'è, ruurrinteu'nin. Pa'akata e'ur, pa'tirga, e'un i'miči-tirga, cêg-girgo'l nitva'qên. Armaç'i'çhin. Te'l-püi⁸, vi⁸i⁸.

Told by Rike'wgi, a Maritime Chukchee man, at Mariinsky Post, October, 1900.

18. Two Shamans (Eñe'ñilit ñi'räq).

There were two shamans. One was Teñququ'ñi, the other Rigowa'LI.¹ (They lived in) a village. Then the Re'kkeñ attacked them: they wanted to murder them. The Re'kkeñ (pitched) camp (close to them). In the evening the people laughed, — the human people.

Those two were genuine shamans, especially Rigowa'LI. Amid the loud talk in the night-time Rigowa'LI was listening, while the other people continued to laugh. Then he said, "Be silent! Here are strange ears. Well, let me look for them!"

He went out. And all at once he saw them. They were still building their (travelling) tents. Their camp was quite close by. He went to Teñququ'ñi. The people of Teñququ'ñi's house were also laughing loudly. Oh, Rigowa'LI called out, "Halloo, Teñququ'ñi!" — "Halloo!" — "Oh, are you aware (of it)?" — "Aware of what?" — "Oh, they want to murder us!"

The other one came out. Rigowa'LI said, "Let us visit them!" They prepared for the visit. They put on [their coats,] their shamanistic coats. Oh, they came to the camp of the Re'kkeñ. An old man was reclining on a sledge, — a ke'le old man.

They stood up opposite the ke'le, but the ke'le could not see anything. Then the old man spoke thus: "Oh, hurry up and build the tents! We want to go and bring provisions from this direction." Oh, they finished (their

E'nmen eñe'ñilit ñi'räq, e'nmen qol Teñququ'ñi, qol üm Rigowa'LI,¹ e'nmen ragênê'učhin. E'nmen Re'kkeñä gantımla'lên, ravê'unvø ge'lhilin. E'nmen Rekke'ñin nuwêrra'tičhin, guq, aivêçhê'ti 5 niten-ñi'tkuqin re'mkin, ora'wêlat, lu-ora'wêlat.

Ya'rat enqa'nat ñi'räq li'i ene'ñilit. Rigowa'LI üm ya'rat. A'un-wêthawê'ti niki'tä Rigowa'LI gapalomtê'la, ten-ñi't- 10 kulın en-qa'm re'mkin. I'unin, "Equ'likä qäne'lhıtik, vi'lut a'lvam va'a't. Kita'm mıyopa't."

Ñito'ê. E'nmen e'un lu'ninet. Nıtaara-ñqênat üm a'men. Či'mçeqaı ya'rat. 15 E'nmen Teñququ'ñinä qä'tyi'. Niten-ñi'tkuqin Teñququ'ñin re'mkin. Gık, eiñe'unin Rigowa'Lina. "Teñququ'ñei'!" — "Wui." — "Gık, qai've li'i li'ñir-kinet?" — "Rä'nutet?" — "Gık, ravê- 20 unvø ne'lhımik."

Ñito'ê. Rigowa'Lina i'unin, "Kita'm mınyo'nat." Nayo'nat. I'rit üm nai-pınat, eñe'ñ-i'rit. Goq, e'nmen pükir-gä't, enqa'n Re'kkeñik. Guq, e'un 25 ınpına'čhin narıçhitva'qên orgu'tkınık, kalanpınač'yın.

Nıtvêča'qênat ıyagnau'kı ke'lek, va'nêvan ne'nlu'rkinet kele'tä. Guq, e'nmen ınpına'čhin nuwêthau'qên, "Guq, 30 qäqiwıle'erkınıtk taro'ñkı. Mıntaqaimê'ês'qı ñu'nñilñ." Guq, e'nmen plı'tkuä't, pa'nêna-m enqa'nat nıpalomtê'l-

¹ The first name means "Good Vulva;" the second, "Hairy Buttocks." As to names of such character among the Chukchee, compare, Vol. VII of this series p. 516.

tents). Those two, however, were still listening. Again the old man said, "Oh, where are the young men? Bring the divining-stone here!" In reality, however, this was a human skull.

He began to practise divination. The shamans looked on, face to face. "Oh, we came (here) for provisions! The people must have provisions." He moved the skull with his staff; but the skull was motionless, it refused to move. "Oh, how extraordinary! [Dear me!] Wherefore is this divining-stone motionless? It is very strange with us. We are unable to divine as to our getting provisions. Probably they have warriors."

They pointed with their staffs at this old man while he was practising divination. All at once he started up. "Oh, I feel pain!" In a short time he was near dying. Then those spoke to each other, (saying,) "Let us go and slay them all!" — "All right!"

One of them, before his departure, promised to sacrifice a dog. He promised it to his ke'le before his departure. The other one promised nothing. Teñququ'ñi struck at the people with his staff, — at the ke'le-people. Immediately the ke'le-people fled. The ground (all around) became like water, [so loose became the ground.] At the same time the ground opened, — it opened in all directions, by itself.

The (two) human shamans nearly vanished underground, as under the water. Teñququ'ñi, the one who promised nothing (to his assistant spirits), [froze] stuck in the ground (as deep as) about the middle of his body, and could not disengage himself. Rıgowa'lı

qênat. Ǧık, e'nmen inpina'čhin êuño'ê, "Ǧık, a'men ūm aa'čëkıt e'mi? Kita'm qo'ro yıtko'mk-u'kwun." Qäli'i vai ora'wêla-lau'tičhin.

Ǧık, yıtkomka'tiñoi. Riya'gnauki 5
nıgite'qinet eñe'ñilä. "Ǧuq, e'nmen
taqai'pü mınta'mık! Nıtaqaimêes'qê-
wkwa'n re'mkın." E'nmen genilule'ññilin
keñuneñe'tä, nulveu'qin lau'tičhin, va-
nêvan ni'lule'tyä'n. "Ǧık, çêq-a'lvam- 10
va'lin, ina'nqên ūm! Yıtko'mk-u'kwun
ia'm wot ilu'lekä va'rkın? Çêq-a'lvam-
valı-mêrê, taq-aimê'tık pinlê'tkê mitıl-
va'urkın. E'un i'pe ermečr'lit."

Ǧık, e'nmen inpinač'ryñin pinlê'tko- 15
lin, getengıwe'renlin keñuneñe'tä. A'lı-
mı kamagra'ññoi, "Ǧu, te'gripğä'k."
Pe'le e'n'ki vê'ñño'ê. Ǧuq, e'nmen
wêthawıča'tya't enqa'at, "Kita'm min-
ranmütko'ñinat." — "E." 20

Qutti'inä awkwa'tiñok nimeñeu ga't-
vülên a'ttın, kala'gtı ga'tvülên qatıno'k.
Qol ūm loñ-êna'tvata gi'lin. Tenqu-
qu'ñi gutkučılın ūm re'mkın keñuneñ-
e'tä, en'qa'm ke'lek. A'men ūm ELO'n 25
e'nmen gegınteulin ka'la-ra'mkırchin,
qänu'r vai nute's'qän mımılu gene'lin,
gutye'lin ūm li'en nute's'qän. A'men
ūm ELO'n nute's'qän gemče'tkulin, nim-
četkuru'qin ena'nvê. 30

Ora'wêlat eñe'ñilit kime'k nute's'qäk
namêča'tqênat, qänu'r qun mımılık.
Ênatva'tkelên Teñququ'ñi gıno'n-uwêg-
güpü gäqêtvılên, pıntıqä'tık nılva'uqên,
lu'nin vai Rıgowa'lına Tenququ'ñi. 35

saw Teñququ'ñi, (and said,) "Oh, how strange you are! [Strange are you.] You are a shaman. Have you promised (anything)?" — "Oh, nothing." — "Oh, the deuce! Try and sing (your song)." — "Oh, I cannot." — "Oh, try and call to your ke'le."

He tried (to assume) the voice of his ke'le, but could not do it. And the ground was (quite) frozen. "Oh, do something to me! I will pay you." (The other one) said, "Well, now, tell me, what will those payments be?" — "Well, a shirt of thin reindeer-skin, with an (inner) double set (belonging) to it,¹ I will give you also a thong of thong-seal hide and a white-haired dog."

After that, Rigowa'li began to sing in the open. Very soon a walrus spirit came (to them). He continued to sing, and several walrus came: they emerged out of the frozen ground. Rigowa'li said to Teñququ'ñi, "They come for your sake. Well, now try to stir about yourself, and so help them."

Then they emerged quite close to this one who stuck in the ground. They loosened (the ground) quite close to him, and he stirred. It proved to be quite on the surface. So they made him loose (from the ground).

They came back. He gave (to his companion) the thin fur shirt, and the white dog, and the thong of thong-seal hide. They continued to live there, and the ke'let again wanted to murder them. Two persons came, driving reindeer. These were Cough and Rheum.

The shamans went out. Rheum was saying to Cough, "You enter (first)!" The shamans crouched near by (motion-

"Gik, tite'ñet-i-git-ve'rin. Tite'ñet-i-git eñe'ñil-i-git. Qai've gēnatva't-ē-git?" — "Guq, va'nēvan." — "Guq, tite'ñet. Attau' qātipeiñe'rkīn." — "Go, nilva'w-ē-ūm." — "Guq, attau' gu'nā kala'gti 5 qaiñe'utkurkin."

E'nmen nikeletku'qin, nilvau'qen pa'nēnā. Mi'nkri gaqētvī'lēn nute's-qān. "Guq, a'men ūm mi'ñkri qine'nti⁸. enqa'n trinele't-hit." — "Gik," i'unin, 10 "kita'm, qu'num inele'tti qatvu'ginat?" "Gu, wūlh-ē'rin gapī'tvūma tre'ilhit, e'nmen uneči'čhin, en'qa'm ē'lhī-ri-a'⁸ttin."

E'nmen a'ni ña'rgin getipei'ñelin 15 Rigowa'li. E'nmen ūm pe'le rīrka-ka'le ge'e'lin. A'ni getipei'ñelin, rīrka'mkīčhin ge'e'lin, qē'ti-notas'qē'pū nīpiu'riqin. Gik, enqa'n Rigowa'li i'unin Teñququ'ñi, "enqa'n vai nayo'⁸ur. 20 Gik, attau' gina'n čini't qiluletyi⁸ ča'ma, quwinre'tyi⁸."

E'nmen lu'ur vai čī'mčeqāi pīntiqor-ro'a⁸t, e'nmen vai waqotva'lik čī'mčeqāi e'nikit ne'rgiā'n, ilule'tyi⁸, na'qam 25 lū'mña cēq-ē'ččaq, nenpīntiqe'wkwā'n ūm a'men.

Ra'gtia⁸t ūm e'nmen. Wū'lh-ē'rin ūm yī'lnin, ilh-a'⁸ttin e'un, e'ur ūm uneči'čhin. Ne'me enqa'n vañño'a⁸t, 30 ne'me kele'tā ravē'unvō ne'lhinet. E'nmen ñi'rāq geke'ñilit ye'tyā⁸t, qāli'i Te'ggi e'rri Piti'y.

Ñito'a⁸t ūm enqa'nat. E'nmen Piti'yñā nini'uqin Te'ggi, "Qres'qī'wkwī⁸ 35 git." en'qa'm eñe'ñilit nikičnyo'qēnat.

¹ The Chukchee fur clothes are almost always double (cf. Vol. VII, p. 235).

less). Those two were approaching (the house), but again they fled, frightened [with superstitious fear].

Again they approached. This time Cough said to Rheum, "Well, you enter!" At the same time they did not notice the shamans. Again Cough said to Rheum, "Well, you enter!" And once more they fled. Nevertheless they gradually drew nearer than before, and were now close to the entrance.

Another time Cough said to Rheum, "You enter! You belong to the nose."¹ And at last Rheum entered. They caught him, [consequently]. He roared out from sheer fright. Oh, Cough, of course, fled. Oh, the poor thing wept almost, "Oh, this Cough! He himself did not want to enter!"

They went on asking him, "What are you?" — "Nothing, we are just (nothing)." — "Oh, yes! You are Rheum." — "Well, I am Rheum." — "All right, we shall kill you now."

Then, being frightened, he told them everything. (He said,) "Thus I enter into (the noses) of men." — "And the other one?" — "He is Cough." — "Oh, such are you! We shall throw you to the ground." — "Oh, please do not kill me! I will give you a dog." — "You lie!" — "[Oh, yes!] (I do not). Just follow me!"

Rigowa'LI followed him. They went to his sledge. Rheum [the friend] drove only one reindeer. In due time they came to his house. Near the house a dog was tied up. Its ears reached to the ground.²

E'chi t'l'lik neimeu'qäet, niginteu'qäet, nimgumge'tqinet.

Ne'me aimauño'ast, pu'ru nini'uqin Teggi'nä Piti'y, "Taga'm, qres'qi'wkwi⁸ git." Qäli'i-m ELO'n ge'mu ne'lhinet 5 enqanat. Lü'mña Piti'y nini'uqin Teggi'nä, "Taga'm, qres'qi'wkwi⁸." Ne'me niginteu'qäet. Qän've'r gınm'lkinek tıl-eime'wa nı'tqinet, t'l'lig čı'mče nine'l-qinet. 10

Ne'me i'unin Piti'y Te'ggi'nä, "Gır üm qres'qi'wkwi⁸, yä'qäč-i-git ELO'n!" E'nmen vai u'rri res'qi'wkwi⁸ Piti'y. Nepi'riä⁸n qän've't. E'nmen am-wa-ñē'pa äqäli'nä. Guq, e'nmen Te'ggi 15 gegı'nteulin. Goq, tu'mgäqäi nitērga't-qēn kime'k, "ELO'n üm Te'ggi! Eres'qu'kalin ena'n čini't!"

E'nmen namñilo'i'wuä⁸n ELON, "Re'-qäli-tē'rē?" — "E'le, attau'-mē'rē." 20 "Gu'nä, qai've. ELO'n gina'n ELO'n Piti'yñ-i-git?" — "Li'en' üm Piti'yñ-i-üm." — "Gu'nä, i'git üm ELO'n qai've mininmirkiné'tik emilo'n."

Goq, a'men üm ELO'n am-a'yılha 25 tu'wnēnat, "ELO'n vai nire's'qiw-i-üm ora'wēlak." — "Qol üm?" — "Li'en' üm Te'ggi." — "Gık, a'men üm enqana'-tē'rē! Rıpirkile'wä minintirkinı'tik gır e'pte." — "Guq, a'men üm en'ñe' 30 ēna'nmüka. İna'n a'⁸ttın mı'ilhit." — "Nı'r-i-git." — "Gu'nä qai've. E'nmen üm qälümñēna'ē⁸."

ELO'n vai Rigowa'LI lümñēna'ē⁸. E'nmen e'un orgé'tı qä'tyā⁸t. Tu'm- 35 gıtum Piti'y qon'-qa'alın. E'nmen e'ur ya'rau püki'rgä⁸t. E'nmen rıno'lıñki nuwkotıva'qēn a'⁸ttıčın, vı'lut nute's-qäk nüpkı'rqinet.

¹ A play on words. Ya'qačın means "belonging to the nose," also "a man playing the part of a nose," "one going first," "ring-leader."

² This description of Rheum's dog probably has some connection with the long-eared dogs of civilized people, which the Chukchee have occasion to see.

"This one I give you. Have you a female dog?" — "Yes, I have a female dog." — "Through that one I will send (you the dog)." — "Oh, you are deceiving me!" — "Indeed, as soon as you get back, the female dog will be pregnant."

Then the shaman went home. He came (to his house). The female dog very soon became pregnant. Soon she brought forth (pups). One of those born was this one recently seen (in the house of the ke'le), the long-eared one. In truth, (the ke'le) sent it. A strong rib of whale served as its tying-stick. He was (kept) tied up. And every evening he barked incessantly.

And lo! this dog could be heard even from another (very distant) land. Then the next day he was still barking, (the whole night, and) even after sunrise. In the night-time the ke'let came again. The master (of the dog) slept quite soundly. So they put a net around the tent.

They began poking under the tent-covers with the tips of their driving-rods, that all the little souls should come out. Then the dog snapped his tying-stick (in two) and went out and barked loud. It wanted to attack the ke'let. So the leader of the ke'let said, "Oh, what the deuce does this dog want! Let our own dog loose! Let our dog bite it!" [So they set it loose.] So they set loose a dog, which also was very large.

Then the long-eared (dog) entered the house. It simply caught its master with its mouth and carried him out. Oh, the ke'let began to shout, "Let us make haste!" And the master

"ELO'n vai tıy'lırkin-i-gıt. Gık, geñeu'ttıy-gıt?" — "I, geñeu'ttıy-güm." — "İna'n E'ñko minñi'ua'n." — "Go, rinete'myuñgä." — "A'ni qun, li'en re'pkirgä, ñau'ttıqai ratopa'wkwä." 5

E'nmen ra'gtiê. E'un puki'rgi. Pe'le ñeu'ttin topa'wkwê. Pe'le-m gro'ê. E'ur en'qa'm, gägo'lên g'ınmıl-kin lo'o me'i'ni-vilu'lin. Qailhina'n'gët gen'ñi'ulin. E'nmen re'win gıto'lqal 10 nu'mqin wuti'lıhu. E'nmen gawkotit-va'ta. E'nmen a'mkin-wolqatvê'ññok pe'nin tautawa'tilin.

A'men um qa'ko. Qolê'-notai'pü ne'me nua'lomga'n. E'nmen qän've'r 15 ırgä'tık um yep tê'rki-ırgo'l tautawa'tık. E'nmen niki'ri ne'me kele'tä gäyo'laat. enqa'n um ê'tin qo'n'pü onmê'tı geyi'l-qälin, e'nmen vai gi'ñingi nitei'käqin kamlê'lı-ya'rak. 20

E'nmen ranmê'pu vai ke'ñkelä oipit-koı'va niy'rkıqin yara'ñi, uwi'ritqäi-gi'niw ninto'nat. E'nmen a'ttı'yñä wuti'lıhın genlepe'lin, gäto'lên, gatau-tawa'lên. E'nmen enqa'n kala'gtı ni 25 pênriçe'tqin. Qän've'r gıtte'pıçin kele'-kin i'wkwı, "Go, raqño'ê lü'mña a'ttı'y-ñin? Mu'rgin um a'ttı'yñin qärrı'gıtı. Ninemılki'ywunin." E'nmen um ner-rı'a'n. E'nmen a'ttı'yñin nerrı'a'n, 30 ne'mäqäi nimeienqin.

E'nmen qol um res'qi'wkwı meñu-wilu'lin. E'nmen li'en ê'tin yiki'rga pi'rinin, rne'nnin. Goq, kalai'ñit qolê-latiño'a't, "Guq, mingaiça'urkin." E'n- 35 men a'ni kiye'wkwı ê'tin, êramya'ma.

awoke while they were galloping about. He was a shaman, and in a moment he was on the alert. Then again he struck at the ke'let with a stick, and killed a number of ke'let, slew (all).

They continued to live there. Rigo-wa'LI went to a neighboring camp. He went with a dog-sledge. His dogs were four (in number). One of them he left with his wife. His wife said to him, "Take also this one for your use!" Her husband said to her, "Why, it is your spleen-companion!"¹

The husband remained there quite a long time. Evening came, the sun went down. Then from the direction of sunset came a ke'le. He passed by the entrance (of the house). The dog barked again, being tied up, as before.

Then the ke'le approached again. And the dog began to speak: "Oh, now, get your sledge ready and put the children in readiness upon the sledge, and my harness have in readiness."

They approached again. The dog rushed at them, but they were not afraid at all [of the dog]. And it could only bark at them, "Gñ, gñ!" The dog ran back to the house. It said to the woman, "Oh, attach me, put my harness on!" She attached it. They departed eastward [windward] and left the house.

Then the ke'le entered (the house). He staid there in the house. The husband (of the woman) came to the house. His three dogs had a load of meat. But on coming to the house, the dogs threw themselves down, and

A'limi eñe'nlin, e'nmen čiqeye'wkwis. E'nmen a'ni ne'me gekeleñutte'lin, ganmitkoivülaat um ke'let, timitkoivünat.

Ne'me vañño'a^st. Čei'vutkui^s Rigo- 5
wa'LI nimnime'ti, qu'num a^stto'rguqaia,
ññra'q vai a^s'ttit, enqa'n um ñe'wanik
pela'nën. Ne'wanä i'unin, "A'men um
vai e'pte a^s'tti'yñin qaya'agin." Uwä'-
qučitä i'unin, "A'men um, gini'n emño'l- 10
to'mgin."

en'ke'mil oratva'e^s uwä'quč. E'nmen
nuulqatvi'qin, nitirkire'qin. E'nmen
lu'ur tērkira'rgēpu kala'čhin nye'tqin. 15
Tilil rimagta'ta ge'ntilin. E'nmen
a'ni a^s'tti'yñin ne'me nitautawa'tqen,
ne'me en'ñi'n wotē'ti.

E'nmen qän've'r neime'wkwä^sn.
Qän've'r um a^s'tti'ynin um wēthau'ñoē^s, 20
"Guq, attau'-qun o'rgoor yē'ta qätč'gin.
E'un nene'neqagti um yē'ta-m, quwa'-
qēē^s o'rguk, e'ur gūmni'n ra'rka yē'ta-m
qätč'gin."

Eime'wkwä^st um, li'en' gapē'nritkolēn
a^s'tti'yñin, va'nēvan na^snayilhau'nën a^s't- 25
tin. Erre'č um li'en' nitintawa'wkwä^sn,
"Gñ, gñ." Ne'me yara'gti a^s'tti'yñin
ire'i^s. I'unin ña'wēti-m, "Guq, qñil-
he'tyi^s, ra'rka qänyipña't'hin." E'nmen
riypña'nnën. E'wkwē'tyā^st li'en' ai'- 30
gēpū, yara'ñi napēla'a^sn.

E'nmen kalai'ñin geres'qiu'lin, e'n'ki
vañño'e yara'čiku. E'nmen uwä'quč
um ra'gtiē^s, e'nmen vai ññro'q a^s'tti'qagti,
gine'ñelin teki'čhä, e'nmen ya'rau pū- 35

¹ Compare Vol. VII, p. 563, Footnote 2.

would not obey when he tried to urge them on, though they were quite near to the house.

They were lying flat on the ground, and refused to go to the house, because that ke'le was in the sleeping-room. [Subsequently] (the man) killed one dog, and moved (the sledge) along, dragging it himself. He took a few (steps), and (the dogs) lay down again. The man said, "How very extraordinary! It seems that (my people at home) are visited by the ke'let."

Then he drew his big shoulder-belt knife, which was on the sledge. Then he shouted, "Halloo!" He heard only (a sound) like this from the sleeping-room: "Mm!" He stood, knife in hand. "Oh, make haste!" — "Mm!" — "Make haste, I say!" — "Mm!"

In the mean time the ke'le cautiously opened the front cover a little way and looked out. One of his eyes (appeared) just like a lamp. (The man) struck at it, and cut the eye. The eye-fluid spurted out in great quantity. Then (the ke'le) came out, and merely looked back upon the house. It became stone.

(The man) saw the tracks of runners, made by (the sledge of) his fleeing wife. He went on along these tracks. He discovered (his family) in a neighboring (camp). "Oh, you are alive!" — "Yes! Indeed, we were saved by this dog." The husband said, "Such a one are you!"¹ Oh, they visited the house, and this has turned into [a] stone [house].²

They saw (entered) the house and looked around. (The woman) lighted a lamp. There was everything (scattered about).

ke'riñok a⁸ttiqaḡti pi'rkia⁸t, aa'lomkelē-nat rītau'ki ya'rag č'i'mče.

Qo'n-pū gapilhirra'laa, ninkä'tqinet pūki'rik, mi'ñkri enqa'n ke'le yoro-čiku nitva'qen. Qān-ve'r qol a⁸ttin 5
tūmnē'n, pegteme'tā ta'nnēn, qaiqaan-
o'qai tile'i⁸, pi'rkia⁸t ne'me. I'wkwī⁸,
"Cēq-alvam-va'lit, e'un i'pe kele'tā ḡa-
yo⁸'laa."

E'nmen ēmtē'-valai'ñm yito'nēn o'rgu- 10
wa'lin. E'nmen, "Mei!" E'nmen li'en-
nuwa'lomqen ñu'nñi, "Mm!" Yoroči-
koipū li'en. Nitvē'tēaqen va'la-rī'nra.
"Ḡi, qāqurile'erkin." — "Mm!" —
"Qāqurile'erkin, ḡu'nā!" — "Mm!" 15

Qān-ve'r e'ur vi'n-veqai čo'urgin
tūlo'mnēn kele'tā, gite'nin, am-qača'kēn
lēla'qač, qānu'r e'ek. Ḡu'nā ḡa'rkīplilēn.
Lēla'lhichin ḡečvi'lin, lile'-mī'mlā nīpyu-
či'tqin rīpe't. I'lhī-nū'mkāqin. Nīto'ē 20
na'qam. Li'en yara'ñi rītaalhlilau'nēn.
E'un wu'kwu ḡene'lin.

Ñe'wānin ūm pa'ḡti-rēt lu⁸'nin ḡin-
teu'kin. E'nmen ñan nīle'qin rēč-ēu'ki.
E'nmen ūm lu⁸'ninet nī'mnimik. "Ḡuq, 25
nīye'gtel-tu'ri?" — "Ḡuq, i! Kītau'qun
a⁸tti'yñā nīnenyegtele'nmik." Uwā⁸'qu-
čitā i'unin, "en-ñu-wa'li-tē'rē." Ḡuq,
yara'ñi na'yo⁸n, en'ra'q ra-pērka'nē
ḡene'lin. 30

Nelu⁸'ā⁸n enqa'n yara'ñi, eeku'ā⁸n,
e'nmen e'un e'n'ki nitva'qen i'me-rā⁸'nut,
qāli'i kele'kin qālelvnčiku'kin yī'rīr

¹ This is as much as to say, "There is no reason to be glad (because of the house turned to stone)."

² Compare Vol. VII, p. 285.

It was the contents of the ke'le's abdomen, which came out, — everything (made) of iron [scissors, knives], all kinds of peltries [wolverene-skins, wolf-skins, bear-skins], — in a word, everything, simply a mass of wealth.

Oh, the husband entered (the house), then the wife entered, and the child entered. The husband, being a shaman, said, "Close your eyes! Do not look up!" Then he beat his drum. The sleeping-room became as before. It was their sleeping-room, the same as before. Still the outer tent was of stone.

Again he said to them, "Quick, close your eyes!" Again he beat his drum. And he said to them, "Now, look (about)!" And the house, which had recently been of stone, had become an (ordinary) house. Just then they looked on the riches, and all was simply turned to dry leaves and to the boughs of a stunted willow.

They lived there, founded a settlement, grew in number, and became a numerous people. That is all.

gepr'ntiqälin, a'ni ñan, pilv'ntin re'en, ve'ñtkun re'en, va'li, i'me-rä⁸nut qu'n-üm, evi'rin, qe'pen-ne'lhin ei⁸g-ne'lhin, i'me-rä⁸nut ča'ma, li'en gai'mičin.

Guq, res'qi'wkwi⁸ uwä⁸quč, en'qa'm 5
ñe'wän res'qi'wkwi⁸, en'qa'm ñi'nqäi
res'qi'wkwi⁸. Uwä⁸quč i'wkwi⁸, mi'ñkri-m
eñe'ñlin. "Qilkemye'tyrtik. Vê'tê-m
ele'pkä." A'ni, gilutkulin. Yoro'ñi
penine'nu ne'lyi⁸. Pe'nin enqa'n yoro'ñi 10
e'rgin. Yep wu'kwu yara'ñi na'qam.

Ne'me i'uninet, "Gu'nä, qilkemye't-
yrtik." Ne'me ilu'tkui⁸. Ne'me i'uninet,
"Taga'm, qäle'pirtik." Lile'pgä⁸t. E'un
yara'ne nine'lqin g'nmilkin wu'kwu ne'- 15
le⁸n. E'nikit gai'mičin nigite'ä'n, e'un
kukwa't-kokoña'lhin, ettimčë'n ke'pukin
li'en.

E'n'ki vañño'a⁸t, qo'n'pü nimitvañ-
ño'a⁸t, muketvi'ä⁸t, müg-re'mku ne'lyä⁸t. 20
Plägi'.

Told by Rike'wgi, a Maritime Chukchee man, at Mariinsky Post, October, 1900.

19. (The Man who married a Sky-Girl.)

Once there was a father.¹ He had five (grown-up) sons. The sixth one was a boy, a young lad, indeed a half-grown youth. All the others were big, ever so big. Then their father grew quite old and decrepit.

Oh, he felt ill, and spoke thus (to his sons): "Now I am going to die.

E'nmen qol eli'gin, mi'liñen e'kktet,
enna'n-mi'liñkaw ñi'nqäi aa'čëkqai, qai'-
ve o'pti-ñe'nqai. en'qa'm imilo' vai
nime'i'enqinet, en'ñi'n-meine'lit. en'qa'm 25
enqa'n inpina'čhin gepe'lqälin, gen-
peu'lin üm a'ni.

Guq, rä⁸nut üm, gateliño'lên, e'nmen
i'wkwi⁸ en'ño't, i'unin, "A'men üm

¹ This tale presents a clever joining of Russian (or perhaps Turko-Mongol) episodes with others which are genuine Chukchee. Mixed tales of such character are not rarely met with among the Chukchee.

When you (carry me to the funeral-place, and) leave me there for three nights, come to visit me after the third (night)." Indeed he died. They carried him (to the funeral-place).

Well, what of that? He remained there for the third night. The sons returned home. The third night passed. Then several nights also passed. At last the youngest brother said, "Well, now, when shall we visit our daddy?"

The older ones said, "Oh, he is of no use, since he is dead. Why should we visit him?" Then (the youngest son) visited (the grave) secretly. When he came to the place, it was like a house of the dead one, but in reality it was only the funeral-circle of stones.¹

"Oh, you have come?" — "Yes!" — "Aha! and where are your companions? Everything is well with them?" — "Yes, everything is well with them. However, they said, 'That one is of no use. He is dead. Why should we visit him, then?'" — "Did they (say so)? Oh, then you must go and look for a bride. Where will you live? Where will you have a household? You cannot live with me. I am of no use, either. And also with your brothers you must not stay, since your brothers are such (bad) ones."

"All right! Still I shall not succeed." — "Oh, you must sue for the hand of the girl of the Upper People." He called [windward] towards the east, and, lo! iron-footed reindeer came at his call. They had iron hoofs. These (the young man) attached to his sledge and went upwards. He climbed

elo'n trevi'a^s. E'chi ñan ñiro'kaw rinenitkiwe'n-ñitk, ñiro'k vai'ki'wkiw, qênayo'tik ñirokau'kênak." Goq, qail-hina'n-gêt vai vi'si^s. E'nmen nenle'a^st.

Go, rä'nut ùm, e'nmen ñiro'kaw 5
E'nki ki'wkwis, e'milon ra'gtia^st, ñiro-
kau'kên ki'wkiw nia'laqên, qân've'r
nũ'mkew ki'wkiw nine'lqin, e'nmen
qân've'r enqa'n inan-ela'nyota ni'w-
kwä'n: "Emilo'n ùm, ti'te-m a'te mra'- 10
yo^sñin?"

I'wkwä't en-ño't inpiya'nvit: "Go,
raqalqa'lčĩñin ñot, če'ñet vë'lčĩñin, ia'm
minyö'a^sn?" E'nmen vai vi'n-vi ñan
yo^snên. Guq, e'nmen e'un nũpkiči- 15
kiu'qin, lu'ur e'nmen yara'qai enqa'n
vi'lin, qäli'i pala'wkun yara'ñi, wu'-
kwulhin lu'ur.

"Go, ye'ti?" — "I." — "Eei', e'mi-m
tu'mgit? Qai've nime'lqinet?" — "I, 20
nime'lqinet ùm qai've, naqa'm ni'uqinet,
'elo'n ùm e'tim, raqalqalčĩñin ùm
vë'lčĩñin, ia'm minyo'a^sn?" — "E'wi,
gik, a'men ùm git qäñeund'u's'qiwkwis.
Mi'ñki-m ra'tvaa^s, mi'ñki-m rêtinva'tya^s? 25
enraq ùm ča'mam gũmu'g ra'tvaa^s.
Gä^sqärei'-gũm gũm. E, enraq yi'če-
mit-tu'mik ča'mam ra'tvaa^s. en'qam
ùm yi'čemit-tu'mgit en-ñi'n vaya'arkit."

"Egei'. Ê'wkurga ča'mam." — "Gi, 30
Girgo'lkên ñe'us'qät qäñeund'u's'qiw-
kun." E'nmen ai'gëpũ eiñe'utkui^s; goq,
lu'ur pilvi'nti-yai'pilit qa'at ye'tyäs^t,
pilvi'nti-yai'pinyit, goq, enqa'nat kilé-n-
ninet li'en', ewkwe'tyi^s girgola'gti. Kit- 35
ennë'n va'lin enqa'n ênmí'yñin ninet-

¹ Compare Vol. VII of this series, p. 526.

up one quite vertical mountain; then, when halfway, his reindeer were spent, and their hoofs were quite used up.

He returned and went to his father, [and came there]. "Oh, you have come!" — "Yes!" — "What, you could not get there?" — "[Yes,] I could not." He called again [windward] towards the east, and then came reindeer with stone hoofs, with hoofs of obsidian. Oh, well! with these he climbed to the top. There he saw a small house.

He entered the house. A girl was sleeping in an iron receptacle surrounded by a grating. She slept in a posture very convenient for copulating, without any covering, lying on her back [convenient for copulation]. The young man stripped, took off his clothes, and then he defecated between her legs, eased himself copiously under the buttocks. He was through with defecating, then he lay down.

Oh, then she awoke. Indeed, he waked her up, gave her a push. Oh, the girl began to scold: "Who was here? Who entered here?" — "Be quiet, you! Indeed, I have defecated over you. You are a funny one! Oh, my! have you not slept! You did not even heed my defecating."

What now? He married her [there]. Quite soon she brought forth a child. It was a boy. Her father said, "Take her to your home. You have a land of your own. Why, indeed, should I keep you here? You are a stranger." They brought home the herd. And he divided it into [two] halves, (and gave one half to the young man.)

The young man went with a train of pack-sledges. They passed near the

te'tqin, goq, amen ūm ye'tir qa'at te'lpüä't, yei'pit ūm enqa'n te'lpüä't.

Pelqänté'tyi ne'me, eligé'ti qätr', püki'rgi^s. "O, ye'ti?" — "I." — "Gu, luwa'wi?" — "I, tılva'wka^k." Ne'me 5
ñan aiña'utkoññoé^s ai'gëpü, enra'q au'ta-yai'pilit, wu'kwu-yai'pilit qa'at. E, goq, enqana'ta vai titté'tyi^s. Ñe'n-ku e'nmen rä^snut yara'qai lu^snin.

E'nmen res'qi'wkwi^s. E'nmen pil- 10
vı'ntı-u'kkämčıku ñan ñe'us'qät niyıl-qätqin, gatañapa'aralên. Tañ-qei'mo niyılqätqin, tılv-ini'rgiñkä, naqa'm wu'rri tañ-qei'mo. E'nmen qıa'ulqai këtıwa'é^s, evi'rit yi'nninet, e'nmen vai 15
varëutyé'ñki e'n-ki vai a^slai'onên, përkıyo'nên, qıye'lı-yi'ñki. Goq, plı'tkui^s, a^slai'o-plı'tkønen ūm, atča'tyé^s.

Guq, kiye'wkwi, riggewe'nmin ūm qu'num, rilu'nin. O, maraucëtiño'é 20
ñe'us'qät: "A-lü'mña ño'on me'ñin? Me'ñin ñon lü'mña ga'lılên." — "Equ-likä qatva'rkin. E'nmen ripe't tēna^s-lai'okwut. Vē'nom gına'n. Tite'ñet, geyı'lıqät-i-gıt. Ripe't ge'mu lı'ngä^sn 25
a^slaio'urgın."

Rä^snut ūm, ma'tanên e'n-ki. E'nmen ñan pe'le kmiñe'tyi^s, e'ur ñi'nqai ūm. O, lu'ur eligı'yñin, "A'men ūm qan-ra'gtatya^sn, genu'te-tu'ri. Mi'ñkri, qai- 30
lo'kim wu'tku mı'ntı-gır, tu'mginei-gıt qıa'ul-e-gıt." E'nmen a'ni ña'lvülırchın nanra'gtatya^sn. Gınoné'ti čuwi'nin.

Gā'nqan mu'ulqätyi^s. Čit eligıqai'-güpu ta'a^st, e'un ui'ñä, am-pala'wkun 35

father's place; but there was nothing, only the funeral stone circle. He slaughtered reindeer there for his father. Then he went to his brothers.

When he arrived, the brothers spoke thus. They said, "Oh, there! if you have indeed married among real gods (literally, '[good] beings'),¹ then bring a polar bear!" — "Oh, so!"

He put his head under the covering of the sledge, toward his wife, (and said,) "Oh, they say thus: 'If you have indeed married among the real gods, then bring a polar bear.'" — "Oh, so! Well, just bring it. Only go away [leeward] westward. Use also this whip of mine." — "I will."

He went away leeward, and turned around to the rear side. Then he saw a polar bear, and simply struck it upon the head with the whip. He killed it, loaded it (upon the sledge), and carried it home. "There, there, the polar bear!" — "Oh, oh, indeed! Now, then, bring a brown bear!" — "Oh, so!"

He put his head under the covering of the sledge, and said thus [spoke] to his wife: "Oh, now, they make me go again and say, 'Bring a brown bear.'" — "Oh, well! indeed, just bring it."

He acted as before, struck it on the head, and killed it again. He carried it home, and when coming to the houses said thus [and spoke to them]: "There, there! the brown bear!" — "Oh, oh, indeed! This time, if you have in truth married among real gods, bring a ke'le!" — "Oh, oh!"

He put his head under the covering

E'n-ki. Li'en· qaa'nminên E'n-ki, yê'-
čamêt-to'mgêti qätr'.

Vi'en· pûki'rgi⁸, êuño'a⁸t üm yi'čemit-
tu'mgit. E'nmen üm i'wkwä⁸t, "Guq,
kita'm e'ur li'ê-va'irîñki gañau'tiñ-ê-git, 5
qailhina'n·gêt, vai u'mki qagti'gin." —
"E'wi."

Ñawanê'ti, qaaračikou'ti² ege'rgui⁸.
"Go, i'wkwä⁸t en·ño't: 'Kita'm e'ur
li'ê-va'irîñki gañau'tiñ-ê-git, qailhina'n· 10
gêt, e'ur üm vai u'mki qagti'gin.'" —
"E'wi. Emite't üm qagti'gin. Li'en·
raivala'wkwî qewkwe'tyi⁸, gümni'n vai
ti'ñe qaya'aa⁸n." — "E."

E'nmen reyu'učhä yo'o ewkwe'tyi⁸, 15
ñoo'tinqaç lîga'lînqač kavritka'tyê⁸, e'ur
lu'nin, li'en· leu'tik ga'rkîplîlên ti'ä,
timnê'n, yîñe'nnin, rîra'gtannên. "Vai,
vai, u'mki." — "Qa'ko, qa'ko, qail-
hina'n·gêt. Kita'm en'ra'q kei'ñin qag- 20
ti'gin." — "E'wi."

Qaara'gti ege'rgui⁸, i'wkwî⁸ en·ño't,
i'unin, "Guq, vai ninen·ñi'urkin üm ñot
en'ra'q, 'Kei'ñin qagti'gin.'" — "Am
a'men, gu'nä qagti'gin emite't üm." 25

Penine'mil ri'nnin, ki'plîlên üm leu'tik,
ne'me timnê'n, rîra'gtannên, pûki'rgi⁸
ya'arak, i'wkwî⁸ en·ño't, i'unin, "Vai, vai,
kei'ñin!" — "Qa'ko, qa'ko, qailhina'n·
gêt. en'ra'q üm naqa'm e'ur vai qäi-r'pe 30
li'ê-va'irîñki gañau'tiñ-ê-git, ke'le-m
qagti'gin." — "A-lü'mña."

Go, ñawanê'ti qaaračikou'ti ege'rgui⁸:

¹ Compare Vol. VII, p. 303.

² "Qa'aran" is a sledge with a covering, in which brides and young mothers with nursing babies are transported (see Vol. VII of this series, p. 92).

of the sledge, towards his wife, (and said,) "This time they say again, 'Now bring a ke'le!'" — "Oh, oh! is that so? All right, just bring it. What of that?" She took her bag and rummaged (among its contents). Then she pulled out a pair of gloves. They had quite long claws on their finger-ends. [Quite long-clawed they were]. "These two dogs of mine you must take with you."

He went away [windward] eastward. The dogs pulled the sledges. On the way one of the dogs began to speak: "Let us take the trail along that mountain-slope! A house will appear there. There we will go. They (the ke'let) are many there."

Indeed, he saw a group of houses. The houses were full of people. They were quite numerous. They occupied themselves with tossing on a walrus-hide.¹ They also had foot-races. As soon as they saw him, they rushed at him. "Oh, oh! a guest, a guest! Let us seize him!"

They came nearer, but the dogs sprang at them. And with their long claws they lacerated all the ke'let.

Oh, they stopped. "Ah, bring the little old woman, the one dying from old age." Indeed, they brought out the little old woman, very decrepit. Oh, she opened her mouth. Within the mouth were visible all kinds of game. (The man and his dogs), however, nearly died from it. He took her along and carried her to his house.

And then he shouted again, "There, there! I brought the ke'le. Pay attention, all of you! Come here all at once!" The people came. The little

"Lǔmña enra'q ño'tin ni'uqäet: 'enra'q ke'le qagti'gin.'" — "Qa'ko, e'wi. Emite't ñm, qagti'gin. Yäqqäi' ñm rä'snut." E'nmen ñm tei'učhin ñm ei'minnin, taiočhë'ti goi'pitkolën, na'qam 5 čem'ngit yito'nenat. en'qa'm vai qolo' qolo' vagi'yñit nimeieñqinet. Ya'srat iul-vege'lit. "Wo'tqaat gümni'n ñi'raq a'sttit, enqa'at qäimi'tinet."

Ne'me ai'gëpü ewkwe'tyät, pegte- 10 me'tyät a'sttit. Lu'ur qol a'ttin tila'ma wëthauño'ë. "Ga'anqan ñm innu'un minrë'thupgä'n, yara'ñi reu'rretyi', ñe'n-ku ñü'mkäqin, ñe'nñi minle'mik."

Qailhina'n'gët yara'-gë'nëw lu'nin, 15 müg-re'mkin e'n'ki, nilhinü'mkäqin nirëpalhipë'ñkoqën, niračvunrëla'qënat; go, li'en' gelu'linet, gapëñitkoro'lënat "Ga, ga, re'mkilin! Remkilo'n, remkilo'n! A'men ñm minei'mityä'n li'en'!" 20

Nineimeu'qinet, li'en' a'sttä gape'n-ñilën, mi'ñkri mei'ñu-ve'gilit ñm, ke'let imilo' ninčimeu'qinet.

Gu, pa'aa't, "Gi, pa'lka-vëñño'liqai inpiñeu'qäi qagti'giti." Qailhina'n'gët 25 inpiñeu'qäi ga'gti-palka'la'n ga'gtilën. Gë, gaa'ngirgalën, yikirge'pü geu'rrelin i'me-rä'snut keere'čhin, kime'g vi'sät e'nmen. Rile'nnin ñm vai, ripkire'nnin ñm ya'arak. 30

E'nmen ñm eiñe'uninet li'en', "Go, vai. Ke'le tre'tyän, qäpegčine'tyitki, imilo' qäye'tyitki." Re'mkin ñm ge'e'in.

¹ Compare Vol. VII, p. 410.

old woman simply opened her mouth. Oh, the people were quick to die. All of them perished. And so he killed them and destroyed all. The end.

Gaa'ngirgalên li'en· inpiñeu'qäi. Go, nutyuwi'qin üm re'mkin. Vê'tkoča'ast imilo', a'men üm ELO'n timi'tkonênat, ku'nnet imilo'. Plägi'.

Told by Riķe'wgi, a Maritime Chukchee man, at Mariinsky Post, October, 1900.

20. (The Man who visited the Polar Bears.)

Once (there were) two Polar-Bear women. They landed (on shore. They were) very pretty. On the land a man saw them. He married one, and took her home and anointed her.¹ The man walked around all the time, and brought home wild reindeer. The Polar-Bear woman soon brought forth two boys.

During one of the usual walks of the man, the brothers came to the shore, — the Polar Bears. They wanted to take her away to their home. The woman obeyed. She said, "I will only put the children into my ear." They went away to the country of the Polar Bears.

The man came home, [the husband], but the wife was not there. He questioned his mother, and said, "Where is the woman?" — "Her brothers long ago carried away that Polar-Bear woman." He said to his mother, "Make some (new) boots for me." He himself worked and made a bow and arrows. The mother made boots for him.

Oh, she finished (them). Then he departed. He shot (an arrow) towards the open (sea), and land was created. This was the path of his arrow. When this land had been gone through and the boots worn out, he threw away the boots and shot again. Again (a strip)

E'nmen ñi'räq u'mqit ñe'us·qätti 5
gempe'linet, nite'griqinet, em-nu'ñki
qla'ulqai lu'ninet, qol ma'tanên, rira'g-
tannên, riyrrau'nên. A'mkiničo geçe'i-
vutkutä qla'ulqai, ilvilu' geriu'lä, pe'le
ñi'räq ñi'nqäiti yito'nênat u'mqä-ñe'us· 10
qäta.

en·qa'm quli'-çeivutkuk yi'çemit-
tu'mgit gempe'linet u'mqät, naranrag-
ta'n·ñiaⁿ. Ñe'us·qät walo'mgê^s, i'wkwi^s
en·ño't: "Li'en· ñi'nqäiti vilu'čiku mī- 15
yo'nat." Gā'nqan omqa'-nota'gti pū-
ki'rgät.

Qla'ulqai pūki'rgi^s uwä'quč, e'un ui'ñä
ñe'wän. ELA'qai pinlō'nên, i'unin, "e'mi
ñe'us·qät?" — "Yi'çemit-tu'mgä telen- 20
ye'p ga'gtlên u'mqä-ñe'us·qät ño'on."
I'unin, "Ple'kit qätei'kiginet." ELO'n
tamên·ñiča'tyê^s, iri't tei'kinin, me^smit,
e'ur ELA'qai nitepleññile'tqin.

Guq, plitkui^s. Ewkwē'erkīn. E'n- 25
men gīno'nēti ge^sri'tkulīn, e'nmen e'ur
notas·qī'yñīn gene'līn, enqa'n mā^smikīn
tīlā'n. E'nmen rite'lpennīn i'mi nute's-
qān, ple'kit e'kwäst, e'ur ple'kit rīn-

¹ A part of the marriage ritual (cf. Vol. VII of this series, p. 594).

of land was created in the same direction.

He put on other boots and departed again. The strip of land came to an end. He again threw away his boots, put on other boots, shot (an arrow), and a new strip of land was created. Only one arrow remained (in his possession). Again (the land) came to an end, a shore appeared. He shot again. No arrows were left, but he passed the night on the confines of a settlement.

The next morning he saw children walking along in the open. (These were his sons.) They grew up very fast. He asked them, "Have you a father?" — "We have not. (Our) uncles brought us here." — "Who is your mother?" — "She is a Polar-Bear woman." Then he told them, "You are children of mine."

The children went home, and said to their mother, "Our father has come." — "Where can he have come from? What kind of a father? It is far. How could he do it? He lives on the other side of the sea. There, let me go and have a look myself!" She went to him and saw him. She said to him, "What do you want? Two Koča'tkø¹ monsters we have for neighbors. They will kill you." He said, "Have I come for life? I came for death."

[The set of] her brothers had gone to sea to seek game, — [the set of] those Polar Bears. Then he entered. The brothers came back, and all at once said, "Oh, oh, our house smells (of something) bad! What have you

tininet, ne'me ri'tkui⁸. Ne'me nute's-qān tomwa'tyē⁸ ñe'nri.

Ne'me elve'linet ple'kit yi'mnēnat, ne'me ewkwe'tyi⁸, rite'lpennin nute's-qān, ne'me ri'ttininet ple'kit, ne'me 5
pla'gtiē⁸, ri'tkui⁸, nota's·qa-towwa'tyē⁸
gā'nqan. Guq, en·ne'n· ma⁸·qim ne'lyi⁸.
Ne'me rite'lpennin, nute'-urre'tyi⁸, ne'me
ri'tkui⁸, ewkwe'tyi⁸, ne'me ui'ñä ne'lyi⁸
e'mikā, rata'gnik ki'wkwi⁸. 10

irga'tik ūm i'neñ ūm notaipū lei'wulit
ñi'nqāiti lu'ninet. Pe'le gemeiñe'linet.
Pinlo'nēnat, "Ge'li'gi-tu'ri?" — "Ui'ñä.
endi'wä ga'gti-morē." — "Me'ñin ūm
ela'?" — "E'nmen u'mqä-ñe'us·qät." 15
I'uninet, "Gūmu'ki-tu'ri enqa'n kmi'ñi-
tu'ri."

E'nmen ra'gtiä⁸t, elē'ti i'wkwät,
"eli'gin ge'e'lin." — "Mēñko niye't-
yā'n, mēñko'kēn eli'gin? Ya'a, mi'ñkri 20
ni'tyā'n? Ro'čēn·ku-wa'lin. Kita'm,
gūmna'n čini't miyopa'tya'n." E'nmen
yopa'nnēn, lu'nin e'nmen. I'unin,
"Ra'ññita'ē⁸? Ñi'rāq Koča'tket ina'ale
mitilhrkinet, nara'nmūñir ūm elo'n." 25
I'wkwis en·ño't, "Yäqqāi' ūm yagtalē'n-
və tiye'tyā⁸k? Vē'n·və tiye'tyā⁸k."

A'nqa-geleča'lēn enqa'n yi'čemit-
tu'mgi-gi'niw, e'nmen u'mqä-gi'niw.
E'nmen res·qi'wkwi⁸. E'nmen pükē't- 30
čaa⁸t yi'čemit-tu'mgit, lu'ur euño'a⁸t,

¹ A monster in the shape of a polar bear of gigantic size (cf. Vol. VII, p. 324).

brought in? The house smells of something from the mainland!"

The wife said, "What smell can that be! It is only my husband who has come." Then the brothers said, "Oh, why did you not say that long ago? Gracious! we have frightened him."

All at once the father-in-law said, "Oh, to-morrow morning the Koča'tket will arrange for some game with you, and they will kill you." The Koča'tket, indeed, very soon were heard (to exclaim), "Oh, let us arrange some game for our guest!"

Oh, the father-in-law said, "Let all the people slide down hill!" Their sliding-place was surrounded by water. They would dive into it and enter the water. From there they would bring back large round bowlders.

He said, "I cannot dive." The father-in-law said, "You must use my mittens and all my clothes. As soon as you are submerged, a large bowlder will be there under the water. This (one) you must throw up the shore."

He threw the bowlder, and it landed far inland. Then the father-in-law called aloud, "Oh, oh, the mainland man! He is not to be vanquished, after all!" Then again the Koča'tke said, "Oh, well! let us have a wrestling-match!" The father-in-law said, "Oh, now what can I do for you? You must think of it yourself. This time he is going to kill you. In truth, how (strong) are you [yourself]?" — "In truth, till now I was (considered) a fairly good one."

(The man) made a spear. Then the Koča'tke attacked him. (The man) fought with the spear, and tired (the

"Çık, qa'ko. Yara'ñi a⁸qatkê'ê⁸! Ră⁸-nut ra'tvitki? Am-noñitkê'ê⁸ yara'ñi."

Ñe'wănä i'uninet, "Ră⁸nut ūm na⁸-qatkê'a⁸n. E'rreç gŭmni'n uwä⁸quç ELO'n ge'eḷin." EN·qa'm i'wkwä⁸t yi- 5
çemit-tu'mgıt, "Çuq, telenye'p ūm êna'tvükēl-ê-gıt. ina'nkên ūm, mitnā-qāliñe'wkwä⁸n."

Lu'un matal'yñin êuñoi', "Çık, irga'tık ūm ELO'n Koča'tketa nerenuuç- 10
ve'wkut. ELO'n nara'nmiñ-gıt." Pe'Le Koča'tket gaa'lolmlênat. "Çık, re'mkılın mininuuçve'wkwä⁸n."

Çık, matal'yñin i'wkwî⁸, "ELO'n vai re'mkın rara'lêçêtya⁸." Mêmle'tu-wa'lin 15
ralêya'n. EN·qa'm vai reçipe'erkiniñit, mêmliçıkou'ti reres'qı'urkiniñit, ENqa'n wu'kwut kowlo'ku-wa'lit nime'i'ENqinet narantoña'arkinat.

ENqa'n gi'ulin, "Eigule'tkēl-i-ūm či- 20
pe'tık." Mata'la gi'ulin, "Gŭmni'n li'lit qaya'aginat, evi'rit. E'nikit reçipe'tyā⁸, nime'i'ENqin qalvēča'lhın mêmli'çiku va'rkın, ENqa'n am-noñê'ti qni'ntıgın."

Geni'ntilin, çiq-em-nu'ñqı i'rgî⁸. E'n- 25
men matal'yñin eiñe'tkulın "Go-goi, em-nu'ñiçin! Inenpelqu'utkălin ūm wot, naqa'm lŭ'mña!" ENra'q ūm ne'me Koča'tke i'wkwî⁸, "Çê, taa'm, minpên-ru'ulha⁸." Mata'la i'unin, "Çık, ELO'n 30
ūm mi'ñkri mni'ntı-gır. Gına'n-çê'mñol-ê-gır. EN·ñata'l ūm na'nmirkin-ê-gır. Çu'nä, gına'n çini't mi'ñkri nitvai'-gır?" — "Qailo'q-ūm çit kime'k me'çen'ku-wa'l-ê-ūm." 35

Poi'gın tei'kınin. E'nmen Koča'tketa pē'nñinēn, e'nmen ganpoigılau'lēn, e'nmen a'ni, genpeñıweu'lin, e'nmen vai

monster-beast) out. Then he struck at his mouth with the spear. The blood (flowed). After that he cut all the tendons on his legs, and so made him incapable of standing up. Again the father-in-law called aloud, "Oh, oh! our guest is not to be vanquished!"

He slew (the Koča'tkø). The father-in-law said, "Indeed, take your wife home!" He put on the clothes of his father-in-law. Four of the family, his brothers-in-law, went with him to bring the brother-in-law home. They landed (on the shore). The people immediately wanted to attack the Polar Bears. The man put aside the hood (of his clothing). It was the forehead-skin of the polar bear. He pushed it off thus. Till then they were attacking them.

The man said, "Oh, we have arrived!" Then the others said, "Oh, (we have) nearly (killed you)!" The brothers-in-law were much frightened. They arrived at his house. But the brothers-in-law refused to enter because of the smell. Oh, they went home, they departed. These (here, the Bears) came to their house. The father died, the sons wandered to another country. The people saw them and killed them all.

This brother-in-law heard of this, made a war-expedition (against those people), and slew them all. After this slaying he ascended to heaven. He lived with the Morning-Dawn. When he had staid there for some time, his family promised in sacrifice a white-haired dog. This (dog) his family promised to the Morning-Dawn.

In a short time the dog came there. It was breathless. Morning-Dawn said

yikirgê'pū poi'ga nēna'rkīpliqēn, e'nmen mu'limul. E'nmen qān·ve'r gītka'-rir-ri'ttē poi'ga ninečvi'tkuqinet, qān·ve'r elqu'tkā rī'tčīnin. Ne'me matal'yñin eiñe'tkulīn, "Go goi, re'mkīlīn inenpel- 5 qu'utkālīn!"

Timnē'n. "Gik, a'men ūm garai'-gīt. Qailo'qīm, qñāunra'gtatyê'." E'nmen matal'yña evi'rit yī'mnēnat, ñīra'rgari ewkwe'tyā't, e'ur aa'čēw-mata'lit, in- 10 tu'ulpīn nenle'ā'n. E'nmen ñīpe'ā't. E'nmen čit omqa'-pēnra'tyē re'mkin. Qla'ulqai qānu'r lūmñitvī'ī'. U'mqīn kīča'lhīn. U'rri rīčēčinteu'nin. Čit vai gi'īnu ge'lhīleet. 15

Qla'ulqai i'wkwi', "Gik, mu'ri wot." En·qa'm qu'tti i'wkwā't, "Gik, kīme'k!" Ya'rat aa'čēw-mata'lit nayīlgau'qēnat. Pūki'rgā't. Aa'čēw-mata'lit luñ-res-qi'wā i'tyā't, mī'ñkri tīkē'ta. Guq, 20 ra'gtia't, ewkwe'tyā't. Enqa'nat pūki'r-gā't. Eli'gīčhīn gavê'ññolēn, e'kket ūm enqa'n ūm no'ta-taglī'rkit, e'nmen ora'wēla gelu'linet, ganmitkoi'vūlaat.

intu'ulpir gaa'lomlēn, e'nmen garī'n- 25 nolēn, e'nmen geteī'nñēlin. En·qa'm teī'nñī-plī'tku êē'gtī gette'lin. E'nmen Tña'irgi ga'tvalēn, qaia'qañ ga'tvalēn. E'nmen yara'lit nēnatva'tqēnat, ē'lhī-ri-a'ttī'yñin, En·qa'm yara'la ga'tvilēn 30 Tñaīrgē'tī.

E'nmen pe'le ge'pkiīn, vai nitelhe't-

to the man, "Oh, this is your dog, which comes to look for you, sent by your family!" He opened a trunk, and said to him, "There, see your (own) people!"

And there was that people quite near [vertically] (under them). And all at once tears came (to his eyes), and he cried. Immediately it rained there, from these tears of his. Morning-Dawn said to the man, "There, wipe off your tears! That is enough."

He brushed away the tears. Then the rain ceased. He also saw his herd. (Morning-Dawn) said to him, "A barren doe you must give me when you reach home. I have a desire for it. And when you get back, do not enter (your house) at once. First anoint yourself with (pulverized) stone. When that is done, give me the barren doe."

Then he got back, rubbed some stone, anointed himself. Then he slaughtered the barren doe, offered it as a sacrifice. He entered the house, slept (through) the night, and then turned into a woman. He looked for his penis. "Gracious! indeed, I am a man!" It had turned into a vulva.

He had (a suit of) armor in a pile of his goods. He said, "Well, then, I have (a suit of) armor." He took it out. But it turned into female attire, into a woman's overcoat. A man from the (Upper) Beings came to woo him. He said to him, "What do you want?" The one (who had) turned into a woman asked him this. He spoke thus: "I came as a suitor (for your hand)." — "I am not a woman, I am a man."

The suitor said to him, "Indeed, you are a woman. For that very reason I have come to you." He said, "Now,

qin, Tña'irga i'unin qla'ul, "Gini'n vai a'ttin yara'la pegči'ñu ne'lhirkın-i-gıt." Če'ñel ruwente'nın, i'unin, "A'ni-qun tu'rgın re'mkın qıgite'gın."

E'nmen vai re'mkın wo'tqan čı'mče- 5
qai qalé'LE. E'nmen, emite't um mē'rēt
vai pı'ntıqätyä'st. Tērga'tyē's qun um.
E'nmen lu'ur iliru'i's. en-ñē' vai mē'rē-
mēr. Tña'irga i'unin qla'ul, "Taga'm,
qmērēgtuwa'ē's, rattan-ñau'ñın." 10

E'nmen mērēgtuwa'ē's. Na'qam lū'-
mña i'liil ui'ñä ne'lyi's. Ne'me ñe'lvül
enqa'n lu'nın eni'n. I'unin, "Ä's'qe'ku,
ya'rag re'pkirgä's, enqa'n qine'ilhi's.
Tegge'ñu tılhı'rkın. E'nıkir re'pkirgä's, 15
en-ñē' ere's'qiukä. Gık, wu'kwa ya'net
qäyırıa'tyē's, plı'tku ä's'qe'ku qine'ilhi's."

E'nmen püki'rgi's. Wu'kwulhın nar-
kēwē'ē's, yırra'tyē's, ä's'qe'ku tımnē'n,
rı'ntıtkunın, res'qi'wkwi's, kıye'wkwi's, 20
e'un ñe'us'qātu gene'lin. E'nmen lo'lo
qarērēññō'nēn, "ma'ngēt, qai'vε qla'ul-
ē-üm." Ququ'nu gene'lin.

enqa'n mır'gew ma'gčıku nıtvā'qēn.
I'wkwi's, "U'riñan, gemırge'w-i-üm." 25
Yıto'nēn. E'un ñe'us'qāt-i'ru gene'lin,
kemplı'u'nu e'nmen. Va'ırıkēn qla'ul
geñeund'u's'qiulin. Püki'rgi's. I'unin,
"Re'qäl-i-gıt?" enqa'n ñe'us'qātu ne'ıä
pınlē'nēn. I'wkwi's en-ñō't, "Tñe- 30
und'u's'qiwkur." — "Qarēmēnai'-güm
ñe'us'qāt-i-üm, qla'ul-ē-üm."

Ñeund'usqi'ulä i'unin, "Qai'vε, ñe'us'-
qāt-i-gıt. Atta'um a'men mıyo'ur."

here! See my spear!" He looked at it. It turned into a needle-case. He copulated with (this one). (The visitor) took his wife home [and brought her there]. His herd was very large. He took a barren doe and anointed her [with it], but the blood did not adhere. He took a castrated buck and anointed her, but the blood was too slippery. He took another reindeer, but its blood was also bad. (He took) an old doe, its blood was bad. He took a doe three years old, its blood was bad. He took a doe two years old, its blood was bad. He took a buck three years old, its blood was like water. He took a buck two years old, its blood was bad.

He took a small lean fawn, its blood was good. He anointed her. They slept again. As soon as she looked at her husband, on awaking, she saw that it was a stone pillar.¹ She said, "Who has made such a laughing-stock of me? Probably human people (shamans)." Then she cried.

The Zenith visited her. (He asked,) "Why are you crying?" — "Some mischievous beings have acted thus towards me." — "There, I will take you to my house!" He took her there, — a big house. She slept there. The penis (of this person) began to grow. She said, "It seems, however, that I am a woman." Thus she said (to herself) in her innermost (thoughts). Just then the Zenith said, "This happened to you because you married among the Polar Bears. Go home!"

The spear that had become a needle-case again became a spear. The Zenith

I'unin, "A'ni-qun poi'gin qigite'gin." Gite'nin. E'un taio'lhø gene'lin. Qui-mu'nnin. Naunra'gtatyê^s. Ripkire'nnin. Nũ'mkäqin ñe'lvül. Ä's'qe'ku ei'minnin, riyirrau'nên, mu'limul luñ-eimi's- 5 qätä i'tyi^s. Qä'ergel ei'minnin, riyirrau'nên, ni'täqin mu'limul. E'lvelin ei'minnin, ä'qä'-mu'lilin. I'npri-re'wku, ä'qä'-mu'lilin. Kri'mqor ei'minnin, ä'qä'-mu'lilin. Wañqa's-qor ei'minnin, 10 ä'qä'-mu'lilin. Krim'nti ei'minnin, qänu'r mi'mil mu'limul. Pe'nvel ei'minnin, ä'qä'-mu'lilin.

Rul-qäiu'qäi ei'minnin, na'qam um tew-mu'lilin, yirra'tyê^s. Ne'me yilqä't- 15 yät. E'nikit uwä'quç gite'nin kiyeu'ki, e'un pērka'lhichin. Êuño'ê "ina'n'gêt, qai'vø ora'wêla, qäli'i wot a'men um re'qä leule'wu ge'lhüm." Nitêrga'tqên.

Am-Gino'n-Kano'ta yo'nên. "Ia'm 20 nitêrga't-ê-git?" — "Laulawkwa'irga en'ño't ine'tçii^s." — "Tam, gümoka'gti mragta't-hit." Ripkire'nnin. E'nmen yara'chin. Yilqä'tyi^s. Çalo'loñnalên, êuño'ê^s, "ina'n'get, qai'vø ñe'us'qät-i- 25 um." Em-qäle'lvinä ni'uqin. Emite't um Gino'n-Kano'n i'wkwî^s, "O'mqa-ña'wtinkî en'ni'n gene'l-i-git. Qra'gtiê^s."

Poi'gin enqa'n tai'olhø ne'le^sn, poi'ge gene'lin. Enqa'n i'unin, "Qu'rgi-ñe'w- 30

¹ Pillars of stone, which are often found in the mountains of this country, are considered by the Chukchee to be petrified men, reindeer, horses, etc. (cf. Vol. VII of this series, p. 285).

said, "Let Spider-Woman lower you down." She attached him to a thread, and said, "Close your eyes!" Then she said, "On the way there is a dark house. As soon as you feel thirsty, feel around with your palms, (and) you will find some berries. With these you may quench your thirst (literally, 'there you drink'). When you have finished with that, there will appear a small bright spot. You must go toward it."

He reached it and went through, and it was this world of ours. He departed, and came to a people that were mice. "Oh, a guest!" — "Yes!" — "Oh, well, enough! To-morrow our people will prepare a thanksgiving ceremonial. One man is not well. You must stay over night." He staid there over night (as he thought), but it was a whole year. He took part in their ceremonial. Oh, he became a (great) shaman. (They were suffering of) a throat (disease). The mice were dying. It was only a snare spread by human children for mice, which tightened so on the throat of the mice that they were strangled.

"We will give you afterwards some thin reindeer-skin in payment, as soon as this one is cured. Also, of beings farther on, every kind [of those beings] shall be informed about you."

He snapped (the noose in two). "Egegegegei'!" (The patient) breathed again. (They gave him) thin reindeer-skins in payment. He departed. On the way, as soon as he looked at those reindeer-skins, they were only leaves and grass.

Again he travelled on, and he saw

tinä äⁿintegre'wku^t." Nī'lhä gilhe'lin, i'wkwī^s: "Qilkemye'tyi^s." I'unin, "Tī-la'nvu va'rkin wos'qira'n. E'nikit reyī-grewkwā^s, qā-keg-tegiliñi'tkui^s, oo'nēlhin relu^sñin, e'n'ki qiwkučī'i^s. Enqa'n repli'tkuā^s, miteli'i kitkin'u'qai rakērga'tya^s. En'qa'm qrayo'ñgin." 5

E'nmen yo^snēn, pīntiqātyi^s. E'un mu'rgin wo'tqan ña'rginēn. Ewkwe'tyi^s. Pipe'kilhi-re'mkik pūki'rgi^s. "Guq, re'm- 10 kīlin." — "I." — "Rattan'ñau'ñin. irga'tik re'mkin remñi'ā^s. Qol qīa'ul nite'lqin. Qātki'wkwī^s." E'nmen kī'wkwī^s, giwī'i^s. E'nmen māñi'i^s. Guq, a'mēn ūm eñe'ñilu.i'tyi^s. Pī'lhā! Pipe- 15 kīlhin gavēñño'lēn, Enqa'n ñi'nqāiin lu'ulu ritvaj'o pēpekīlhē'ti En'qa'm Enqa'n pī'lhik gati'mlilēn. Nīhī'pqēn ūm a'mēn.

"ina'n ai'øk wū'lhī-na'lhīn ineLe'tu 20 mirre'ilhit. E'nikit renmelewe'nmin. Ne'me rīma'gtikēn va'irinkēn ga'mga-va'irga lī'i nere'tci-git."

Rīlīpe'nmin. "Egegegegei'!" Vīyēn-to'ē. Wū'lhī-na'lhīn ine'len. Ewkwe'- 25 tyi^s. E'nikit tīla'nvuk wū'lhī-na'lhīn gite'nin, e'un kokoña'lhīn vai, wī'twit Enqa'n.

Ne'me tīle'i^s, Gīrgi-La'gla lu^snin,

a Hairy Maggot. (The Maggot) said to him, "Oh, oh! a guest?" — "Yes!" — "Oh, there! the mischievous beings are about to wrong you again!" — "Ah, ah!" — "Just assume my body. On the way there is an ermine, a very active one. You must assume my body. Then let him catch you. You must fall on your back [fall down]. Put your many legs close (around him! With these) you shall kill him. Then come out, and your house will be visible quite near by." That is all.

i'unin, "Qa'ko, re'mkilin." — "I!" — "Guq, a'men um ELO'n laulawkwa'irga gènanqamičhau'lèn." — "Egei'." — "Emite't um gümni'n uwi'k qai'pugun. Êmčäčoka'lhin tila'nvu va'rkin ni'mlä- 5 qin, ELO'n naranpé'nri-git. Gümni'n uwi'k rai'puñin, en'qa'm nerepi'regit, quurrinte'tyi', quwni'tkui'. E'nmen müggitka'k rencümke'tyi, ra'nmüñin, ranto'ñin, gini'n yara'ñi č'i'mče reurre'- 10 tyi'." Plägi'.

Told by Qo'tirgin, a Maritime Chukchee man, in the village of Mi's'qan, November, 1900.

21. (The Shaman and the Ke'let.)

Once — of whom shall I speak (now)? One time Tño'tirgin, [a man, indeed] a shaman, walked up river. Then he saw two men driving reindeer.

"Oh, well, now, where are you going?" — "Well, then, we are going to Tño'tirgin's in search of food. In (our) search we are going to yonder settlement." — "Is that so? Really! But where is Tño'tirgin?" — "Yes, where is he? We do not know, we have not found him." — "Really? Well, now, I also do not know. He is quite unknown to me."

"The fact is, we are sent by Nota'rmê to look for food in Tño'tirgin's (camp)." — "Really?" — "We are [in] the vanguard. In the rear the pack-sledges of Nota'rmê are slowly moving on." — "Indeed!"

Oh, he killed them there, he stabbed all of them. Tño'tirgin; this earthly

E'nmen, — nirkeñut mi'tvin? E'nmen Tño'tirgin, qia'ul, vai e'nmen ene'ñilin, e'nmen gečei'vutkulin va'am-girgogča'gti, e'nmen lu'ur geke'ñilit 15 ñi'räq lu'ninet.

"Guq, a'ni vai. I, mi'ñkri ñot." — "Attai'-qun, ñon um Tño'tirgina min-pëčarë'ra, ènarë'ra ñan, nimnimë'ti ña'an!" — "Guq, rä'nut um! A-lü'mña! 20 Ê'wkurga mi'ñku-wa'rkín Tño'tirgin?" — "Go, mi'ñku-wa'rkín. Ge'mu, elu'-kälín mөгina'n." — "A-lü'mña. Go, a'men um ELO'n i'mi gümna'n ge'mu, ge'mu va'lin, mi'ñkri." 25

"I'tik um Nota'rmêna nen'ni'umik Tño'tirgina pëčarë'rënvuk." — "A-lü'mña." — A'ttoolanta'li-më'rë vai. Ya'ači-m ñon am-tla'ta i'irkit Nota'r-mëntê mu'ulit." — "E'wi." 30

O, t'rmênat e'n'ki, t'npinênat. Tño'tirgin enqa'n, ora'wêlan, ke'let

man, killed the ke'let, being a shaman. Then he departed and went home. Evening came, and they slept. The morning, about dawn, he woke up and went to the same place up river.

There he saw two young women taking water from the river. "Ah! so you came for water?" — "Yes!" — "You women, whose (women) are you?" — "We are Nota'rmê's." — "Indeed! Where are your houses?" — "They are here, only they are not visible from this place." — "Oh, that is it!"

The ke'le-women, while taking water, sing a song, one of Tño'tirgin's. "Oh, whose lullaby¹ are you singing?" — "It is Tño'tirgin's." — "Really! Then this Tño'tirgin must be a man with pretty songs, with a pretty manner of singing."

The ke'le-women said, "It seems to us that you are Tño'tirgin." — "Oh, well, how can I be Tño'tirgin? I do not know him. He is quite unknown to me. I have never seen him." — "Really!" — "Then sing it again!" — "All right!" They sang on.

They [finished] finished drawing water. Then they went home. Tño'tirgin followed, and went after them. At the same time Nota'rmê, the chief, the strong one, was sitting on a sledge, sheltered from the wind, — Nota'rmê, the ka'mak, the ke'le.

"Oh, here you are!" — "Yes!" — "You have come?" Tño'tirgin asked him. (He answered,) "Yes! Indeed, I am here. I am going to Tño'tirgin's." — "Are you?" — "But then it is not known, we do not know, where Tño'tirgin is."

EN'qa'm t'ímnênat, 'mí'ñkri eñe'ñlin. Ra'gtiê², ewkwe'tyi² yara'gti. EN'qa'm wulqätv'k yılqä'tyâ²t, irga'tik irgiro'ê², EN'qa'm ENqa'n kiye'wkwi², ne'me ñan panêna'gti qät', va'am-girgogča'gti. 5

EN'qa'm ENra'q ñi'räq ñe'us'qägti lu²ninet ai'mêlit, naimêêča'tqênat ve'e-mik. "A'ni vai, ai'mêli-tê'rê?" — "I!" — "Mig-tu'ri ñe'us'qät-tu'ri?" — "Nota'r-mê-mê'rê." — "E'wi. E'mi-m ya'rat?" 10 — "Wu'tku-m vai, li'en a'miča va'rkít." — "E'wi."

Tño'tirginên niya'aqên grep aimê'ê-ča'nma ke'le-ñe'us'qätä. "Qa'ko, mi'kin yaarkinê'tki kauči'irgin?" — "E'nmen 15 Tño'tirginên." — "A-lu'mña. Qa'ko lü'mña Tño'tirgin ya²rat teñ-eiñe'qin, teñ-quli'lin."

"I²tig lü'mña," — ke'le-ñe'us'qät, — "i²tig lü'mña Tño'tirgê-gt." — "Go, 20 gu'nä, nu'ñkri-m lü'mña Tño'tirginê mi'tyâ²k, gë'mu gümna'n Tño'tirgin, tañ-gë'mu, elu²kälin gümna'n." — "A-lü'mña." — "Vêti, qaya'arkinat ñan!" — "Go." Nitipeiñe'qinet. 25

Pl'tkuä²t, aimêêča'ti-pl'rkêä²t, ra'g-tia²t, EN'qa'm e'ur ENqa'n Tño'tirgin lümñêna'ê², yaala'tyê². A'men üm e'n-men e'un Nota'rmê e'rem, ENqa'n e'r-mečín, orgu'tkinik nuwa'qetvaqên, rai'- 30 vačik. Ka'mak² ENqa'n, Nota'rmê, ke'le.

"Guq, a'nu-wai!" — "Gi!" — "Ge-čei'vutkui-gt?" — "Gi." Tño'tirgina pinlê'nên. "E'un ñot i²tig mi'ñkri ñot 35 attau' Tño'tirgina t'ílqätyâ²k." — "E'wi." — "Ê'wkurga rat'hêma'un, gëwê'ti, e'milon Tño'tirgin, mi'ñku-warkin." —

¹ The best praise of a Chukchee song is to say that it puts people to sleep.

² This word belongs to the Koryak language and also to the Russo-Chukchee jargon. Perhaps it was used for my personal benefit.

— "Really!" — "Where he is, I do not know. I have not seen Tño'tirgin."

Then Tño'tirgin asked of Nota'rmê, "Well, now, if you had found Tño'tirgin, would you have done anything to him?" — "Oh, yes! if I had found him, I should of course have finished with him, because last year he killed all my people who were sent by me on reindeer (to look for human prey)." — "Oh, indeed!" — "Yes!"

Close to Nota'rmê was a dog of giant size tied to the sledge. What now! Tño'tirgin seized Nota'rmê. He caught him, (and said,) "Oh, here I am! I am Tño'tirgin." — "Eh!" — "Oh, at last we have met [each other]! I am going to kill you! Why, you too have (of late) almost killed me."

"Oh, let me go! I shall not come to you. I am carrying antlers. We came here also carrying antlers.¹ But I will send them (to the place rightly) from here." — "No, indeed! I am going to kill you. In vain you are trying to deceive me. At last we have met!"

"Well, then, I will give you that dog there." — "I do not want it. You are deceiving me. No, indeed, I am going to kill you." — "Indeed, I do not want to deceive you. Why should I?" — "Oh, well! Then let me take it now to my house!" — "No, you could not [own] keep it as your own dog. If you should take it now openly to your house, you could not have it for your own. Let it be! In due time I will cause it to be born for you to a pregnant female dog." — "All right!" — "Yes!" He let him go.

"A-lü'mña." — "E'milon, ge'mu güm-na'n, luñ-lu'lin Tño'tirgin."

en'qa'm Tño'tirgina nënamñiloiguen Nota'rmê, "Kirga'm ùm a'mi, Tño'tirgin ni⁸lu⁸ä⁸n, ni⁸nni'keun?" — "Gik, 5 attau' i⁸tik ùm ti⁸lu⁸ä⁸n, attau' mite' ti⁸ntin, mi'ñkri vai gümni'n tñê'wiottê kitu'rkinet geke'ñilit qla'ultê Tño'tirgina ga'nmlaat." — "E'wi." — "Ee."

Nota'rmenqača orgê'ti gewku'lin 10 qolo'-a⁸ttiçin; e'li-nime'ieñqin a⁸ttin. Ră⁸nut ùm, pi'rinin Tño'tirgina Nota'rmê, ei'minnin ùm qun. "Gik, a'men ùm elo'n wotqanai'-güm. Tño'tirgê- 15 ùm." — "E." — "Qän've'r gale⁸ol- hiočina'-mêrê, tinmi'rkîn-ê-gît. Qän-ve'r kime'k êna'nmüê⁸ e'pte güm."

"Guq, a'men ùm qinerri'li⁸, qarê'm gini'ki m'lqätyä⁸k. Tininla'1-ê-um. 20 Tinin-la'li-mêrê vai ča'ma. Wo'tqo riri'lä minti'rkînet." — "Gu'nä, qarê'm, gu'nä, tinmi'rkîn-ê-gît. Attau' inetem-yu'ñirkin. Gale⁸očina'-mêrê i⁸tik ùm."

"Quli'i va'añqan a⁸ttin mi'ilhit." — "Qarê'm a'men, rinete'myuññä, qarê'm. 25 Qai've tra'nmirkin-ê-gît." — "Qarê'm gu'nä mite'myuñ-gît. Ia'm." — "Ge, tam! Qu'num i'gît ùm minra'gtatya⁸n." — "E'le. Qarê'm a⁸ttu qälh'in, i'gît vai gina'n qanra'gtatya⁸n o'ra, qarê'm 30 a⁸ttu qälh'in. ina'n ai'ök ñeu⁸tte'pik trenurete'ur." — "Nire⁸qin ùm!" — "I!" Riri'lnin ùm.

¹ The Chukchee carry reindeer-antlers to the funeral-places of their parents and relatives (cf. Vol. VII, of this series p. 533).

"Oh, oh, women, hurry up! We are going to change camp. We are going back (to our own country)! Let us carry those antlers quickly to their place!" They carried away the antlers, and took them (to their destination). When they had done so, they went back, and fled to their own country.

Tño'tirgin also came back. Summer came. He lived close to the river, at its mouth. After a while a great mass of fish came to the river, so that it was quite filled with fish, and even the water could not flow down because of the fish. Some of the fish leaped to the shore, so full was the river. When he awoke in the morning, a number of whales and other sea-game were stranded on the shore, and even leaped up shore.

After that a female dog brought forth pups. He looked over the puppies. Some were actual whelps. One, however, was [born] the dog of a ke'le. This dog of the ke'le grew up with Tño'tirgin and became quite large, — a huge dog, of the size of a reindeer. Therefore it remained tied to a big iron chain, in the inner room, or in the outer room, near the wall.

Then again Nota'rmê came to Tño'tirgin. The houses of the settlement were quite numerous. Nota'rmê's people surrounded all the houses with nets, so that a number of souls were caught in them. Thus they were killing (human) people.

The people of Tño'tirgin and all his neighbors, however, were sleeping quite soundly, and not one of them would wake up. Then the big dog that was chained up began to bark at

"Ga, ga, ñe'us·qätti, qagaiča'wkutik, ya'lhiti-më'rë, nuwa'til-më'rë. Ä'qälpe ai'valqalqagtë mininle'net." Ai'valqalqagtë nenle'net enqo'r, tininla'a't. Plit-kuä't um ke'let, pelqante'tyä't, gin- 5 te'wkwä't e'rrig-nota'gti.

Ee', Tño'tirgin ra'gtiê. E'nmen vai e'n·ki elerui', ve'emik va'ê qa'ča, Tño'tirgin, pëčika'irinki. Gik. Qa'ko, qa'ko, e'nmen a'ni gepe'tä ennē'n, va'a- 10 mičhin li'en gamki'ılılēn ennä', ripe't ve'em pilile'tik nilvau'qin ennä'. Čim-qük ñan notas·që'ti ennē'n nipa'nčatqēn, em-yire' ve'em. En·qa'm ūm e'un geggeu'lin, ra'učhit a'ñqa-ginnē'kit em- 15 nu'ñki panča'tik nimpe'qinet, qu'num gi!

Enqa'n ñeu'ttin gro'ê. E'nmen a'ttiqägti ričiče'ninet. Qu'tti li'i-a'ttiqägti, qol ūm vai qānu'r ke'lin a'ttin ga'gtolēn. En·qa'm ke'lin a'ttin 20 Tño'tirgina ūm meñe'tyi, maiñatičha-tiñö, qolo'-a'ttin, qolo', qānu'r qora-ñi, qaa'mēl meñe'lin. Gik, a'men ūm pilvinta, yañka-pilvinti-nēlhr'yña gawketitva'ta, re'lku vai, čot-ta'gnik 25 rino'liñki.

Go, e'nmen e'ur lū'mña Nota'rmê Tño'tirgina čit ge'pkiḷin, yilqama ge'pkiḷin, e'nmen vai yara'ñi nūmkäqin, gangēñintowaču'ulēnat ya'rat ūm imilo', 30 uwi'ritqäi-gi'niw vai En·qa'm vai gawkwa'rolēn e'n·ki, čit ūm elo'n timi't-körkin re'mkin.

En·qa'm enqa'n Tño'tirgintē imilo'inaaliyē'wkun gei'lqäleet ñe'n·ku, luñ- 35 gegge'ulin. Qa'ko, qa'ko, vai a'tti'yñin ñan é'wkurğa wotitva'lin é'tinvé'ti nitaui-tawa'tqēn: "Gau, gau!" Gei'lqälin é'tin

its master, "Bow wow!" Still the master slept. Oh, oh! they did not even hear this deep and loud voice.

At last, out of mere compassion, the dog snapped the chain in two and rushed on the sleeping master. Then it bit him in the finger. Then the master woke up at last, and came out at some place, somewhere up high. He killed a great many ke'let [Tñotirgin and the dog]. The dog also helped him in this.

Right after that, Nota'rmê fled. Some (ke'let) were killed. The people of Tñotirgin remained quite safe.

One of the next years Tñotirgin, in his turn, went to make war against the ke'le, [went to make war] against the people of Nota'rmê. He came to his place. Nota'rmê said, "You have come!" — "Oh, I tell you! you have almost killed me! Now I have come to you openly. Well, now, let us have a fight!" — "Eh! First let us go into the house and have a meal!" — "No, I do not want it. I refuse." — "Ah, all right!" He killed Tñotirgin.

The ke'le is quite strong on his own ground. And for what did he go to the ke'le? (The ke'le) killed him, and murdered all (his people). The end.

qo'npü. Qa'qo, qa'ko, qolo'-qolêi'nin
va'nêvan nuwa'lomga'n.

E'nmen a'ni am-yai'vača wuti'lhin
gemle'lin, êtinvé'ti gapè'nrtkolèn yil-
qälê'ti, enqa'n vai, a'rgipü gei'gulin 5
a'ttä, e'nmen kiye'wkwî's, na'qam mé'ñ-
ko p'ntiqätyi's, ganto'lên, g'irgo'gča gan-
to'lên, qa'ko, qa'ko ganm'itkolèn ke'le
Tñotirgina, e'ur a'ttä ča'ma, a'ttičhin
gevi'nřelin. 10

Emite't üm gā'nqan Nota'rmê ge-
gr'nteulin, č'rmqük ga'nmlên. Tñotir-
ginên re'mkin yegte'li's.

enřa'q üm vai qulithi'wik Tñotirgin
enřa' gar'nnolên, kalai'ti Nota'rmëna 15
gar'nnolên. E'nmen puki'rgi's. Nota'r-
mëna i'unin; "Ye'tyi's?" — "A'men-üm-
ilo'n ti'nma ine'nti's kime'k, i'git-üm-
ilo'n o'ra tiyo'wkwut. A'men üm-ilo'n
minmarau'mik." — "Ee'! Ya'net 20
minre's'qiumik, minqam'tvamik." —
"A'men-üm-ilo'n qarê'm. Tinkäe'r-
kin." — "Ee', taga'm." Tñotirgin
timnê'n.

en'g-nu'tek ne'rmeqin ke'le. A'men 25
üm a'ni garaññita'lên kala'gti? Timnê'n,
tim'itkenên imilo'. Plägi'.

Told by Qora'wgê, a Reindeer Chukchee man of the Telqä'p tundra, at Mariinsky
Post, October, 1900.

III. — INCANTATIONS.

1. (Incantation on Behalf of a Sick Person.¹)

When a man is suffering, they call the Man from the Upper Region, and they speak thus: "Well, then, come down! I want to use you for my assistant. Indeed, what shall I do? Shall I find him myself? I am ignorant. With your permission, I will take you for my assistant. Search for me. It is too bad. Here I am, without any help at all."

Then the man uttering the incantation picks up any small thing, — for instance, a splinter of wood, — and pretends that this is the Man from the Upper Region. Then he demands the reindeer from Front-Head (the star Arcturus), and says, "O Front-Head! give me your reindeer-bucks! This man wishes to use them for his driving-team." He demands also from Rulte'nnin (the constellation Orion) his whip. Then the Man from the Upper Region

En'ra'q e'nmen qol qla'ul nite'lqin, girgo'lqên ùm qla'ul, rä⁸'nut ùm e'ur, 1
 This time once another man he is suffering, from upward man, what then,
 qo!, rä⁸'nut geiñe'wä, gi'wä en'ño't, "Kıta'm, qäye'tyi⁸, wi'yolë mi'lhıgit.
 I do not what they call to, they say so, "Well then, come, for assistant I shall have
 know, thee.
 Mi'ñkri, e'mi vai, mi'ñkri mıtıtvä'rkin, mi'ñkri-m-e'un yäqqäi' gümna'n milu⁸'a⁸n,
 Because, what there, how shall I be, how though, whether I shall find him,
 tuwëlvača'arkin; gınıkas'qa'ñınvok ùm wi'yolë mi'lhıgit. Qëna'rêgê⁸. Mi'ñkri,
 I am ignorant; by thy leave for assistant I shall have Make a search. How now,
 thee.
 e⁸'tqi ñot, awgo'lıka tıtvä'rkin." 5
 bad is it, without an I remain."
 assistant
 Rä⁸'nutqäi ninei'mitqin pıla'q êwga'nvıtkëla, u'ttäqäi e'ur lu'mñä, attau'
 Whatever small he takes it feigned by the one performing splinter again, feigned
 the incantation, small
 girgo'l-qla'ulë nine'lhäqin. En'ra'q qa'at Ya'nët-Lautë'pü nënagna'tqên, gi'wä
 to the (from) man he has it for. This time the from Front-Head he asks for, he says
 upward reindeer
 en'ño't, "Ya'nët-La'ut, gını'n kirñe't qine'ilhi⁸, gaqanqa'anë niya'anat." Roltan-
 so, "Front-Head, thy bucks give me, for driving-reindeer let him use them." From
 nënai'pü li'en ti'ne nënagna'tqen. En'ra'q qla'ul newkwe'tqin, nëna'rêrqên,
 Rulte'nnin simply whip he is asking for. Then the man departs, makes a search,
 ya'nët wo'tqoro Nota's'qı-Va'ırğın nënayopa'tqên. Ñe'nrı nü'pkırqin, ni'uqin: 10
 at first from here Ground-Beings he visits. There he comes, they say:
 "ELO'n ye'tyi⁸?" Qäli'i pe'nin wolvitva'lin. "ı, tiye'tyäk?" — "Lü'mña en'ra'q
 "There thou camest?" And still the former motionless. "Yes, I came?" — "Again now

¹ Compare Vol. VII of this series, p. 502, No. 8, c.

starts on his journey of search. First of all, he visits the Ground-Beings.¹ He comes there, and they say, "You have come?" (but in reality he remains motionless, as before.) "Yes, I have come!" — "And who are you?" — "Oh, I am employed only as an assistant. I come to find out where that man is. He is here probably?" — "But I do not know anything. It is wholly unknown. He is not here. I cannot tell." Then he goes away from there (of course, the man is standing motionless) and begins to talk again, and he says, "Oh, where shall I go? Where is he?" He goes to the Upper Beings. "Oh, you have come?" — "Yes!" — "What do you want?" — "I am an assistant of these people. I come only in search (of some one)." — "Indeed, but we do not know. That man did not come to us. It is quite unknown (to us where he is)." — "You say so! But where may he be?"

He comes home and finds the patient, who meanwhile has died. He says, "Oh, he is not there! The people yonder do not know about him. Oh, it is hard! Where shall I find him? I will go and look among the people of Darkness." He arrives at the Darkness. "You have come?" — "Yes! Oh, oh, there he is!" Here at last he is found by the seeker. "Then

me'ñin?" — "Attau' li'en wi'yolə nrlhūm, tiye'tyā⁸k. ELO'n vai imiLO'n, qla'ul 1
 who (art — "So only for assistant I am used, I came. That there man
 thou)?"
 mi'ñki va'rkīn? Ê'tim wu'tku?" — "A'men ūm ELO'n tithēma'rkīn, guq,
 where he is? Probably here?" — "But that one I ignore, oh,
 tithēma'rkīn. E'mi, nuwēlvāč'a't-ē-ūm, ui'ñā, gēwē'ti, mi'ñkri." En'ra'q E'ñqo
 I ignore. Where is he, I am ignorant, not here, unknown, how." Then from there
 newkwē'tqin, qailo'qūm, pe'nin wolvitva'lin, naqa'm lūmñā nuwēthau'qēn,
 he departs, of course, the same motionless, but again he speaks,
 ni'uqin en'ño't, "Gik, mi'ñkri mi'lqātyā⁸k, mi'ñki ne'lyi⁸?" Gīrgo'l-Va'irgēti 5
 he says so, "Oh, where shall I go, where has he become?" To the Beings
 Upward
 newkwē'tqin. "Go, ye'ti?" — "I." — "Nre'q-i-git?" — "Attau', tēnarē'rkīn,
 he departs. "Oh, thou — "Yes." — "What dost thou — "So, I am searching,
 camest?" want?"
 wi'yolē-ūm ñot." — "Alū'mñā! A'men ūm ELO'n wē'lvali-mē'rē. Wu'tku
 assistant am I here." — "So again! But of this ignoring are we. Here
 luñ-ūpki'lin qla'ul. Gēwē'ti, mi'ñkri." — "Ewi'! Naqa'm ūm euñā'n ūm,
 not coming (was) the man. Unknown, how." — "Is it so! But then
 mi'ñki?"
 where (is he)?"

E'nmen ne'me nra'gtiqēn, nēnaio⁸qēn, vi⁸lin ūm qu'num enqa'n nine'lqin. 10
 Then again he comes home, he visits him, dead though that one became.
 Ni'uqin, "Guq, a'men ūm ui'ñā, mi'ñkri, timete'kwā⁸k, am-gēmač'a'ta re'mkin
 He says, "Oh, but (he is) not, how, I could not, all ignoring the people
 i'irkin. U'nmuñ-a'nim e'un, mi'ñkri milu⁸a'n? ina'n Wolqē'ti, Wo'lqi-Ramkē'ti
 is. Woe is me, how shall I find him? Let to Darkness, to the Darkness People

¹ Compare Vol. VII of this series, p. 293.

you are here?" — "Yes! I have come here. Here I am abiding!" — "Oh, let us go home! I am assisting these people. Indeed, for that they have called me. Let us return! I will take you with me." And he really takes him along. (For this the man picks up another small splinter, holding it with his left hand. This means that the man from the Upper Region brings back the soul, and makes it retrace its way.) At the same time the father pretends to blow into the ear of the patient, or scratches his head. The splinter of wood is put under the pillow. The man uttering the incantation is also called the father of the patient. At last the dead one recovers his breath, then his voice comes back to him, and he even assumes a sitting posture. Then he (the man practising the incantation) demands from the Morning Dawn some clothes for the patient. He says, "See here! This one is without clothes, this little son of mine. Give me some clothes, and I will put them on his body" (he stretches his hand upwards, as if taking clothes from above). Then he pretends to put the clothes on the man, and says, "I have put clothes on you which are unassailable (by the ke'let)." After that he causes the patient to be carried back into the sleeping-room (because

attau' mılqatıcha'tyäk." Wu'lqık nü'pkırqın. "Ye'tı?" — "I!" — "Goq, qa'ko, 1
just so let me go one time." To Darkness he comes. "Thou — "Yes!" — "Oh, now,
camest?"

e'uñan wo'tqan." Wu'tku nine'lu⁸qın êna'rêla. "Qa'ko, wu'tku?" — "I,
there he is." Now he is found by the seeker. "Oho, here?" — "Yes,
wu'tku nü'pkır-i-üm, li'en' üm wu'tku nitvai'-güm." — "Çuq, a'men üm mra'g-
here came-I, just here dwelling am I." — "Oh, but let us
tımük! Wı'yol-ê-üm. Attau' li'en' ineñe'wkwi⁸. Mınra'gtımük, mınlete't-hit."
go home! Assistant am I. Even for that I was called. Let us go home, I will take you away."

ELON ñan nınlete'tqın. Attau' lü'mña qol u'ttäqai li'en' gepı'ritä, ñačga'-mı'nga 5
Then he takes him away. Feigned again some splinter simply he takes, by left hand
rı'nra, qalı'i uwi'rit vai ninepkire'tqın qı'ula gırgolkêna'ta, nine'nliqın üm
he holds and the soul is brought there by the man by that from up- he makes it
it, though ward, turn about

qalı'i. ELİ'gä-m i'gıt attau' vëloı'pu gettu'tä e'ur geıeutırgı'tkutä, u'ttäqai li'en'
though. By the father now feigned into the ear blows or the head scratches, splinter only
gerri'lä, mı'ñkı, ye'ñkı, qo'nırım ELİ'gın êwga'nvıtkөлên ča'mañ-elo'n. Lu'ur
he lays, somewhere, downward because the father the performer of in- also. And
under the cantation
pillow,

vai qailhına'n'gët nuwgë'ntoqên vi'lin. Qulı'qul nêna'gtoqên, rattan'ñau'ñın,
there indeed breathes up the dead one. Voice he becomes, enough,
nıme'leu nuwa'keqên. enfa'q Tña'ırgëtı nênavêruwanla'qên, nı'uqın ñot, 10
well he sits up. Then from Dawn he asks for clothes, he says so,
"Mı'ñkri ñot, evı'rakä va'rkın wot kmı'ñäqai gümni'n. Qata'm evı'räqägtı
"How there, without clothes is this son small mine. Just now clothes small
qine'ilgi⁸. Mınyı'ña'tinat." en-qam wu'rri gırgola'gtı. Li'en' evı'rit eı'mıtä
give me. I shall dress him in." Then thus upward (he moves with his hand). Only the clothes he takes

for the last performance he was taken out of it). Before entering there, his whole body must be smeared over with ochre. After that he recovers completely. The end.

nēnavêṛipa'tqên, ni'uqin, "Çoq, aññoke'gtu-wa'lit evi'rit tinyipña'tinat gr'nikä!"
 he puts the clothes he says, "Oh, not attackable being clothes I am putting them on thee!"
 (on the man),
 en'qa'm nēnanra'gtatqên ča'ma yorou'ti. Ras'qeu'ñok, ra'tvũñok, čē'wkwa
 Then he brings him home also to the sleep- In the entering, in the bringing with ochre
 ing-room. him in,
 nēnand'irrau'qên imilo' uwi'k. Çık, qo'ñpü ninenmelewe'tqin. Erre't-te'gin.
 he smears over the whole body. Oh, quite he betters him. End-limit.

Told by Qo'tirgin, a Maritime Chukchee man, in the village of Mi's'qan, November, 1900.

2. Pintail-Duck Incantation (Valo'k-ê'wgan, Yelke'kin ê'wgan).¹
 (A Middle-Anadyr Incantation.)

This is to call game. I call every game, every living thing, from the very first limit of creation. A young pintail-duck I use for my leader, it is (so clever) [in hiding] in hiding from everybody, not to be seen.

I call an old pintail-duck to be my leader. The lone reindeer-buck I make to wade into the water. Oh, let us try to adopt it (for the leader)! Let the leader give his call (before the reindeer)!² This is finished.

Now, again I sing, "Just so, just so, oh, who are you?" I use the distance (of game) of yesterday, (I use) the distance of to-day. I make them appear before me. I cover my face with soot. To every species, to every kind of game, I become unknown; to every species (of animal) I become unrecognizable. Only the soot on my face appears (to their eyes).

Taking off my breeches, I stand on

Ginnêkê'ti eiñeutku'kin. í'mi-ginni'k
 teiñe'urkin, í'mi-keirre'čin ina'n-tot-
 tē'mñi-ta'gnikên. Qäi-velu'k tya'arkin,
 ELO'n ùm na'qam na'tčiqên, é'mi-raqê'ti
 na'tčiqên, eu'rrikalıqäi. 5

í'npü-welu'k teiñe'urkin mra'lē, kuw-
 čiqičin tınpıyū'un. Çık, attau' mintēn-
 mau'mık, mra'tkēlin nıqolēnto'a'n, en-
 qa'n ùm erre't-te'gin.

Enqa'n ùm í'gıt nıtıpeí'ñeqin, "Qa'tin, 10
 qa'tin, o mĩ'ki-or?" Aí'vêkên u'tir
 tya'arkin, í'gıtkin u'tir, tınpıntıqe'urkin,
 tıpuekelirkin lu'lqäl, ga'mga-varatê'ti,
 ga'mga-ginnêkê'ti tıtcirkin gēwê'ti,
 ga'mga-varatê'ti gēut'hēu'ki tıne'lirkin, 15
 lí'en lu'lqäl poa'-kalêpêra'rkın.

Notas'qa'tkinık í'mi quí'me-ví'rik

¹ Compare Vol. VII of this series, p. 497, No. 2.

² The Chukchee of the Middle Anadyr live chiefly by hunting wild reindeer on the river. So this incantation refers to the hunting of wild reindeer.

the ground without any precautions. My buttocks have three eyes, and they keep watch for me. They see every hidden ke'le, and they make the ke'le close his eyes.

The foremost reindeer I make very slow, using the two legs of the small pintail-duck, forked in two (from its buttocks). Everything difficult to scent (I am using) all the time. Without any precaution I enter (the confines of) every place. I may sleep without care. All kinds of game have a liking for me, every kind of game has a great love for me.

Thus I have almost acquired a good careless sleep. The thing lying under my pillow I have for my leader. Blowing over it, I make it rebound (backwards), I make it scatter (backwards). That is all.

elhi'erkä tñe'lrkin, í'mí gümni'n yaa'lin ñïro'n-lêla'lên nigî'nîrkin, ne'me a'tçi-ka'le nine'lu⁸qin, ke'lin ùm lêla'lhín í'mí nelkímya'a nine'ntäqin.

A⁸ttoolina'ta impêwa'ta nine'nt-i-ùm. 5
Qäi-velu'kin varê'rgin tîya'arkin, ñu'nku í'mí, a⁸qaño'm-va'lin í'mí. Alhîa'rgî-rîñki í'mí treres-qi'urkin elvula'q, trelüm-ke'erkin. Í'mu-gînni'kä e'ihu ne'lhîrkin-i-ùm, ge'mge-gînni'kä meîñ-e'ihu ne'lhîr- 10
kin-i-ùm.

í'mí lümke'pü me'çen·ki kîme'k gene'l-i-ùm, é'wkurga-m çotolêu' o'çe nine'lh-i-ùm. Tittu'ä⁸n, í'mí ñêçhêta'wa tíntä⁸n, ne'me nêpêra'wa. Erre'ç. 15

Told by Nikon Tagra'tirgin, a Middle Anadyr Chukchee man, in the village of Chikayeva, November, 1900.

3. Incantation for taming Wild Reindeer (Qaalva't-é'wgan).¹

When a wild reindeer-buck that has just shed his hair joins a domesticated herd, [the man] the owner [of the herd] says, "Let us try and make of him a tame reindeer! Let him create offspring for us!"

He goes to the herd and utters [there among the herd] an incantation. (He talks) to the Being of Zenith: "Oh, you, there above! I am in great need. This one wants to go away, and he is the first of his kind that I have seen here.

"Give me your wooden stake! I

ilvilu' torigrî'g nre'elqin ñe'lvülík, qla'ul é'tin ñe'lvülkin ní'uqin, "A'men ùm ELO'n mîntaqaalvau'mík. EN·qa'm rîteqa'ut nitei'kininet!"

Ñalvüle'ti ní'lqätqin, E'n·ki ñelvüle'- 20
ki níwga'nvitkëqên Gîno'n-Va'irgêti;
"A'men ùm ELO'n gîrgolênai'-gît, tuwen-
ñe'erkin. Wo'tqan ùm êçoi'pürkin,
ne'me wü'tku-E'n·ku EN·ñî'n-va'lin
tîlu⁸a⁸n. 25

"Gîni'n u'ttuut qine'ilhi⁸, wo'tqo yais-

¹ Compare Vol. VII of this series, p. 497, No. 1, b.

will stick it into his foot, I will thrust it between his antlers. I will pierce his lower jaw, and bring it down to the level of the ground. With what else shall I pin (to the ground) this fleet-(footed) reindeer-buck?

"(I will gather) bowlders from all sides, and pile them up between his antlers. How will he move (his head)? I will wrap his ears with sod. [As to his nose,] I will gather withered sedge-grass and use it to cover his nose. Let all bad odors from every (part of the earth) enter into his nose!

"I make him into a fawn newly born. O (Good) Being! do not despise my (demand)! Let me get possession of him! I will give you in exchange (something) equally worthy to be desired."

Then he spits, and with that the incantation becomes fastened. After that he says, "Bring the herd (to the house)." They bring it to the house. They make a fire in the house. They drive the herd windward, so that he (the reindeer-buck) will smell the smoke. But he can't run away, because he has become heavy. That is all.

qe'pū t'npirkīn, aivau'tirgūpū tinuw-
gente'urkīn, walqaḷē'pū tinpintiqe'w-
kwā'n, nute's'qāg tinūpkire'tyā'n. Ne'me
wo'tqan nute'kin ringilvīlū' re'qāl ūm
milke'pgā'n? 5

"Ge'mge-nute'kin pērka'lhīn aivau'-
tirik tūyñē'ā'n, mī'ñkri-m nilule'tyā'n?
ī'mī nute'-kimčī'rā vī'lut tinenkuwline'-
unet; yaqa'ak ūm, pe'nin mīč-va'glīñīn
tī'prirkīn, yaqa-ēī'pīchu tīlī'rkin, ge'm- 10
ge-re'kin ā'qā'tkin mīñke'tā yaqači-
kou'ti nre's'qiuqin.

"Tērigto'-qaiē'nē titei'kiā'n. Va'irgē-
git, En'ñē' ī'unu ine'lhikā. ina'n tre-
teñis'qureu'ñīn. Ne'māqāi gitta'gti-m- 15
va'lin pu'ru tre'ilhit."

En'qa'm ūm ninečiñketuwe'qin, qālī'i
enqa'n ē'wgan nēna'gpatqēn ē'nmen.
En'qa'm nī'uqin, "Gu, ñē'lvūl qagti'-
gitki." Nīnra'gtatqēn. Nuwī'ntāqin 20
yara'ñī. Ai'vači nintaqaña'tqēn, ñī'lgīlik
mē'nko-m neī'guā'n, ī'mī kilau' nīlvau'-
ñōqēn, mī'ñkri nitčeu'qin. Erre'č.

Told by Ke⁸ute'gīn, a Reindeer Chukchee man, on the O'nmīlīn tundra, June, 1901.

4. (Incantation to ward off Ke'let).¹

When evening comes, I tie up two big bears on either side of the entrance of my (house), and I speak thus: "Oh, you are so big (and strong)! At your side nothing ill can befall me [from anywhere]."

En'qa'm En'ra'q geulqātvi'tā, ñā'lgīl
tīlino'liñki ñī'rāq kaiñī'yñit gewko'tā,
gī'wā En'ño't, "Gī, meīñ-en'ñī'n-va'li- 25
tē'rē, tē'rēqqa'č m-e'un mīnreqe'wkwā'n
ūm mē'ñko."

¹ Compare Vol. VII of this series, p. 498, No. 5, b.

If some ke'le should come, and try to enter, the bears would catch him, because they are hardly inclined to allow passage, [bad to begin with.]

Then there is a little old woman, quite blind, and eyeless, and armed with an iron whip. She swings her whip all night long towards every direction. She frightens away [the ke'let]. She is bad to attack. After that, around the house, from every side, two big polar owls (made) of iron (are put on the watch. They have) iron beaks, iron wings. Their beaks are very sharp.

When the ke'le, the Murderer, who is wont (to make assaults), comes again to the house from under the wall, and wants to begin an attack, they strike at him and wound him severely, and peck out his eyes. All covered with blood, he flies away to the wilderness. Then he feels afraid, and leaves off.

E'nmen vai rä'nut qol ke'le ne'me niye'tqin, niyo'qên. Miñkri enqa'nat nimarau'çê tqênat, mi'ñkri ñot a^sqaras-qê'um-va'lit, a^sqañño'm-va'lit.

en'qa'm en'ra'q inpiñeu'qai lëla'pilmir- 5
liqai, elile'kälqai, pilvi'nti-qançêqa'lin
enqa'n ùm vai ùm-nike'ret ninenilui'gu-
qin ñalhile'gti, mi'ñkri e'tqi aylhi'rgin,
a^sqantimla'lim-va'lin. enqa'n ùm en-
qa'n yara'ñi wo'tqan lga'nliñqaç ragro'l- 10
mikên, ñi'raq pilvi'nti-ta^sla'ñit, pilvi'nti-
yaqa'lit, pilvi'nti-rililit, ni'rguqinet
imilo' yaqa't.

Ne'me wo'tqan rä'nut piçike'ulin
kalai'ñin, Tei'n-ñiçin, ne'me nra'gtiqên, 15
ranmê'pü êpi'nmêpü nêna'ññoqên nê-
nantimla'tqên, nêna'rkîpçiqên, nine'l-
piuqin, nilenpitkeu'qin. Tûmñê'-no'ga'gti
eni'g-mu'lik qân've'r nalê'qatqên. Nine-
nimçeu'qin, nîpaa'qên. 20

Told by Ve'lvañe, a Maritime Chukchee Woman, at the village of Çe'cin, May, 1901.

5. Fortifying Incantation against the Coming of Ke'let (Tanomña'tkên ê'wgan).¹

I make the house of human people into a (closed) iron ball [house]. It has no entrance and no windows, and there is only a small vent-hole (on the top). I put around (this hole) a knife-blade, a sharp knife-blade. No ke'le can enter through it, no source of death knows (anything about it).

In the evening, in the time for sleep, something bad will try to attack the house. One will say, "Let us enter this house!" — "Yes, (let us do it!)"

Ora'wêr-vara'tkên yara'ñi pilvi'nti
ko'ñkoñ-ra'nê titei'keä'n, teñ-úi'ñä atil-
kälên, akê'rikälên, erre'ç rino'urgiqai
niçu'uqineqai. Kamlê'lê-m ñan, vala'-
kên nu'nun, i'rgu-nu'nulin ùm vai titei'- 25
kirkîn, ge'mge-kele'tä eres'qiu'kalin,
ga'mga-vê'irga gêwê'tu-wa'lin.

Wulqätvi'k, yilqä'tik, re^sqätku'tä nê-
nantimla'tqên, ni'uqin ùm, "Gu, wo'tqan
yara'ñi, a'men ùm minre's'qiwkwä'n." 30
— "Gu'nä, i." Gā'nqan, nîke'mlilqin

¹ Compare Vol. VII of this series, p. 499, No. 5, b.

They go around (the house), looking for the entrance. There is no entrance, and they cannot find it. "Oh, which side shall we try? It is wonderful! We cannot find the entrance. Let us do it from below! We will enter it through the ground of the outer tent."

They dive into the ground, but have to re-appear on the other side. There is no entrance, because the house is all iron.

They come again (to the front). "Where shall we try it? Oh, (I) hear the people's voices inside! There, now! Let me try and climb (to the roof)!" One of them climbs (to the roof), and sees the vent-hole. "Oh, here! From here we will begin. Come, now! lower me (down this hole) upon a rope!"

They lower him, legs down, (upon a rope). He enters (the vent-hole). But the vent-hole is narrow and (armed) with a sharp blade. It cuts him all over. The blood spurts out, (even) the bowels and the intestines (are all out). And (he cannot endure) the pain.

"Oh, oh! Haul me up! (It is too) bad! I am dying. I am bruised. I have lacerated (my whole) body." They haul him up. His bowels and intestines are hanging out. "Oh, (it is too) bad! Let us give in! Leave them alone! My body is all cut to pieces. I have nearly met my death (here). We do not want it." They leave (the game).

nīlārē'rqēn, uī'ñā atī'likā, tī'li-lo'k nīlvau'qēn. "Guq, ē'uñān mē'ñko mīñño'a'n? Tīte'ñet vai ūm ñā'nī, tīlārē'rī mītilva'wkwa'n. A'men ūm ēucai'pū mīñño'a'n, čottagničikoī'pū 5 mīnpī'ntiqätyä'n."

Notas'qačikou'ti nīčipe'tqin, en'qa'm ñō'onko nuwge'ntetqin aragla'ñgīpū, mī'ñkri vai yara'ñī am-pīlvī'ntī.

Ne'me nīyo'qēn, "Guq, vai ūm ñān, 10 mē'ñko mīñño'a'n, na'qam qulile'erkī en'kēčikoī'pū ora'wēlat. Kita'm mitte'tyā'k." enne'n' qīa'ul nītte'tqin, rīno'urgīn ūm lu'nīn. "Gu, wo'tqan. Wo'tqo mīñño'a'n. A'men ūm vai qīnīlhe'- 15 tyitkī."

Gitka'ta ūm nīkeñkele'tqin, nīre's' qīuqīn. Nīču'uqīn na'qam irgīnu'līn rīno'urgīn, qān've'r nīne'lpiuqīn ūm, mu'līmūl ūm nīntoqēn, yī'ggi ūm, qa- 20 čē'yērēn ūm. E'nmen tē'lā.

"Go mei, qīnetī'ñui'. E'tqī tuwī'r-kīn. Guq, tā'qāre'ä'k, uwi'k tīnā'qā-re'wkwa'n." Tīñu'nīn. Yī'ggi ūm eme'tā, qāčē'yērēn eme'tā lī'gnīn. "Guq, e'tqī. 25 Mīnpa'awkwa'n a'nī. Antīmīla'tka, en-ñē'. E'tqī uwi'k tīnā'qāre'wkwa'n. Vē's'irgīn pē'le tīlu'ä'n. Ra'qalqal ūm vai." Nīnpa'awkwa'n.

Told by Ke's'ulin, a Maritime Chukchee man, in the village of Mī's'qan, October, 1900.

6. For Hunting Sea-Game.¹

This is an incantation for (hunting) sea-game. When hunters, having gone out in a boat, have found a herd of walrus sleeping on the ice, and the ice is not solid, (so that) the boat makes a noise striking against small pieces of ice floating around, but the walrus are sleeping; oh, one makes (the following) incantation, and says, —

“O walrus! I put your ears on a (broad) iron pan, lest you [the walrus] should be able to hear the rapping-noise [the sleeping walrus].” Then the hunters are (able) to approach, and catch all (of the herd).

A'ñqa-g'nnèkèn è'wgan qol. A'-
ttwilit e'ur g'e'lkilinet, enqa'n rä'n⁸nut
r'rka-g'e'nêw nyo⁸qên g'rlhîk, nu't-
yâqin ùm g'rlhîl, a'ttwet pürgirge'erkîn
ùm, en·qa'm ùm ñan vai y'rlqälit ùm 5
r'rkat; guq, gèwganvitkø'ta, gi'wä
en·ño't.

“Guq, a'men ùm r'rkat, pîlvînt-
ekkama'ta nitinemp'e'qinet vi'lut, mî'ñkri
würgirgin r'rka'ta va'nêvan a'nwa'lom- 10
ga'n, keuçi'chu r'rka'ta.” en·ñî'n ñan
li'en g'e'pkiîin, gei'milinet ùm imîlo'.

Told by Vîyênto' the Blind, a Maritime Chukchee man, at Mariinsky Post, October, 1900.

7. To Cure a Sick Man.²

When a man (suffering from disease) is about to die, and has become quite weak, he is carried (out of the house), though with great effort, and (his body) is rubbed all over with something; (for instance,) with a little snow. Then (another man) calls to the Upper Regions, to the Pebble River,³ and he speaks thus: “O Pebbly River! come down! I wish to use you for my assistant.” Besides this, he calls also the East Wind.

Then comes a great (fall of) rain. The river is greatly swollen. The patient becomes the rapids (of the stream). Everything is swept away, nothing remains [quite nothing]. They throw something into the water (as a sacrifice), and the stream sweeps away

E'nmen en'ra'q vai ùm qol qîa'ul
gavê'ññolên, geru'çeulin, e'nmen ña'an-
qan ño'onrê met-ki'it ganintoña'lên, 15
e'nmen re'qäiä ä⁸lelqäiä gama⁸lêtke'ta.
en·qa'm Gîrgola'gtî, Çêgai'-Va'amêti
li'en eiñe'wä, gi'wä en·ño't, “Çigei'-
Ve'em, qîye'tyi⁸, wî'yolø mî'lhîgtî.”
Qo'nîrim Eñe'neñe eiñe'wä ça'ma. 20

I'lîl ùm, qa'ko. Nênanomau'qên
va'amîçhîn, ora'wêlan ùm pîlî'linve
nîne'lqîn, i'me-rä⁸nut nênama⁸lêqên,
tîlv-ui'ñä nîne'lqîn, na'qam ui'ña. Râ⁸-
nutqäiä nîneni'ntitkuqîn mêmî'yîm, 25
i'me-rä⁸nut pî'lîla vai nênama⁸lêqên,

¹ Compare Vol. VII of this series, p. 498, No. 3.

³ Milky Way (cf. *ibid.*, p. 309).

² *Ibid.*, p. 506, No. 9, c.

all (the rubbish). Then the (suffering) man becomes better, and is carried back into the house.

qäli'i vai qla'ul orawêlan nimeleu'qin,
go'onqan panêna'gti genlete'tä.

Told by Rike'wgi, a Maritime Chukchee man, at Mariinsky Post, October, 1900.

8. Incantation for Pains in the Stomach (Nanqate'lkên ê'wgan).¹

I call Qu'urkıl.² This abdomen (of mine) I make into a bay (of the sea). (The bay) is frozen, (altogether) bound with ice. (Plenty) of rubbish is there. All this rubbish is frozen there in (the ice of) the bay; (the rubbish) is the disease (of my stomach). "Oh, you (my) stomach! you are full of pain. I make you into a frozen bay, into a (very) old ice-floe, into a bad ice-floe."

Oh, oh! I call to Qu'urkıl, "You Qu'urkıl, you travel around from very remote times, I want your assistance. What are you going to do with this bay? It is frozen. Mischievous people (meaning hostile shamans) made it freeze. You have a strong beak. What are you going to do?"

Then (the Raven) breaks the ice through, but (in reality) it is disease (which is broken). Everything that has stuck under the water, in the depths, I cause to be carried away. It is floating on the surface.

Then he³ comes to the man who asked for assistance, and says to him, "I have finished." — "All right!"

Now I call to the Great Sea-Wind.⁴ "Oh, you, Great Sea-Wind, turn back the broad river that flows to the sea-shore!" There comes the Sea-Wind,

Qu'urkıl nineiñe'w-i-üm, na'nqan üm
vai wo'tqan ke'ñičvinu ninetei'k-i-üm.
en'qa'm nıqı'tıqın, gaqêtu'kwälên, mı'ñ- 5
kri ñogño'gliñın e'n'ki, i'mı vai nıqı'tı-
qın ñogño'gliñın ke'ñičvı'nık; tē'čirgın
üm wo'tqan. "Çuq, na'nqê-gıt, tē'l-i-gıt,
qı'tı-ke'ñičvinu tıteı'ki-gıt, pē'ttı-gē'lčıñe,
a⁵qa'-gē'lčıñe." 10

Çuq, iuk, Qu'urkıl nineiñe'w-i-üm,
"Qu'urkıl-i-gıt peninei'-gıt lei'wul-i-gıt,
gıñıkas'qa'ñıvê-gıt. Mı'ñkri qäntı'gın
wo'tqan ke'ñičvın? Qêtu'kwatyê⁶, lau'-
law-ra'mkırça ä'nqı'tetyä⁷n? E'nmen 15
vai yaqai'ñın gıñı'n, mı'ñkri qäntı'gın?"

E'nmen vai ninupı'tkuqın qê'tırgın,
qäli'i üm elo'n vai tē'čirgın. I'me-
râ⁸nut vai mımlečıku'qın, en'kečıku'kın,
eimis'qä'tılın tınewkweyu'ua⁹n; nıpgıl- 20
qewe'tä nı'ntäqın.

Êgıtkına'gtı wıyolatılê'tı nı'lqätqın,
nıñı'uqın, "Qai'vê, tıplı'tkuä¹⁰n." —
"Egei'!"

enra'q Maiñ-Añqai'gın nineiñe'w-i- 25
üm, "Çuk, iuk, Maiñ-Añqai'gê-gır, i'm-
ve'em a'ñqa-čö'rmıkên quwe'tılın qänlı'-

¹ Compare Vol. VII of this series, p. 503, No. 8, g.

² This is the name of the Raven in tales and myths.

³ That is, the man who utters the incantation. The man who told me this incantation spoke alternately in the first and in the third person.

The north on the Arctic Sea, and the east on the Pacific (cf. Vol. VII, p. 321).

great storm, high billows. I call (to all of them).

He pretends that his fingers are all this. Then he catches (the patient) by (the skin of) the abdomen. The man who utters the incantation keeps his hands on the stomach (of the patient), pretending that his palms are billows. While doing this, he says, "Here I am cleaning away all rubbish. I make it to be carried away." Then he falls backwards, as if the breath of the great wind from the sea had dragged him away.

Then the sea begins to ebb, the tide is at the lowest. Ancient pebbles of this place (these are in reality his intestines) are bare of water, quite without cover. There is no water near them. "I make you into a very dry place, I make you into a dry, sandy shore. A hairy maggot is rolling on the sand, it rolls into its hair all the rubbish from the ground."

Then the man who utters the incantation blows. He smears over with saliva his own palm. He brings some snow from the outside and makes it melt in his mouth. He brings (also) a blade of grass and fastens it to the neck (of the patient). He wipes the saliva (from his palm) [and finishes]. The people bring the payment. It is sausages. They make a miniature skin bag, and put into it crumbs of sausage, dry leaves instead of skins, a little piece of meat, and a strip of thong.

The shaman who utters the incantation takes all these and carries them home. He goes to [the sacrificing-place] behind the tent. There he takes out everything [behind the tent]. He

gɪn." Añqaigɪ'yñin niye'tqin; yiqipelu'n, meñime⁹lun nineñe'w-i-üm.

Rɪ'lhit üm vai enqana'nə ninetei'kä-qin. en'qa'm na'nqak ninenyimi'uqin 5
ëwga'nvila, en'ñi'n nuwëthau'çëtqên, mi'ngit na'nqak rirri'lik wu'tqu vai, ke'grilti yiqipe'lu ninetei'käqin pila'. en'ñi'n rɪ'nma a⁹ttoola'gti nini'uqin, "A'men üm elo'n, nu'gliñin ya'ñra tɪ'ntirkin, tɪnɪpla'arkin." en'qa'm yaa 10
lë'gti wu'rre-ñu'nñi, a'men üm elo'n maiñ-añqaigɪ'yña vi'yu-tiñu'rkinin.

en'qa'm ere'erkin a'ñqak, araçha'ar-kin üm elo'n. Pe'nin wutqe'kin wu'-kwuqagtë (qäli'i üm qaçë'-êrën) teñ- 15
i'mlikä nine'lqinet tañ-añoyi'tkinka. Ne'me ui'ñä mi'mlitulqäi e'n-ki. "Tañ-kirgis'qai'nə gene'l-i-git. Kirg-ënno't-kinə titei'ki-git. Gɪrgıla'gla kawrala'-arkin ënno'tkinik, nute's'qäkin ëlë'pür- 20
gɪn rɪ'griga nɪkawralaa'arkinën."

en'qa'm nine'ttuqin ëwga'nvitkola. en'qa'm çini'tkin kagrë'liñin nënaçëñ-kala'rëqên, ñarginoi'pü ä⁹lelqai nëna'g- 25
tiqên, ninenlige'tqin yiki'rgičiku, va⁹-gliñin nëna'gtiqên, ë⁹nničhik nineni'lit-qin. Nineçinquetuwe'qin nɪplit'kuqin. Ine'let en'ra'q nɪ'gtoqên. Ro'rat. Tei'-uçhäqäi ninetei'käqin nɪplu'qin, e'n-ki ro'rat nënayo'qên, en'qa'm kokoña'lhin 30
ne'lu, teki'çhitulqäi, mëmiçë'çhin üm vai.

Eñe'ñilä vai ëwga'nvitkola nënan-ra'gtatqên, ninenüpkire'tqin. Ragro'l-mëti nɪ'lqätqin, e'n-ki wü⁹'tku nëna'gto- 35
qên ragro'lmik, ro'rat üm nëna'nmüqên vala'ta, qaa'nmiyo-m vai. Nineni'ntit-

stabs the pieces of sausage with his knife: these are his reindeer for slaughter. He scatters the sacrifice to the Substance of Incantation, all the thongs [he scatters], the beads and the tobacco [he scatters].

Then he finishes, and enters the house. Evening comes, and they enter the inner room. They get up (the next morning), and they visit the patient [of yesterday] again. They say, "Halloo! (How are you?)" — "Indeed, I am a little better."

Then (the shaman) fetches a small river¹ and puts it into the chamber-vessel, to be used (afterwards) as an (additional) cure. With this they rub him all over. From that time on, (the patient) begins to improve, and (in due time) recovers altogether. That is all.

kuqin Êwga'nvu-Va'rgêti, í'mí ñi'lhín
nineni'ntitkuqin, kílêla'lhín, í'mí ta'aq
nineni'ntitkuqin.

Ê'n'ko níplí'tkuqin, nré's'qiuqin, nuul-
qätví'qin, nílä'qinet, Ê'n'ko niggeu'qi- 5
net, aí'vekên té'le²n nênayopa'tqên,
nini'uqin, "Amto?" — "Qai've, mač-
êto'pêl."

Enřa'q ve'emqäi nêna'gtiqên níplu'-
qineqäi, Êçu'ulhi nêna'yoqên, malê'čhíl- 10
qal. Ča'ma ninegteu'qin Ê'nmen.
En'kete'gnik imilo' nimeleu'qin, qo'n'pü
ninenmelewe'tqin. Erre'č.

Told by Ke³ulm, a Maritime Chukchee man, in the village of Mí's'qan, October. 1900.

9. Incantation to bring back the Dying.²

When a man has (just) died, (another person) goes into the open, while (the dead) is still lying in the inner room. That man goes out and talks to the Morning Dawn, to the Upper Being. He says, "Oh, my mind is uncertain! Enough!³ Whom (else) may I ask (for help)? You are most fit. Oh, give me your dog! I will also use it as a dog myself. I am sorrowful for my child.⁴ It has gone away to a far-off (place). Therefore let me use that (dog) for (my) assistant."

Ora'wêlan ūm qol gevi'lin, ño'onrê
ge'lqälm nota'gti, mí'ñkri re'lqu va'ma 15
yep. Níntoqên ora'wêlan, Tñargê'ti,
Çirgola'gti nuwêthau'qên, ní'uqin, "Ço,
tínčinyurge'erkín, rattan'ñau'ñín, mí'kinä
muanla'a⁴k? Erre'č gít êto'pêl. Çu,
gíni'n a'⁵ttín qine'ilhi³. Attau' a'⁵ttu 20
mílhi'a³n e'pte güm. Kmí'ñín gümni'n
em e'luh tílhi'rkín, gā'nqan qäti', attau'
enqa'n wí'yolê mí'lhín."

¹ That is, fetches some water, which by power of incantation is considered to be transformed into a small river.

² Compare Vol. VII of this series, p. 506, No. 9, a.

³ Rattan'ñau'ñín ("enough") means also "stop talking" and "stop doubting."

⁴ The man who utters the incantation calls the patient his child (cf. Vol. VII of this series, p. 476).

He makes (a motion) with his left hand, as if receiving that dog (from somewhere). Then he (comes back and) blows into the ear of the dead person, and howls (like a dog), "Uu, uu!" thus.

Then this dog starts on, pursuing the dead man, [who has gone away.] It follows him, howling and barking, "Haw, haw, haw!" It passes ahead of him, and meets him (on the road with fierce) barking. It snaps at him (while he is) going, and intercepts his path in every direction. At last it makes him come back from his long journey. He must enter the body and put it on again. Then he begins to breathe, and (gradually) improves. And so he, though a real dead (one), revives again.

A⁸ttin wo'tqan pila'q wu'rri ni'tqin
ña'çhi-minga', ninei'mitqin um qānu'r.
Ora'wēlan vi⁸lin vēloi'pū nine'ttuqin,
nēnaqola'qēn: "Uu, uu!" EN-ñi'n.

Qāli'i ñan a⁸ttin ninerkeeçi'uqin 5
vi⁸lin ENqa'n, ewkwe'tlin, ña'an, gaqo'-
lēma, gatautawa'reta ninerkeeçi'uqin:
"Gau, gau, gau!" Nēnaa'laqēn a⁸tto'oça,
nenatautawa'tqēn um rigaiñau'ki, nēna-
pē'nriqēn tile'lin. LI-mi'ñko nēnakav- 10
rau'qēn, qān've'r gā'nqan ninepelqān-
teu'qin, uwi'k wo'tqan nēnai'pūqen um,
nineres'qiuqin. Nuwgē'ntoqēn, nime-
leu'qin, mite'-vi⁸lin. EN-qam nei'uqin.

Told by Rike'wgi, a Maritime Chukchee man, at Mariinsky Post, in October, 1900.

10. Incantation (used by) a Woman rejected by her Husband and Jealous
of her Rival (Ē'wgan ñe'us'qātā uwā⁸'quçitā E'нку l'nyo).¹

Then you are this woman! You have so much of my husband's love, that he begins to reject me. But you are not a human being. I make you into carrion lying on the pebbly shore, — old carrion inflated (with rottenness).

I make my husband into a (male) bear. The bear comes from a distant land. He has been starving for a long time, he is very hungry. He sees the carrion. Seeing it, he eats of it. After a while he vomits it up. I make you into the stuff vomited. My husband sees it, and it is of no use to him. He rejects it on the mere seeing (of it).

A'men um ELO'n ñe'us'qāt-i-gir, e'lu 15
ne'lhirkīn-i-git uwā⁸'quçitā, ripe't um
gūm E'нку ēnalhīñño'ē⁸. Qarēmēnai'-
git ñe'us'qāt-i-git, çēgai'rēloi'pū titei'ki-
gir, pe'nin rēloi'ñin gepe'welīn.

EN-qam uwā⁸'quç kei'ñu titei'kirkin, 20
qolē'-notai'pū ne'me kei'ñichin ye'tirkīn,
pe'nin aqam'tvakēlēn, ya⁸'rat um ge-
gitteu'lin. Qāli'i rēloi'ñin lu⁸'rkīnin,
e'nmen lu⁸'ñe'nu ru'nin, e'nmen ēto'-
qaia'qañ um gre'lgi⁸, e'nmen gra'lçīñe 25
gene'l-i-git, E'nikit uwā⁸'quçitā gite'r-
kīnin, mi'ñkri ra'qalqal. Em-gite'tā
pai'wakē rī'tcīnin.

¹ Compare Vol. VII of this series, p. 507, No. 12.

At the same time I make this body of mine into a young beaver that has just shed his hair. I make smooth every hair of mine. This woman, the object of (my husband's) liking, he leaves her, and desires me, because she is repugnant to look upon.

(She spits, and with the saliva smears her whole body from head to foot. Indeed, the husband begins to have a liking for her.)

I, who was neglected recently, I turn myself towards him, I make myself into a deadly pain for him. Let him be attracted by the smell from here, and have a desire for me. Though I reject him, let him be still more persistent.

And really the husband leaves off his former love.

Ğümna'n üm wo'tqan uwi'k ğümnin
tər-irğa't-palo⁸ta'nə titei'kirkin, li'en-
ri'grı am čorra'tırkin; ñu'nqin üm ñe'us-
qät e'ľhu lı'nyo pēla'nēn, ğümu'k tag-
gañño'ê⁸, kime'l enqa'n qol ğite'k üm 5
čērmıñğı'ırgın.

(en'qa'm ninenčinketuwe'qin. eni'n
üm uwi'k činke'tä nēnama⁸lêqēn ga-
lau'tıma. Qailhına'n'ġēt üm uwä⁸qučitä
e'ľhu nine'tčäqin.) 10

Aıgo'onqēn üm e'нку lı'nyo kime'l
am enıka'grı tınlı'rkın, viyēra'čırġu
tılhı'rkın, venli'i ña'nko ei⁸ñımču'rkın,
kime'l e'ľhu ine'tčii⁸, Ğüm üm am
e'нку tılhı'rkın, venli'i nıtiu'qin. 15

Qailhına'n'ġēt nēnanča'atvuqēn e'ľhu
lı'nyo.

Told by A⁸qa'ñña, a Maritime Chukchee woman, in the village of Če'čin, May, 1901.

IV. — SONGS.

1.¹

From what country is that traveller, who is being drawn by dogs? On his way returning he came to be without a whip. Then I will make haste and walk onwards. Then I will make haste and walk to the song. Truly, let us be joyful!

A,	mēñko'kēn	magla'lin	a ⁸ ttime'tä	nile'qin,	palqantatinvé'pū	eqe'nčikkä
Ah,	from where being	traveller	by the dog drawing	he is moving,	on his returning	without whip

ge'neḷin? ENqa'n mita⁸'tiñok mičaivala'tiñok, EN'qa'm mita⁸'tiñok mičai-
 he has become? Then I will make hurry, I will walk, now I will make hurry, I will
 vala'tiñok, EN'qa'm mita'tiñok grapē'ti! Mitkorgau', gu'nä!
 walk, now I will make hurry to the song! Let us rejoice, truly!

2.

Those from Uwe'len have been singing,
 Those from inčo'win have been swaying,
 Women have been dancing.
 Those from Ne'əkan have been swaying,
 They have frightened those who sewed up the boat's cover.
 Those from Imä⁸'lin have been listening, the young men.

Uwe'lelot	gagrapča'lēnat,
Those of	have been singing,
Uwe'len	
inčo'wilit	gilule'linet,
Those of	have been swaying,
inčo'win	
Ne'us'qätti	geputture'linet.
Women	have been dancing.
Ne'əkalot	gilule'linet,
Those of	have been swaying,
Ne'əkan	
Ä ⁸ ttvun'ni'lit	gankaučau'linet,
Those who sewed	they have frightened them,
up a boat	
Imä ⁸ 'lilit	gapalomtē'lēnat ora'čēkit.
Those of	have been listening, the young men.
Imä ⁸ 'lin	

From Qo'tirgin, at Indian Point, May, 1901.

¹ This song and a few of the subsequent ones belong to the Maritime Chukchee of the village of Uwe'len, near East Cape. I consider them to be merely an imitation of Eskimo songs. Half of the population of Uwe'len are Ne'əkalēn Eskimo. The Chukchee of Uwe'len are reputed to be, of all the Maritime Chukchee, the most clever and adventuresome. They are given to trading, and spend much time in visiting Eskimo villages on both sides of Bering Strait. I wrote down the words in May, 1901, from one Qo'tirgin, an inhabitant of Uñi'sak, at Indian Point, who was of mixed origin, half Chukchee and half Eskimo. Neither the words nor the tunes were improvised. So, when Qo'tirgin would make a mistake, the other young men present would immediately correct it in chorus. Phonographic records were taken of all the following songs.

3.

Whence comes this little traveller,
 This little traveller from the leeward side?
 Oh, but it is Keweute'gin!
 (His sledge is) loaded with wild reindeer-skins.
 Who is coming there from the leeward side?
 Oh, but it is Peñeute'gin!
 His sledge is loaded with piebald skins.

A mēñko'kēn magla'lqai,
 Ah, from where being traveller little,

aiva'lhüpu magla'lqai,
 from the leeward traveller little,
 side

qāli'i qun Keweute'gin
 however Keweute'gin

ilve'-ne'lhä gine'ñelin.
 with wild rein- loaded.
 deer skins

A mēñko'kēn aiva'lhüpu,
 Ah, from where being from the lee-
 ward side,

qāli'i qun Peñeute'gin
 however Peñeute'gin

qe'ñu-ne'lhä gine'ñelin.
 with piebald-skins loaded.¹

From Qo'tirgin, at Indian Point, May, 1901.

4.

Where shall I go? To the country of Eu'nmun. With what shall I come back?
 With an (American whaling) steamer. What people rejoiced? Those from
 Uwe'len rejoiced.

Mi'ñkri li'i me'lqätok? Ao'nmo-nota'gti. Ra'qa-ñot mra'gtok?
 Where shall I go? To Eu'nmun land. With what there shall I come
 home?

Lelu^gtvä mra'gtok. Re'qälit korga'wkast? Uwe'lelit korga'wkast.
 With a I shall come Which ones rejoiced? Those of rejoiced.
 whiskered boat home. Uwe'len

From Qo'tirgin at Indian Point, May, 1901.

¹ This song, as well as the preceding one, is more or less rhythmical.

5.

O women! let us sing!
From memory let us sing! This song let us use! — You, boys, dance!

Ne'us·qätti, minigre'p, i'ya-ña'ia!¹

Women, let us sing!

Em-č'i'ngutä minigre'mmık. Grep wo'tqan minya'aaⁿ. — Nĩ'nqäi-tu'ri qilule'tıtk.
Only from mind let us sing. Song this let us use. — Boys, you be moving.

From Qo'tirgin, at Indian Point, May, 1901.

6.²

Let me use the tune of Uñi'sak!
From mere envy let me use it!

Uñi'ilin minya'aaⁿ, em-venne'tä minya'aaⁿ.

That of let me use it, from mere envy let me use it.
Uñi'sak

From Qo'tirgin, at Indian Point, May, 1901.

7.

Whence comes this little traveller?
Ah, but it is one of the Maritime people.
Oh, dear me! the poor thing!
The little traveller, the poor thing!

A mênko'kên magla'lıqai?

Ah, from where being traveller little?

ina'nqên üm, rama'gläqai,

Oh, my! Maritime man little,

ina'nqên üm, yaiva'čirgin,

Oh, my! object of pity,

Magla'lıqai yaiva'čirgin.³

Traveller little object of pity.

From Qo'tirgin, at Indian Point, May, 1901.

8.

I feel lazy, the dear little woman, the dear little bad one, the pretty little one, the little fat one, the scamp!

Tıteqärrıñırko'n! ñaus·qalo⁸čhäqai tılv-⁸atkênlo⁸chäqai, nıte'ñqineqäi, e'čeläqäi,

I feel lazy! woman dear little quite bad dear little, pretty little, fat little,

tine'nenqä!

scamp!

From Qo'tirgin at Indian Point, May, 1901.

¹ I'ya-ña'ia is an Eskimo refrain, without any meaning.

² The tune of this song is Eskimo, from the village of Uñi'sak. It was used by the singer of Uwe'len "from mere envy," as is stated in the song.

³ This song is also rhythmical.

9.

Little birds of Valqa'ĭlên, (sing), "Ehehehehei!"

Valqa'ĭlên ga'lhaqagtê, egegegegegei!

From Valqa'ĭlên¹ little birds, ehehehehehei!

From Ča'plak, a Maritime Chukchee man, in the village Če'čin, May, 1901.

10.

In the house of a woman of the Reindeer people he is eating soup with a small cleft spoon, and drawing in snot.

Čaučuwa'-ñau'kĭ čña't-worwuqai'a wŭlinti'ñu-ri'lquqin.

(By a) reindeer-breeder's (with a) cleft-spoon little snot-drawing-in-soup-eating.
woman

Song of Ä³mu'lin, a Reindeer Chukchee man, of Telqä'p tundra, written down at Mariinsky Post, March, 1901.

11.

Let me use the love-meeting song of Upupuñe', a Telqä'p woman. Drink the frozen soup, food and sacrifice, belonging to a woman of the Reindeer people.

Telqä'p-ñe'win, Upupuñe'n yagnêlo'qên miya'aa³n. Čaučuwa-ñawé'ti, qamê'-
Telqä'p-woman's, Upupuñe's meeting love let me use. To a reindeer-breeder's food-
(song) woman,

ta'aronkên rêlqaqêtlpĭla'tkĭ.
sacrificial soup frozen drink.

Song of Añqanukwa't, a Reindeer Chukchee man of Telqä'p tundra, written down at Mariinsky Post, March, 1901.

12.²

I am Nawgo'lhin, the woman, a little female bird, clad in a woman's shaggy outer garment.

Ñiglo-ñaw-kê'ĭa pičêka'lhin Nawgo'lhĭ-ña'w-ê-ŭm.

Shaggy-garment- little bird Nawgo'lhĭn woman-am-I.
woman-clad

Song of Viyé'nto the Blind, a Reindeer Chukchee man, written down at Mariinsky Post, October, 1900.

¹ The village Valqa'ĭlên lies on the Pacific shore, to the southeast of Indian Point. Its inhabitants are Chukchee. (Compare Vol. VII of this series, p. 95.)

² In this song the singer, Viyé'nto the Blind, calls himself a woman, and even gives himself a woman's name, quite different from his real name. When singing into the phonograph, Viyé'nto worked himself up to a very high pitch, which ended in a fit of hysteria. This was because his song was a kind of wail, joined with an attempt at incantation. He was wont to sing it when feeling quite low in spirits and sad, on account of his dark and hungry life.

13.¹

By whom was I born? I was born by the little mother. But for what was I born?

Mi'kinä ganto'lên, elaqai'a ganto'lên, naqa'm re⁸'qu ganto'lên.
 By whom (I was) born, by the mother (I was) born, but what for (I was) born.

Shamanistic Songs.

Half-improvised songs of the character of the two shamanistic songs given below are rare among the Chukchee, and more frequent among the Eskimo. Both of the following songs were also recorded on the phonograph.

The first song is that of a shaman, Nouroota'gin. He complains of the impudence of women and boys of the village of Če'čin, who use his shamanistic songs in his absence. Complaints like this are usual among the Chukchee, who are jealous of the tunes which they use at ceremonials or shamanistic performances. On the other hand, listeners to a "real shaman" (li'i-eñe'ñilın) are inclined afterwards to appropriate his songs and tunes for their own use. Nouroota'gin comes to the village for his drum. Rattling on the drum, he talks with the ke'lē who is underground. The ke'lē will draw the offenders underground with his breath.

The words of the second song are only in part Chukchee. The last two lines, from the word "kaiu'hruta" on, are Ai'wan Eskimo. Ei'mui, a member of a mixed community, began in Chukchee, and finished in Eskimo. He explained that in doing so he feels more at ease. Indeed, many of the inhabitants of that village speak in the same way, beginning in one language and finishing in another.

As to the language, I must also mention that the proper names Te'či-ñi'nqäiä in the first song, and Wukwata'gin in the second, though used in a Chukchee connection, are not quite correct Chukchee. They should be Če'či-ñi'nqäi'ä and Wukwute'gin. The change is more or less in conformity to the Eskimo pronunciation of these words. Te'sik is Eskimo for Če'čin. Wukwute'gin is a Chukchee name, and means in Chukchee "rock limit." When used by the Eskimo, its form is Wukwata'hik.

In the second song a shaman is described as travelling with two dogs. He came to a land near a large lake. A ke'lē of a mocking character caused him to have a delusion. When driving upon the ice of a certain small river, it seemed to him that the ice was cracked, so that he could

¹ Tagra'tirgin, named Nikon in Russian, a River Chukchee from the Middle Anadyr, who sang this song for me, was to a certain degree Russianized, and spoke Russian fluently. Perhaps his song bore traces of Russian influence, though I am not sure of it. The tune was quite Chukchee in character, and he used to sing this song when under the influence of fly-agaric, of which he was very fond and a great consumer. The song was written down at a night camp, when travelling from the mouth of the Anadyr to Markova.

not cross. After a while, however, he saw that the crack had closed, and he went over and drove on. "What shall I do to that mocking spirit?" asks the shaman in the end. The dogs are called "tənnəta't dogs." The word "tənnəta't" has no meaning in Chukchee, and is said to be a word of the ke'le language. In Chukchee incantations and shamanistic songs I came across two or three more words of a similar character. They were said to belong to the language of the ke'let, and their provenience and meaning could not be ascertained. On the other hand, the Asiatic Eskimo, as well as the American, have a whole vocabulary of words said to belong to the language of the spirits, and used only in incantations and at shamanistic performances. All these words represent either methaphoric terms or obsolete words. Some of those used in Asia are derived from American Eskimo roots.

14.

Nouroota'gin¹ was indeed just mocking me. He was coming back from the country of Eu'nmun. He was coming home, singing, to the land of Če'čin. His words were made the object of laughter by the men. The boys of Če'čin used them all the time. The mocking women used them all the time. He came home for his drum. On coming home, he made the drum reverberate, and was called by the ke'le from underground. "What shall I do to this one? I shall draw him down with my breath from the bottom of the earth." Ayaqa', yaqa', yaqai'! I have finished, I have finished.

Nourootagni'yñin nigtilaulau'qen li'en gomoka'gti, gara'gtılên Ao'nmo-
 Nourootagni'yñin was quite mocking just to me, was coming home from Eu'nmun
 notai'pũ. Nourotagni'yñin tipaiña'ma gara'gtılên, Tačei'o-nota'gti gara'gtılên.
 country. Nourotagni'yñin singing was coming home, to Če'čin-land was coming home.
 Wé'thau ora'wəla'ta tetiŋgi'tu nılhəqin, Te'či-ni'nqäiä am-ya'ata nıntäqin
 Words by the men to derision are become, by Če'čin boys all by using they did it
 leu'leu-ñe'us'qätä am-ya'ata nıntäqen. Yara-ré'ti gara'gtılên Čačé'gti. Ya'rar
 by mock-women all by using they did it. For a drum he has come home to Če'čin. Drum
 genpürgirgeu'lin ya'ra-püki'rik, nute's'qäk eučai'pü geiñeu'lin: "Mi'ñkri wo'tenqan
 he has made to clatter it home on coming, ground beneath he has called him: "How this one
 min'ntiä'n, wiyitiñu'tä, notas'qayé'ñgüpu wiyitiñu'tä." Ayaqa', yaqa' yaqai'.
 I shall use, by breath drawing, earth from the base by breath drawing." Ayaqa', yaqa' yaqai'.
 Tipli'tkuä'n, tipli'tkuän.
 I finished, I finished.

Written down from the words of Ei'mui, a Maritime Chukchee man, in the village of Če'čin, May, 1901.

¹ In the original text the augmentative form, which is frequently used instead of the ordinary form of the noun.

15.

Just now a ke'le-boy said (to his mother), "Mamma, go out and beckon to the little traveller. I want to have him for a 'spleen-companion.' Throw open the entrance! This little traveller, with two dogs, with tennêta't dogs, from the country near the lake, he is indeed just mocking me." What shall I do with this fissure (in the ice)? Oh, it has closed of its own accord! I have gone across, truly I have gone over it. Wukwata'hin, who had no pity on me, how shall I act towards him, how, how, how? Thus, thus, thus.

Gu'nä rai, ke'le-ni'nqäi giu'lin, "Gu'nä wo'ten magla'liqai, gu'nä immai'
 Just now, ke'le-boy has said, "Just this traveller little, just mamma
 qanto', wo'tenqan qliwa'lhin gomoka'gti emñol-të'mgø, gu'nä t'ittil qäwge'n-
 go out, this one beckon him to me for spleen-companion, just door throw
 tethin, gu'nä wo'ten magla'liqai tennêta't-a⁸ttilin, ñi'ren-a⁸ttilin. Gi'this-qä-
 open, just this traveller little tennêta't-dogs having, two dogs having. Lake top
 notai'ñin. Nigtinilaulau'qên li'en gomoka'gti." Mi'ñkri mintr'ä⁸n ñita'tirgin?
 land big. Quite mocking one just to me." How shall I act by the cleft?
 Gu'nä wo'te gati'mlilên, garma'gtlên, na'qam lu'mña tr'ma'gtia⁸n. Wukwa-
 Just this has itself closed, has gone over, but again I went over. Wukwa-
 ta'gin¹ kaiu'hřuta naqlihiwuiřa'tuk natrihluku pihla'siqun, na'tin na'tin na'tin
 ta'gin which one not pitying how shall I act to- how how how,
 ward him,
 qai, hwa'tin, hwa'tin hwa'tin qai.
 thus, thus thus.

Written down from the words of Ei'mui, a Maritime Chukchee man, in the village of Če'čin, May, 1901.

16.²

1. Big rock, move away! I want to see Čaivu'urgin.
 Big hummock, move away! I want to see Čaivu'urgin.
2. All the people have died out, all the people have become extinct.
 Pa'rkal has a great desire for a man. Only we two shall live there.
3. Once Yo'omqai by a cross pulling reindeer-buck cross sitting was carried.
4. A Black-Beetle-Woman, in a crevice, which served her for a sacrificing-place, performed the thanksgiving ceremonial.

-
1. Mai'ñi-ña'gčičin, qiru'ltigr⁸! Čaivu'urgin migite'ä⁸n!
 Mai'ñi-ña'gšičin, qišu'ltigr! Šaivu'uššin migite'ä⁸n!
 Great-rock big, turn away! Čaivu'urgin I will see.
 (man's name)
-

¹ From here on Aiwan Eskimo.

² Taken from Bogoras, Chukchee Materials, p. 146. These songs were recorded among the Reindeer Chukchee of the Kolyma. All of them belong to women. Therefore the first line of the Chukchee text is given according to male pronunciation (gre'pit); the second, according to female pronunciation (gše'pit) š is pronounced like German z.

Mei'ñi-ti'mkitim, qiru'ltigi! Čaivu'urgin mi'giteä'n.

Mei'ñi-ti'mkitim, qišu'ltigi! Šaivu'uššin migite'ä'n.

Great-hummock, turn away! Čaivu'urgin I will see.

2. Ra'mkičhin imilo' nuwi'tkuqin, imilo'-ra'mkičhin ra'mirkin.

Ša'mkiššin imilo nuwi'tkuqin, imilo'-ša'mkiššin ša'miššin.

People the all has died out, all people the is finishing.

Pa'rkala ya'rat tegge'ñu nine'lhäqin qla'ul. Li'en' ñi'rä-mu'ri minitva'rkın.

Pa'sšala ya'sat tegge'ñu nine'lhäqin qla'ul. Li'en' ñi'sa-mu'ri minitva'sšin.

By Pa'rkala very in desire (she) has man. Only two we we shall be.

3. E'nmen Yo'omqai wolv-ëmté' čümña'ta nuwolvëñaña'tvaqên.

E'nmen Yo'omqai wolv-ëmté' šümña'ta nuwolvëñaña'tvaqên.

Once Yo'omqai with (a) cross pulling rein- cross sitting was carried.
deer-buck

4. Taqê'-ñauti'yñin milhi-nute's-qäk panřeu'ku-wa'lak nimñi'qin.

Taqê'-ñauti'yñin mi'lihi-nute's-qäk panšeu'ku-wa'lak nimñi'qin.

Black-Beetle-Woman ¹ on the sacrificing-place crevice-being performed thanks-
big giving ceremonial.

¹ Compare Vol. VII of this series p. 329.

V. — PROVERBS, RIDDLES, SAYINGS.

The riddles contained in this section were collected among the River Chukchee living on the Middle Anadyr River. They probably arose under Russian influence. Some of them have even been translated from the Russian. On the whole, the Chukchee have no riddles. Of short productions of this kind, they have only a very few proverbs and brief sayings, some of which are given here, while others were published in my "Chukchee Materials." They have also some so-called "comic tales," and word-games, a few of which are given here.

Proverbs (Va'irgu-wé't'hau ¹).

1. Listening to a liar is like drinking warm water, one can get no satisfaction from it.
2. A desire to defecate is more imperious than any great officer.
3. Even a small mouse has anger.
4. My temper is as smooth as tallow.
5. He repented of it even to his very buttocks.
6. A small herd is like a short lasso.
7. To a lazy camp-assistant an old reindeer for slaughter (and food).

-
- | | |
|--|---|
| 1. A ^s ra'-ča'utik
To a lying man
lau'ka
fied
being. | ḡapalomtē'la qānu'r ci'in-mi'mlā giwkučitā, e'le alima-
listening (is) like warm-water drinking, [not] unsatis-
fied being. |
| 2. E ^s 'lel meñ-e'rmek pa'roč-va'lin.
Excre- than a great officer more-being.
ment (is) | |
| 3. Êqēña'n pipe'kālḡāqāi ḡanñēna'lēn.
Even (a) mouse small (is) with anger. | |
| 4. ḡūmni'n qānu'r čimḡun ūpa'lhin.
My like temper tallow. | |
| 5. ḡaya'līma mičē'i ^s .
Together with he repented.
his buttocks | |
| 6. Te'rkīn ñē'lvūl qānu'r čēu'mu-ča'at.
Few herd like short-lasso. | |
| 7. Qalē'-nim-tē'mḡētī r'npi-qaai'ñin.
To lazy-neighbor old reindeer-big. | |
-

¹ Literally, "being-words."

Riddles (Qolo'-wêthau'tê¹).

1. Once an old one with nine holes. — Man.
2. Once outside, it is coming down, down; it enters; it lies down. — An axe.
3. It enters from outside with clothes; it is undressed in the outer tent. — The alder tree.²
4. An old woman is made to break wind by an angry old man. — Bears copulating.
5. A grass-bound shoulder-blade. — A ring on the finger.³
6. I have four holes and only one road. — A wooden house.⁴
7. I move along — but without trace; I cut — but draw no blood. — A moving boat.
8. It is round, has an eye, is used by women. After use it is thrown away. — Iron scraper.⁵

1. E'nmen inpinačhin qona'činkina-pa'tirgılın. — Ora'wełan.

Once an old one with nine holes. — Man.

2. E'nmen ña'rgın neli'tkuqin, neli'tkuqin; nre's'qiuqin, nırltelıño'qên. —

Once outside it is bowing, it is bowing; it is entering, it is laying itself down. —

A^qlha'ttı.

Axe.

3. Ñargınoı'pü nre's'qiuqin gavê'rıma, čot-ta'gnik nıtankêttuwa'qen. —

From outside it is entering with clothes, in the outer house it is undressed. —

Vı'rvır.

Alder-tree.²

4. I'ilh-inpina'čha inpiñe'w ninepuki'nvuqin. — Kei'ñıt quı'murkıı.

By an agry old man old woman is made to break winds. — Bears copulate.

5. Va^qılat-parı'lıñın. — Rılgı'kwun.

Grass-bound shoulder-blade. — Ring (upon the finger).

6. Ñıra'n-ka'rgıl-ê-üm, na'qam enne'n. tıla'n. — Ottıra'n.

With four holes am I, but one road. — Wooden house.

7. Tıle'rkin, tıle'rkin, na'qam uı'ñä evi'n'vukä, tıčvı'rkin, tılv-ıı'ñä emu'l-

I am moving, I am moving, but no without trace, I am cutting, quite no without

ıkä. — A^qttwıla'tirgin.

blood. — Moving in boat.

8. Koulo'ku-wa'lin, enne'n-lile'lin, ñe'us'qätä nıya'aqên, nıplı'tkuqin,

Round formed, single eyed, by woman it is used, it is done with,

nıni'ntıtkuqin. — Êna'nvına.

it is thrown away. — Iron scraper.⁵

Literally, "hard words;" i. e., riddles.

² Alder-bark is peeled off and used for tanning-purposes.

A bone of a reindeer or seal shoulder-blade bound around with grass is used in divination.

⁴ The River Chukchee live in wooden huts of simple construction. Each hut has a chimney, a smoke-hole, and one window. These, with the entrance, make the four holes of the riddle. Compare Vol. VII of this series, p. 180.

⁵ The iron blade of the scraper is round with a hole in the centre.

9. Its eye is poked by women; it gets angry, bites its lip, and ascends skyward. — The lamp.¹

10. I have a headache, my nose bleeds. Stop my nose bleeding! — Fly-agaric.²

9. Ñe'us·qätä nıLoi'püqên, nıLoi'püqên, nênaññênai'patqên, nuwemilqeiv'u-
 By woman it is eye poked, it is eye poked, it is angered, it is lip-biting,
 qin, êê'gtı ninette'tqin. — E'ek.
 skyward it ascends. — Lamp.¹

10. Tilautipoutiñño'a⁸k, taiña'urkin, qênaiñaurka'pgutık. — Wa'paq.
 I have a headache, I am bleeding stop my nose bleeding. — Fly-agaric.²
 from my nose,

Word-Games (Qêu'rê-yê'lı-ra'čvuñkên wê't'hau³).

1. I raced down from a hill-top and nearly fell down.
2. Right-hand double antler-blade reindeer-buck, left-hand double antler-blade reindeer-buck.
3. A dried scar left by a reindeer-halter, an instrument (hatchet) for working on sledge-runners, — such eyes had the little old man.
4. Like a she-dog with tufts of old hair on her ears, so was he in the foot-race.
5. A quite young woman, in running fast, caught her boot-strings on an excrescence of a tree-trunk, and, stumbling over a hummock, nearly struck her nose against the ground.

1. Tınopıtkinoi'pü tıkıthinta'tya⁸k, kime'g tıpêkagta'tya⁸k.
 From hill-top I raced down, nearly I fell down.

2. Mran-pı'thu-kêlpa'-čü'mñı, ña'čhi-pı'thu-kêlpa'-čü'mñı.
 Right-(hand)-double-antler reindeer- left (hand)-double-antler-blade-reindeer-
 -blade- buck, buck.

3. Kukwa'nnêlka-tapagtñê'čhi-lêlanpına'čhäqai.
 Dried-scar from a (instrument for) (with such) eyes old
 reindeer-halter work on runners man small.

4. Vêlo'-kımle'rgı-ñao⁸'tti-rêla'ta gi'lin.
 Ear tuft-hair she-dog in a race (so he) has been.

5. Tıñki-tur-ñe'nin-kete'ñqä-kı'nmit-pini't-tut-te'tke-ñe'ut tımkärtıkına'ta
 Quite new-young on an (tree) root (boot) newly caught woman on a hummock
 excrescence -strings

kıthinta'ta kime'k ei⁸ñıpruñe'i⁸.
 (fast)-running nearly (her) nose-poked.

¹ When the lamp burns badly, the woman pokes it (in the eye). Then when it is "angry" and still refuses to burn brightly, it is lifted up on the stand.

² The eating of fly-agaric causes, after the intoxication has passed, a violent headache, which may be assuaged by a new dose of the same drug.

³ Literally, "hurry-tongue-competition words."

1. Once the root of *Polygonum viviparum* scratched its head on the ice.
2. Once a great raven performed the thanksgiving ceremonial in a narrow house, and his tendons became cramped.
3. A little bird married the hole in the edge of a walrus-hide, and its penis was skinned.

1. E'nmen ee'kelhäqäi gêl'itknik nileutirge'tqin.
 Once the root of *Poly-* upon the sea-ice was head scratching.
gonum vivi-
parum small
2. E'nmen valv'yñm qo'o-rak nĩ'mñiqin, gairrikũ'mgĩlên.
 Once raven big in a narrow was performing he had tendons
 house thanksgiving contracted
 ceremonial,
3. Pich'qalhäqäi pu'ttñek niñau'tiñqên, gëlqämervi'ntelin.
 Bird small into the hole married, he had penis skinned.
 of the edge
 of walrus-hide

CHUKCHEE TALES.

I. — CREATION TALES.¹

1. Raven Tale.²

First Version.

Raven and his wife live together, — the first one, not created by any one, Raven, the one self-created. The ground upon which they live is quite small, corresponding only to their wants, sufficient for their place of abode. Moreover, there are no people on it, nor is there any other living creature, nothing at all, — no reindeer, no walrus, no whale, no seal, no fish, not a single living being. The woman says, "Ku'urkil."³ — "What?" — "But we shall feel dull, being quite alone. This is an unpleasant sort of life. Better go and try to create the earth!" — "I cannot, truly!" — "Indeed, you can!" — "I assure you, I cannot!" — "Oh, well! since you cannot create the earth, then I, at least, shall try to create a 'spleen-companion.'"⁴ — "Well, we shall see!" said Raven.

"I will go to sleep," said his wife. "I shall not sleep," said Ku'urkil. "I shall keep watch over you. I shall look and see how you are going to be." — "All right!" She lay down and was asleep. Ku'urkil is not asleep. He keeps watch, and looks on. Nothing! she is as before. His wife, of course, had the body of a raven, just like himself. He looked from the other side: the same as before. He looked from the front, and there her feet had ten human fingers, moving slowly. "Oh, my!" He stretches out his own feet, — the same raven's talons. "Oh," says he, "I cannot change my body!" Then he looks on again, and his wife's body is already white and without feathers, like ours. "Oh, my!" He tries to change his own body, but how can he do so? Although he chafes it, and pulls at the feathers, how can he do such a thing? The same raven's body and raven's feathers! Again he looks at his wife. Her abdomen has enlarged. In her sleep she creates without any effort. He is frightened, and turns his face away. He is afraid to look any more. He

¹ Tət-təmwa't-ta'gnikên pr'ñiltê (literally, "new-creation-limits-tidings").

² Variations of this tale, with several different episodes, are to be met with everywhere among the Chukchee. Some were published in my Chukchee Materials, Nos. 49-61, pp. 159, 169. At the same time some notion of the Flood is also present. This was probably borrowed from the Russian.

³ Ku'urkil is the name of the Raven (see Vol. VII of this series, p. 315).

⁴ Êmño'l-tə'mgîn (see Vol. VII of this series, p. 503, Footnote 2).

says, "Let me remain thus, not looking on!" After a little while he wants to look again, and cannot abstain any longer. Then he looked again, and, lo! there are already three of them. His wife was delivered in a moment. She brought forth male twins. Then only did she awake from her sleep. All three have bodies like ours, only Raven has the same raven's body. The children laugh at Raven, and ask the mother, "Mamma, what is that?" — "It is the father." — "Oh, the father! Indeed! Ha, ha, ha!" They come nearer, push him with their feet. He flies off, crying, "Qa, qa!" They laugh again. "What is that?" — "The father." — "Ha, ha, ha! the father!" They laugh all the time. The mother says, "O children! you are still foolish. You must speak only when you are asked to. It is better for us, the full-grown ones, to speak here. You must laugh only when you are permitted to. You have to listen and obey." They obeyed and stopped laughing.

Raven said, "There, you have created men! Now I shall go and try to create the earth. If I do not come back, you may say, 'He has been drowned in the water, let him stay there!' I am going to make an attempt." He flew away. First he visited all the benevolent Beings (*va'irgit*¹), and asked them for advice, but nobody gave it. He asked the Dawn, — no advice. He asked Sunset, Evening, Mid-day, Zenith, — no answer and no advice. At last he came to the place where sky and ground come together. There, in a hollow, where the sky and the ground join, he saw a tent. It seemed full of men. They were making a great noise. He peeped in through a hole burnt by a spark, and saw a large number of naked backs. He jumped away, frightened, ran aside, and stood there trembling. In his fear he forgot all his pride in his recent intentions.

One naked one goes out. "Oh! it seemed that we heard some one passing by, but where is he!" — "No, it is I," came an answer from one side. "Oh, how wonderful! Who are you?" — "Indeed, I am going to become a creator. I am Ku'urkil, the self-created one." — "Oh, is that so?" "And who are you?" — "We have been created from the dust resulting from the friction of the sky meeting the ground. We are going to multiply and to become the first seed of all the peoples upon the earth. But there is no earth. Could not somebody create the earth for us?" — "Oh, I will try!" Raven and the man who spoke flew off together. Raven flies and defecates. Every piece of excrement falls upon water, grows quickly, and becomes land. Every piece of excrement becomes land, — the continent and islands, plenty of land. "Well," says Raven, "Look on, and say, is this not enough?" — "Not yet," answers his companion. "Still not sufficient. Also there is no fresh water; and the land is too even. Mountains there are none." — "Oh," says Raven, "shall I try again?" He began to pass water. Where one drop falls, it becomes a lake; where a jet falls, it becomes a river. After that

¹ Compare Vol. VII of this series, p. 303.

he began to defecate a very hard substance. Large pieces of that excrement became mountains, smaller pieces became hills. The whole earth became as it is now.

Then he asks, "Well, how is it now?" The other one looked. "It seems still not enough. Perhaps it would have been sufficient if there had not been so much water. Now some day the water shall increase and submerge the whole land, even the mountain-tops will not be visible."

Oh, Raven, the good fellow, flew farther on. He strains himself to the utmost, creates ground, exhausts himself, and creates water for the rivers and lakes. "Well, now, look down! Is this not enough?" — "Perhaps it is enough. If a flood comes, at least the mountain-tops will remain above water. Yes, it is enough! Still, what shall we feed upon?"

Oh, Raven, the good fellow, flew off, found some trees, many of them, of various kinds, — birch, pine, poplar, aspen, willow, stone-pine, oak. He took his hatchet and began to chop. He threw the chips into the water, and they were carried off by the water to the sea. When he hewed pine, and threw the chips into the water, they became mere walrus; when he hewed oak, the chips became seals. From the stone-pine the chips became polar bears; from small creeping black birch, however, the chips became large whales. Then also the chips from all the other trees became fish, crabs, worms, every kind of beings living in the sea; then, moreover, wild reindeer, foxes, bears, and all the game of the land. He created them all, and then he said, "Now you have food! hm!" His children, moreover, became men, and they separated and went in various directions. They made houses, hunted game, procured plenty of food, became people. Nevertheless they were all males only. Women there were none, and the people could not multiply. Raven began to think, 'What is to be done?' A small Spider-Woman (Ku'rgu-ñe'ut¹) is descending from above on a very slender thread. "Who are you?" — "I am a Spider-Woman!" — "Oh, for what are you coming here?" — "Well, I thought, 'How will the people live, being only males, without females?' Therefore I am coming here." — "But you are too small." — "That is nothing. Look here!" Her abdomen enlarged, she became pregnant, and then gave birth to four daughters. They grew quite fast and became women. "Now, you shall see!"

A man came, — that one who was flying around with Raven. He saw them, and said, "What beings are these, so like myself and at the same time quite different? Oh, I should like to have one of them for a companion! We have separated, and live singly. This is uncomfortable. I am dull, being alone. I want to take one of these for a companion." — "But perhaps it will starve!" — "Why should it starve? I have plenty of food. We are hunters, all of us. No, I will have it fed abundantly. It shall not know hunger at all."

¹ Compare Vol. VII of this series, p. 330.

He took away one woman. The next day Raven went to visit them, made a hole in the tent-cover, and peeped through. "Oh," says he, "they are sleeping separately in opposite corners of the sleeping-room! Oh, that is bad! How can they multiply?"

He called softly, "Halloo!" — "Halloo!" The man awoke and answered him. "Come out here! I shall enter." He entered. The woman lay quite naked. He drew nearer. He inhaled the odor¹ of her arm. His sharp beak pricked her. "Oh, oh, oh!" — "Be silent! We shall be heard." He pushed her legs apart and copulated with her. Then he repeated it again. The other one was standing outside. He felt cold, and said, "It seems to me that you are mocking me." — "Now, come in! You shall know it too. This is the way for you to multiply." The other one entered. The woman said, "It is a good thing. I should like to repeat it once more." The man answered, "I do not know how." — "Oh, draw nearer!" He says, "Oh, wonderful!" — "Do this way, and thus and thus." They copulated.

Therefore girls understand earlier than boys how to copulate. In this manner human kind multiplied.

Told by A⁸ttn'qeu, a Maritime Chukchee man, at Mariinsky Post, October, 1900.

(*Second Version.*)

The Creator lived with his wife. There was nothing, no land, no mountains, only water and above it the sky; also a little piece of ground, just large enough for them to sleep on at night. Creator said to his wife, "Certainly, we feel downcast. We must create something to be company for us." — "All right!" They each took a spade and started to dig the ground, and to throw it in all directions. They dug a ditch so large and deep, that all water flowed down to it. Only the lakes remained in deep hollows, and the rivers in clefts and ravines. The large ditch became the sea. After that they created various animals and also men. Then they went away. Only the Raven they forgot to create. They left on their camping-place a large outer garment (nr'glon²). Raven came out from it in the night-time. He went to visit the Creator. "Oh, who are you?" — "I am Ku'urkil, the self-created one." — "How strange! Self-created! I thought I had created everything, and now it appears that you are of separate origin." — "Yes, yes! I am Ku'urkil, the self-created one." — "All right! — Here, you, bring a few pieces of fly-agaric. Let him eat them, and be full of their force!" Raven ate the fly-agaric. "Oh, oh, I am Ku'urkil! I am the son of the nr'glon. I am Ku'urkil! I am the son of the nr'glon." — "Ah, indeed! And I believed

¹ Instead of kissing (compare Vol. VII of this series, p. 38).

² A winter garment, loose and broad, made of thick autumn skins of full-grown reindeer.

that you were self-created. And now it appears that you are the son of the nŕ'glon, you are one of mine, created by me, you liar!" The end.

Told by Rŕke'wgi, a Maritime Chukchee man, at Mariinsky Post, October, 1900.

(Third Version.)

When Raven was arranging the earth, one time he carried in his lap a heap of stones. He felt fatigued, and threw down the stones one by one. The stones turned into islands and cliffs on the main shore. Then he set his stone house in the western part of Mŕ'sqan Bay (Holy Cross Bay) and crossed to Kŕ'imin (Cape Prince of Wales on the American shore).

Told by Va'ŕe, a Maritime Chukchee man, at Mariinsky Post, October, 1900.

2. The Hare Tale.

In the olden time it was dark on the earth. The ke'let stole the sun and took it away to their house. There they played ball with it. Hare said, "Let me get back the sun!" He climbed up on the tent of the ke'let and looked in. They were playing ball with the sun. He dropped from above down into the tent. "Oh, oh! we have found a fat little hare!" — "Do not hurt me! I will give you plenty of oil." — "Oh, will you?" — "How many kettles have you?" — "Two kettles." He kicked the sun with his toe, and nearly made it jump out of the vent-hole. Then he jumped up himself and almost did the same. Still he fell down again. "Oh, oh, we have found a fat little hare!" — "Do not hurt me! I will fill you up with oil." — "Oh, will you?" — "How many kettles have you?" — "Three kettles." He kicked the sun, and it bounded upwards out of the vent-hole, shot high into the air, and stuck to the sky. Before this it had been loose. Then he jumped up himself, got out, and fled away. The ke'ŕe gave chase.

The little Hare came to the Eagle. "Oh, oh, hide me! A ke'ŕe is pursuing me!" — "All right!" The Eagle hid him in his right arm-pit. Then the ke'ŕe came. "Have you not seen my little Hare?" — "Yes, I saw him. He climbed upwards straight to the zenith." — "Oh, how can I follow him there!" — "Well, mount upon my back, I will take you up!"

He carried the ke'ŕe upwards. After a long while he said, "Look down upon the earth! What size does it appear to be?" — "The size of a big lake!" — "Oh, let us fly still higher up!" They flew. "Look down again! What size has the earth now?" — "The size of a small lake." — "Oh, let us fly still higher up! — Look down on the earth! What size has it now?" — "The size of a spread tent-cover." — "Oh, let us fly still higher up! — What size has the earth now?" — "The size of a thong-seal hide!" — "Oh, let us fly still higher up! — What size has the earth now?" — "The

size of a boot-sole (made of thong-seal hide)!" — "Oh, we are drawing near our destination now! — What size has the earth now?" — "The size of a patch (on the sole)." — "Oh, we have nearly reached our destination! — What size has the earth now?" — "The size of a worm-hole in a reindeer-skin." — "No earth, it has quite vanished." — "Ah, ah! I am so tired! I have lost all my strength. I have sprained my back." He dropped the ke'le. The ke'le fell down. He falls, he falls, he falls. At last he reached the earth, and entered the ground, head foremost, up to the waist. Then the Eagle said to the Hare, "Your tormentor is enfeebled. Have no fear, and go out! Have a look at him!"

The Hare made a stone maul, and hurried to the ke'le. The ke'le's legs were protruding from the ground. He hammered him with the stone maul upon the soles, and drove him into the ground altogether. Since that time the ke'let have continued to move beneath, within the ground.

Told by Rike'wgi, a Maritime Chukchee man, at Mariinsky Post, October, 1900.

3. Story of Raven and Wolverine.¹

Once there lived Raven and Wolverine. Wolverine took Raven's girl for a daughter-in-law. They ill-treated her, beat her all the time; then they tied her tongue with a thread, smeared her face all over with fish-roe, made her put on clothing of walrus-hide. They kept her with the dogs, and fed her like a dog, with bones crushed and boiled down to extract the marrow. She had to drink from a chamber-vessel.

Raven's son is a shaman. One morning he awoke, and said, "Oh, I see my sister in a bad state! They are treating her quite badly." — "Oh," says the Raven, "then let us go and visit her!" — "All right! Go and do so!" Raven came to the Wolverine's house. "You have come!" — "Yes, I have come. Where is the young woman?" — "Her eyes are troubling her. She is sitting in the dark sleeping-room, and cannot go out." — "Oh, oh!" In reality, however, she was there, clad in walrus-hide. He did not recognize her. In the sleeping-room, in the dark, a young Wolverine woman was sitting, a daughter of their own. "Oh, oh! that female slave, the loathsome one! Why is she staring so at you? If she comes near you, strike her with a stick! She is stinking!" Indeed when she seeks to approach him, he strikes her with a stick. "Keep off, you stinking one!" They ate supper. She was given a blunt-edged knife, and could not keep up with the others. Her knife was almost edgeless. They say, "How slow she is, your meat-carver, that one who sits at your side! If she lags behind once more in

¹ This tale and the next one, though not exactly referring to the creation of the world, still belong to the Raven cycle: therefore I have placed them here.

carving meat for you, strike her again and again!" She could not carve with that edgeless knife. So he struck her again with a stick, nor was he able to recognize her. They lay down to sleep. "Let her lie at your side, and let her carry the chamber-vessel for you! Only you must be careful of her. She is given to biting in the night-time. She always bites; such is her wont. If she tries to bite you, strike her again with redoubled strength!" They slept. And really she took the father's hand and carried it to her mouth, in order to make him touch her tied tongue. He started up, and cried, "Oh, oh! Really she wants to bite." He struck her with redoubled force. He did not recognize his own daughter. In the morning he returned home. One more night has passed. In the morning his son got up, and said, "Oh, I see my sister in quite a bad state!" — "Let me visit her again!" — "No! This time I will visit her." He went to the Wolverenes. "You have come?" — "Yes, I have come." That one clad in walrus-hide is standing near the entrance. He looked, and recognized her, being a shaman. "That female slave, why is she staring so at the new-comer? Beat her with a stick!" — "For what shall I beat her? She also is curious to know. She wants to be with the other people." They ate supper. She was given the very worst knife. She could not carve meat with it. "How lazy she is! Strike her! She refuses to carve for you." — "For what shall I beat her? She needs a proper instrument for carving." And he gave her his own knife.

They went to sleep. She had to sleep again at his side. "Be careful! She bites in the night-time." — "Does she, eh?" — They put out the light. She took her brother's hand and put it into her mouth. He touched the string with which her tongue was tied. Then he took out another knife, a small one, and cut the thread.

It was so tight, it snapped on being cut. The people awoke. "What snapped with such force?" — "My belt snapped." They slept again. "Oh," says he softly to his sister, "thus they are treating you!" — "Yes!" — "Well, to-morrow morning, when I am about going away, be near my sledge." The next morning they brought his reindeer. "Why does my sister not come out of the sleeping-room? I am going, and want to see her." There in her sleeping-room sits their woman, feigning illness. They entered the sleeping-room as if to ask her. "No, she is unwell, she cannot go out." — "Tell her that I want to see her. Let her come out!" The people of the house entered the sleeping-room again. "No, she refuses. She cannot come out." — "Oh, how false are your words! Is not this my sister standing by the sledge?" She jumped upon the sledge. He made the reindeer run at full speed. They cry from behind, "Oh, oh! He has carried off our female slave, our household woman-worker!" He made the reindeer run. So he came home. "There," he says, "see what they have done with your daughter!" — "Oh," says the Raven, "and I did not recognize her." The young Raven-

shaman called for his dog, and made him defecate. He turned the dog into a man, and the fæces into an infant. These two he made into a father with a little son. They were driving a spotted-reindeer team. Bells were on the sledge. Everything was quite neat, but it was only a dog with its fæces. The man drives on, singing. In the camp of the offenders they heard his song and the tinkling of the bells. "Oh, a good one is passing by! — a man from a wealthy camp." When they drew nearer to the camp, the infant cried. The women felt sorry. "Oh, stay for a while! The child is crying, — a motherless child. Probably the mother is dead." He came and stopped. "Who are you?" — "We are going to the spring fair. My people are coming behind." — "Oh, but where is your female companion?" — "She has been carried away by the Red Ke'le (Small-Pox)." — "Oh, poor little child! Where shall we put it?" Whichever woman comes near, the infant cries still stronger. At last that one approached, the feigning one with the ailing eyes. The infant stretches out its hands toward her. "It is because her face has a likeness to that of its mother." — "Well, come in!" says the woman. They entered. "If I am like the mother, treat me as you treated her." He copulated with her. Then he turned into a dog, and they remained together as dogs do. He dragged her onward over stones and roots of trees, tore her body all to pieces. The infant turned into fæces. Only some excrement remained upon the bed. The end.

Told by A^s'ttrqāi, a Reindeer Chukchee man, in a camp near the village of A'čon, April, 1901.

4. Raven and Owl.

Raven and Owl fought for a hare. Owl caught Raven by the throat with one of his claws. Raven cries, "Don't you dare to eat my hare! I wish to eat it. I am the hunter," because he is so fond of big talking. Owl was silent, but he clutched Raven's throat so tightly that Raven gave way. Owl took the hare and wanted to eat it. Then a Fox assaulted him. The Fox cried, "I am a great hunter! I kill everything, even the mouse and the spermophylus." Owl was silent, and wanted to eat the hare. They fought. Fox bit Owl's back. He was the stronger of the two. Owl desisted and flew up. From mere shame he quite refused to perch again on that place. The silent one also was not a victor. The end.

Told by Raa'nau, a Maritime Chukchee man, in the village of Mī's'qan, April, 1901.

II. — MISCELLANEOUS TALES.

1. The Sacrifice to the Dead.

There was a group of houses standing on the shore, — a long row of houses. One girl awoke early in the morning, and began to scrape skins. At last the sun rose, still no man left the sleeping-room. The sun mounted high, but nobody appeared. She says, "Where are they? I will go and see. What are they doing there?" She looked in, and saw that all the people were lying down, as if asleep. They were dead, all of them. She alone, of the whole camp, was alive. Then she says, "What shall I do?" She went and carried water to all the houses, hung up the kettles, and cooked food. When the food was ready, she said, "There, eat!" She went home and lay down to sleep. As soon as she shut her eyes, she heard the voice of her father. She was not asleep, but only had her eyes shut. Her father was saying, "We are content that you have cooked food. To-morrow, when you get up and spend the day, do not go to sleep in the inner room, lie down in the outer tent. The next night take a place outside of the tent, then at a distance from the tent. For ten days keep moving your sleeping-place away until you reach the herd. There remain until the snow shall fall upon the earth. After that come here again and bring the herd — not all of it: bring the lesser portion. This must be given to us." She slept through the night. In the morning she again brought water and cooked food in all ten houses. She went to sleep in the outer tent. The next night she slept outside of the tent. Then she moved off, and at last came to the herd. The herdsmen asked, "What has happened?" — "All the people in the houses are dead." — "Oh, oh!" — "We must not go home. Only when the first snow comes shall we go there." — "All right!" They remained with the herd. When snow fell and the ground was covered, they came nearer, and brought the herd — one part of it: the lesser portion they brought to the camp. The larger part was to become their own herd in the future. They slaughtered the reindeer that were brought, and offered them in sacrifice. They also left there the houses and everything that was in them. They took for themselves only the things in the summer pile. They left and went away. The end.

Told by Viyé'nto the Blind, a Maritime Chukchee man, at Mariinsky Post, October, 1900.

2. The Re'kkeñ.

There lived once a people that were Re'kkeñ.¹ They were rich in reindeer and had a large herd. One of them wanted to visit men. He said to his wife, "Let us go toward men!" The weather was cold. The wife answered, "It is too cold (to travel)." He said, "That is nothing. Let us go, if we are really hunters! Of course, we shall leave the herd and the herdsmen here, also the heavy tent. We shall go alone with a light tent to visit them." Then they went. The Upper Being² saw their moving train of sledges, which was very long. He said, "Oh, how wonderful! They are again at it! They are exterminating mankind. The people are all the time asking me for help, but still they are being exterminated. I am sorry for it. Therefore I want to give a lesson, at least to this one; and so I want to make his mind broader than it is at present." He took his staff and went away. The Re'kkeñ and his wife were sleeping while on the way. He came to a covered sledge and lifted the cover. A little infant was sleeping there, one year old, in a little cap. On the top of the cap was fastened a tassel made of human fingers. He touched the tassel with his staff. The fingers stuck to the staff. He drew the child out of the covered sledge, and took it away from there. He took it to his wife. "There, I have brought it." — "All right!" — "But what is to be done with it?" — "I do not know. I never had any children." — "I had better go to Killer-Whale.³ Perhaps he knows." Killer-Whale and his wife live in a big stone house. They too are childless. The Upper Being came, put the child near the entrance, and then went away. After a while the husband said to the wife, "I want to make water. I will go out." He went out, and saw the infant. It was still sleeping. He was very glad. He called to his wife, "I have found an assistant! We have an assistant! Now we shall not be lonesome in our old age. Let us try and raise this child." — "All right!"

The ke'let are going back. They found people, killed many of them, and are carrying the game home. They arrived home. The tent was put up, and the woman started to put up the sleeping-room. The husband said, "I will look at the infant." He opened the covered sledge. Only then did they discover that it was not there. The husband said, "Halloo!" — "Halloo!" — "Where is the child? Have you carried it into the tent." — "No, it is in the sledge." — "I say it is not here!" — "Where is it, then? Perhaps the neighbors have taken it. But why should they take the infant child of other people? No, somebody else has played this trick upon us while we were sleeping. What for! Oh, oh!"

The woman sought the shaman. He was a Raven. The Raven asked,

¹ Evil spirits (cf. Vol. VII of this series, p. 296).

² Ibid., p. 314.

³ Ibid., p. 323.

"Oh, oh, oh! who comes here?" — "It is I. My husband sends me. He says, 'I am feeling sad. Let the knowing-one come!'" — "A-ta-ta-ta, I am coming!"

"There, you have come here!" — "Yes, I have come! What do you want?" — "Somebody has taken away the infant. Can you not find it?" — "All right! I will try." The Raven flew away to the house of Killer-Whale. "Halloo!" — "Halloo!" — "Who is there?" — "It is I. I come to fetch the infant." — "You shall not have it." — "Oh, give it back, since I come for it!" — "I shall not give it up." — "Oh, you will not?" The Raven flew upwards, and dropped on the house a big stone pillar (pê'rka-wu'kwulhm¹). The stone pillar rebounded. The house of Killer-Whale was too strong. The Raven came back, and said, "I could not do it." — "Alas!" said the house-master, "if even you could not do it!"

The next day he says again to his wife, "I am feeling sad. Go and bring two Winds, — West-Wind, the cold one; and East-Wind, the biting one." The two Wind-brothers came then. "What do you want?" — "Somebody has robbed me of my little infant. You are looking everywhere. Will you not look for it?" — "All right!" They went away. On the way they passed near by the house of the Upper Being. Says East-Wind, "Why are we passing by so? This is the Upper Being. Let us at least ask him too! What will he say? Halloo!" — "Halloo!" — "Well, a ke'le family have lost their little infant. They are living in sorrow. And we are looking for their child. Do you not know where it is?" — "Oh, yes! they are living in sorrow, and at the same time every year they go to the people and steal away so many! Mankind is lessening in number. Let them learn that lesson. Still we shall go."

They arrived at Killer-Whale's house. "Halloo!" — "Halloo!" — "I came to get the child that I brought here lately." — "You shall not have it." — "How is it that I shall not have it, since I brought it myself? Give it back!" — "Ho, I will not. I will raise it for an assistant to myself." — "But how can you refuse, since you are my own creation? I gave to your eyes the faculty of seeing. How dare you refuse!" — "I do refuse." — "Oh, you refuse! — Enter, Winds!" Both winds entered Killer-Whale's house. It grew very cold. The Killer-Whales felt cold. Then they were frozen, and they died. After that he said to the Winds, "Now go out!" They went out. The house grew warmer, and the Killer-Whales returned to life again. "What now! will you give back the child?" — "Oh, yes! we will!" — "Then quick, make haste!" — "All right, in a moment!" — "There, take it, and give it to its parents!" From that time the ke'let stopped coming to this country.

Told by Vryé'nto the Blind, a Maritime Chukchee man, at Mariinsky Post, October, 1900.

¹ For pê'rkapêr cf. Vol. VII of this series, p. 285.

3. (The Reindeer-Breeder and the Ai'wan.)

A wealthy reindeer-breeder lived on the seashore. He had no sons, but four daughters, who kept watch over the herd. He had two large herds, and two daughters as herdsmen in each herd. Nearest to him lived an Ai'wan, in a permanent settlement, — a wicked old man, a doer of violence, — because he had five sons. He said to his eldest son, "Go and ask for one of the girls in marriage; and if they refuse, we will take one of their herds." After a while he himself went over to his reindeer-breeding neighbor, and spoke thus: "Well, then, we are neighbors. For quite a long time we have talked to each other. You get your food from your herd, your source of life, and I get mine from man's exertions." — "Yes, that is so!" says the reindeer-breeder. "Would it not, then, be better for us to join forces? You could give over one of your sources of life to your daughter, and keep the other one for yourself." — "All right! I consent." — "You could wander with the reindeer, and some of us would help you. And the others would also stay on the seashore, subsisting on sea-meat. My eldest son and I — we should wander inland along with you, and for the summer-time we should come back to the seashore. If we feel dull, we might visit each other, tasting new food in common." — "All right!" said the reindeer-breeder. He listened to the Ai'wan's words, and consented to act according to his offer. Therefore he gave his youngest daughter in marriage to the Ai'wan's son, along with one herd. Spring came. The reindeer-breeder went away, and the son-in-law remained behind. Then the snow melted, and summer came. The son of the Ai'wan says, "A reindeer-herd is a bad thing. I do not want it. I can live by hunting, killing walrus and whale. Hunting is a joyful pursuit." Therefore with the first snow he wanted to visit the village, and went there, taking the herd along. When he was near the village, he cried, "Oh, tie up the dogs! The herd is coming!" Then the herd also, that was a little behind, came to the village. He said, "Let us slaughter the whole herd! I do not want it. Slaughter the driving-reindeer while still in harness! Let us eat meat!" They began slaughtering. The driving-reindeer were stabbed while still in harness. The ground grew all red with blood. At last they had enough, and cried, "Give a part of this meat to the poor, to those who are starving!"

The woman was sorrowful on account of the herd. Her sisters-in-law took her handsome clothes made of spotted fawn-skins from her. These clothes they put on themselves, and had her clothed in old bad hairless seal-skin. At last she could not suffer it any longer, and left the village by night, taking with her a single reindeer, one of her own driving-team, — a single one, that had escaped being butchered. She led it along behind her, having

no sledge to drive. It was midwinter, cold and dreary. Travelling was hard, and the snow heavy. Dawn came, and the sun rose. It grew light around her, though the walking was not easier than before. She moved on, leading her reindeer, and plodding through the snow; but in reality she was ascending skywards along a ray of light, because the Upper Being, the Being of the Reindeer people, saw her and knew all about her. His compassion toward the reindeer was very great, because they were slaughtered; and it was his intention to cheer her up after her loss. So she was walking upon the ground under the thick-falling snow, but was moving skyward, though she did not notice it. She was tired and cold, since food there was none, and her clothes were very poor. At last the reindeer spoke in human language. It exclaimed, "Halloo!" She answered, "Halloo!" — "You are quite tired. Mount, at least, upon my back! I will carry you a little onward. I feel sorry for you." She mounted the reindeer, and after a while felt still colder, and also more fatigued and hungry. The reindeer stopped, and scraped the snow with its hoof, as if preparing a place for camping. Then it says, "Halloo!" She answers, "Halloo!" — "At least, eat something! and you will be warmer." She looked down, and saw upon the snow a round place scraped bare. There upon the ground lay something like boiled meat. She ate of it, and felt warm. Then she looked ahead of her, and saw a reindeer-herd. Looking still more attentively, she recognized the reindeer. They were those of her father. Some spotted ones she recognized as her own reindeer. All these were the sacrificed reindeer, those given away, which after that became the reindeer of the Upper Being. Then at last she said, "Whose reindeer are these? They look like the reindeer of my father, but whose camp may this be?" And this was the camp of the Upper Being, of the Deity of the Reindeer people. The Old Being is in his house. His appearance is different from that of men. He has ears on his temples, a big nose, and a broad mouth across his whole face. He says to his daughter, "What kind of a woman is staying there on the outskirts of our camp? Why does she not come over here and enter? Who knows? Perhaps it is the same poor thing whose herd was slaughtered of late by the Ai'wanat, the sedentary dwellers. I saw how the ground grew red with blood. This was a great pity. Go and call her to come along." The daughter of the Upper Being came to the woman, and said, "Friend, why do you not come to the house? Father bade me call you there."

"Well, well! we are entering," cried the girl. The Upper Being looked upon the woman and waved his hand. Even a tear rose to his eye. "Oh, then it is really you! Your poor herd! — But why did your father, being a reindeer-breeder, listen to the words of a sedentary Ai'wan? Oh, how badly they acted toward you!" He drew from the floor near his seat a big stopper. A round hole was revealed in the floor. "Here! look down!" She looked down, and there

was her father's house. He made her descend through that hole. She walked along, leading her single reindeer. The reindeer spoke again, and said, "When you arrive home, do not accept anointing with blood from their reindeer. Anoint yourself from your own reindeer!" They reached the camp early in the morning. The people in the tents were still sleeping. She sat upon a sledge. She sang aloud, but did not enter the tent. Her mother awoke. "Oh, oh! Why is it that the herdsmen in the herd are so heedless? They yell their songs so loudly, that even here in the camp we cannot sleep." Then she said to a second daughter, "Go out and see what it is! Why are they singing the tunes of that one, the deceased one?" For the Ai'wanat have said that she is dead. At the first meeting they declared that she was gone, and, besides, had taken all the herd. They said that the herd was visited by lameness, became greatly reduced, and then was gone altogether, even to the last reindeer. The daughter went out and looked on. "Who are you, sitting here, clad in old seal-skin? Where do you come from?" — "Where do I come from! After you gave me away to the Ai'wanat, you soon forgot me. You have not even thought of paying me a visit: so I have come to you on a visit." And really how could they have visited her, since the Ai'wanat declared that she was dead? The girl rushed back into the sleeping-room. "Oh," says she, "she is here!" As soon as the father heard it, he jumped out quite naked. "Oh, oh, here you are!" They were quite glad, and laughed all the time. She said, "Do not bring the herd for the anointing-sacrifice. I will anoint from my own reindeer." So they lived on.

In the mean time her recent husband, the Ai'wan, the old man's son, the violence-doer, the slaughterer of reindeer, wanted to visit an island in the bay. He said, "I will go by canoe, taking my long harpoon with me, and maybe I shall land there and stay there for a while." He paddled off, and on the way saw a whale, a very big one. He was going to throw his harpoon at the whale; but the whale drew a breath and pulled him in, and he was soon in the whale's inside, in complete darkness. Oh, it is bad there! He hardly keeps alive, slicing the whale's intestines with his knife, and eating them raw. He defecates also. The bowels of the whale are all covered with filth. The whale rushes from place to place. It is suffering acute pain. Its interior is being cut up. At last the whale died. The wind bore it away to the open sea. It was carried to and fro all the way around the land where live the Ai'wanat, and then it was stranded on the very shore where that reindeer-breeder took up his abode. Then the Ai'wan cut through one of the whale's sides with his knife, and at last got out of it. He looked before him and recognized the houses. "Well," says he in his mind, "what will they do to me when she is dead? Anyway, I am now on firm ground." He walked to the tents. Then he said to the old man, "I was swallowed by a whale, and now I have landed here. I said before, 'At least, here are some strangers'

houses, and these are our houses.' What though she was struck down by disease and then died, and even took along the herd with her, and it has been reduced by lameness and then destroyed! Notwithstanding all this, I am still yours, as before."

The old man said, "All right! Come in!" He entered the house. The woman concealed herself for a while. They had a meal. All at once the woman appeared. "Here you are, you violence-doer! You slaughtered all my herd quite wantonly. I shall also try to do violence." They caught him, the women only, tore the clothes from his back, pinioned him. Then they cut off all the flesh from his bones, slice by slice. He was still alive. Gradually he lost his force, and died. The end.

Told by Viyé'nto the Blind, a Maritime Chukchee man, at Mariinsky Post, October, 1900.

4. (The Orphan.¹)

The parents of an only daughter, being very old, are living with her. The daughter, who is very able-bodied, goes hunting, and brings home wild reindeer. At the same time she refuses all suitors. No matter how many suitors come, and they are many, she invites them to have a running-match. Leaving them behind, she says, "There is no need of them. They are bad." Altogether, she is too light-footed for them. An orphan boy, clad in dog-skin, born from a dog-woman, lives with an old woman, and grows up very fast. He made a small bow. With this bow he kills small birds. With these birds he feeds the old woman. But every time the neighbors' children meet him, they shout, "Oh, oh! it stuck in his teeth! (i. e., the meat of the small birds). They notice the meat sticking in his teeth, and pick it out from there.

He made dead-falls, caught hares, and fed the old woman. Meanwhile he grew up quickly, and soon became full-grown. Then he caught wild reindeer. The old woman said, "When will you become a full-grown man? Begone, and look for a wife!" — "All right!" He came to the people with an only daughter. "For what do you come?" — "I come looking for a bride!" — "It is useless. She will leave you behind." — "No, I am able (to outrun her)." — "Then wait a while. She is not here. She will come in the evening." In the evening she did come, and brought a reindeer-carcass. "Oh," say the old people, "one more suitor has come!" — "I do not want him. Let him go away!" — "Why so? I have come to you with an honest heart." — "Well, then, to-morrow morning we will see what sort of a man you are." — "Very well! I shall win. I shall take you for a wife." The next morning they awoke before daybreak. They started running. They were to mount a high

¹ A similar tale was collected among the Kolyma Chukchee (cf. Bogoras, Chukchee Materials, p. 250).

hill on their way, then to come back. The girl put on her racing-dress, but the young man put on his armor. The girl runs far ahead, because she is very swift; but when halfway along, he began to catch up with her, this small orphan boy clad in dog-skin. She was tired from the exertion. Then he passed her, brushing her on the way with the wind from the skirt of his armor.¹ She staggered and sat down. He said, "Eh, eh! let her rest a while! — I will finish the hill alone. Yes, surely, I am able (to do it). When I show myself on the top, coming back, then you begin again." Indeed, when he appeared on the top, she jumped up and ran ahead. With fresh energy she ran very fast, but the young man ran still faster. He overtook her halfway, caught her in his arms, and carried her onwards. He carried her thus toward her house, put her into the sleeping-room, and copulated with her. So he made her his wife. The end.

Told by Rike'wgi, a Maritime Chukchee man, at Mariinsky Post, October, 1900.

5. (Story of Object-of-Loathing.)

Object-of-Loathing (Ėkırka'ırgın) lives with his uncle. He stays with the herd. All the time he is busy with the reindeer; but his uncle chides him, saying, "You good-for-nothing!" He is alone with the herd, — the only herdsman. One time, while he was with the herd, some people came, driving reindeer. They were Wolves. They said, "We want to slaughter reindeer." — "Oh, how can I do the slaughtering? I am afraid of my uncle." — "Why are you afraid? This is your herd. You are the sole herdsman." — "No! I am afraid!" Notwithstanding, they slaughtered reindeer, and carried them away on their sledges. He went home, and on the way he met a person clad in white skin. It was a Polar Bear. The Polar Bear said, "If you slaughter reindeer for strange people, then better go away and look for a wife. Over there lives a wealthy reindeer-breeder. You might try for his daughter."

Object-of-Loathing went there. He gathered a sledgeful of fuel, — a very large sledge, so large that he was not able to haul it along. Then the Wolves came, a number of them. They said, "We will attach ourselves to the sledge, and haul it along." So they did. "Sit down," they said. He sat down, but they trotted on. They came to the camp of the rich reindeer-breeder. The one clad in white skin said to him beforehand, "When they go to sleep, catch the youngest girl, that one in the corner."

They went to sleep. Then he caught the youngest girl, that one in the

¹ The lower part of the Chukchee armor is similar in form to a skirt. Sometimes it hangs down more or less loose (cf. Vol. VII of this series, p. 161). The swiftness of the young man must have been very great, since the movement of that heavy armor produced wind.

corner. She cried aloud, "Oh, oh! What is he doing? He caught me!" The master of the house awoke. He said, "What noise is this? You have wakened me, you scamps! This loathsome new-comer, why is he making trouble? — There, you, give me a stick!" He caught hold of the wooden handle of a scraper and rushed at those who were quarrelling; but before he had time to strike, the whole sleeping-room filled with wolves. They howled all around. All the people, in utmost fear,¹ rushed out quite naked, the house-master still with a stick in his hand. They fled to the neighboring house. Meanwhile he took the girl and carried her to his home. The next morning the father-in-law sends for Object-of-Loathing in soft and pleasing words: "Let him come and visit me!" The reindeer-herd was brought. It was a large herd. "Cut it in two!" It was cut in halves. "There, take one half!" Object-of-Loathing took the wife and the herd. He settled separately, established his own camp, and lived there. The end.

Told by Rike'wgi, a Maritime Chukchee man, at Mariinsky Post, October, 1900.

6. (The Visitor.)

Two men lived as neighbors in the same camp. One had a number of children. They remained for a long time in the country Ve'qän, but saw no wild reindeer there. They were without (food). They lived on a few stray ptarmigan, and were nearly starving. The Reindeer people from Ye'lkän did not come there this year for pasturage: so the whole autumn they had no "genuine food" (i. e., reindeer-meat). They suffered from hunger, and were starving. Then one of the men said to the other, "Let us go and look for other people! Where do they dwell?" They went afoot, because they had no dogs. The last one was eaten a long time ago. The one who had children, made a small covered sledge, and, together with his wife, they dragged it along. After a while both men said, "Let us separate! I will go to the right, and you go to the left." So they separated. The one who had children went to the left, dragging his covered sledge. It was growing dark. He said to his wife, "Stay here and wait for me. I will go a little farther on." He put his wife and children into the covered sledge, heaped snow around the sledge, so that they would be warm, then he went along. It grew quite dark. Then he saw a herd. It was very large, and spread around like water, — big-antlered bucks, spotted fawns. The herdsmen asked him, "Where do you come from?" — "We come from afar. We lived there quite alone, and were nearly starved because the Reindeer people had not come that way." — "Oh, oh! you are alone?" — "No, I have a family. I

¹ Em-yi'mgumgä, in fear before supernatural things; for instance, before spirits, the dead, etc. This is a special term for such kind of fear.

left them behind. I put them in a covered sledge, and heaped snow around it so that they would be warm." — "Ah, ah! So they will come to-morrow!" — "Oh, yes! I shall bring them myself, dragging the sledge. It is quite near." — "Oh, well! let it be to-morrow. It is too dark to go now. As to the houses, they are also near. You would see them from here, like black dots under the snow-covered cliff, if it were not too dark now. So it is settled for the morning. Let us go, then, to the houses!" They came to the camp. An old man from the front house heard them coming. "Oh, oh! a guest! Where do you come from?" — "I come from afar. We lived in the country Ve'qän, and were nearly starved. So we started on foot to look for other people." — "Ah, ah! You there, in the outer tent! cook intestines, cook fat meat! We will feed the new-comer." They ate. "Have you any companions?" — "Yes, I did have. I left them behind in a covered sledge. I heaped snow around it, so that they would be warm." — "Oh, well! It is too late now. Let it be to-morrow." — "Yes, yes! I will bring them myself." — "Nay, they shall be brought with a good driving-team." In the morning he drove there with the reindeer of the old man. "Halloo!" No answer. "Halloo!" louder than before. Then the woman heard, and answered, "Halloo!" — "Are you alive?" — "Yes, we are; but the smallest one, the suckling, has died." — "Oh, oh! What can we do!" They went to the camp. "There, there!" A sleeping-room is put up for them, and new bed-skins are spread on the floor. "This is your sleeping-room. You may live in it." They remained in the camp. One day they went for a visit to a neighbor. The neighbor said to the new-comer, "Where do you live?" — "Where can I live? I live with those to whom I came first." — "Well, of course, they took you in, but this will last only for a time. Then the old man will send you away." — "Oh, oh! What am I to do?" — "Come over to me! You shall be my camp-assistant." — "Oh, oh! how can I leave? What can I say to them? I came to their camp first." — "Well, then, if you want me to, I will go there myself and take you and your family away." — "All right! Do come! Or, still better, let us go directly there, and settle the affair at once!" They went to the camp. The old man said, "You have come back!" — "Oh, yes! but we are going to leave. This one has come to take us away!" — "So! But why did you not go to him in the beginning? You came to me first of all. All right! Go away! Begone! Hurry up!"

They left. A moon passed by, and a new moon rose. The neighbors came to settle the offence. They said, "Let us arrange a running-match! We will see then who is really the best man." — "All right!" They arranged a running-match, and as a prize for the winner they set a fox-skin and a beaver-skin. They started. The poor one, the pedestrian, who for a long time had been used to going on foot, ran along quite lightly, hardly touching the ground with his feet. He ran and ran; and in a short time he outran

all the others, and vanished from view. In due time he took the hill (as agreed upon), and then came back. But then the others were still out of sight, to such an extent did he outrun them all. He waited for them some time, but at last felt cold and entered the sleeping-room. At last they came far behind. All the people felt ashamed, because they were such poor runners. They had no desire to enter the sleeping-room; so they harnessed their reindeer, and attached them to the sledges. Then all the visitors left. The next morning the others also left. He was left quite alone, in the country. The end.

Told by Rike'wgt, a Maritime Chukchee man, at Mariinsky Post, October, 1900.

7. (The Polygamist.)

There lived a polygamist (Ir'miln). He had two wives. By the older wife he had two daughters; by the younger, no children at all. Still he loved the younger wife best. The elder one he did not love at all. One time, at a thanksgiving ceremonial, both women danced. The man with his drum was dancing too. He struck the older wife in the face. She grew angry and went away to the seashore. The ice-floe was separated from the shore by a narrow crack. She jumped over, although she had not even put on her upper garment. The ice was carried away far into the open sea, and at last reached another land. She landed close to a rock, which was quite steep. All the time she was thinking, "Oh, I have left my two daughters behind me! I made them miserable orphans. From now on they will be badly dressed, clad in worn-out skins, wronged by everybody." She saw a man upon the rock. He was very large and tall. He was Sun-Man (Tërka'-la'ul). His shirt had a hood. The hood was drawn over his face, and the sleeves were drawn over his hands. Still he was full of light, and his head was encircled by a halo. She said to herself, "It seems, he wants to kill me. All right! Let him kill me! My life is a torment to me." He answered from beneath his hood, "Why should I kill you? On the contrary, I pity you. Therefore I made you come to this land of mine, for you have not come by accident, and still less by your own will. I led you here unbeknown to you." He took her hand and helped her up the rock. There she saw a large house. It was resplendent with light, and the sleeping-room was aglow with brightness. On both sides of the sleeping-room there were round vessels filled with food. Some contained boiled meat, others were full of tallow, others again were filled with fermented leaves, and some were empty. He said, "All these are sacrificial vessels. The people gave them to me, and some who wanted to cheat me gave me empty vessels. I took everything, as I never refuse a sacrifice." They lived together. They brought forth a son, then two children more. After a time Sun-Man said, "Well, now, we are

from different lands; and you are not homeless, you have your own native country. So go back to your country! Take your children along. On the way you shall not starve. I will procure food for you, also a shelter wherein to rest by night. So far I have made you secure."

He cut small pieces from his outer tent, also from the sleeping-room, and from every bag of provisions. These pieces he handed over to her, and said, "Put them down into a mitten. Then you may go." He made her descend along a sun-ray, because they were in the upper world. She thought it was a steep rock, but in reality it was a separate world. She came to the earth. Then she took those pieces out of the mitten and spat upon them. A house was created there, standing upon the shore, not worse than that of the Sun-Man, with bags full of meat, and with various kinds of food. She lived there. Two young girls were walking on the beach, gathering seaweed. "Oh, oh! What girls are those? Are they not daughters of mine? How poorly clad they are! How thinly dressed!" She called them in, and saw that they were really her daughters. "Oh, oh! I am not dead. I am your mother. I have come back to you!" She gave them pretty clothes of spotted fawn-skins. Then they went home, and she went along with them. Their step-mother and her husband were sitting in the sleeping-room. "Where is your seaweed?" The girls did not answer, as if hearing nothing. "Why do you not answer?" Then at last they flung the seaweed into the sleeping-room. Their step-mother sprang out. "Why do they fling things like that?" She saw their pretty clothes. "Where did they get such clothes? Let me follow them." She followed them, and came to that house. She saw that it was very large, and filled with all kinds of provisions. Then she envied them that were having their meals in that house. The end.

Told by Nuwa't, a Reindeer Chukchee man, in the camp near the village Mi's'qan, April, 1901.

8. (The Giant.¹)

Once there lived eight brothers. Seven of them paddled off in a skin boat. The eighth and youngest one staid at home. He went angling. Lo'lhilm, the big man, passed by, and caught him up. He said, "I will carry this home as a toy for my children." He carried him upon his palm, and tossed him over to his wife. "There, here is a toy for our children!" And at the same time it is a man. The children played with the living toy, and fed it with their food. So the man began to grow, attained their size, and became

¹ I obtained this tale in the Chukchee language from a man who from his early youth lived with the Eskimo just as much as with the Chukchee. He said that the tale is of Eskimo (Ai'wan) origin. It is difficult, however, to separate folk-lore originally Chukchee from that of Asiatic Eskimo provenience.

a Lo'lhilm. The brothers landed, and looked around for him. They could not find him, and called out his name. Then he came, took them up, boat and all, and put all this high up on a cliff. Even now they are still there.

Told by I'rmi, a Maritime Chukchee man, at Mariinsky Post, October, 1900.

9. (Sacrifice to the Sea.)

There lived one time a Maritime man. He had eight children. The youngest was a girl. One day he went to hunt walrus. A storm came up, and he was carried out to sea. He was tossed about and nearly drowned. Then he said to the sea, "Oh sea! calm yourself! Do so, that I may still look upon the world! I will give you the best that I have, the nearest to my heart, the foremost dog, the leader of the team, one with a spotted skin I will give you." The sea did not calm itself. "Oh, then, my youngest daughter, unmarried, a good one, clad in spotted skins! I will give her to you!" After that the sea smoothed down. He landed on the shore. Then he went up the shore, and entered the house. All the children were with him except the daughter, who still remained on the shore. The mother came out from the house. "Oh, oh, my child! you have roughed the storm!" She was quite sad. She looked down at the ground, and said, "Yes!" — "Come in, change your clothes, put on some dry ones." She entered, downcast, as before. Just as she changed her clothes, the father entered. He took her by the hand, took his spear, and went to the seashore. Then he turned to the sea, and said, "O sea! do not be angry. That which I promised, I give you now." He pierced her with the spear, and left the body lying there on the shore. An abundance of blood covered the whole beach. It grew dark. She is lying on the sand lifeless. A certain man, a kind of Sea-Being (A'ñqa-va'irgin¹) came to her and pushed her lightly with his toe. "Halloo! Get up! Let us go home!" Then after a little while, again, "Halloo! Get up! Let us go home!" At last she awoke and sat up: "Egegegegei'. I have slept quite long." He took her to his house and married her. They lived quite well and contented. They had a large reindeer-herd.

The daughter, of course, did not return home. Since the father said nothing, her mother thought, "Let me go and look for her! Where may she be?" She arrived at the place. The blood-stains were on the ground, but the body had disappeared. She found and followed some footprints along the seashore. At last she came to a cliff. The tracks ran upward to the very top. She climbed up, and found a settlement on the very top. Her daughter was busy scraping skins. "Oh, it is here you are staying?" — "Yes." She lived for some time with her daughter; then the daughter said, "Go and fetch father. I should like to see him also." The old man was

Compare Vol. VII of this series, p. 315.

brought and pampered with food. The next morning the sea was rough again. She said to her father, "Let us go and have a look at the sea!" They went to the very edge of the cliff. She said to him, "Look down upon the sea! How rough it is again!" He looked down upon the sea. She pushed him from behind, and he fell down, broke his back, and was taken by the sea. The end.

Told by Ai'wan, a Maritime Chukchee man, at Mariinsky Post, October, 1900.

10. (The Monster-Woman.)

A man who had a wife went to hunt wild reindeer. He walked around all day, and could not find anything. Evening came. He felt cold. His house was too far away. So he thought, "Where shall I find a suitable place for the night? There is no fuel, nor a human dwelling." At last he saw traces of a sledge. He followed these. The trail became harder. A dog barked. He saw an underground house. A woman is cooking seal-meat over a lamp, — a strange-looking woman, with one eye in her forehead and her mouth quite big and all awry, still a stout person, with large breasts. She said, "All right! Till now I have not seen a man. Now I have found a husband." He thinks, "Certainly, she is plump and full-breasted, but her face looks too strange. I will not marry her." They ate supper, then the lamp was put out. The woman moves toward him, he moves away. They reached the corner. "Sleep with me!" — "No, I refuse!" — "Yes, do sleep with me!" He listens. Something in her body is grinding its teeth like a dog. "I say, sleep with me!" — "No, I am tired. Let it be to-morrow morning." — "Well! Then at least louse me." She lighted the lamp again. He loused her, and made her sleep on his lap. He thinks, "What is it in her body that grinds its teeth like a dog? Let me have a look at it." He looked, and saw that she had plenty of teeth there, as in a wolf's mouth. "Oh, oh!" says he. He crept out noiselessly. The seashore was full of stones. He took two stones, long and round, of just the size of the membrum virile. Then he went back into the sleeping-room and fell asleep. In the morning she wakened him. "Oh, get up! Make me a wife! Copulate with me!" — "All right!" he says. One of the stones he put between his legs and thrust it into her vulva. Oh, it clashed and ground the teeth. He tore it out. Almost all the teeth were sticking in the stone. Then he used the other one, and drew it back, together with the membrane in which grew the roots of the teeth. Then her vulva became like any woman's. "Well," he said, now let us try!" He put his own membrum in there and copulated with her one time and another. She became quite peaceful. He took her home and made her a house-slave.

Told by Enmu'wgi, a Maritime Chukchee man, in the village Uñi'sak, at Indian Point, May, 1901.

11. (Reindeer-Born.)

There was an old man who had a large herd. He had also six sons, who kept watch over the herd by night and day. One day a tumor began to grow upon the neck of the largest buck. This tumor grew larger and larger, and after nine days it burst, and a little infant dropped down from it. It was a boy in a combination-suit, with a diaper, who was already walking. The elder son said, "This is a strange reindeer! Let us slaughter it! And the boy is also strange. No need of him! Let us kill him too!" The old man retorted, "Why do you want to kill him? Maybe he is the real master¹ of the herd. It is sinful to kill him. Also the large buck may still look (i. e., may still be living)." — "All right!" They took the boy home. In the evening there came a storm. The eldest son went to the herd for his night watch. The infant meanwhile exterminated the whole family. He was a *ke'le*. Then he rushed toward the herd. The herdsman heard the clattering of his feet, and turned back. He saw him coming, but this one did not notice him. He was looking only at the reindeer. Every reindeer that he could overtake, he would immediately swallow, and run for another one.

"Oh," says the herdsman, "is this the real master of the herd? he destroys the whole herd. Oh, the father! I should like to talk with him now."

Meanwhile the pursuing one was drawing nearer. He had already swallowed quite a number of reindeer. The herdsman thought, "Let me leave the herd and go away. No need of this master for me!" He left the herd and fled across the tundra. On the other end of the pasture-land there was a large tree. He climbed to the top, reached the very tip, then dropped from it upwards, not downwards. Thus he reached the country where dwelled his Being (*va'irgin*), his own Sacrifice-receiving Being of his.

He came to a camp. A single large house was standing there. A single woman was living in it, old enough, but healthy and strong. She was in looks similar to a young one. Men there were none. The woman was sitting and carefully patching one of her fur stockings. "Oh, oh! a guest!" — "Yes, I am a guest!" — "Where do you come from?" — "Oh, I came from afar. I am from the people of the lower space." — "And where is your house?" — "I have no house. I have no kinsmen. I am tramping around aimlessly." — "Well, since you have brought sacrifices to me for a long time, so that I have become rich through you; and, moreover, as men there are none here, and the house lacks a master; and since, living without a husband, I feel quite dull, — if you want to, you may marry me, and be master of the house." He married her, and they lived on. Their herd was quite large. The woman was a fat one, with a large broad pelvis, good for sleeping with, a skilful seamstress, one who kept the whole house in the best of order. After some

¹ That is, the protecting-genius of the herd.

time, the man, however, began to feel dull. He thought of his former country, of the herd, the family, his father and brothers. "Oh, if I could only have a look upon all this!" The woman says, "Why are you so sad? What are you thinking about?" — "Nothing," he answered. The woman, however, said, "I understand you quite well. You are sad because you think, 'Oh, if I could see once more my old house and family, the country and the herd!' Well, I am not going to stand in your way. Go and visit them! I won't be angry with you for that!" He sprang up. "Oh, yes, yes!" She said again, "Here, take it! This is my reindeer with many legs, — a reindeer for flight, for an emergency. Drive it there! If anybody should pursue you, cut off one of its legs, and throw it away. If he should continue to pursue you, cut off another leg; and go on doing so until the reindeer has but four legs left. Then if he should still pursue you, kill the reindeer, leave it behind, and flee."

He descended to earth directly toward his own tent. He tethered the reindeer, and looked into the tent through a little hole. That infant was sitting in the house. He made a large fire, and cut off one of his own legs. He roasted that over the fire. He was slicing off the roasted crust of the meat and swallowing it piece by piece. All at once he turned his head and saw the new-comer, who was looking through the hole. "Oh, oh! you have come!" — "Yes, I have come." — "Well, then, come in!" — "Where are the other people?" — "They are among the herd." Thus the ke'le deceives him. The man brought with him a quantity of food. They ate together. "Oh," says the ke'le, "now I feel sleepy!" — "All right! Then let me louse you in your sleep!" He loused him and put him fast asleep. After that he looked around in the tent, and saw in the corner some old human bones. "Oh," said he, "let me rather flee from here!" He took off his outer garment, filled it with ashes, and hung it up on a cross-pole just above the hearth. After that he fled. The ke'le awoke and again felt hunger. "Where has he vanished to, this one?" And he looked around, then upwards. He saw something big hanging down. He caught his knife, then opened his mouth, and threw the knife upwards at the hanging thing. But instead of fresh blood, a shower of ashes fell down, filled his mouth, and got into his eyes. "Oh," said he, "what a scamp! I will pursue him!"

When he was quite near, the man cut off one leg of his reindeer and threw it down; while the ke'le was eating it, he fled farther on, then he cut off another leg; and so on till the reindeer had but four legs, as ordinary reindeer. The ke'le again drew quite near, so he killed the reindeer. While the ke'le was eating it, he reached the tree from which he had ascended before, and climbed to its top. The ke'le came to the tree, and, instead of climbing it, he began to gnaw through it, and penetrated into the interior of it. There he was gradually ascending from below upwards.

A small bird was chirping on a bough, "Přiči'k, přiči'k!" — "O bird! help me in my need! My murderer is coming up!" — "Ah, ah! Přiči'k, přiči'k!" Two big wolves are coming. They asked the bird, "What do you want?" — "Oh, oh, this master of mine wants help! His murderer is approaching." — "Where is he?" — "In the inside of the tree." — "Ah, well, when we shall fight with him, and the blood shall flow in streams, look carefully at the color of the blood. Should the blood be red, then it is ours, and you may say, 'I am going to die.' Should the blood be dark, then say, 'Ah, ah! They are killing him at last.'" They penetrated into the tree, caught the murderer, and a fight began. Oh, what a clatter, noise, grinding of teeth! Then some blood oozed out. It was red. "Oh," said he, "then I am going to die!" After a while a big stream of black blood rushed down, large as a torrent. "Oh," said he, "I am glad! My murderer is near his end!" The Wolves came out, and said, "Well, we have killed your enemy at last."

He returned to his house of the upper country, and lived there with his wife and herd.

Told by Viyé'nto the Blind, a Maritime Chukchee man, at Mariinsky Post, October, 1900.

(Another Version.)

Two people are living, a man and a wife. They bring forth children; but their children fare very badly, because, before having hair on their testicles, they die. The woman is with child and is delivered, but the children die one after another. The old man says, "Oh, it is bad! I will go to the herd and look among the reindeer (for a remedy)." He reached the herd, and saw that one of the reindeer-bucks had a tumor on his neck. Every day this tumor grows larger. At last it ripened and became quite big. Then it burst, and a small boy dropped out of it. The old man took him and carried him to his wife. He said to her, "Give him the breast!" She suckled the boy, because her breasts were just with milk. He grew up soon, and began to go to the herd to keep watch over it. One time, coming back from the herd, he said, "Some of the reindeer are lost!" — "Oh, where are they?" — "I do not know. I looked for them, but I could not find them." The next day some of the reindeer were lost again. On the following day the same was repeated. The old man said, "Oh, it is strange! Where do these reindeer go?" He quietly followed the son; and when they reached the herd, he saw that his son was destroying reindeer. He would catch a reindeer, put it into his mouth, and swallow it at once. The old man went back to his wife. He said to her, "Oh, it is very strange! Our little son from the reindeer-tumor is destroying the herd. He catches reindeer and

swallows them." They felt afraid, and fled. On their way they met a large Thunder-Bird. "What do you want?" — "We have fared badly. The boy born from a reindeer-tumor is destroying all our herd." — "Is that so? Well, enter here!" — "Where?" — "Here!" The Thunder-Bird opened his mouth. "Come in!" They entered. In the bird's interior they found a house, with a lamp and other necessities. They lived there, and brought forth three sons. Thenceforward their children did not die. One time the old man said, "Let me go and look at our former house!" He went out and crept softly towards the house. There was no house. The boy had eaten up all the covering from the poles. He was looking around and muttering, "Where are those that were destined for my food?" Oh, the old man fled, frightened! All at once the boy scented him. He rushed onward, following the scent. He came to the Thunder-Bird, and said, "Where have you put those people that are destined for my food?" — "They are here!" — "Let them out!" — "No, it is shameful, since they are my guests. I cannot deliver them." — "Oh, I am hungry! Which way have they taken?" — "This way!" The Thunder-Bird opened his mouth, the ke'le plunged in, but the Thunder-Bird caught him with his beak, and crushed him to pieces. "Well, come out! Your enemy is destroyed. . . . Go home and do not grieve about your herd. You shall have a herd." They went away, being five of them, together with their sons. The old man gathered reindeer-excrement and piled it up in one place. After five days he visited it. It had turned into a large herd. They lived, and bred reindeer. Soon they became a large settlement. All the time they were bringing forth children. The end.

Told by U'ttiqäi, a Reindeer Chukchee man, in a camp on the Opu'ka River, near the Koryak Frontier, February, 1901.

12. Tale about Qolênto'.

Near the village Nunä'mun in a place called Ci'ni, an orphan boy lived with his aged grandmother. The boy was all covered with scabs, and so weak was he that he could hardly move about. The grandmother was unable to get much food. So they suffered great hunger. One time the boy was sitting alone in the sleeping-room in utter darkness. Then he heard a voice, "Egegegegei'." A ke'le came to him in the darkness. "Oh, I have come! Egegegegei'!" and still louder, "Egegegegei'." — "Ah, ah! What is coming there? Is the (Spirit of) Epilepsy coming?" — "No, I am not coming to strike you down with epilepsy. I come through compassion for you. Why are you lying thus?" — "I am unwell." — "Oh, indeed! Have you eaten anything to-day?" — "Nothing at all." — "There, eat that!" The boy stretched out his hand in the darkness, and there was in it a little piece of dried meat. He put it into his mouth and began to chew. The meat in his mouth

gradually grew larger. He swallowed, but still his mouth was full. He ate and ate, and his belly became full. When he wanted no more, the food vanished. "Well, then, go across the sea and take the pretty young wife from the bad murderous ke'le who is living there. Take your eight uncles as paddlers in the boat." Indeed, the grandmother had a younger brother, who lived in Nunä'mun, and who had eight sons. "But they will not go." — "Send your grandmother to Nunä'mun: they will obey. Now I am going. Brrr!"¹ The ke'le went out. He was still lying in the darkness. The old grandmother came home. "Oh, oh, I am so tired!. I am hardly able to procure food at my age. Well, I have brought some few scraps. Here, eat!" — "No." — "What is the matter with you? Are you dying?" — "No." — "Then what is the matter?" — "I have had enough." — "What have you had?" — "Oh, cease! I want to send you to Nunä'mun, that you may call my eight uncles as boat-paddlers on a journey of mine." — "Where are you going?" — "I am going to get the pretty young wife of the old ke'le, who lives across the sea." — "Oh, you shall not!" — "Now, then, I shall kill you!" The grandmother went out of the house, sat close by, and wept bitterly. She covered her face with her palms. "How can I get to Nunä'mun? It is too far for me." While she was weeping, she was carried to Nunä'mun quite unawares. She looked up and said, "Is not this a boat-support of my father, made of whale-ribs!" Then she saw her younger brother, who was working on something near his house. He gave her a cordial welcome. "Oh, indeed! have you come?" — "Yes." — "What is the matter with you? Are you suffering from hunger!" — "No, but my little grandson has ordered me to take your sons as boat-paddlers. He is going to bring here the young wife of a ke'le from across the sea." He did not say a word against this order. "Oh, hurry up! Go down to the water, get the skin boat ready; cause no delay!" They began to cover the frame of the boat with a skin covering. "Oh, how strange you are! Why are you taking old skins? You are from a family so strong in numbers. The people will point at you. You will be put to shame. The people will say, 'This numerous family are but bad hunters, since there are no new skins on their boat.'" They listened to his words, and took the hides of walrus newly killed. When everything was ready, they paddled toward the boy's place.

The boy was lying in the inner room in utter darkness, as before. He was very weak, and covered all over with scabs. "Egegegegei!" and again, still louder, "Egegegegei! I have come again!" It was the ke'le. "What are you doing?" — "I am lying down." — "What for?" Because I am very lame." Then he hears in the darkness, "Toq, toq, toq." The ke'le passed water in a chamber-vessel. "There, take that, and wash yourself with it all

¹ The so-called moomga'tirgin ("gibbering"), a characteristic sound somewhat similar to the buzzing of a fly. It is supposed to be the voice of the ke'le. Compare Vol. VII of this series, p. 437.

over your body!" He took off his clothes and washed his face and his whole body with this urine. Then he felt of his body with his hands. Oh, it was sleek all over, and his hand just slid along over his skin. "There, put those on!" He took breeches, outer and inner ones, and put them on. "There, also this!" It was a double fur shirt. He felt of it with his hands in the dark. It was covered all over with tassels. The ke'le gave him also a cap, boots, and a scarf. All these he put on. He gave him a small piece of dried meat. "Now, that is your provision for the journey. This will suffice for the whole crew. And here is fresh water and a strike-a-light. Take this small parcel. When you want to rest yourself, unfold it, and then you will see. And this is a paddle, — the arm of a still-born infant, along with the shoulder-blade. The arm is the shaft, and the shoulder-bone the blade. Now I am going. Brrr!" The ke'le vanished. The uncles were coming. "Who is that standing there on the shore?" — "It is your nephew," says the old woman. "But they say that he is quite lame." — "It seems that he is well now." As soon as they landed, he came to meet them. "Let us push off!" — "But we have no provisions, nor fresh water." — "I have." They pushed off. While paddling, they asked one another, "But where are his provisions?" Still they have not the heart to ask him. They paddled for a long time, and now were quite far from the shore. Evening came. He asked, "Are you hungry?" — "Yes!" He took his small piece of dried meat and detached for each one a tiny shred no larger than half of a human nail. They looked at it and thought, "Now we are starving to death. Our life is finished." They began to chew. The meat grew within the mouth. They swallowed, but it was still there. Their bellies were quite full. At last they wanted no more. Then the food vanished. "Do you want a drink?" — "Yes!" He unfolded the parcel and threw it upon the water. It was a small skin rug. It turned into a little island. A small lake was in the middle of this island. They landed on the island, drank from the lake, and eased themselves on the firm ground. After that they took their places in the boat. He took the skin rug by one edge and pulled it aside. Everything vanished. He rolled the parcel up and put it in its former place. The uncles paddled on. Night came. They felt quite exhausted. Then the boy said, "Now you may sleep! I will paddle myself." He took the infant's arm and paddled with it. The boat rushed forward more quickly than an American steamer (literally, lelu⁸tvet, "whisker boat"¹), more quickly than a flying bird. With such swiftness it moved onward the whole night. The next morning the other men awoke and took their turn in paddling; but the boat moved much more slowly, though there were eight of them.

On the third day there appeared from afar the mountain-ridge near the

¹ Compare Vol. VII of this series, p. 19.

shore. On the shore was a settlement, — a large group of jaw-bone houses. "Who comes here?" — "Qolënto'!" — "Where from?" — "From Nunä'mun." — "What for?" — "To take the ke'le's wife from him." — "Oh, oh! do not speak so loud. He will hear you. How strange you are! He will hear, and then he will eat all of you. Better take wives here." — Oh, the paddlers were frightened! "It is land. Let us land here." — "Oh, you good-for-nothings! you are the cause of the delay. Paddle on." The ke'le was sitting on a cliff with his wife. He had eyes of fire, and a long tongue lolling down on his breast.

"Who is coming?" — "Qolënto'." — "What for?" — "For you to eat. I have come, and have brought eight companions." Oh, he was glad! "Whom shall I eat first, whom shall I eat first?" — "How strange you are! They have paddled so long, they are quite exhausted. First give them food." — "All right! Bring some whale-skin, walrus-blubber, reindeer-fat, and reindeer-tenderloin. Let them eat their fill." They ate. Now, whom shall I eat first, whom shall I eat first?" — "How strange you are! They have not slept. Let them rest themselves. You shall eat them to-morrow morning. They shall not go away, since I brought them for your food." They slept. Early in the morning the ke'le called out, "Qolënto', get up! Whom shall I eat first, whom shall I eat first?" Qolënto' had a small stone. He selected one paddler and drew a line with this stone all over his body, from the crown of his head to the tip of his toes. Then he pushed him forward. "Here, eat him!" The ke'le wanted to chew, but could not do anything. He left him, and he rose to his feet. "Oh, he is too tough! I cannot eat him. Give me some one with meat more tender!" — "Then take this one!" But this one was also as hard as stone. He could do nothing to any of the eight. "Oh, is there no one who is more tender?" — "Perhaps I am. Try me!" As soon as the ke'le wanted to catch him, he struck him with the stone upon the head and killed him. His wife was quite young, of human origin, had hardly once been slept with. Qolënto' took her for himself. She said, "But he has another wife, an old one. She is very bad. She will kill you." — "We shall see!" — "Yes, she will, even with copulating she will kill you, with her vulva, which has strong teeth." — "Oh, oh!" — "And also with her anus, which also has teeth." — "Oh, oh!"

Qolënto' had a retriever.¹ It had long hooks. He brought it along. A stamping of feet was heard from without, and a voice called, "Where is that Qolënto', the mischievous one? He has carried away other men's wives. He has killed my husband. There, now! let him take me, and fare as my husband fared." — "All right!" They entered the sleeping-room. "Copulate with me!" The woman lay down and spread her legs apart. He took his

¹ An implement for securing killed seals floating upon the water before they go down (cf. Vol. VII of this series, p. 121).

stone, still covered with her husband's blood, and shoved it into her vulva. She caught it greedily, and all her teeth stuck in it. She turned toward him her anus. "Copulate also into the anus!" He shoved into the anus the retriever with many hooks. All the teeth of the anus stuck into the retriever. She tried to chew it, but could do nothing. So at last she choked herself to death with it and was destroyed.

He took the other woman. She was very pretty. He took also all the property. They came back to the settlement. No one came to meet them, so frightened were they. Then Qolênto' called out, "Come out! I have killed him." Oh, they rushed onward. They caught the best of their girls and put them into the boat for wives for the paddlers, and the girls consented with joy.

They left, and went across the sea. When they were nearing Nunä'mun, they saw upon the cliff eight large tents. Each tent had a reindeer-herd of its own, two herdsman, and a large bag of tobacco in the outer tent. "This is your reward for the journey." The front house had two herds, and two bags of tobacco for the master. "From now on be reindeer-breeders!" So they left Nunä'mun for Č'ni, and became reindeer-breeders. They lived there. That is all.

Told by Nuten'qeu', a Maritime Chukchee man from the village of Nunä'mun,
in the village of Uñi'sak at Indian Point, May, 1900.

13. (The Girl in the Stone Chest.¹)

There lived an old man who had an only daughter. He kept her in a large stone chest. Although her suitors were many, they could not do anything, since the girl was shut up in the chest. She was sitting there, with a lamp. She was very pretty. All the time she was sewing and preparing new clothes for herself. An orphan, poorly dressed, also wanted to be a suitor. He lost his way, however, in a storm. At last he saw a house. "Who is there?" — "I am here." — "Who are you?" — "I lost my way in a storm." — "Indeed!" The woman returned to the sleeping-room. "He, you! There is meat in the store-room.² Take some and eat it." — "I will." He went to the store-room. A Mouse-Woman came out from there, and asked him, "Who are you?" — "I am a suitor." — "All right! I will give you some of my saliva. Rub that upon the stone, then you will find a nail. Press that nail down. The chest will open, and let you in."

He rubbed. The trunk opened. He saw a naked girl, who was lying on her back fast asleep. He pressed her down. "Ah, ah, ah!" cried the

¹ This tale is probably borrowed from the Russian or from the Yukaghir, or at least is strongly influenced by the folk-lore of these peoples.

² Ya'ñak (locative from ya'ñan), "in the background of the tent, behind the sleeping-room" (cf. Vol. VII of this series, p. 178).

girl; and the father cried from the sleeping-room, "I knew he was not a stray visitor, he is a suitor. — Well, then, if you have become my son-in-law, go and procure some good trimming for my fur-shirt collar."

"All right!" But he did not know what kind of trimming was wanted. He set off, and at last was out of the bright world, and entered the dark one. He walked in the dark, and soon heard noise and thunder. A man was snoring. He came nearer, and found a house as large as a mountain. His ears rang with the noise. He entered, however, and saw a man as big as a tall tree. He was asleep and snoring. He had a very long beard. He caught him by the beard and wound his hand twice in it. Then he pulled up his head and drew the pillow from under the sleeping one. He emptied the pillow-bag, and rummaged among the contents. He found a piece of wolf-skin all clotted. He put it into his bosom; then he caught the sleeping man by the beard, just as before, and put his head upon the pillow. After that, instead of going out, he jumped up, caught hold of one of the roof-poles, and passed through the vent-hole to the top of the tent. There he also lay down to sleep, and snored too. The large one awoke. "Who is snoring there on top of the tent, disturbing my sound sleep so shamelessly?" He looked for the footprints; but all of them led only to the tent, and none led out. The large one was puzzled, then he lay down and snored again. Then the other one left. Before he returned home, he grew old. Just as he came, his father-in-law dropped down and died. The end.

Told by Nikon Rite'greu, a River Chukchee man in a settlement "By the Cliffs," on the Middle Anadyr.

14. (The Girls as Avengers.)

There was a hunter, a very good one, the only one in the village. He was killing ringed seals, large thong-seals. Five brothers, doers of violence, robbed the people of their food. Two daughters of the hunter grew up, and said, "Our father has fed us till we are full-grown. Shall we permit him to be robbed any more?" They pitied their father.

So they began to exercise, became quite strong, and at last killed the violence-doers, with all their kin.

Told by Loloig'm, a Maritime Chukchee man, in the village of Če'čin, May, 1901.

III. — WAR TALES¹

(Äqälile'tkin pr'ñiltê, "[Of those] who led war tidings").

1. Ma'nê and Mana'qton.

There were two brothers, Ma'nê and Mana'qton. In war times Mana'qton was taken captive by the Russians, and put into a dark prison. They fed him and gave him to drink. But he was not permitted to undress to satisfy his natural wants. Therefore his breeches became full of excrement, and in the end he could no longer move. A great Russian commander was moving along the shore in a large heavy boat. He went up-stream. Several young men were walking on the shore, towing the boat. Ma'nê concealed himself behind the bushes and watched them. They came nearer. They were making great efforts, because the boat was heavy; and of course they were unarmed, because all the arms were in the boat. When they came quite close, Ma'nê sprang out and attacked them. He stabbed all of them with his spear. They did not resist, because they were too weary from towing. When all were killed, Ma'nê seized the tow-line. The commander was alone in the boat, holding the rudder. Ma'nê tugged at the tow-line. "You there! All the arms that you have in the boat! throw them into the water! Otherwise I shall let go the tow-line!"² The commander took up the rifles and long knives (swords), and threw them into the water. Ma'nê drew the boat close to himself. "Why have you put my brother into the dark prison? Set him free!" — "All right!" says the commander. "Come to Markova!" They moved on. Ma'nê was towing the boat all alone.³ They came to Markova. The commander said, "Set Mana'qton free from prison!"

But the Russian "transformed shaman"⁴ opposed it. He said, "I do not believe that you were able to tow the boat all alone; but if you really did do it, I propose a test. Two Russian men shall hold a long knife as high as their heads. You must jump over that knife." They held that knife high over their heads. He thought, "I shall not be able to do it. I shall die. Still my brother is also dying. Let me try!" — "Oh, oh, oh!" He drew a deep breath, almost with a moan, then made a bound, and jumped over the

¹ Compare Bogoras, *Chukchee Materials*, Nos. 130-133 and Nos. 145-152.

² In explanation of this threat, the teller of the story said that the current was strong, and the boat, set free, would probably have capsized.

³ A quite similar episode is to be met in Russian tales referring to Yermak, the Conqueror of Siberia. It was probably borrowed by the Chukchee from the Cossacks.

⁴ Yirka'-la'ul, most probably a Russian pope, who is equivalent here to a "transformed shaman" of the Chukchee, because his upper garment resembles a woman's robe.

knife. He returned and jumped back over the knife. To and fro he kept jumping over the Russian knife poised on high.

"Oh, oh!" says the Russian shaman, "You are very nimble. Bring Mana'qton here!" They brought Mana'qton. He was so weak, he could not walk. They carried him in. They ripped open his breeches with a knife, washed him, and made him clean. Then he rose to his feet. Ma'nê said to the brother, "Go to the shore!" He asked the Russians for tea and sugar and tobacco. They gave him nothing. He struck the shaman in the face and killed him. Then he fled toward the river. The Russian young men shot with their rifles, and hit him on the head. So he was killed and died there. The end.

Told by Ä^smu'lm, a Reindeer Chukchee man, in a camp near the middle course of the Anadyr River, November, 1900.

2. (Qolênto'.)

A man lived at the village of Kigi'ni. He had two sons. The Sun-Chief (Tirk-e'rem¹) sent his men to this country. The people came to the man, and said, "The Sun-Chief wants one of your sons in his employ." He had him for a while; then he became displeased with him, and caused his head to be cut off. Two years passed, and then a third year. The elder son does not come back; and of course he could not come, since his head had been cut off. The younger brother grew to manhood. All the time he was exercising, — running and jumping up with a load upon his shoulders. So he became quite strong, and made a spear for himself. Its point was as long as the blade of a paddle. The shaft was as thick as a tent-pole. In the spring other people came, sent by the Sun-Chief, and said to the old man, "The Sun-Chief wants your other son in his service." — "I will not give him. I am quite old, and have no other children. And where is my first son? He does not appear any more." They went away. The son said, "Why have you refused their request? Since my elder brother took this road, let me take it also. Why have you refused? Better send me along with them." In due time they came again. "The Sun-Chief wants to have your other son, at least as his guest." — "All right! take him!" They went away.

On the road there lived another Sun-Chief, nearer than the first one. They came to him. He had a large house, strongly fortified. His daughter came out and immediately returned home. "A guest has come!" The father came out and said, "Well, now, show us your skill in fencing!" Qolênto' began to brandish his spear. He brandished it, and made various passes and side-strokes. The sun was on the left hand, then it came over to the right hand,

¹ The Czar (cf. Vol. VII of this series, p. 292).

and then was near setting. He still brandished his spear. "Oh," said the Sun-Chief, "you are quite good! I want to take you for my son-in-law." He was quite kind to him. So in the night he lay down with the girl and made her his wife. The next morning he departed, and took along the spear of his father-in-law, since the shaft of his own became too pliable from mere exercise. They came to the first Sun-Chief. He was lying on his back and snoring lustily. His arms and legs were spread wide apart. Near his penis was a small dog attached to a tying-stick. It was small and slender, but for all that watchful. Its ears pricked up at every noise, howsoever slight. Qolênto' opened a window and crept through it. The dog attacked him; but he jumped upward, and the dog missed and fell down. He began to trample upon the dog, intending to kill it.

Then the dog spoke in the manner of men, "Do not trample upon me! I am ready to serve you henceforward as my master." — "All right! then you must awaken this one." — "Oh, oh!" It sprang towards the sleeping man and bit his right hand. The man said, "How strange! This dog is biting his own master." Then he saw the visitor. "Oh, it is you? Why did you come when I was sleeping? Did you want to attack me in my sleep? Come, now!" They came out. Near the houses there were a number of driving-sledges piled up quite high one on another. They jumped upon the pile and began to fight. They fought the whole day with their spears. The Sun-Chief grew tired. His eyes became white, and on the corners of his mouth there was thin foam. Then at last the young man caught him on the spear-point between his legs and hurled him off. He jumped after him from behind, and kicked him with all his might. Then he ran after him and jumped over him. The Sun-Chief fell down and swooned. As soon as he came to consciousness, he filled a pipe with tobacco and had a smoke. "Oh, my! but why do you deride me? Cut off my head, since you are the victor!" — "I will not." — "Oh, oh!" He smoked another pipe. "Enough of this! Kill me!" — "I will not!" — "This house of mine, and all the wealth in this trading-hut (i. e., storehouse) of mine, you may take it all." — "I do not want all this." — "Oh, well, hurry up! Enough of your derision! Despatch me quick!" — "Oh, oh! All right!" He struck him twice with his spear and put his eyes out. "There, you, have it!"

All around upon staffs human heads were elevated, all of them Chukchee. He took them all and went away. He took along also the dog and his newly married wife. He led away a long train of pack-horses and of driving-reindeer. All were loaded with tea, tobacco, sugar, rifles, lead, ammunition, etc. He took all this home. They lived. The end.

Told by Nuten'geu', a Maritime Chukchee man from the village of Nunã'mun, in the village of Uñi'sak, at Indian Point, May, 1900.

3. (War with the Ta'n-n̄it.)

There lived two brothers, Činto'urgin and Añqa'lqan. Their houses were very poor. Some Ta'n-n̄it warriors came, ten in number, all driving reindeer, and also all able-bodied. They murdered all the people near the lake. Činto'urgin and Añqa'lqan were both absent, hunting reindeer. The Ta'n-n̄it began to kill their house-mates. At that time both came back. Ten Ta'n-n̄it warriors were standing side by side. The two on the ends were quite weak. The fifth, the middle one, was the strongest of all. The one on the left end said, "How shall we kill them?" That on the right end said, "Let it be by shooting!" The strong one said, "You are a weakling. I am able to bind them hand and foot, and then to take them alive to the Ta'n-n̄in women."

Añqa'lqan said, "We shall see!" They fought. One warrior struck Añqa'lqan upon the breast with his spear. He hit his armor of thong-seal-hide. Añqa'lqan fell down. "Ga, ga, ga!" cried all the Ta'n-n̄it. "Not yet," said Añqa'lqan, "I am still alive. My hands are not bound, nor my feet either." Lying down, he made a thrust with his long spear. His spear-head was much stronger than that of the Ta'n-n̄in. He pierced the Ta'n-n̄in all through, and killed him. His companion was still more active. Even before Añqa'lqan had killed his adversary, he had killed those on the right and on the left side, and destroyed them all. They gathered the reindeer, and took all the belongings of those killed.

Then they went home, and found their house-mates half starving.¹ They slaughtered reindeer and gave their friends to eat. The next year ten other Ta'n-n̄in warriors came again. Añqa'lqan went to meet them, driving a single reindeer. Then he said, "Can I save myself with the help of this single reindeer? I will rather be wholly without reindeer!" So he stabbed the animal with his knife. The reindeer rushed forward, broke through the Tan-n̄in file, then fell down. They fought. Añqa'lqan killed all the Ta'n-n̄it, but he was also mortally wounded by them. While he was lying there, Kere'tkun² came to him and said, "I am sorry for you! I may bring you back to life!" — "Do it," said the corpse. "If you will promise to follow my orders, I will make you alive, as before." — "I promise to do so." — "Then listen! A Ta'n-n̄in will pass by, driving a reindeer-team. That is the object of your thanksgiving ceremonial. Over him and his reindeer carefully celebrate it!" — "All right!" He made him alive. A Ta'n-n̄in passed by, driving a reindeer-team. He struck him with a spear and killed him, and carried the body home. Upon this, he celebrated the thanksgiving ceremonial. His head was the object of the ceremonial, and also his two reindeer. Thus he was restored to life. The end.

Told by Paña'nto, a Maritime Chukchee man, at Mariinsky Post, October, 1900.

¹ From what was told before, one would suppose that the fight was near the houses. Discrepancies of this kind are not rare in Chukchee stories.

² Benevolent spirit (cf. Vol. VII of this series, p. 316).

IV. TALES OF RUSSIANIZED NATIVES.

1. (Sea-Jumper.¹)

There were an old man and an old woman. They had two sons. The elder son wanted to sharpen his knife. In doing this he broke the whetstone. Then his father was angered, and beat him with a spear-shaft so long and violently, that the spear-shaft became all broken. The son cried, and then made a bow and a blunt arrow for his younger brother. He finished them and gave them to his brother, and then said, "When you yearn for me, shoot this arrow from the bow." He went away, and was seen no more. In due time, evening came. Then the young boy began to cry. His father asked, "Why are you crying?" He said, "I am yearning for my elder brother. My elder brother said, 'I am going far away. I shall never come back to you.'" The old man said to his wife, "Bring me my boots!" She gave him his boots. He put them on and went in pursuit of his son. The young man, however, was far ahead. He passed through the woods, and came to the open tundra, being still ahead. The old man climbed the last larch-tree on the forest-border, and then saw on the horizon a small streamlet of breath. This was the breath of his son. Then he called at the top of his voice, "Oh, my son, come back, come back! If you do not want to come back, then at least stop for a while and listen to my words!" The son stopped and listened. The old man continued, "You will go across the tundra and come to the sea. Then you will go across the sea. The ice will break around you. Then you will jump from one ice-floe to another. Thus jumping, you will reach the other shore. Your strength will be wholly exhausted. The last ice-floe will emerge from the black waters. You must try somehow to jump to this ice-floe. Then you must say, 'O ice-floe! carry me on to the

¹ This and the following stories were collected among the Russianized natives on the Lower Kolyma and on the Anadyr River. They were pointed out as being of Chukchee provenience; and, indeed, their whole character is Chukchee, and some of the episodes appear also in other tales collected among the Chukchee. Some of them were written down at my request by the natives who could write in Russian, also by Russian cossacks from the words of the natives. These were afterwards sent or given to me. Those that I give here had a special title as Chukchee tales. For these reasons I thought it advisable to place these few tales in the Chukchee series. Though some of the episodes of this tale are Chukchee up to the reindeer-herd which is given by the father-in-law to the young man, other episodes refer to the life of the inland natives living within the forest border and supporting themselves by hunting land-game. Of such character are, for instance, the picking of berries by the women, travelling in canoes, the hunting of moulted geese by men, also in canoes. These details do not belong to the Chukchee life. The Maritime Chukchee live beyond the forest-border, and the Reindeer Chukchee go for the summer to the tundra. They have no wooden canoes of the river type, nor have they much time in summer to hunt moulted geese or to pick berries. On the contrary, these details are very characteristic of the Yukaghir or the Chuvantzy River population, both Russianized and in their primitive condition.

land!' You will come to firm ground safe and sound. Then walk up-shore; and whatever you meet on your way, even if it is a snow-bunting (*Passorina nivalis*), you must kill. It will serve you as food. Or if it be a white wagtail (*Motacilla alba*), you must kill it too. It will serve you as food. Also you must not be afraid if the reindeer on the shore should speak in the manner of men."

The young man listened to all these words, then continued on his way. He came to the sea, and went across. The ice began to break around him. He jumped from one ice-floe to another, and at last he was quite exhausted. Then from the black waters appeared the last ice-floe. He jumped on to it. This ice-floe drifted nearer and nearer the shore. At last it reached dry land. He came to the land and made a fire. Over this fire he hung his wet clothes to dry a little. He was lying by this fire, when all at once a snow-bunting fluttered by. He grasped his bow and killed the snow-bunting. Then he plucked it, and put it on a wooden spit over the fire to roast. When it was quite done, he saw that only a little dried skin was left on the spit. He threw it away, and said, "What else could I expect from a roasted bunting?" Then the words of his father came to his mind. He picked it up and tried to eat of it; and, lo! there was on the spit a brisket of a wild sheep, so fat that it trembled all over. He ate bountifully and lay down to rest. Then a wagtail passed by. He caught up his bow and killed the wagtail. He plucked it and put it on the spit over the fire to roast. Meanwhile he slept. When he awoke again, he saw on the spit only a little dried skin. He threw it away, and said again, "What else could I expect from a mere wagtail? It is not a thing for eating." Then the words of his father came to his mind, and he tried to eat of it. And a heavy tenderloin of a wild sheep was on the spit, all trembling with fat.

He rested himself, and dried his clothes. Then he continued on his way. After a while he heard human voices talking. It was as if some girls were talking among themselves. One said, "O sister! where did you leave your scraping-board?" The other answered, "I left it on this mountain-ridge." Then she asked, in her turn, "And where did you leave your work-bag?" — "I left it under yonder rock." He crouched down and waited for the speakers; but it was a herd of wild reindeer-does. He picked out for himself a good fat doe, and shot an arrow toward her. Oh, she jumped up! "It pains me in the left side! Oh, it pains me in the left side!" He shot again, and killed the doe; then he skinned it, and the fattest meat he selected and hung in the sun to dry a little. Thus he prepared a good load of dried meat, just as much as he could carry. He took it on his shoulders and continued his walk. In due time his bag grew less heavy. When most of it had been consumed, he again heard people talking. These were men's voices. One said, "O brother! where did you leave your bow?" — "I left it there, beyond

this hill." — "And where did you leave your quiver?" — "I left it there, down in the valley." He crouched down, watching the speakers, and it was a herd of reindeer-bucks. He picked out a fat buck and shot at him. Oh, he jumped up! "It pains me in the left side, it pains me in the left side!" He shot once more and killed the buck. Then he skinned it, and the best meat he dried in the sun. He made a good load for himself, and went on farther all along the seacoast. At last he came to a river. He found no means of crossing the river; so he walked up the river, looking for a place to wade across. After a while he saw on the river-bank a boat made of planks, and a canoe made of a hollowed tree-trunk. These belonged to two girls who were picking berries. One was the daughter of a man, and the other the daughter of a Raven, who both lived in the same village. The boat of the human girl was full of clean berries. The canoe of the Raven girl contained berries mixed with leaves and boughs. He ate largely of the clean berries from the boat. Then he put his whole load of meat into this boat. In the canoe of the Raven girl he put only a little meat and a few pieces of fat. The Raven girl saw it from the top of a tree. She said, "O sister! The Sea-Jumper has come! Which of us two is he going to take for his wife? Let us go home immediately!" They ran toward their boats. The Raven girl said, "O sister! have you found anything in your boat?" — "Nothing at all," said the human girl. "Then he is going to marry me," said the Raven girl, "because he put some meat and some fat into my canoe." They paddled home. The other one followed along the shore. After some time he saw houses on his side of the river. The Sea-Jumper saw the house of a man, and entered it. The man had three sons and one daughter. The daughter took a white skin and spread it near herself, and told the suitor to take his place upon it. The Raven girl came too, and took a seat upon this white skin, close to the man. Then they pushed her out. "Begone from here, you diarrhoea incarnate! You will make this whole house of ours dirty." The Raven girl went away. He married the human girl, and they lived together.

Then the Raven began to think in what way he could best avenge the wrong of his daughter. So he said to the man's son-in-law, "Come, let us go hunt moulting birds!" The other one said, "How can I go? I have no canoe." His father-in-law said, "Here is a canoe! Take it, and go with him! He wants to have a hunting-match with you." They went after the birds. Wherever they found a flock of geese, the man's son-in-law would kill the largest, the most nimble adult geese. The Raven killed only goslings, and even ducklings. The man's son-in-law soon filled his whole canoe with geese; the Raven had but a few. Then they went home. The Sea-Jumper came home first, and they carried all the geese into the house. The Raven came after a while. His house-mates started to carry his few goslings into their

house. They carried them there, and then took them back to the canoe, so that they might carry them again. In this manner they were occupied until late into the night. This was a device of the Raven girl. The human people plucked their birds and threw the feathers out of the house. In the night-time the Raven girl and her mother gathered all the feathers and carried them to their own house. In the morning the Raven boasted, "Oh, the man's son-in-law is a mere good for nothing! See how many birds I have brought! There are the feathers near my house. And he hardly had enough to feed upon during the hunt. Such a good-for-nothing I should not take for a son-in-law." The man, his neighbor, said nothing, because he knew the truth. Then he said to his son-in-law, "You have your own father and mother. It is time you were off to your own country." — "All right!" said the young man. "In the morning I will prepare for the journey." He awoke in the morning and heard a noise near the house, like the sound of a storm. He went out and saw a reindeer-herd, quite numerous. The father-in-law gave these reindeer to him and to his wife to travel with on their journey home. They went away. He went far ahead, as was his wont, and said to the woman, "You go with the herd to such and such a rock. There you may stay this night." She reached the rock indicated, scraped the snow, and erected her tent. Then she saw that she had no fire. She threw herself upon the ground, turned into a she-wolf, and ran home to fetch a fire-brand. He came home, and saw that she had the meat all cooked. Then he began to ask himself, "How is that? I have the strike-a-light with me. Where could she have gotten fire?" The night passed. The husband said nothing. The next morning they started again on their journey. After a long stretch, when it was past noon, he said, "You must reach yonder rock. There you may stay for the night." She came to the rock, scraped the snow, and erected her tent. Then she saw that she had no fire, because her husband took the strike-a-light along with him. She threw herself upon the ground, turned into a she-wolf, and ran home to fetch the fire. When her husband came home, the meat was already cooked. Then her husband felt annoyed, and asked himself, "Where may she get fire? Perhaps somebody comes here!" The next morning he said, "Now we are coming to the sea. You must go for a while across the sea. Then you may stop for a night." He went ahead of her, hid himself on the way, and watched her coming. She came to that place, scraped the snow, and erected her tent. Then, as before, she turned into a she-wolf and ran home to fetch the fire. She caught a fire-brand and started back. "Oh," said the man, "I do not want her! In course of time she will kill me." So he drew an arrow and shot at her. She dropped the fire-brand and hurried away. She refused to go on with him, and returned to her parents; and all the reindeer followed her. He walked onward, and at last came to his country. His father said, "Where

is your wife?" The son replied, "I was afraid she would eat me in course of time, so I tried to kill her, and she fled home, and all the reindeer followed her." His father said, "You must go back! Your mother was like that; but when I brought her here, all this vanished quite soon. I brought your mother from that very country." So the Sea-Jumper went back. He came to the house of that man, and took a place near his bride; but she jumped up and ran away. She said, "What are you coming for? You wanted to kill me." Then her brother, the eldest one, said, "Never mind! It was all my doing. I wanted to see you again. Therefore I influenced him so, that he wanted to kill you. I wanted you to come back once more. Otherwise I should not have seen you any more." This brother was a great shaman. Then she relented, and allowed him to come near. They passed one night there, and then went away. From this time on, whatever she might do, he would not care. Let her turn into a she-wolf and fetch fire, he would not watch her. They came to his father, and lived there.

Told by Theodosia, a Russianized Yukaghir woman, in the village of "Two Brooks"
on the Large Anui, 1905.

2. (Reindeer-Born.)

There lived a man who had one son. This son was all the time with the reindeer-herd. One time he came to the herd and saw that one reindeer-doe had an abscess on her ear. The night passed. The next morning he went to his father and said, "O father! a doe of ours has a very strange abscess on her ear. It is better that we kill her." The father said, "How foolishly you talk! Let her be!" The next evening he saw that the reindeer-doe was lying on the ground. The third evening he came, he heard a small infant crying. It was Reindeer-Born. He sped home. "O father! I told you we had better kill her. Now a little infant is crying there, Reindeer-Born." The father scolded him: "Go and bring it here!" The infant was so heavy, he was hardly able to carry it home. "Now you may nurse it, if you want to." In three days the infant walked about and grew to be a boy. On the fourth day the boy wanted to go to the reindeer-herd. The young man did not want to take him. Then the father blamed him. "You must take him for an assistant herdsman." He took him along when going to the herd. Then the boy said, "You watch the herd on this side, and I will watch it on that side." As soon as evening came, the boy said, "Oh, let my mouth open!" and his mouth opened; "O reindeer! enter my mouth," and the reindeer entered his mouth. The next morning several reindeer were missing. The brother asked, "What has happened to those reindeer?" The boy said, "Wolves have attacked them and driven them away." — "Then why are no traces of wolves to be seen on the snow?"

They came home. The young man said again, "Let us kill him! He will destroy the whole herd." The father blamed him. "It is because you are a bad herdsman, that the wolves come and destroy our reindeer." They went again toward the herd. The boy said, "Let me watch on this end, and you on that!" As soon as evening came, the boy said, "Oh, you, my mouth, open!" and the mouth opened; "Oh, you, reindeer, enter my mouth!" and they entered.

The next morning the young man asked again, "What has happened to those reindeer?" The boy said, as before, "The wolves came and drove them away." — "Then why are no wolves' tracks to be seen on the snow? I think that you ate them yourself." They came home. The young man said to his parents, "I told you before that he destroys the herd. Now I shall leave you and go away. Otherwise he will eat me also." He ran away, and kept running throughout the night. In the morning he walked on more slowly. After a while he saw a house. Near that house, upon the supports, carcasses of men were hanging, fastened there by the hair. A woman came out and called with great joy, "Oh, oh! a man, a guest!" She sprang to the support and drew down one human carcass. "What are you going to do with it?" — "I am going to cook it for you." — "Oh, horrors! we do not eat food like that!" She bounced off, and in a few moments brought to the house a large reindeer-herd. She slaughtered one reindeer, which was very fat. Then she took the carcass into the house. "Take care!" said the man, "do not cook this clean food in that kettle of yours!" She threw the kettle away, and took another one, which was quite new. Then he ate. Night came: they were going to sleep. The woman said, "I wish you would marry me!" He answered, "When you cease to feed on things like these, then I will marry you." — "All right!" said the woman, "marry me, and I will eat and drink as you may order." So he married her and copulated with her. Every day she would go out. The next morning, when she left, he began to cry bitterly. In the evening she asked, "What is the reason that you cried so bitterly after I left?" — "The stunted willow whipped me," said the young man. Oh, the woman sprang out of the house, and beat at the bushes with an iron pan-shovel. "How dared you to whip my husband?" — "We did nothing," said the bushes. He cried when thinking of his father and mother.¹

Told by Mary Alin, a Russianized Chuvantzy woman, in the village of Markova on the Anadyr River, December, 1905.

¹ This tale was left unfinished. The narrator knew no more. Tales with similar episodes were collected also among the Chukchee on the Kolyma and on the Pacific (see p. 173).

3. (Hare Story.¹)

There was a Hare. He lived with his wife. They had no children. The Hare said to his wife, "O wife! I am going now to the Man-Slayer to see what he is doing." He attached his reindeer to the sledge and went away. After a while he saw a large reindeer-herd. It was that of the Man-Slayer. Man-Slayer was working near his house, making a sledge. The Hare came, and said, "How are you, Man-Slayer?" — Man-Slayer said, "I am well. Come into my house, and tell my wife that she is to kill you and to cook your meat, and I will come in to eat it." The Hare said, "I cannot find the entrance." Man-Slayer grew angry, and aimed a blow at him with his hatchet. The Hare was frightened, and ran into the house.

He looked around, and saw that the entrance was no longer there, only the vent-hole overhead. He jumped up, but could not reach the vent-hole, and fell back to the ground. The wife of Man-Slayer called to her children, "Here is a Hare! Bring me my knife!" The Hare was frightened, and said, "Well, now, grandmother, do not kill me so soon! Better tie me to a long line! I am so fat, I will try and jump about. Then my meat will be more to your taste." The old woman did so, — tied him to a long line. Meanwhile she prepared her kettle. The Hare gathered his forces, and again jumped up toward the vent-hole, but again he could not reach the vent-hole. Then he said, "O grandmother! how many dishes have you in your house?" She said, "I have three dishes." — "Oh," said the Hare, "my meat will be too much for these three dishes." He jumped again, but could not reach the vent-hole. Then he said again, "O grandmother! how many dishes have you in your house?" She said, "Four dishes." — "Oh, my meat will be too much for these four dishes." Then he jumped again directly through the vent-hole, bit off the line, and ran away. The old woman saw it, and called, "O old man! catch the Hare!" The old man went in pursuit of the Hare. He caught the Hare, and was going to kill him. The Hare said, "Oh, well, grandfather, do not kill me so soon! I want first to say good-by to the Sun. Then I shall ask something of you; and at the same time you may sharpen your hatchet!"

Man-Slayer began to sharpen his hatchet. The Hare said to him, "What month is coming now?" Man-Slayer said, "I do not know. If you know, tell me about it." The Hare said, "It is the month of wild geese, when the wild geese are coming here again." — "Is that so?" — "Yes, it is! And look there! Some wild geese are passing there on high." — "Where are they?" — "Here, directly overhead!" Man-Slayer raised his head, and the Hare snatched his hatchet away, and struck him on the neck. Man-Slayer

¹ This tale is almost identical with the one found on p. 155, which was collected among the Anadyr Chukchee.

fell down. The Hare cut his body into pieces and filled a large bag. Then he mounted to the roof of the house and threw the bag down the vent-hole. "Here, old woman! cook this Hare!" The wife rejoiced, and fell to dressing the meat. The children were skipping about. One said, "Give me the liver!" The other said, "Give me the kidney!" She distributed the pieces; but as soon as one smelled of his piece, he threw it away.

The mother grew angry, and asked, "Why do you throw the pieces away?" They said, "Well, this meat has a smell of our father." She smelled of the meat herself, and cried aloud. Then she rushed out, but the Hare was gone. She gave pursuit. The Hare saw her, and looked for a hiding-hole. There was none. Then he saw an eagle-nest on the top of a larch-tree. The Eagle-Woman put on a woman's combination-suit, descended to the ground from her nest, and was going to work at a wooden dish. The Hare came to her, and implored, "O Eagle! hide me in your wide breeches!" The Eagle took off her combination-suit, hid the Hare in it, and put it on the ground. She put the dish over it, and sat down on the dish. The Man-Slaying-Woman came, and asked, "O Eagle! have you not seen a Hare of mine, which I wanted to catch?" — "I saw him," said the Eagle. He passed by, and ran up to the sky. — "Oh, alas! how can I find him now?" The Eagle said, "Take a seat on my back! I will carry you up to the sky. Then you may catch the Hare." — "Oh, quick! take me there!" The Eagle put out her back, and the Man-Slaying-Woman sat upon it. The Eagle flew upwards, and then said to the Man-Slaying-Woman, "Well, now, look down, and say whether the earth is far enough away!" The Man-Slaying-Woman said, "The earth is vanishing from view." — "Oh," said the Eagle, "now hold on tight! I am going to turn a little." She turned her back downwards. The Man-Slaying-Woman lost her grip, and fell down, head foremost, to the earth, (landing) near the nest of the Eagle. Her head and her whole body penetrated into the ground. Only the legs as far as the knees remained out of the ground. The Hare dashed out from his hiding-place, seized a stone hammer, and hammered with it on the old woman's heels. Then he said to the Eagle, "Well, my friend, now these will be good stakes for attaching our reindeer to. The end.

Written down by the cossack Innocent Bereskin, from the words of Mary Chahin, a Russianized Yukaghir woman, in the village of Pokhotsk, on the Lower Kolyma, 1895.

4. (Raven and She-Fox.¹)

A Raven married a Fox-Woman. They had nothing to eat. The Raven said, "Now I am going to the Sea-Spirit." His wife laughed. "How will you find him?" — "Oh, I shall, I know the sea!" The Raven flew away,

¹ A tale of a somewhat similar character was collected among the Kolyma Chukchee, and published in my *Chukchee Materials*, p. 128.

and came to the middle of the sea. He sat down on the ice, and saw, down in the water under the ice, a large house. It was the house of the Sea-Spirit. So he took off his coat and entered the house. The house-master met him with great joy. "So you have come? Who are you?" — "I am the Raven." — "And where is your coat?" — "I left it outside, near the house." — "Bring it here!" The Raven brought it. The Sea-Spirit put it on, and asked, "Do I look well in this coat?" — "Oh, quite so! You may wear it all the time." — "No!" said the Sea-Spirit. He took off the coat and gave it back to the Raven. "Now tell me, what is the matter with you?" — "We have nothing to eat, my wife and I. Give us something!" — "All right! Go home!" He came to his wife, and the house was filled with ringed seals and spotted seals. Also all kinds of fish, whatsoever fish lives in the sea, were there in plenty. The Raven's wife was frightened. "Whence came all this abundance?" The Raven said, "Do not be frightened! The Sea-Spirit gave all this to me." — "Oh, oh! the Sea-Spirit! Have you really seen him?" — "I saw him in the middle of the sea. He lives in a house under the water." Oh, the Fox was very angry. "You fool! you asked for too little. I am going to get more." — "But you will not act in a proper manner." — "No, I am clever enough."

The Fox ran to the middle of the sea, and saw the house of the Sea-Spirit. She took off her coat and entered the house. The Sea-Spirit met her with great joy. "Oh, a guest! Who are you?" — "I am Fox-Woman." — "And where is your coat?" — "I left it outside, near the house." — "Bring it here!" She brought it. The Sea-Spirit put it on, and asked, "Do I look well in this coat?" The Fox laughed aloud, and derided him. The Sea-Spirit was very angry. He pushed the Fox out. Then he broke all the ice on the sea. The Fox was nearly drowned. She came to the shore utterly exhausted. When she came to her husband, the Raven grew very angry. "I told you so," said he. "Now everything has vanished, and we have nothing to eat." They suffered hunger worse than before. The Raven once more flew to the middle of the sea and found the Sea-Spirit. This time the Sea-Spirit was so angry, he did not want even to talk to him. The Raven stood near the entrance, and said, "I have come." — "What do you want?" The Raven said with great sorrow, "O Sea-Spirit! I have lost everything you gave me, and now we are suffering hunger. Give us something, howsoever small!" The Sea-Spirit laughed aloud, and relented. "Ah, you are suffering! And where is your coat?" — "It is outside, near the house." — "Bring it here!" The Raven brought it, and the Sea-Spirit put it on. "Do I look well in this coat?" — "Oh, quite so! You may wear it all the time." — "I will." He took the coat for himself. Then he asked, "What do you want from me?" — "I want herds of reindeer and herds of mountain-sheep." — "Go home! You shall have them all."

The Raven came home, and saw near his house large reindeer-herds with many herdsmen. They greeted him, and said, "You have come, O master!" — "I am not your master at all, I am too poor for that." — "But the Sea-Spirit has sent all these herds and herdsmen to be under your hand." — "All right!" They lived there, the Raven without a coat, and the Fox, who had been nearly drowned. They ate of the best meat, and were quite wealthy. Then the Fox brought forth two children, — a son and a daughter. They felt so much joy, they died from it. That is the end.

Written down by Peter Korkin, a Russianized Yukaghir, in the village of Pokhotsk on the Lower Kolyma, 1895.

5. (The Boy who married the Sun.)

A man lived in a Maritime settlement. He had seven grown-up sons. They were travelling in a boat, and hunting whales and walruses. One time they went to sea, and saw a large overhanging cliff, quite similar to a house. At that moment the boat capsized, and they were drowned. Their mother was left quite destitute, with the youngest son, who was still a small boy. The boy cried all the time, and asked his mother for food. She gathered some shells and seaweed on the shore, and with these she fed the boy; but he continued to cry, and to ask for whale-skin and walrus-blubber such as he was accustomed to. The mother also cried, "Where shall we find them? Your father is gone, and your brothers are also gone." He said, "Then I will go and find them." — "How can you find them? They are drowned in the sea."

The boy went away without his mother's knowledge, and walked along the shore. At last he came to that cliff-house. He entered it, and saw his father and his seven brothers sitting there. The father wept. "Why have you come? We are dead, drowned." A Cliff-Spirit was there also. He was very angry. "Why have you come?" said the Spirit, and gave the boy a tremendous thrashing, so that he was left hardly alive. The father helped him to get up, and led him out of the house. He gave him also three small roots, and said, "When you reach home, put one of these roots into each of our caches. Then in the morning send your mother to look into the caches." The boy came home, and first of all he went to the caches, and put into each of them one root of those given to him by his father. Then he came to the mother. The mother was weeping. "Where have you been, and who has beaten you so frightfully?" — "I saw my father and my seven brothers." — "Do not say so! Your father and your brothers perished long ago." Weeping, she fell asleep. In the morning he awakened her, and said, "O mother! go and open the three caches, and then bring some food from there!" The mother thought, "What shall I bring? There is nothing in them." Notwith-

standing, she went to the caches and opened them. All the caches were full of provisions, — whale-skin and white-whale blubber and walrus-meat and everything as it was in the time when her husband and her seven sons were alive. The boy said, "Now, mother, we have plenty of food: so I will go and look for a wife." — "Where will you find her, child?" — "I shall." He got up about midnight, put on his clothes and boots, and departed. He looked up toward the sky, and saw two men descending directly toward him. "Where are you going? What do you want?" — "I am going to look for a wife." — "All right! Then drive these reindeer of ours, and follow our trail. The way we descended, that way you ascend." He sat down on the sledge and drove upwards along the moon's ray. He felt much fear; nevertheless he drove straight ahead, and came to the heavens. The heavens looked like firm ground, only it was quite white and shining. He saw a Raven, that flew by. "What do you want here? Oh, well! I know. Stay a little! I will tell you. You will find on the way a settlement of Reindeer people. Do not stop there. Then you will find another settlement of Reindeer people. Do not stop there, either. Also pass by the third settlement. Then you will see a large house, shining like gold. This is the house of the Sun. His daughter is quite ill. She is near unto death, and nobody knows how to help her. The Sun will greet you with great joy. He will say, 'Oh, it is a man from the Lower World! Can you not help my daughter? I will give you a rich reward.' Then say, 'I do not want your reward; but I will help, if you will consent to give me your daughter for a wife.' The Sun will think, 'She is dying. It is better to have her live and marry this stranger.' Then he will consent to your request. At the same time I will sit upon the roof. Enter the room, and look out of the window upon the roof. I will open my beak and take in three heavy breaths. Then do the same! Take three long breaths and let the air of them touch the girl. Then she will recover."

The young man came to that house, and fell backward, dazed by its mere brightness. The Sun lifted him from the ground, and said, "Do not be afraid! Since you came from the Lower World, help my daughter, who is ill! I will give you a rich reward." The boy answered, "I want no reward. Rather promise to let me marry your daughter!" The Sun thought to himself, 'Better that than to have her dead!' So he gave the promise. The young man looked out of the window. A Raven was sitting on the roof. The Raven opened his beak and drew in three breaths. He also drew three breaths. The air touched the girl, and she recovered. She looked as if just awakened from deep slumber. She asked for meat and drink, and they gave them to her. After that they married her to the visitor. In a few days the father-in-law said, "You have a country of your own. Go there to your mother!" The Sun said also, "On the way you will pass three settlements

with large herds of reindeer. Tell them to follow you. I give them to you." He came to the settlements, and said as he had been told. "All right!" they answered; and when he looked back, it seemed as if the whole land was moving around, so numerous were the reindeer and the herdsmen. About midnight they came to his mother. Oh, she felt much joy! The young man's wife entered the house, and said, "Oh, this house is too bad! How could we live in a house like this?" — "We cannot help it," said her husband. "This is our only house." She went out, and took from her bosom a golder egg. She threw the egg into the brook, and there was a big golden house. "Now," said the woman, "this is a house fit for us to live in." They lived in the house. Their mother wondered greatly, and from thus wondering she died in three days. The poor people used to come to them from all directions, and they slaughtered reindeer for every one. Thus they lived in affluence and grew numerous.¹

Told by Mary Alin, a Russianized Chuvantzy woman, in the village of Markova, on the Middle Anadyr, 1901.

¹ The episode of the golden house certainly does not belong to Chukchee folk-lore. Still in several tales collected among the Chukchee similar episodes are met with.

PUBLICATIONS
OF
THE JESUP NORTH PACIFIC EXPEDITION

EDITED BY
FRANZ BOAS

PLAN OF PUBLICATION

- | | |
|------------|---|
| Vol. I. | <p>*I. Facial Paintings of the Indians of Northern British Columbia. FRANZ BOAS.</p> <p>*II. The Mythology of the Bella Coola Indians. FRANZ BOAS.</p> <p>*III. The Archaeology of Lytton, British Columbia. HARLAN I. SMITH.</p> <p>*IV. The Thompson Indians of British Columbia. JAMES TEIT.</p> <p>*V. Basketry Designs of the Salish Indians. LIVINGSTON FARRAND.</p> <p>*VI. Archaeology of the Thompson River Region. HARLAN I. SMITH.</p> |
| Vol. II. | <p>*I. Traditions of the Chilcotin Indians. LIVINGSTON FARRAND.</p> <p>*II. Cairns of British Columbia and Washington. HARLAN I. SMITH and GERARD FOWKE.</p> <p>*III. Traditions of the Quinault Indians. LIVINGSTON FARRAND.</p> <p>*IV. Shell-Heaps of the Lower Fraser River. HARLAN I. SMITH.</p> <p>*V. The Lillooet Indians. JAMES TEIT.</p> <p>*VI. Archaeology of Puget Sound. HARLAN I. SMITH.</p> <p>*VII. The Sheswap. JAMES TEIT.</p> |
| Vol. III. | *Kwakiutl Texts. FRANZ BOAS and GEORGE HUNT. |
| Vol. IV. | <p>*I. The Decorative Art of the Amur Tribes. BERTHOLD LAUFER.</p> <p>II. The Tribes of the Amur River. LEO STEENBERG.</p> |
| Vol. V. | <p>*I. The Haida of Queen Charlotte Islands. JOHN R. SWANTON.</p> <p>*II. The Kwakiutl of Vancouver Island. FRANZ BOAS.</p> |
| Vol. VI. | *The Koryak. WALDEMAR JOCHELSON. |
| Vol. VII. | *The Chukchee. WALDEMAR BOGORAS. |
| Vol. VIII. | <p>*I. Chukchee Mythology. W. BOGORAS.</p> <p>II. The Eskimo of Siberia. W. BOGORAS.</p> |
| Vol. IX. | <p>*The Yukaghir and the Yukaghirized Tungus. — I. WALDEMAR JOCHELSON.</p> <p>The Yukaghir and the Yukaghirized Tungus. — II. WALDEMAR JOCHELSON.</p> |
| Vol. X. | <p>*I. Kwakiutl Texts. — Second Series. FRANZ BOAS and GEORGE HUNT.</p> <p>*II. Haida Texts. JOHN R. SWANTON.</p> |
| Vol. XI. | Physical Anthropology. |
| Vol. XII. | Summary and Final Results. |

* The numbers marked with an asterisk have been published.