

ST. MICHAEL ESKIMO MYTHS AND TALES*

Collected by J. Henry Turner
and H. M. W. Edmonds

Edited by Dorothy Jean Ray

INTRODUCTION

The gathering of myths and folktales in Alaska was often a leisure-time activity of early teachers and government personnel whose inquiring minds went beyond the boundaries of official duties. Almost every Alaskan Eskimo group has been represented in this way, but gaps in area and subject matter remain. A common weakness of such early collections was the lack of information about narrators, circumstances of recording, ethnographic background, and even provenience, for they were often recorded merely to form a book of "legends." Nevertheless, when provided with provenience, the tales have furnished important information for interpretations of historical, cultural, or cross-cultural themes.¹

This hitherto unpublished collection of St. Michael myths and tales in the Bureau of American Ethnology Archives contributes both to geographical coverage and subject matter. Not only does the collection have specific provenience and dates, Tachek village in 1890-91, but half the tales carry the narrator's name. Myths, as well as artifacts, too often have been labeled, "Norton Sound," a provenience that implies homogeneity of peoples around the Sound's 450-mile shoreline. "Norton Sound,"

*Smithsonian Office of Anthropology. Bureau of American Ethnology. Manuscript Collection, Number 308.

1. See for example: Arron 1957; Chowning 1962; Cumming 1954; Essene 1947; and Lantis 1953.

however, comprised two separate languages, several dialects, and five subcultures. St. Michael, on the southern shore of the Sound, represented the Yupik peoples, and Nome, on the northern, the Inupiaq.

The tales in this collection were recorded in pencil in a leather-covered notebook, five inches wide and seven and a quarter inches high. The text is in English, supplied by informants who spoke the Tachek variant of the Unaluk dialect of the Yupik language. The notebook was catalogued as “anonymous” when I read it in October 1966, but I was able to attribute it generally to a United States Coast and Geodetic Survey party on the basis of information acquired during the editing of H. M. W. Edmonds’ monograph of the St. Michael and Yukon Eskimos.² Edmonds was a member of that party, which had spent a winter in St. Michael. Later, by comparing handwriting in the notebook with letters deposited in the U. S. National Archives, I identified it as belonging to Sub-assistant J. Henry Turner, the party’s leader.³

In 1889 and 1890 the party had investigated the Alaskan-Canadian boundary in the vicinity of the Porcupine River, intending to sail to San Francisco on the revenue cutter, *Bear*, in the fall of 1890. However, when the *Bear* left St. Michael nine days before their arrival, they were stranded for the winter.⁴ In St. Michael, Turner and “Assistant astronomer” H. M. W. Edmonds set up their scientific equipment and performed daily professional tasks, but they also made ethnological and biological observations and collections in their ample spare time. Tachek, the Eskimo village, was but a few minutes’ walk from St. Michael, the old Russian-American Company’s trading post founded in 1833. Under the American flag in 1890 St. Michael was still a vigorous post and a growing port for Yukon River transportation.

Edmonds’ observations of 1890-91, together with additional information obtained while he was a member of another Coast and Geodetic Survey party under Assistant J. F. Pratt, resulted in the monograph mentioned above. Turner’s material apparently was never put into publishable form, although the Survey’s report for 1889-90 said that he had made a study of the Tachek

2. See Ray 1966.

3. Letter, J. Henry Turner to T. C. Mendenhall, dated St. Michael, September 9, 1890, Volume 586, Coast and Geodetic Survey: Assistants R-T-1890. Record Group 23, U. S. National Archives.

4. Coast and Geodetic Survey Report for 1889-90, page 89.

language, which he hoped to present as a treatise, and that he had given a valuable collection of bird and animal skins to the University of California at Berkeley.⁵

The first page of the notebook has the following title:

“Esquimo . . . Fables

Rough notes

St. Michael

1890-91

Tat-chek village”

Above the title is an oval stamp: “Bureau of American Ethnology Manuscript vault, March 1926.” On the second page another stamp indicates that the notebook originally was deposited in the Coast and Geodetic Survey Archives on January 30, 1895.

The notebook consists of 89 unnumbered pages of notes. The eighteen tales in the first 82 pages were written in Turner’s practiced, though sprawling and often illegible, handwriting. From page 83 through page 86, notes entitled “Futurity” are written in a smaller and more precise hand, which corresponds to Edmonds’ handwriting. On page 87 three brief untranslated Eskimo sentences are recorded in still a third, and unidentified, handwriting.⁶ Page 88 is blank, and on the eighty-ninth and last page are two sentences in Eskimo written by Turner.

The original tales have numerous fragmentary sentences and many omissions of parts of speech. Present and past tenses occur indiscriminately. To render the tales readable, I have added only punctuation and a minimum of articles and auxiliary verbs, and have changed tenses uniformly to the past. Substitutions of words have been limited to “kazgi” for “caserne,” and to

5. *Ibid.*

6. Letter, H. M. W. Edmonds to O. H. Tittmann, dated Sitka, Alaska, August 19, 1901, Volume 743, Assistants A-F-1901, Record Group 23, U. S. National Archives. The third handwriting could have belonged to one of the following members of the “Turner party”: “H. H. Kieraulff, physician; Gustav Bergman, foreman; John Meade, assistant foreman; William Rudquist, cook, and W. E. Lingard, C. P. Karkort, Otto Polte, and E. Englestad, laborers.” (Coast and Geodetic Survey Report for 1889-90, page 89.)

defecate, urinate, and copulate for their four-letter equivalents in tales numbered 16, 17, and in "Futurity." The notes, "Futurity," are presented verbatim herein with those exceptions.

Turner used the words crow, deer, and bidarka, which are not usually employed in Alaskan Eskimo anthropological writing today. English-speaking Eskimos invariably called raven, "crow," a practice that still persists. However, writers often change crow to raven to conform with folklore usage. Deer was commonly used for caribou, a wild reindeer, before domesticated reindeer were brought from Siberia to the mainland of Alaska in 1892. The two are carefully differentiated now. Bidarka, a Russian word, was a usual name for kayak south of Norton Sound. Kayak is the preferred form today. Barabara is Russian for hut.

The tales appear to have been told in English and transcribed hastily, which no doubt accounts for the abundance of illegible and hard-to-read words. Misspelled words are rare. The narrators seem to have had a fairly good command of English. It is difficult to differentiate between their own words and Turner's paraphrasings, but the frequent use of such terms as "by and by" and "plenty" was doubtless the informants'. These phrases, acquired by Norton Sound and Bering Strait Eskimos during the mid-nineteenth century, are still in use today. The word, "shaman," is probably Turner's own substitution for the Eskimo "angutkuk" or "tungalik," which an informant would surely have used in the 1890's.

I have provided titles for convenience of identification. Only one tale was given a title in the notes, "The [illegible] of Lightning," which I have called "Lightning."

Turner supplied the names of narrators for about half the tales. Seven of the eighteen were told by Ogitken; two, by Pehgukhneeak; two, by "Old Woman"; and two, possibly, by Naugok and Anien. Apparently only two stories were told by a woman. Edmonds' monograph has established the present spelling, "Ogitken," but it is recorded in Turner's notebook variously as Ohgitkun, Ohgitkin, Ogitkun, and Okitkun. Edmonds said that Ogitken, "a very clever trader and ivory carver," was one of the leaders for a Feast of the Dead at Stebbins (Atowak), nine miles from St. Michael in the winter of 1890-91. (The villages of Atowak and Tachek were closely related politically, socially, and linguistically, and the inhabitants constantly visited back and forth.) Edmonds does not make it clear whether or not

Stebbins was Ogitken's permanent home, noting only that "Ogitken had established himself in Stebbins and, even before the actual dances took place, considered himself bound to look after the welcome of any chance person visiting the village."⁷ St. Michael, however, may have been his home. Ogitken, a very short man, was married to a woman from Rocky Point. He was a good hunter as well as a clever trader and ivory carver, and was at ease with both native and non-native visitors to St. Michael.⁸

Pehgukhneeak was a well-liked "minor" chief of Stebbins. He was a fine hunter and fisherman, and was married but had no children.

The tales, which are presented in the order in the notebook, represent a sampling of Eskimo folklore themes: Raven creating the world, Raven's insatiable appetite, Raven's deception, Raven bringing light to the world, the brutal husband, the runaway wife, human-animal transformations, the strong man, the ugly man, bringing the dead back to life, the inexhaustible seal poke, and the triumphant poor orphan. Seven of the eighteen are raven tales and three are about a lost or a runaway wife. Almost all of the remainder have a woman as a central figure.

The large percentage of raven tales in this collection is impressive, although the two creation myths appear to be but fragments of what were doubtless more complex stories. Raven tales have been collected from almost every Alaskan Eskimo tribe, and omissions are probably due to having the wrong informants. Not everyone knew raven stories well nor were willing to relate them if they did. In 1955 one of my informants told me that he knew "some crow stories," but refused to part with them, explaining, "I always thought they were foolishness."

In western Alaska, Raven was rarely a genuine trickster as among the Northwest Coast Indians, or a venerated mythological being like Eagle in Eskimo mythology. Rather, he was a deceiver, a being who could not be trusted, and a scapegoat. He often got the worst of it in conflict situations, the victory usually falling to a human being, an animal hero, or an animal that was an important food source. He was, however, the mythological being who had brought daylight to the Eskimos and who, in many

7. Ray 1966: 91.

8. Information about narrators not attributed to Edmonds was supplied by Simon Sagoonik, age about 90 in 1967, of Nome, Alaska. Mr. Sagoonik once lived in St. Michael.

cases, had created certain elements of the earth. Tales of his bringing daylight are found in variant forms from Prince William Sound to Point Barrow.⁹

The bringing of daylight and the creation of land were often told separately, although the elaborate "Creation," recorded by E. W. Nelson at Kigiktauik (Kigiktaruk, twenty miles east of St. Michael) included both a detailed creation sequence and an involved explanation of how light was obtained.¹⁰

In "Origin of the World," the theme of a little bird as the world's first occupant occurs also in other Alaskan areas. According to a King Island story, the snowbird came first; on the Noatak River, the sparrow was the first being.¹¹

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9. In 1894 Franz Boas talked to Port Clarence Eskimos who were in Chicago en route to Washington, D. C. to be exhibited by Miner W. Bruce. Boas obtained a myth similar to Number Two except that a "man," not "Raven" got light. In the Port Clarence tale the sun was taken away from some people who went in search of it. After a long journey they came to a house, and one of the young men looked through the door. "He saw a young woman, Itudlu'qpiak, sitting in the middle of the rear of the house. Her father was sitting in the middle of the right-hand side of the house, her mother in the middle of the left-hand side. In each of the rear corners a ball was hanging from the roof. At the right-hand side was a large ball, and at the left-hand side a smaller one. Then he whispered: 'Itudlu'qpiak, we came to ask you for some light.' Then her mother said: 'Give them the small ball.' The man, however, refused and asked for the large ball. Then Itudlu'qpiak took it down and gave it a kick. It fell right into the entrance hole. The people took it and ran outside. Then they tore the ball to pieces and the daylight came out of it. It was not warm at once, but it grew warmer day after day. If they had taken the small ball it would have been light, but it would have remained cold." (1894, pages 205-8.)

A partial list of Raven-brings-the-daylight tales is as follows:

Point Barrow: "The Origin of Light" (Spencer 1959, page 385); Nunamiut Eskimos: "Mr. Raven Brings Light to the People" (Gubser 1965, pages 35-39); Noatak River: "Raven Brings Light" (Lucier 1958, page 92), "The Beginning of all Life" (Rasmussen 1952, pages 179-85); Kobuk River: "Raven Brings Light" (Giddings 1961, pages 69-71); Wales: "How the Raven Brought Daylight to the Innuits" (Garber 1940:29); Kigiktauik (Kigiktaruk, 10 miles east of St. Michael): "The Creation" (Nelson 1899, pages 452-62); Paimiut on the Yukon: "The Bringing of the Light by Raven" (*ibid.*, pages 483-85); Kodiak Island: "Light" (Golder 1903, pages 85-87); Chugach: "How Raven Brought the Daylight" (Birket-Smith 1953, pages 163-64).

Edmonds did not recount folktales in his monograph. He did, however, summarize a few common themes. For example, "Some individual animals have accomplished wonderful things for the people, as for instance, the crow that stole the sun from the giant and hung it up in the sky, so that people could see" (Ray 1966, page 71).

10. Nelson 1899, pages 452-62.
11. Ray 1961, page 114; Rasmussen 1952, page 181.

E. W. Curtis in 1928 recorded a slightly different version of the creation of King Island as found in the second myth of this collection, "Raven Makes the Earth and Brings Light." Raven does not appear in Curtis' version; instead, a "man," while fishing near the Sawtooth (Kigluaik) Mountains speared a large bullhead from his kayak and was towed downstream. On the way, the fish's huge tail made both Grantley Harbor and Port Clarence. The man finally killed the fish, which turned into King Island.¹² This is also essentially Knud Rasmussen's version obtained in 1924.¹³ However, according to a Colville River Eskimo, it was "Father Raven [who] harpooned a sea animal floating on the surface" to become the mainland of Alaska.¹⁴ Many natural landmarks such as Tigara (Point Hope), rocks in Walker Lake (near the headwaters of the Kobuk River), Sledge Island off Nome, and Chamisso and Egg islands in Kotzebue Sound were beings or things that had turned into rocks.¹⁵

The three tales of a lost or a runaway wife contain so many provocative comparative elements and themes that it seems best not to discuss them here since the principal purpose of this paper is to make the tales available for study and general use. "The Lost Wife and the Messenger Feast" appears to be a combination of several tales, and includes numerous elements of the Messenger Feast and allied ceremonials as found in western Alaska, particularly around Bering Strait and Norton Sound: the putting on of eagle skins by human beings, inviting villages to festivities, wolves, competitive games, gifts exchanged by special partners or relatives, dancing, and the finding of the eagle's home. Related tales are found in Curtis' and Rasmussen's collections.¹⁶

Characters of the other tales – triumphant strong men, orphans, and poor persons (usually boys) – are widespread in mythology both of Eskimos and American Indians and can be

12. Curtis 1930, page 105.

13. Rasmussen 1927, pages 343-44.

14. Rasmussen 1952, page 151.

15. Rasmussen 1952, pages 225-26; Giddings 1961, pages 66-67; Garber 1940, page 255; Lucier 1954, page 230. Edmonds' monograph has a different version of the earth's beginning: "Giants are supposed to exist, who do great deeds, carry about land under their arms and drop it out in the sea to make islands." (Ray 1966, page 71).

16. For King Island and Kauwerak, Rasmussen 1952, pages 255-59; for the Colville River, *ibid.*, pages 38-42; and for the Noatak River, Curtis 1930, pages 197-98.

found in almost every collection of Eskimo folktales including the references in this paper.

In studying tales from this collection (or any collection from the St. Michael area) it should be remembered that by 1890 the Unaluk-speaking persons of this area had had considerable intercourse with people, both to the south and the north, particularly Eskimos from Seward Peninsula and its islands and the Kobuk River Malemiut. Northern traders and their families had been in and out of the southern Norton Sound area since the 1860's and possibly for several decades before that. These people, as well as the Magemiut (south of the Yukon) had come to St. Michael during Lieutenant L. Zagoskin's visit in the early 1840's and during the Western Union Telegraph Expedition's sojourn of 1865-67. By 1867 a few northern Eskimos were living permanently in the vicinity of St. Michael. Therefore, between the 1840's and 1890 there had been ample opportunity for an exchange of ideas, themes, and probably folktales themselves.

THE MYTHS AND TALES

1. Origin of the World

Unnamed Narrator

Crow, circling over an island, saw below him a little white bird, but no people. The bird, who was chief of the island, had found it first. Crow thought him a big man on that account.

The crow did not like it because somebody killed the little bird. The little bird ate grass berries, which grew on the beach. There was no vegetation elsewhere.

The heaven man or god, (Cher-lokh'ah-zokhk) made a man and a woman and gave them grass berries growing on the beach to eat. First the man got up, and then the woman. They did not know from whence they had come nor who had furnished the berries. The first man had no name.

(The little bird had come first in the world; the crow, next; and then the man and the woman.) Crow knew not whence he had come, but circling down from heaven, he saw the white bird on the island.

The heaven man went elsewhere and made every kind of beast, bird, and fowl, male and female of each kind, and one man to watch every animal. The man and the woman on the island did not know as yet the existence of other men.

On completion, the man and the woman on the island saw them all.

The man and the woman on the island had a boy first, and then a girl; in all they had four children, two girls and two boys. The first boy and the first girl had children very soon. These four made plenty.

By and by when the world was well populated, heaven made trouble for bad men, drowning some and causing others to die.

Good people came to a good old age and lived to be very old.

Some men said they did not want to live long; the god heard it, and killed them. If some men said the weather was bad, God heard it and killed them. Every year the term of natural life grew shorter.

God remained in one place and heard everything everywhere. Some men cried, "Help me or I die," or "I drown." God heard their prayers and saved them.

Some who made noise made fools of themselves. God saw it and helped them not. If they capsized, they drowned. If there was too much noise there was no help.

If people were sick there was no help as sickness was a visitation of God himself.

God saw bad deeds by night as well as by day.

God said, "By and by if people no longer listen to me I will punish them."

People married and multiplied.

2. Crow Makes the Earth and Brings Light

Unnamed Narrator

Crow had an aunt. They lived in a [illegible] heaven. Crow knew he lived there. Crow took straw from a boot and let it drop in the water where it flourished.

“Look,” said Crow, “it flourished.” And Crow took a double handful of earth and let it drop by the grass. It looked like a crow on the surface of the water: the body in the east, the head southwest, one wing north and one wing south.

In this crow’s land, Crow made a mountain afterwards, and inside the mountain he put water, which he had obtained from his aunt, for thirsty travelers. There was no fresh water before; all salt water. In the springtime creeks ran perpetually and made the lake at Port Clarence; inside this, another lake [Grantley Harbor], and inside this, habitation for the aunt [apparently Imuruk Basin].

Crow obtained plenty of herring, and other fish, seal, white whale, etc. in the habitation for aunt, which he put therein.

One day Crow saw a very big animal coming from the head. Crow took his bidarka and arrows (which were then made for the first time). The animal went fast, but was overtaken at the third lake. He shot one spear, but did not kill him. By and by he had gone plenty far, and at nightfall Crow returned home proposing to go after the meat the following day. The next day, Crow found the meat changed to King’s [King] Island with plenty of [hills?] and bluffs. Crow returned home empty handed. Crow and his aunt lived together and the world grew full of men and women. At one time there was no daylight; it was always night. The light was on one side only, from the east — a very little.

Crow grew plenty poor. The aunt did not die. There was no daylight. People cried for light. People grew clamorous for light. Crow said, “I go for light; if I go, I will get it.” People said, “You can’t get it,” and jeered.

Crow was white at that time. Crow went for light. He came to the first village. People inquired, “Where are you going?” He replied, “Nowhere.” By and by he met a fox. He came to another village. There were the same answers.

"People say you are going for light." Crow denied it. He went to plenty villages, and gave the same answers to questions. As he went farther, the light increased. Crow traveled by night.

Crow finally arrived at light. There were plenty houses. The light was inside. Crow and the fox crawled on the house and took out the window. They saw light inside. One man was asleep inside, and two daughters, and two lights hanging inside, one on each side. One was small, and one, large, not oil lamp; very light [bright].

Crow went to the door. The younger daughter awoke. The elder daughter said to the younger, "You are making plenty noise." They did not hear Crow.

"Mother says to stop that noise. I want to sleep." The young daughter wanted the light. Crow wanted the big girl's light. Crow decided to take the small one; the big one perhaps too heavy. The houses were large and clean. There was plenty game outside close to light. Crow thought, "They should give me the small light."

If Crow had brought the big light there would have been no night.

3. The Aunt's Anus

By Ogitken

One old woman lived with her nephew. The woman lived on one side of a house; the boy, on the other. The boy went hunting plenty and caught fish. The woman never went outside.

The aunt said to the boy, "Close to the beach is a big bluff. Never go on that bluff." It was not far in summer.

When the boy went for wood and came to the bluff he thought, "Why does my aunt object to my going near that bluff?"

One morning the boy going after wood came to the bluff. He saw something fall from the top, which smelled awful. He saw a hole on the top which waxed and waned. The boy threw stones at the hole missing often, but succeeding at last in filling it up, preventing it from closing. The edges were frazzled. When the boy got home he found his aunt dead. He discovered that the hole in the bluff was his aunt's arse hole and that he had killed her.

4. Crow and the Bear

By Ogitken

Crow went up a river. If he found anything he always stopped. One day he found rotten fish and ate all of it. When he filled his belly he roosted on a tree until his belly emptied a little so that he might fill up again.

One day he saw a bear at the mouth catching a lot of white-fish, which he lay on the beach. The fish were very fat. Crow liked such fish.

Crow looked at the performance and deliberated as to how he could get the fish. Crow said, "Brother-in-law, plenty of people are coming. Secrete yourself. The people will come soon and kill you." The bear ran away into the brush on hearing this story. Crow flew away into the brush also.

The bear ran behind the mountain some distance away. Crow saw it. Crow returned and ate up fish fat rapidly. His belly was so big that he could not fly; he lay on his side and ate and ate.

"This is good," said Crow. "Lying pays."

The bear had run away far, and sweating plenty ran to the second range of mountains. He was plenty tired. The bear said, "I wonder if the crow story is true," and coming to the place where the cat tails were in bloom said, "I will be human and see if the Crow story is true. The Devil said Crow lies."

The bear* going on the mountain overheard Crow to say, "Lying pays." Crow ate himself sick, plenty grunting. The bear heard all.

The bear went down, slowly creeping up on Crow. Crow was saying, "Bear is a big fool," etc. The bear jumped on Crow and fastened him down by the wings, and said, "What do you say now?"

Crow tried to get up, but could not, and replied, "I said that people would soon come." The bear smashed Crow like killing a full tick. Grease flew in all directions. He plucked feathers from Crow and scattered them. The bear commenced again to hunt fish.

*Superimposed on a word that appears to be "Man."

5. Worries of a Rich Woman

By Ogitken

An old woman [illegible] at the mouth of a creek. There were no people then. The old woman made a fish trap and caught plenty fish in summer. In winter she did nothing but eat. She had so much fish that she could not eat all of it.

One summer the old woman caught more fish than usual. Ice began to form. The old woman thought, "That is bad. People may come some night and kill me on account of my wealth." She could not sleep at night. She took a [illegible] and made bow and arrows. The old woman returned to the house and made a large bundle of arrows, a quiver; also a belt. She jumped around the house to see what she would do in an emergency. She built a stockade around the house, and at night went outside and watched. She heard some noise outside. She could not sleep because she thought others were coming. Wherever she heard a noise, she shot an arrow to that place and then jumped aside. She did this many times throughout the night.

The old woman's girdle became unfastened and she fell down through the smoke hole into the house. She thought she had been killed. She fell down against a rock used for a flint, which struck her in the side. She said to herself, "This is where the arrow struck me."

6. The Poor Girl Brings the Dead Chief Back to Life

By Ogitken

Big village. Little girl [lived] with aunt. The chief of the village had a boy who liked the girl who was poor. He gave her plenty to eat. The boy supplied the village with meat.

The chief became sick. The shaman tried to cure him, but could not. They sent to another village for shamans, but all failed and the chief died.** The chief's father said to put the

**The notes are confusing as to who was the chief — father or son. The exact wording has been retained here. Presumably the son was the chief.

boy inside the kazgi (when one is dead in the kazgi no one enters for a half day because they are afraid). For half [illegible] no one entered the kazgi. The poor girl could not get much from people. She bathed in the evening. The girl stood outside the kazgi and made a song for the dead man: "Tay-ihtee-ah-kay-nahk."

The girl cried out near the door, "Tay-ihtee-ah-kay-nahk." She heard "ooooooooom" from inside. She repeated her cry, bathed again, and repeated her cry, and went under the floor. It was dark inside the kazgi and she heard, "ooooooooom" again from inside. The girl went into the kazgi where the dead man was and repeated the song and cry. The answer, "ooooooooom" was a little louder. The girl pulled the dead man into the middle of the floor. He was stiff as a poker. The girl walked around the dead man singing the song, and poured a little water on the dead man, and called out, "Tay-ihtee-ah-yah-nahk."

The dead man rose up and said, "What."

Then the girl poured all the water on him. He then rose up and asked, "Why do you pour water on me?" and the girl replied, "You were dead and belonged no longer to this world. Come outside of the kazgi."

The girl said to him, "Do not sleep in your father's house tonight. Sleep in mine." The girl asked her aunt*** for man's clothes. The aunt asked, "Why?" The girl said, "It matters not, give me the clothes."

So the aunt gave her the clothes, which she gave to the dead man. The dead man put on the clothes and went to his mother and said, "The girl gave me the clothes and rescued me from the dead."

Then the father and mother gave the girl to the dead man for a wife.

His father and mother liked her much. The dead man became chief again. The people were glad to see him again, and fed him well.

***In the notes, "aunt" is superimposed on "mother." "Aunt" is written the second time as "aunt," but the third, as "mother." Despite the confusion, aunt is obviously meant here because the boy later went, newly-clothed, to his own mother.

7. Crow and the Clam

By Pehgukhneeak

Crow flying near the beach was trying to find dead seals. He flew a long way. He came to a fine beach with some mud on it. He found a clam on the mud. Crow pecked at the clam, but the clam caught him by the legs. Crow said, "Let me go and I will pay you."

The clam said, "I will not let you. I will hang on to you."

Crow said, "Let me go and I will give you a kayak. I have two; one new, one old. Which do you want?"

The clam said, "No, I will not let you go."

Crow began to be afraid, as the water was rising.

Crow said, "I will give you the two kayaks." (Crow lied; he had no kayak.)

The clam said, "No, I will not let you go," and took a stronger grip.

Crow said, "Let me go. I have two wives. They are both pretty. Which do you want?"

The water was rising fast. The clam would not let him go. The water rose to his middle. He struggled but could not free himself. The water drowned him. The clam would not let go.

8. Two Drowned Women

By Pehgukhneeak

Two old women lived in a big village on a lake. The people sent the two women to make a hole in the ice. One old woman took a big spoon of wood. The other took a half-burnt stick of wood. The lake was in the middle of the village. The old women made a hole rapidly, and threw out big chunks.

One woman with the big spoon made a big hole, and the water boiled out. The old woman did not stop, but kept digging. The water ran out and drowned the two old women, submerged the village, and drowned all the inhabitants.

Finis

9. Crow, a Man and his Starfish Wife

By Ogitken

Crow went up a river. He found old boot soles and stopped; soles with big holes therein. He used a boot sole for shade for his eyes.

"I am glad I found this; I can see better."

Crow stopped at a village to try to find out to whom the soles belonged, but could not find out.

Crow grew faint because he could find nothing to eat. He came to an old camp and tried to find something to eat. He found only one little chunk. He ate that, and going up the river in the brush found a house and a fire. No one was inside. Squirrel meat was cooking. He ate all, and filled up the pot again. He threw the bones outside. He ate plenty and went to bed. No one had yet come. While lying in the bunk, he heard people outside.

People came in. Crow said, "Hello, partner, whence come you? Been waiting for you long time. Been waiting to see you."

The man threw boots on the floor. "If anyone is here, hang up my boots," he said. Crow saw no one, but the boots hung themselves up.

The man took out plenty of squirrel meat and piled it up near camp. He painted every squirrel with deer fat. Crow thought, "Had I known that that bag of grease was there, I would have eaten it long ago."

The man said, "Come and eat."

Crow said, "I am tired and do not care to eat."

The man said, "Come and eat, partner. I am hungry."

Crow said, "When I came I was so tired I could not eat, but I will eat a little now," and thereupon took a small piece.

Both went to bed. The man laughed all night. Crow heard a noise, but could not make out what it was. The man laughed so much that Crow could not sleep.

The man said, "Let us breakfast." Crow ate up all the squirrel meat. The man filled up the pot again. Crow ate all, and the man got but little. After breakfast, the man went hunting.

When the man went hunting, Crow thought, "What made the man laugh?" and, looking under the bed clothes, saw a six-pointed starfish. He broke them up and threw them out.

He found caribou fat, and filled up the bag with [illegible] and ate up everything. In the evening he heard the man returning. The man went inside and said, "Hello, partner."

The man said, "Why have you not eaten?"

Crow said, "I ate two breakfasts, and have a belly ache."

The man took out his boots and threw them on the floor, and said, "Hang up my boots."

"Have you taken my wife?"

"I saw the starfish in your bed and was frightened and tore it up and threw it outside."

The man said, "That was my wife."

Crow said, "Had I known it was your wife, I would not have done so," and hung up the boots himself. "I cannot bring your wife back."

The man took out the squirrel meat and spread it out on the floor, and then took the bag of lard, but found it empty. "Why!" said the man, "You have eaten it all."

Crow replied, "My lips cracked and I moistened them with the lard. That is why it is gone."

The man took a stick to thrash Crow. The man could not strike Crow because he was too nimble. Crow flew out. The man cried inside for his lost oil.

"Hello," said Crow outside, "don't cry. I will get grease for you. Go down to the beach tomorrow morning."

Crow flew to salt water and saw plenty seal on the rocks. He pecked out their eyes and ate them. The seal could not see to find water, and some ran inland. Crow saw the man coming.

"Hello, partner. Here is seal for you, but I cannot get you a wife." Crow saw a big seal, pecked out one eye, but got his bill stuck in the other. The seal plunged into the water dragging Crow along and killed him.

The man took the seal and went home rejoicing.

Finis

10. Crow Hunts Grouse

By Ogitken

Crow went to make a snare for grouse. Then Crow saw a man. "Hello," said the man, "Why are you flying so fast, and which way are you going?"

"I go to make a snare," said Crow.

"If you catch grouse, who eats the legs?"

Crow said, "My babies (girls) will eat them."

The man asked, "Who eats the bishop's nose?"

"My wife," answered Crow.

"Who eats the head?"

"My children."

"Who eats the breast?"

Crow said, "I," and flew off to fix the snare.

11. Crow Searches for Dentalium

By Unnamed Narrator

Crow passed many villages flying fast. He flew over a village. A man asked, "Why is Crow in such a hurry?"

Crow said, "I am in search of a dentalium." Crow reached another village. A man asked the same question, and got the same reply.

Crow reached a big village, and stopped in the center. People asked, "What are you seeking?"

Crow replied as usual, "I have tried to find it everywhere." Finally, he found it and returned home.

12. The Lost Wife and the Messenger Feast

By Ogitken

Two [illegible] lived near the mouth of a river. Every summer they caught salmon trout in a fish trap. They filled a dry barabara with [illegible] oil, fish, etc. One fall when it began to snow, and ice began to form, the man said to the woman to put fish outside to freeze.

Evenings grew dark. The woman was afraid to go outside. The man sent the woman outside. She did not return for some time. Finally, he went outside to look for his wife. He saw his wife's track leading to the cache, but no track leading from the cache. It was covered up by snowdrifts. The man returned to the barabara, bathed, changed clothes, and armed himself with bow and spear and went out. It was a clear day; he saw a mountain far away to the North. He went to the mountain, which was very far away. He traveled rapidly all day toward the mountain. Near nightfall he got near the mountain. The cloud caps on the mountain were constantly shifting.

It grew dark as he reached a smooth mountain near a large mountain, and he slid down the gulches. Next day he reached a large mountain, but stopped not for breakfast. He was anxious on account of his wife's absence. As he reached the top of the mountain he noticed holes in the ground, and big rocks lying around. While he was looking around, a big bird came flying. He crawled into a hole and the big bird lit on a neighboring large boulder.

The man, afraid, drew an arrow on the bird. The bird saw him and said, "Come, I am after you."

The man thought, "Some person must be talking. Birds talk not."

The bird knew his thoughts and said, "No, I spoke."

The man heard crunching of snow as if someone approached, and prepared for action. The bird came to the hole and said, "Do not shoot me. I will harm you not, but want you to follow."

The bird said, "Come on, and I will show you where your wife is. She lives in a big village at the end of this range near the seashore."

The man said, "I will wait here. You bring my wife."

The man saw the bird with large eyes blinking. The man and the bird came to a big rock. The bird jumped; the man, also. The man said, "You are a good jumper." The man went up the other bird's stern and said, "If I fly, shoot me in the neck."

The man rigged himself out as a bird. The man got on the bird's neck and thought, "If the bird plays me any tricks, I will kill him by sticking arrows in his neck."

The bird flew fast along the mountain. The man saw a big river. There was a range beyond, and close to the river was a big village. There were many barabaras and two caches some distance from the village near the mountain. The bird flew downward and lit near the village. The man went to the village and left the bird standing.

The man and the bird went to the big caches and saw five bird skins hanging on the caches – six with the one he came in. The man hung the bird skin on the caches. He saw many people. The bird man said, "If people hail you, heed not, but follow fast after me."

There were plenty people; their faces reddened the background.

The man heard the people talk.

"That bird man is bad. He wants to kill that man. He brings good men to kill them." When the man heard that, his heart sank from fear.

The bird said, "Follow me, and lose not sight of my heels. If you do you will not find my house." As the bird ran in amongst the people, the man heard, "This good young man will be eaten by that bad bird."

When they went in the midst of the people, a man stopped him and said, "Go to my house and follow the bird not, else he will kill you." The man believed him.

The stranger went back, and the man said, "Follow me closely and jump head first when I do." The bird followed. The man jumped into the hole of a house, and the stranger followed.

The man said to the stranger, "Now the bird cannot kill you." As he said this, someone tore out the smoke hole, and the bird, looking in, said, "Not for you have I brought this stranger here. Send him out."

The man said, "I will keep this man."

"Why do you want him? I thank you for him, and will not send him outside." The small man had plenty scars on his face.

The stranger saw plenty of faces at the window like unto the bird's and they said, "Why have you followed that small man? He will kill you."

The small man said, "Go not outside. If you go into other houses, they have pitfalls, and if you fall into them, and are killed [sic] the bird man will kill you."

"I will not kill you," replied the bird.

The small man got mad on account of palaver, and got a stick with blood stains on it and thrust it through the smoke hole, injuring one in the face. Whereupon they all ran away. The small man said, "Be not afraid. I never kill people."

Many people gathered in the barabara. The small man lived in one end. The stranger noticed that all of the men had long legs and long arms. One went outside and returned with two grouse to eat. The small man talked a great deal and told many stories, but did not go outside. The stranger said, "Do you always stay inside?"

The small man said, "Follow me, and when I jump, you jump, too." The small man jumped, and the stranger followed. He jumped spry. The small man said, "You jump so the bird cannot catch you." He saw the bird flying. He dodged in a hole so that the bird could not catch him. The bird never caught him.

One evening the small man said, "Soon we will make a dance in the house. You follow close behind me and the bird cannot get you."

The small man was not afraid of the kazgi people. As he entered, people made room. The stranger said, "It is long since I was in a kazgi. I would like to see a good dance." The stranger was not afraid afterwards. He went to the kazgi often.

One morning the man went on top of the barabara and asked those inside to come to the kazgi. The man and four sons, and the stranger went into the kazgi, and saw the bird walking up and down. The man wanted to fight the bird.

The small man was sorry. He put his head in his [hands] and thought, "If the bird throws you on the floor he will kill you for sure."

The small man ranged his forces in a line across. The bird walked up and threw them all away. The small man tried to tire the bird by adding fresh men to his forces, but failed. Then the small man jumped in. The bird finally tired him out and

threw him. The small man said, "I am tired out," and went to the side of the vanquished.

The small man said to the stranger, "Try him yourself."

The bird tried to throw him but could not. The stranger took the bird and threw him violently down. The bird bled at the nose and could not rise. He crawled around the floor. The small man said, "Come inside. You can vanquish all," and laughed for joy. All returned to the barabara.

One morning the man came on the barabara and said, "Stranger, you are wanted in the kazgi."

He went into the kazgi. The floor was removed, and a rope was tied fast. There were no people in the kazgi. The floor was stacked up on one side. The bird was squatting in one corner.

The rope was stretched across the middle of the kazgi. The bird was on one side, and since the man was a stranger, was on the other. The bird laughed and said, "Jump!" The man jumped on the rope and to the other side. The bird came from his side. The first man got tired and fell. (Sea bird came and changed to man.) All men belonging to the barabara got tired. Black sea birds came in and changed to men. Then the small man asked the stranger to try it. "This time I fear the bird will get you."

The stranger and the bird man jumped backward and forward rapidly. By and by the bird began to tire and breathed heavily. The stranger did not. The stranger jumped on the ropes, and the birds jumped for it a moment. While the rope was still oscillating, he missed it and fell. The small man laughed. All returned to the barabara.

The bird's father said, "The fall will soon be gone; we must do something."

The small man asked, "Should we go to another village and make dance [probably meaning Messenger Feast]?"

One man went outside and brought in two parkas, and boots, new pants, etc., and made two round sticks with eagle's feathers; he made a mark and asked, "I want to see my partner." The small man said the same. "I make a mark to take the man from bird man."

The men took the two sticks and went to another village for people. The small man then went along into the kazgi. He was no longer afraid. He saw his wife in the kazgi. When the stranger saw his wife he cried a little, but could not get her.

The bird man's younger brother had a good girl for his wife. The man wanted her. One morning the small man got up before daylight and went into the kazgi. He saw the girl go outside close to his barabara. [illegible] girl ran under the bank. He caught her and jumped back on the bank. He saw men coming so he ran quickly into the kazgi. The girl's husband said, "Did I not see someone on the bank?"

When he went into the kazgi, he said to the small man, "You can't do what I did this morning. I caught that small girl." The small man got up every morning and secured the girl, and had his pleasure. One evening the small man was making stories. He heard people outside and said, "Those two men that were sent to the other village have returned," and he went into the kazgi and saw them sitting with their heads bowed over the sticks.

The bird's father went on the floor and took one man's head in his hands and stood. The small man did the same with the other.

The small man asked, "What does my partner want to eat?"

"He wants grouse meat that you feed the stranger. Grouse and trout."

So that made three heads [apparently hosts] for another village: the small man, the bird, and the bird's father. The stranger cared little because he was far from home.

Then they went out to see people coming and returned to the kazgi. The stranger remained in the kazgi. The stranger thought, "I have no presents."

The small man entered the kazgi and said, "I will give you presents for people."

The stranger went outside and saw plenty oil, etc. what the small man had brought from the stranger's barabara. The stranger knew not how the small man had got it – plenty of [lavitaks?] too. He put it all in the kazgi on one side. The small man and the bird put theirs on the other side. The small man had plenty; the bird man, but little.

The bird's father took a small bag of oil and went to a corner. "Where is my partner?"

A big black strong man said, "Give it to me," and squeezed the whole bag full into his mouth. The bird's father gave the black man plenty oil for a present. The small man jumped, took the grouse, went into a corner, and gave it to the black man; also oil and two mukluks [bearded seal]. The man jumped and the

small man gave him a lot of oil for present. When the oil was finished, he gave him a white bear skin and many lavtaks and one spotted seal skin. The man jumped on the floor and said, "This is the first skin of this kind I ever saw."

The black man near him gave the bird's father a present of a birch bucket full of blueberries, and plenty of caribou and wolf and wolverine skins. The small man got plenty presents, too.

The bird gave two big blue beads to the man. "This is the first time I ever saw blue beads," said the man.

After the presents were all distributed, contests of strength followed. The black man said he would not fight.

The small man said to the stranger, "Try to outjump the black man."

The stranger could not throw the black man. The black man fell on all fours. They fought all day. The stranger finally threw the black man and broke his back. The black man said, "I guess we cannot beat this village."

The small man said, "Our people are strong. The bird man, the black man, and all the others cannot stand up against our stranger."

They then tried races with people of the other village. The small man said, "They will do us up this time because the bird man will fly."

They adjourned to the tundra so far from the village that only the smoke was visible. The forces arranged themselves. All ran as fast as possible. The stranger outran the bird man. The small man outran another man. The small man saw the bird man overhauling him.

The small man saw three wolves running behind. They got close to the village and heard three wolves close behind. The small man's heart began to thump. The black man ran very fast. The small man went inside the kazgi. The bird's brother followed.

People said, "No one can overcome the stranger." The other village people returned home when the dance was finished. The stranger got his wife. The small man told the stranger, "Everyone is going home. Take your wife and return home. Next year come again."

The stranger returned home, got lots of seal, and everything was as before. The stranger filled his barabara with fish, oil, etc. He would go on the beach and get plenty seals. He killed

two white bears. Then he went again to the mouth of the river and killed saddle seals when the frost came.

One evening he heard people outside. The small man and many other men from the other village had come. He gave them a good feed, and gave the small man plenty of presents. He went into the barabara and saw that men from the other village had taken everything. The men from the village came again and took everything from the barabara except two white bear skins and a black spotted seal.

The bird man never tried to catch the stranger again. He was afraid of him.

One evening two men came from another village. The small man made a sled for the stranger. When the sled was finished, he loaded it, but it broke because it was too heavily loaded. People came out to welcome them. They came out with poles and criss-crossed along the trail. They put the sleds outside and went inside the kazgi. All sorts of skins hung inside: otter, beaver, wolverine, etc.

One man gave a present, a big price of all sorts of skins and two beads as before. The man said, "I found these beads on the high mountain." Then he put on his head the four beads.

The stranger received so many presents that he could not get them on his sled. The small man and the black man exchanged presents: two white bear skins, oil, and another kind of seal, mukluks.

All the presents were given. A drum was heard. A very small man came and gave him a birch bucket full of blueberries. Another drum was heard, and the side of the kazgi opened and a multitude of small deer ran in followed by many wolves, followed by wolverines. All ran in and then went out again.

When the dance was finished he went home to his wife on the salt water.

In summer he lived at home; in winter he visited the small man. One winter he found the village gone. He saw wolf holes only, and where the small man's house was, he found an eagle's nest. He returned home. The people had changed to wolves.

Sannook

13. The Lost Children

By Unnamed Narrator; possibly “Old Woman,” written at top of page.

In a village near Pikmiktalik, a young man was making arrows inside his house. He heard a noise outside at the mouth of the slough. When he heard the noise he went inside the kazgi to get his arrows and went to the mouth of the slough. In the fall [autumn] he saw plenty of people with sticks throwing up something with a great hullabaloo.

He said, “Stop and let me see what you are throwing away.” Whereupon one placed a diminutive baby in his hand. He took the baby in his hand and said, “Play no more at such a game. This baby is already dead and its parents are mourning. It is cruel sport, and I will put an end to it.”

He took the baby home to his father and said, “Look at this. I saw people at the mouth of the slough playing with this.”

His mother said, “I will make a grave for it and make parkas, etc. for the baby; also a coffin.” She put clothes on the baby and buried it in the family graveyard with all the honors of a full grown man.

All fall the people lived at the mouth of the slough. When the ice came, they caught tomcod for a living. By and by the snow came and the young man went out with his net to hunt rabbits. He went into the hills and found a rabbit. He followed it up and placed the net to catch a rabbit, propping it up with sticks.

The rabbit got frightened and tried to run away, and got caught in the net. The man took the rabbit, killed it, and went home.

The next day he went out and set the net again. He frightened the rabbit. He killed the rabbit, put his net in the sack, and went home. The sack grew heavy. His mother skinned it out and had him for dinner. The next day he started out. The mountains were shrouded in fog. He went to the same place as on the previous day and found a rabbit track, but the wind sprang up and obliterated the track. He lost his direction home and hunted at random. He tried to follow the river, and by and

by came to houses. He noticed a stick running out through the door. He thought, "I am lucky to find houses. I will go inside and when the weather clears I will start for home."

He went inside and found the house clean. While knocking snow off his boots he heard talking inside. He went inside and noticed two sleeping rooms, a fire, and one man and one woman. Both were crying. The kettle was boiling, and inside the kettle were blackfish.

"Hello," said the woman. "You come in bad weather. We lost children in the fall. They went to hunt and never returned. That's why we cry. Sit down on the other side and eat of the blackfish."

The woman took the kettle and gave him a kit of blackfish. The man asked, "Did you hear of my children in your home?"

He replied, "Yes, but wait until I eat." After eating he told them the story of the slough and the people; also about his mother making clothes, etc. and burying it with honors.

He continued, "Yesterday and the day before, I went rabbit hunting. Today while engaged in the same pursuit, I landed here."

The man replied, "Take a good sleep and fear not."

He said, "Yes, I shall sleep here and tomorrow I will try to find my home." He slept all night and breakfasted next morning on blackfish. After breakfast he put on mittens and belt and prepared to go.

"Hold on," said the woman, "I want to give you a present for burying my children," and took a clean bucket [seal poke] full of seal oil. "I give you this for present. When you empty it, always place the bucket near you."

He left, taking oil, arrows, etc. with him, and put them in a sack. He went, and looking behind saw a large lake and found that he had come out of it. He heard frogs croaking in the lake.

He went, and when he got there [home] he took the seal gut full of oil inside of the house. "Why," said his mother, "we thought you were dead."

"No," he said. "See my present. I camped all night with the parents of the babies I buried last fall. Keep this oil near my bunk."

When he took oil out of the skin it filled itself before the next morning. It supplied the whole village. Plenty of luck came to him, too, in hunting, and the sack of oil always remained full.

By and by the month came (March) when the grouse's neck begins to darken. The geese began to arrive and the oil ran out and — finis. If there is any point to this I fail to see it.

14. The Crying Woman

By Unnamed Narrator

One old woman was not very good. She went outside. During bad weather she commenced to cry and get the snuffles. She looked up and said, "By God, it's summer now." She had unknowingly cried the whole winter.

Anien [or Aniru or Arriru]

15. Four Old Women

By Unnamed Narrator

Four old women commenced to [jump?]. One poor girl belonged to nobody. She went into the kazgi and said to an old woman, "Four old women are outside [jumping?]. You had better go out and join in."

The old woman said, "I can't get up." An old man tried to jump outside [illegible].

The old woman tried to jump from a small hole. Another old woman jumped to a [lamp?]. Another old woman said, "You only watch me," and jumped on a bench with a long stick.

The girl brought the old woman outside, and said, "You try." The old woman said, "I cannot."

The girl said, "Try."

She tried to jump on the log. She went feet foremost. Her feet got stuck in the crack and she hung head down. The girl went and made fires in the kazgi. The old woman burned and

fell down in chunks. Only her feet were left sticking there. The girl distributed her remains and said, "These will make good tomcod bait." She caught plenty fish therewith.

As usual pointless.

16. The Runaway Wife

No Narrator given at the beginning, but at the end is a name, Naugok or Nangok

One man in a village with a wife, and hated her plenty. He never went out with her at night. A strong man in the village took his wife away from him, as he beat her too much. The strong man watched her and never went outside. The original husband was not strong enough to get her back so he did a power of thinking. The strong man was afraid to go outside, fearing a trap.

The woman was good looking. The three lived in one house—the strong man, the husband, and wife, watching each other. One day strangers came in and slept in the barabara. One man, strong, fancied the woman, and took her from the strong man. When all ate at one time, two men who got left were plenty mad. There were no knives at that time.

Outside, people of the village said the strong man came from another village and took the woman. A villager entered the barabara and took the woman from the stranger. Four men were now in possession. When evening came, the three men left sat mournfully on the opposite side and viewed the villager in possession. The stranger did not go home. A sled came, and another strong man took the woman.

The people murmured and said, "That woman belongs here, and a stranger takes her." They tried to get her. One man went in and got thrashed. Another went in. The five were backing off, and wanted to sleep with her, but were afraid. Number one went out to eat; the others went likewise. Hell to pay. Number six was afraid to leave the woman.

By and by a small man entered. He had a bad visage. He said to the woman, "A strong man will come tomorrow and take

you.” He then went out. All six men were plenty mad. The woman thought, “That’s bad if another man takes me; people murmur too much; I had best get out some way. I can’t stand this.”

The woman gave all the men a good supper, and while all were busy she ran out. The snow was falling and it was dark. She went around the village twice. She was at a loss, and finally struck off land way. The woman ran all night, and whenever she thought of the strong man she ran all the faster. When she got to a river close to the water there was a door, but no track outside. The woman knocked, and a small boy came outside. He had a bad visage, damned bad. The boy saw her, and ran back. The woman stood close to the door and heard the boy say, “A woman is outside,” and a man reply, “People seldom come in here. Tell her to enter.”

The boy delivered the message. She stepped into water, but it did not make her wet. She entered. It was dark inside the low roof. When her eyes grew accustomed to darkness she saw two old women on one side. Then an old man said, “Go to that side with the young men.”

The woman saw nothing inside except shavings scattered around—no buckets, no bed, not anything. The old man said, “When daylight comes, your husband will come. I know you ran away. Your husband is a bad man. You think we are people, but we are game.”

They heard a voice outside, “Send the woman out. I want her.”

The man outside was plenty mad. He stamped on the roof and prowled around, but could not get in. He abused the whole crowd.

He said, “Send her out or I will break down your d—d [sic] old house.” He picked at it outside. “You think your house is good, but I will peck a hole in it.”

The old man said, “We’ll wait awhile and see. Maybe he can’t do anything.”

The man pecked too much outside, and dirt began to fall. The man said to the woman, “We’ll have to go outside. You dodge behind me.”

All went outside. The woman covered her face with her hands. She panted too much in the ice hole; man ditto—in ice hole. They looked up through the ice. The man said, “We will

leave this house. I have another house, but far off. That man will doubtless break this house anyway."

They stopped at ice holes to blow, traveling under water all the time. The young man married the woman. The old man gave her a small whitefish. It was the first time she had eaten with them. She found that they were beavers. The old man said to the woman, "You eat this, and live with us. It will be the first time mortals ever lived with game."

The old man said, "That man knows where we are going. He is a devil. Let us live here. Over the hill there is a large lake with creeks running into it."

They went out of the water and ran over the hill, and all went into the lake, the woman, too. The woman found traveling bad with no time to breathe. Going into water they came to the surface to breathe. The young man said to the woman, "You are unused to this. By and by you will do better. We have some houses not far from here, and will soon be there."

They reached houses. A house at the mouth of the river was far enough in the lake to avoid ice in the spring. There was no window in the house. All winter, the woman lived in the house. She had no bed, and only sticks for a pillow. She ate small fish. The woman only ate fish; the men, never. They brought green wood. She thought it was fish at first. They ate the bark. The people ate wood; the woman, fish.

She understood why they ate wood instead of fish, and saw nothing strange in it.

Springtime came. One evening the old man said, "That devil is coming. Let us go to another river. All winter we have lived here and have never left the lake, but somehow he has smelled us out."

They all left the house. The woman could not see because there was too much light. Springtime had come and the lake was full of water from melting snow. There was no ice on the hills. The old man said, "If the devil finds us in our next house we are lost. It is our last place. We had better scatter."

The man and the woman went to the head of the river on which they had lived all winter. It was dry at the head. They camped every evening with beaver in houses. They left one of their number at every house. The man and wife kept on. At the head of the river were plenty beaver houses. The man left his wife in one. The ice was all gone, and the rivers, open.

One evening the water leaked through the roof. This occurred several times. Someone outside was pouring water on the roof. The man said, "Your people are crying for you. We will go to your home."

She walked down the beach, and he swam in the river. He said, "That man will not find you again. He must be gone, else your people would not mourn for you." By and by they met the old man and the rest of the family. The old man said, "That devil found us again, but he could not discover which way the woman went. He has taken a wife below here in a village."

All went to the village where the man was a few bends below. A small man with a black face and a big belly was plenty mad. He shook his fist in everybody's face. He saw the woman and said, "I am married and cannot catch you where you go. I have ended the chase."

All of them lived together. The woman did not go home because the houses were too wet. It was caused by the woman's people shedding tears. The beavers said, "You had better go home. We are not people anyway," and pointed out the way home. The old man said, "Look behind when you have gone a little distance." She did so, and saw only many beavers. She was then satisfied and started on the home track.

The beavers saw someone coming in summer. All went outside and one said, "It looks like the woman." The man went outside and said, "Yes, it is my wife," and commenced to run for her.

"Hello," he said, "Why do you come? I thought you were dead long ago." He hugged and kissed her and had a hell of a time. He took her and lay with her and never beat her more. The man was her first husband. If the man is not dead he is living yet.

Nangok [or Naugok]

17. Lightning

By Old Woman, February 9, [1891]

Two old women lived in a hut with two small birds. When they were sent out and brought back fish, the rain came. When the small bird went inside, one old woman said to the other, "Say, Other Side, how come you have not sent the small bird outside?"

"Yes, I sent it."

"Better send it again."

Then the old woman threw the bird outside. When the bird came inside the old women threw them outside where they urinated, and thus caused rain. Whenever drought came, they threw the birds outside and caused rain. The birds' defecating caused many clouds to form, and when the old women defecated, it caused big black clouds full of lightning. This state of affairs exists to the present day, and may continue forever for all that man knoweth to the contrary.

18. The Runaway Wife – II

By Unnamed Narrator

In a big village one time a woman and her husband commenced to fight. The man was a chief. He went into the kazgi, and after she finished crying, she took a wooden cup of water and gave him water. She knelt before him. He drank and spurned her with his foot. Then she went outside with a bucket. She found the best there was to eat; and thought, "He is very mad with me."

She went into the kazgi and saw the man kneeling as before. The woman had four brothers. The husband took the bucket and then kicked her. As she went out she thought, "If it is true he is very mad with me, I had better go."

She took a whalebone bucket and deer fat and cut it into small pieces and put it into the bucket, and put on a new parka. She took a kamleika [intestine rain parka] and a three-pronged spear, broke it, and put into the sack; also a small stone for grinding. She saw her mother's snowshoes. She lashed them together and waited for daylight. She took also her woman's knife, and a small bag of sinew and needles. When daylight came, she went. People were all asleep. She thought that bad weather was coming.

It commenced to snow. When day broke, she reached a river behind a hill. She went down to the river brush. She went down to the nearest point. She put the snowshoes underneath her with the bag in front, and slid down. She sat in the snow and as it deepened, pushed it away from her so as to form a house. The snow covered her. When she wanted to drink, she melted a little snow.

She lived a long time in the hole, and by and by, she had eaten everything except broken points of spear. She filed these into powder and ate it. The stone grew thin from constant use. She used up the arrow points in this way. When all was finished, she thought, "Summer will soon come and this snow will all turn to water and drown me out." —one morning near daylight when only a small piece [of flint] was left.

The snow grew thin on top and a little light came through. She took sticks and widened the hole. She started on the snow that fell, and when the hole grew a little larger she took a sack, a stick, and a bucket and threw them out. She went outside. Her kamleika was rotten, and when she stood up, it dropped off. She tried to look around, but her eyes were overpowered by the light. As her eyes grew better she noticed that her hands were all wasted from hunger. Her cheeks, too. She saw the snow was gone except in the canyons. She went to a high place on the mountain near where she lived on the south side. She made a small straw house with a straw door and took out the parka from the sack and dried it. She lived on berries. There were plenty deer browsing around. The stiffness in her limbs from long confinement gradually disappeared.

One evening she went on top of the mountain. When the hair on the deer turned dark she looked down and saw in the lowland something that looked like a crane. It was a man like a crane, and he carried an arrow. The man stopped close to the

woman and thought, "Every year I have come here and this is the first time I ever noticed anything like that on the mountain." He went closer to the woman and said, "Hello, you are human. Where did you come from?"

She replied not, and he repeated the question. He wanted to take her with him. She went with him. He left his deer snare and packed the woman's outfit upon his back. The man went downriver with the woman. She saw many deer snared. The man said, "I will not tell my partner I have you, nor will I let him see you."

He reached his barabara. The woman saw plenty to eat around. Both entered. He hung the mat on one side to conceal her. The man gave her two small pieces of deer meat to eat. As she ate it she felt heavy.

The man had good boots, a wolf-nose fillet, and a good squirrel skin parka.

His partner had a deer parka with a wolverine nose fillet. One man had a wolf outfit; the other, wolverine.

The woman grew stronger. The other man came in very angry and said, "Bears always steal the deer out of my snares."

The partner went hunting and on his return found the woman and got mad, and said, "Ah, that's why bears always catch my deer on account of your keeping a woman. If bears steal my deer tomorrow I will give you a good beating."

When he first saw her she had not washed and looked very dirty. When the partner went out, she washed in urine and then put on her new parka. The man came back with a big stick very mad because another deer was lost. He looked in and saw a good looking woman, and fell in love with her and threw away the stick. He went over to her and talked sweet to her.

The first man married her. While the men hunted, she attended to the housekeeping. They lived this way a long time. One morning she saw her husband crying and asked why and saw him looking at his hand. The same thing occurred again, and he said, "If my partner's sister comes, she will kill you, and that is why I cry."

The man said to his wife, "Eat all you want of what you find outside. Take no thought of the future."

In the fall the man said to the woman one day, "Look across the river up to the lake. You see the end of the mountain

on the other side. You will soon see something coming from there.”

One morning she went out and saw mist commencing to rise at the head of the lake. Plenty of people were coming as if for a dance. A small woman with short white boots was running ahead. She had on a white parka with hair inside. The woman came and said, “Thank you. You are the one who has helped the men here all summer.”

Then another woman came, who looked like her. It was her husband’s younger sister. They took her inside. Some went inside; the rest stayed outside because there was no more room inside. The first ice began to form about that time. Those outside loaded a big sled with the meat hanging outside. They stayed only a day and then departed.

The woman with the short white boots remained and said to the other woman, “Take that bad deerskin and make a parka. Don’t sit around doing nothing,” and then her husband pinched her. She went outside and picked up two deer skins—young summer deer. She cut off the legs and left them. She made a parka without cutting—legs for sleeves and the other legs for legs, and used two skins. The other woman said, “Use that parka and give me your good one.” The woman did as commanded. She left the deer ears sticking up. Then the woman said, “For four days eat what you want; on the fifth, leave.” Then the woman added, “If, when you go, you do not follow the track you first see, you will lose the way home.”

On the fifth day she went outside and saw where a fox had been lying, and a track leading away. She followed the fox track, and traveled all day, and at nightfall saw a light ahead.

She found very small houses with lights inside. She went inside and saw a small kettle simmering over the fire. There was a small bed in the corner. She remembered her husband telling her not to eat anything in these small houses. She stripped and went to bed. She got up in the morning. The lamp was still burning.

She went outside and saw where a fox had slept outside. She followed the track again. She found at night a small barabara again. Food was simmering in the pot. She ate nothing and went to bed. She found where the fox had slept outside and went on the trail again. She remembered the woman telling her that if she ate from the bucket she would never get home. At night she

found similar houses; everything as before. Next morning came. About noon she found a big hole. A strong wind was coming out. She fell into the hole. She forgot everything. She fell far and finally reached the bottom, stunned. The wind revived her. She looked around. It was very cold, and frozen a little on one side. She heard geese.

She got up, crossed a river, and went up the other side. She saw where women had been gathering berries. She recognized it, and knew the way home. She went down a long distance on the run, and finally saw her home. As she ran she forgot to take off her parka as she approached her home. She was too glad, and forgot. People said, "Look, there is a young deer on the other side about to swim across."

She jumped on the bank, and seeing her danger, tried to pull off the parka, but it grew to her. She got mad and thought, "That woman bewitched me." She ran like a deer, in jumps, to the south until she reached the water and then back to the land side. She ran southeast until she got to the water and then east; then from the east end of land to the north, and from the north to the south. When she reached the water she ran along the beach in and out along the bends. She ran along the river and found the short white boots woman picking berries. She had on her good parka, and was using her whalebone bucket.

In trying to pull off the parka, she caught it at the throat and ripped it open. She took it off and threw it on the other woman. Her parka fell off and the torn parka stuck to her. She turned into a young deer and ran away. The woman went to the river and saw a man in a kayak making something. She saw that he was making arrows. The woman saw the man and the man saw the woman. They recognized each other. The man was overjoyed and hastened to her and dropped everything. He took the woman. He did not want to live where he was working, and made a flag to inform his partner of his departure.

By and by they met the same people they saw last year. All went down to the river where there were plenty houses.

The people treated her as one of themselves. They had never seen a woman changed to a deer. By and by a boy was born; and in nine months, another boy.

They loaded their bidarra [oomiak] and went to her home with her family. The woman and the man grew thin, and before reaching home had five more children. The two families then

traveled backwards and forwards. Sometimes they lived with the wife's people; sometimes with his people, and they live to this day.

200,000 children by this time.

Futurity

[verbatim]

Stout [probably means strong] go to river in heaven. Killed go other side river. Big villages. Suicides live under fallen trees of river lips crack hang [illegible] head down trying to drink, get only dog [urine]. Eyes begin to swell when hanging. When he almost gets down to river surface to drink rope pulls him back. [Edmonds, in his manuscript, wrote: "There are many other punishments in the next world, among which may be mentioned a Tantalus-like punishment meted out to those who commit suicide. The victim is hung by the heels with the head just out of reach of water." Ray 1966: 70.]

When people die, live four days above ground, then all people of village wash & throw away water & then he goes down below to his doom.

Relatives go to same future abode.

Bad men down below get licked by ghosts of those wronged, both human & animals.

Good stout [probably means strong] men get something to eat, bad & suicides nothing. Vivid illustration of pangs of hunger bad as ear pinching!

When dance for dead, ghosts of food clothes &c. used down below as the originals, given away above by relatives.

People capsized don't go to heaven but live on salt water & turn to seal.

Shaman goes to relatives, sees them & travels, picks up best places & pursues a life such as led above ground.

In heaven holes above these a grand game land. Very few shaman go up there.

Bad men go below & flesh gets black as kettles.

One ghost per in dividium. Bad man falls by degrees like the falls in dreams.

Small shaman goes not to the best of the hunting grounds but elsewhere pretty generally.

Thinks it must be hot below because bad people get black.

In answer to questions.

One wife above.

Knows nothing of rejuvenation in future life. [illegible] Stewart [Stuart] Island tragedy [This apparently is a reminder to ask about an altercation between some traveling Eskimos and employees of the Russian-American Company in 1836. See Michael 1967, page 97.]

Tradition of dog talking like man. Once people coming back to barabara hung boots up outside & a man called out saying he guess dogs would eat the boots, but dog said no. & once dog announced arrival of something as ice scraping heard & people found out it was all kinds of game. Once people sewed up his [mug?] except one place, but it came open again & the people knocked the gizzard out of dog & deaded it.

Chubukkok

Edmonds

legut

siripsit [or sinpsit]

Folgendes, Pastolik:

Suicides go to bad places, thirsty hang by feet & swing with the wind get close to water & pulled back again.

[illegible] at night heaven is seen to open with jagged edges—stout [strong] good men look down on us poor mortals below.

Those died from sickness goes down S. E. and strike first a dog village and then man village. Those who licked dogs here on this [illegible] are dehydrated and [illegible] by dogs. At people village a little lake. Water [illegible] not live there.

Those not very good live at the first village when water not good. Good men stay here a few days, when somewhat purified goes to a third Dorf. When very good, eat & drink.

Capsized people live inside water, no turn to seal. has cup but no fresh water & face cracks & gets dry.

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