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ESKIMO OF KING ISLAND

GENERAL DESCRIPTION

KING ISLAND, the home of the northern seacliff-dwelling Eskimo, is barely a dot in Bering sea. It is almost at the entrance of Bering strait, and lies about ninety miles northwest of Nome and fifty miles southward from Cape Prince of Wales. It thrusts up its head from the depths, the sheer cliffs rising about seven hundred feet above sea-level. Flat on top, about two square miles in area, the island resembles a huge stone cube. This bleak forbidding, rocky mass supports few varieties of growing things. A mossy vegetation, low bushes, and berries grow among the rocks and on the flat top; birds flock, breed, and migrate by millions, dwelling, while occupying the island, in almost inaccessible rocky niches; walrus and seal are numerous, for King island is in the direct route of the north and south migrations of these mammals. Berries are gathered, birds are caught, and seal taken; but the natives are primarily walrus-hunters, and it is the walrus that has attracted and held this small group of Eskimo to its inhospitable island. At the south side there is a rock slide, with its talus extending into the sea. This slide, not more than two hundred feet wide and scarcely less precipitous than the cliff itself, affords the only landing on the island for boat or canoe. Few vessels call: an occasional trading ship and the rare visits of the revenue cutter are about the only ones. There is no protection from the sea, and the water is too deep for easy anchorage.

By the rock slide which serves as a trail, the inhabitants have erected a village of about twenty-nine houses, scattered irregularly on seven terraces, the lowest some eighty or a hundred feet above sea-level. Owing to the sheerness of the cliff, the dwellings are built on stilts. The rear parts of the houses rest on poles a few feet high, or else are built against the cliff. The fronts are attached to poles, well over twenty feet tall, which project above the roofs and, with horizontal connecting poles, serve also as drying racks. On the pole framework the two-roomed house is built. The facade of the habitation is set back about two feet from the long outer poles, in order that a platform or porch may extend the entire length. The front room, about sixteen feet long, nine or ten feet deep, and six feet high, is of hewn or whipsawed planks; a wooden door opens to the platform or porch, and the

roof is of walrus-hide tightly lashed down. This portion of the house with its many shelves is used as a storeroom.

To the rear of the storeroom is the livingroom proper. Entrance is obtained by means of a hole, barely large enough to admit the body, which opens into the storeroom and which may be closed with a tightly fitting wooden or skin cover. The interior, in dimensions about seven by eight feet and five feet high, is plank-lined. The floor is highly polished by contact with many bodies, and the whole chamber is kept scrupulously clean. Light is admitted by a small window in each end, formerly of intestinal parchment but now of glass. The seal-oil cooking lamp is placed just below the window, and above it is a rack for the cooking utensils. The exterior sides, roof, and floor are covered with walrus-hide tightly lashed in place. In exterior appearance this semi-airtight livingroom resembles a huge package wrapped and lashed with rawhide. About twelve or thirteen skins are required to build the house and storeroom or entry. Between interior and exterior is a filling of moss, a foot thick, which provides excellent insulation against the cold. The exterior hides are said to be renewed each year.

Of late years the Eskimo of King island have spent the midsummer months at Nome, leaving their village entirely deserted, except by the dogs, which remain on the island in numbers, subsisting on whatever they can hunt or on walrus carcasses left by the natives apparently for the purpose. While continually fighting among themselves — and woe betide the animal which leaves his own terrace to invade another — the dogs, some of them splendid specimens, nevertheless were pitifully glad to see the members of the expedition, leaping, fawning, rolling underfoot, and in their joy upsetting the camera many times.

In early spring, after the ice has gone out and the migratory season for fowl has begun, eggs are gathered and birds are caught in whalebone snares. The loops of whalebone dangle over the cliff edges at the ends of long lines held by the men. A quick jerk of the line draws the noose taut about the struggling bird.

Crabs are easily caught by the use of fresh fish as bait.

At this time the hunting of black whale, walrus, sea-lion, and seal takes place, the principal occupation of this and the fall season. The hunters of King island, like those of some of the villages farther north, put to sea in skin boats, nine men to a crew, instead of' in kaiaks. The hunting takes place in slightly choppy or stormy weather, rather than

when the sea is smooth. It is believed that when the weather is calm, the spirits of the drowned will upset the boats of their relatives and drown the occupants.

Black whales are not numerous in these waters; but should one be killed, the owner of the boat receives the hind-part and one flipper as his share, the remainder being divided equally amongst the crew. On the night following the killing of a black whale, a ceremony is held in the men's house by all the villagers. A number of women who are chosen to dance line up along one wall. To the accompaniment of drumming and singing, each woman in turn dances in the middle of the room with her husband. After these chosen dancers have finished, the skin of the whale is cut up into rawhide lines and divided amongst the women, an act symbolizing the spirit of the whale returning to the sea to enter another whale body. A feast follows. For nearly a week dancing and feasting are indulged in, in order that the whale-spirit may have plenty of time to escape.

The game most sought is the walrus. When killed in the spring, such sea animals as walrus, sea-lion, and seal are too thin to float, hence it is necessary, in the case of the walrus and sea-lion, to insert carved ivory sticks in holes by the larger bones and to break loose some of the muscles; then air is introduced by means of a tube in the spaces thus made, and the holes are plugged. The several air spaces float the carcass, so that it may be towed home. Seals are not thus treated, but are hauled into the boat. If, for any reason, such as lack of buoyancy in the carcass, or if the weather should be too stormy for towing, the game must be abandoned, the crew endeavors to bring back a tusk to prove the kill. When men hunt in kaiaks, two of the craft go out together, and if successful they tow the carcass between them. In dividing a walrus, the boat-owner receives the flippers, and half each of the blubber, heart, liver, and intestines; the harpooner takes the ivory; the remainder is divided equally amongst the crew.

At the end of spring, should a polar bear be caught, a dance and a feast are held for one night only. When the black bear is killed, the dance and feast are postponed until after the fall hunt.

After the spring hunt, boats are repaired. If there should be a break in any part, the entire frame is taken apart and relashed, new skin covers are stretched on the frames, and the boats are ready for the summer migration. The food supplies, meat and oil, are stored in walrus pokes

and cached in a cave, which is icy cold even in the summer months; there it remains until removed for fall and winter use.

Formerly in the summer a great many of the people paddled to Siberia, Kotzebue, the Diomedes, Cape Prince of Wales, and the Yukon, to exchange walrus-hides, meat, and oil for the skins of beaver, deer, and fox, and for fish and berries. As they journeyed along the coast, they picked up driftwood, both to trade and for their own use on the island. On these expeditions the same boat rarely returned to the same place in two successive summers, but visited another village until the circuit was made. About September the boats began to gather near Port Clarence. While waiting for all the people to assemble, the crews traded with the Sledge Island and Teller people for deer and moose, or hunted for themselves in this lake country. When all had gathered, the boats returned to King island on a good day and sang "happy" songs all the way home.

Those who remained on the island throughout the summer months caught seal with nets two fathoms long, floated by inflated bladders and held vertical by bone sinkers. Fish, especially flounders, often became enmeshed. Fish-nets were not used, but lines and hooks were employed. Berries were gathered. In these days most of the population travel to Nome, where they spend the summer working for the whites or in carving ivory for trade. They are clever, skilful carvers, and their etchings on ivory are very well executed. On their departure from and return to King island the boats nowadays are carried or towed by one of the United States revenue cutters.

In the fall, birds are caught at night by men lowered on lines from the cliffs above. Because of the numerous nests, a man easily catches the birds with his hands and stuffs them into a bag carried for the purpose. In daytime, nets or pronged spears are used. Seal-nets are set out, and sea-lion and walrus are caught. It is thought that in the fall, toward the close of day, these animals shut their eyes, hence are easily killed.

Later in the fall, preparations for the winter hunt are made. Boats, weapons, and gear of all kinds are overhauled, and clothes are made. After the ice is in, sea-lion and seal are harpooned through blow-holes therein. The animals are carried home for butchering, because the intense cold freezes and hardens the meat. Walrus is cut into pieces small enough for a man to carry or drag home. Hunting on the ice occurs in the morning, before breakfast, as it is believed that sea mammals are

more easily killed when the men hunt with empty stomachs.

Polar bears are sometimes killed on the ice, in which case the weapon is a hollow-pointed spear obtained in trade from the Siberians. When the bear rushes the man, the hunter sets the butt of the spear on the ice with the point directed toward the bear's breast; the beast then impales himself. This method of hunting can be pursued only by the bravest men, for it often results fatally to the hunter.

Seal are also caught in nets on long lines held by men on the ice edge. These nets (it takes three sealskins to make one) are similar to those used in summer.

Walrus are always sought, as they outrank all other animals in importance. The walrus not only forms the chief article of trade, but the meat and oil make up a large part of the food supply; boat skins require four hides each; the houses, which are re-covered every fall, need seven hides for the house proper, five or six for the storeroom and entranceway, and additional hides for the lashings.

During the long winter nights, dances are held in the two men's houses, the occupants of each giving a dance and a feast in turn. These are performed almost nightly until the days begin to lengthen and the spring hunting season arrives. So far as could be learned, the King islanders have few ceremonies: those recorded are performed in connection with social customs, such as the naming ritual, or a youth's first bird, fish, or animal catch.

As soon as a child is born, water is sprinkled on its head and lips, and it is given the name of a recently deceased relative. Thus a departed person who had left many living relatives would often be posthumously honored by having several of their children named after him. Until some child is ceremonially named for a deceased person for whom the relatives mourn, it is believed that actual death and the departure of the spirit do not occur. To the newborn is given some article that had belonged to its deceased namesake. From the period of birth until the child is able to walk and talk, the mother must isolate herself as much as possible; she is allowed no cold water to drink, and she must eat only one kind of food, usually seal meat. By following this routine, the male child is enabled to grow to be a strong, wealthy hunter and to obtain a good wife.

When a boy has caught his first fish, he is honored with a feast. The first bird is skinned and dried outdoors, and a dance is given for

the boy. A youth who kills his first seal must cut up the skin into lines and lashings, and distribute them to the villagers. He is further required to sleep four nights, without covering, at the entrance to the men's house, using some ivory-carving tool, perhaps a drill, for a pillow. On the termination of this ordeal, his father and uncle cut off all his hair.

After a youth has secured each kind of bird, fish, and animal commonly used, songs are devised for him to use in the dances, and his parents search for a suitable woman for him to marry. When both parents have expressed their approval, the youth must provide clothes for the girl and food for her parents until she consents. They then live together in the house of his or her parents, and the parents move to another home or to the men's house.

Loose sexual relations among the unmarried, should they become known, pass without notice; but after marriage they are a sufficient cause for separation. The husband may kill the adulterer; but if the people decide that he shall live, they express their opinion by cutting the husband's bowstring. Then he may not kill the man.

The body of a person dying near the time of darkness is kept in the house and guarded. At sunrise, or in full daytime, the body, clothed in its best, is carried out through a hole slit in the wall of the entranceway in order that no evil may overtake the relatives while hunting. Wealthy persons have burial clothes made long before death and kept in a bag. Outside, the body is first wrapped in a hide and securely lashed, then carried four times if a man, five if a woman, in a circle following the course of the sun's path. Next the corpse is raised, while each near relative passes beneath it. As each goes underneath, a man with a knife, on which a face is carved, makes a stroke with it, in order that none of the relatives may die soon. The body is next carried to a place near the top of the island and laid on a carved board among the rocks. The board is one used in the home as part of the clothes-drying rack. The head of the corpse faces eastward. Possessions requested before death are deposited with it. If the body be that of a woman, a bead, considered a very valuable possession, is placed with it. The remains are then covered with a walrus-hide and large stones are piled around and on them. In order that the spirit may not be injured in any way, the near relatives must wear parkas with hoods up, belts, and mittens for four days, during which time they must do no work of any kind. Then the normal routine of life may be slowly taken up.

MYTHOLOGY

ORIGIN OF KING ISLAND

A man, who lived on the mainland, while fishing in a river near the Sawtooth mountains, once speared a large bullhead from his kaiak. By lashing its tail violently, the struggling fish so widened the river that it formed Salt lake. The fish towed the kaiak swiftly down the stream, but at the mouth the man was able to heave in on the line until near enough to cast a second spear. The pain-maddened fish flung about so furiously that it formed what is now called Grantley Harbor.

The bullhead towed the kaiak out of sight of land before the man was able to make his kill. Then he towed the monster by passing a line through its mouth. He paddled long and hard. Tired out, he looked about and saw that he had not moved even the length of a kaiak. Glancing over his shoulder, he was astounded to see that the fish had turned into an island (King island); the hole where the line was attached can still be seen. The man, frightened, cut the line and paddled home at full speed.

He said nothing to any one about what had happened, until one day he asked a poor youth to go hunting with him. To him he related the story, saying that he wished to see if the fish had really become an island. They paddled far across the open, when before them rose the rocky cliffs of the island. On shore the poor youth chased birds so long that the man, chafing impatiently, set out for home alone. The youth, finding that he was thus marooned, lived in a cave. With a stone knife he cut up dead seal and whale washed ashore. Here he lived all winter and spring.

In the following summer, the man, curious as to the fare of the youth, paddled to the island. Seeing the kaiak approach, the young man hid, and did not answer the searcher's calls. The man thought: "That youth must have starved. I shall see if I can find his body." As soon as the man had climbed the cliff, the youth jumped in the kaiak and paddled away. He heard the man cry out after him, but shouted back: "You deserted me on this island! Now you can stay and live as I lived; but I am leaving a supply of food, although you left me nothing!"

The man starved that winter. When the youth returned to the island the following summer, he was unable to find the body.

THE FIRST WOMAN COMES TO KING ISLAND

A woman, the first person to come to King island since it had been made from a fish, came ashore. No one knows whence she came, nor how she got there. The woman built a hut of grass and cut up much meat for winter food. After being there some time she noticed that the carcasses, as she cut them, came to life and bled from their noses. Then morning after morning, on waking, she found part of her parka-hood gone. She knew some one had been with her, but could never discover anybody. At last, waking suddenly, she saw a man beside her. She said: "You have been coming here all fall and winter. I did not see you or know who you were."

"I felt sorry for you," answered the man, "because you were alone, so I stayed with you. You and I are married. Now I must hurry; it is light, and I may be too late to see some one."

The man always brought her much meat. The woman knew that her husband was Polar Bear.

Then many seal were left for her, which she cut up and stored away. She knew that some one else was hunting for her, but neither she nor her husband could learn whom. One night Black Whale in human form entered, very angry because Polar Bear had married the woman. His gifts of seal had been his suit. The two fought in the house. Polar Bear Man cried: "There is not room to fight here; let us go outside!"

They struggled on the beach in their own forms, Polar Bear snapping with teeth and slashing with claws. Whale lashed out viciously with his tail. Polar Bear lodged himself on Whale's back and sunk his teeth in Whale's nose. With furious energy Whale vainly tried to dislodge Bear. Exhausted finally, and crying, "I can fight no longer, I am giving up!" Whale dived in the sea.

Polar Bear once more became human and lived peacefully with his wife.

THE GLEAMING BELT-ORNAMENT

A young man, a fine hunter, lived with his parents in a house built on a flat rock. His old mother, worn and tired from work, said to him: "I am tired. I need a daughter-in-law to help me. You must marry."

While hunting birds on top of the island, the young hunter came to a rock-bound pool in which five girls were swimming. He stole their

clothing and teasingly refused to return them. To four of the girls he threw the clothes, garment by garment. When dressed, they emerged from the water and flew away as geese. The fifth, too shy to talk, hung her head, not even pleading for her garments. The man thought, "I should like to marry that girl if I could catch her." He returned everything but her belt-ornament. She was sad without it, because she was unable to fly after her sisters. He led her to his home, but to her the smell was so strong that she could not enter or stay inside without holding her nose tightly. The girl could eat no oil or meat, but subsisted on grass-seeds and roots which her husband gathered from the pond.

The headman, who had two wives, learned of this girl who had come from no-one-knew where, and desired her. When she refused to go to him, he sent a messenger to demand four ducks of the young man. The girl said to her husband, "Go to that pond where you found me, and if your power is strong, you will get ducks."

Although it was winter, he found no ice on the pool, and, armed only with a club, he killed four ducks. These he threw in the entranceway to the headman's house. The headman sent another messenger, saying that if the girl would not come to him, he must have four cranes. These the young man soon obtained from the pool. The headman, angry at being defied and at the young man for being able to fulfil his demands, next asked for something which could talk. The wife now said to her perplexed husband: "Somewhere in the world is something which can talk, but I do not know where it is. When you seek it, you must take nothing but my belt-ornament. Your father will give you a staff which will show you the way. I shall make extra boots. I can not go home any more, and the headman will take me while you are away."

The man set out. Whenever he raised the staff and let go, it fell in the direction for him to take. When he had gone so far that all his boots were worn out, he came to a mountain so steep that its slopes were unscalable. At his call for help, one of his wife's sisters appeared and aided him to the mountaintop. She gave him food and new boots, and sent him on his way. Two other sisters aided him, and the fourth, hearing his story, asked, "What have you to give in exchange for this thing which talks?"

"I have only the belt-ornament of my wife, your sister," he answered.

"If your power is strong, you will soon arrive at a village where the headman lives alone in the men's house. Two men armed with knives guard the door. They kill all strangers who try to enter. Show the ornament to them, and they will be blinded by its gleam. In the entranceway are six more guards, but dazzle their eyes and pass by. Inside lives the headman, who possesses the thing which talks."

Just as the man's boots were worn out, and he was about to drop from hunger and fatigue, he arrived at the village where lived the headman who owned the thing which talked. The two outside guards halted him, and he said to them: "I am too tired to run. You can kill me if you like, but first look at this." When they set eyes on the belt-ornament, the glare so dazzled them that the man was able to pass without further hindrance. Once inside, six men with drawn knives stopped him, and asked: "How did you pass the two outside? Nobody ever is allowed to see our headman."

He replied: "I am too tired to run away from you. You may kill me if you like, but first look at this."

When their eyes also were blinded by the gleam of the ornament the intruder easily slipped through the door into the men's house. Here were two more sentinels, who asked: "How did you enter? That person there, our headman, who is in two pieces, will kill us for letting you enter."

"The guards asked me to enter and speak to your headman," he lied.

The man cut in two sat up, scolded the guards for allowing a stranger to enter, bade the man sit beside him, and said: "No one, no matter how wealthy, can see me. How did you, with no gifts and no wealth, pass by my men?"

"I have something I wish to show you."

"Show me what you have," commanded the headman.

The man dazzled the headman's eyes with the belt-ornament. The headman, amazed, questioned: "What is this which hurts my eyes so? I am so rich that I have everything I want, but I have no belt-ornament like that. Let me see it again."

After gazing at it covetously, the headman continued: "If you will give it to me, I shall give you anything you desire. 1 shall have a house built for you such as this."

"This ornament is all I possess," he replied. "I can not let it go for only that."

"I shall give you half of all I have."

"I want nothing of your possessions."

"What do you want? Why did you come to me if you will not accept what I have to offer? I shall give all I own for that ornament."

"Let me see what you have."

" I have offered all my possessions, now I shall show you my cook."

The headman called loudly for food. Immediately food was set before them by unseen hands, and a voice announced that the meal was ready. When they had finished, the empty dishes vanished.

"Now will you trade your ornament for my cook?"

"No, it is not enough."

"I shall show you my guard."

The headman lifted a box from a shelf. It contained an ivory figure on a chain and armed with a knife. The headman commanded it, "Come out of the box, but do not harm us." The figure walked about the room, knife held ready to strike. The man refused to take it. The headman asked: "I have offered you everything. What more do you want?"

"Let me try these things."

At the headman's order the unseen cook brought food and the guard walked about ready for his command to strike. When the ivory figure spoke to him, "You have bought me, I am yours," the man accepted, saying to his host: "I have at last found that which talks. Let us trade."

When ready to leave with his new possessions, he was given a boat by the headman, who said: "Take my kaiak. It will carry you anywhere you wish to go, but be sure to send it back."

The boat bore him home, the staff directed the way, the unseen cook served him food; but, once more on King island, he found that the headman had taken his wife. He strode to the men's house. When the headman saw him enter, he rose, and asked: "Did you bring for me the thing which talks? Let me hear the voice and I shall return your wife."

Hiding his rage, the man ordered his invisible cook to serve them a meal. Then he brought forth the box with the carved figure. To the headman he said: "Here is the thing which talks. It will speak to you in its own way." To the figure he commanded, "If you do not like this headman, kill him, but leave the people unharmed."

When the headman tried to pick up the carved figure, it stabbed

his hand. Next it thrust the knife through the headman's heart. Then the man took home his wife and brought along the headman's wives to be his servants.

THE BIRD WOMAN

A man who owned a men's house adopted an orphan boy, whom he trained severely but thoroughly. To teach film to become a fearless youth, he sent him out alone in the darkness each night. One night, when grown, the orphan went out as was his custom, though it was storming. On the terrace below, his attention was attracted by a light gleaming through a rain-spattered smoke-hole cover. He had never seen that house, so decided to investigate. Unfastening the cover and peering in, he saw a beautiful woman combing her hair. Without turning, but sensing his presence, she said: "I always felt sorry for you each night when you were sent out. In the morning, when you see me in the ocean, be not afraid, but jump in and stay with me."

In the morning, waiting at the water's edge, he saw a bird bobbing up and down on the waves. It dived, but he stood undecided, thinking that if he jumped in, he might be drowned. At night, drawn back to the house, the woman chided him, "I told you that if you dived in after me you would be safe and never again be treated cruelly." Three times he went to the water, but lacked the courage to dive when he saw the bird. Then the woman said: "This is the last time I shall ask you. If you do not follow my directions, you will have a hard time all your life."

The following morning, the youth watched for the bird, and, when it appeared, he dived after it. At first his ears rang from the pressure, but the ringing soon ceased. Opening his eyes, he saw that he was in a fine house, and before him was the woman combing her hair. She welcomed and fed him, saying: "Each night, when all the people are asleep, come to me; but in the morning you must return, because the water will enter and drown you. Tell no one." Each night he slept with her, for they were married.

It was winter, and the ice came in. She asked, "What are those people making in the men's house?"

"Those who have skins and furs are having new clothing made."

"You shall have all new clothing. I have it nearly ready now. I am making also harpoons and a pack-sack for you. I shall hand them to you in the men's house, and the men shall see only my arms. When

you harpoon seal, be sure to cut the line, because hunters always take a youth's first catch. The carcass will drop down to me. I shall give you the words to say while hunting. When you go back to the men's house, make a loop in your line and place your boots and clothes in the loop. The men will tell you that hunters never throw their gear down that way, but then I shall take it away and fetch you old clothes and water. Good hunters always give water to the old men. Do that, and then throw the bowl down the entrance hole, where I shall take it away."

Before daybreak, an arm and a hand thrust a new outfit of clothing and weapons through the entrance. The men, puzzled and recognizing no marks, asked, "To whom do these belong?"

The youth answered: "They are mine. I shall use them."

His foster-father spoke up: "No! You have nothing like these!"

"I shall use these things today, and if some one claims them, I shall return them later."

Through a hole in the ice the youth harpooned a seal and immediately cut the line. When other hunters ran up to seize his first catch, he explained that the line had broken. Three seals he caught and sent down to his wife's home. Back at the men's house, when the hunters carefully put away their clothes and set their gear against the walls, he threw his own down the entrance hole. The others reproved him: "Good hunters do not throw their outfits down the hole. Dogs will get them."

He knew his wife had taken away his outfit. Soon the men saw an arm pass in old clothes and a bowl of water. The youth spoke, "I have not had a drink all day; let me own this bowl." He drank, and then passed the bowl to the old men, who were greatly pleased. But they scolded him when he threw the empty bowl down the hole.

Next the arm thrust up a dish of cooked meat. The young man said, when others did not recognize its mark, "I am hungry; let me own this meat."

After passing meat to the old men, according to the manner of a good hunter, he threw the dish down the hole, where his wife took it away. The youth became a great hunter by carefully following the instructions of his wife. The men, seeing only her arm when she brought food, water, clothing, or weapons, knew he was married, but wondered why they never saw his wife. The youth repeated to her the wonderment of the men. She replied, "After your next hunt, when I

bring water, I shall enter."

When she came to the men's house and threw back her parka-hood, all saw that she was beautiful. The youth's foster-father gazed at her at length, and finally began to desire her. Many times he tried, during the husband's absence, to corner her in the house or to catch her in the entranceway, but she always eluded him. One night he approached his adopted son and suggested that they exchange wives. "You can exchange with others, but you can not have my wife," was the answer.

"Ask your wife if she is willing, and tell me what she says."

The youth informed his wife of the suggestion. She was sad, but said: "If he stays with me, he will drown. Then you will own all he has, but I shall be lost to you."

The youth, thinking of his adoption and early training, consented to the man's suggestion, bringing him to his wife. She instructed her husband's foster-father how to get below the sea, but, like the youth before him, he was afraid. At last she said: "If you really wanted to sleep with me you would have dived as I instructed. Now I believe you do not care for me."

The man, gathering courage, dived, and stayed with the woman. In the morning he laughed at her warnings and refused to leave. The house crumbled, water came in, and she swam to safety. To save himself, the foster-father chewed his weasel talisman till soft, put it on, and rose to the surface. He crawled upon the rocks and went home. There the men clubbed him to death, exclaiming: "Here is a weasel! Kill him! Kill him!"

The youth never saw his own wife again, but he took the wives and possessions of his foster-father. The hunters of the village, that their sons might emulate the youth's prowess in hunting, sent them out at night to conquer fear of darkness and made them rise early.

THE MAN WHO WISHED TO BECOME A MEDICINE-MAN

A man wished to become a powerful medicine-man, so that his fame would spread and that children would be named after him. He asked his cousin, a medicine-man, with whom he was very friendly, to help him. The two were talking together one night at the cousin's house, when the man made his request. The cousin only laughed at him. When the village became quiet and all were asleep, the man decided to go home. Fearfully he said, "It is long after dark, and I had better go

home, but perhaps a spirit might get me on the way."

The cousin derided, "How can you expect to become a medicine-man if you are afraid of spirits?"

The man scolded himself for his fear, and asked his cousin again for a spirit, but was laughingly refused. The man, fear returning, asked his cousin to accompany him home, but the medicine-man refused, saying: "I can see you as you go, dark as it is. I shall be watching over you."

As the man approached the village, he was frightened it seeing something standing near the men's house. Looking at the person's feet, he saw that they were a short distance above the ground, thus proving it was a spirit. He mumbled to himself, "I thought something like this would happen if I stayed out too late."

He ran; the spirit followed. He stopped; the spirit stopped. He stood still for a long time, and then thought, " If I stand here all night, I shall not live, no matter how strong I am."

Again he ran, this time downhill toward the men's house, followed closely by the spirit. He vaulted the whalebone fence around the smoke-hole, thinking to drop through and thus escape, but the cover was fastened. He lay still on the smoke-hole, hidden in smoke and steam. He saw the spirit walk about the roof, and heard it say, "If that man really falls through the hole, I can not get him."

Hearing this, the man jumped up, ran to the entrance, and inside to safety. Looking out, he saw the spirit standing in the hallway. An old man, awakened by the commotion, asked what was happening. The man answered: "What has that thing been trying to do to me all night? I am very tired from running. Please chase it away."

The old man threw many things, but the spirit still stood there. Then the old man rubbed together a stone knife and a stone lamp cleaner. These he threw at the spirit, which at once disappeared, for these things always drive away spirits.

The man never again tried to become a medicine-man.

THE IVORY TUSK AND THE FISH BELLY

The headman's daughter rejected the marriage offers of all the young men in the village, because they could not pass her test. On her forehead she wore a long, sharp, pointed walrus-tusk. Whenever a young man entered the house to woo her, she lowered her head and pressed the tusk against him. None of the youths were brave enough to with-

stand the pain, so she remained unmarried.

In the same village were two poor young men who had grown up together. They were such close friends that they bore the same name. After much discussion, they decided that one of them should attempt to win the headman's daughter. One set out along the shore to find some weapon or charm to use against her. First he picked up a seal-bone, then he saw a fish. He asked, "O, Fish, have you something I can use for a charm?"

"I have only a sticky belly."

"What good is that?"

"In the fiercest storms, when the winds blow strong and the waves roll high, I can always stick to the rocks. Nothing can tear me loose."

"Will you let me use it for a time?"

"It is all I have, but you may use it. Put it on yourself, and if a person touches you, he can not get away."

He told his friend what he had, and the friend answered, "We are too poor to marry that girl, but I shall ask the headman for you."

The headman was willing to permit the marriage, if the young man could overcome his daughter. The youth fastened the seal-bone on his forehead, covered it with his hair, and stuck the fish belly on his shoulder. When he met the girl, she placed her sharp ivory tusk against his forehead and pushed steadily. The point, resting against the concealed bone, did not enter his flesh, so he stood, disdainful and unflinching. They were then married.

The girl ran crying to her mother, because a poor youth had dared to win her when good hunters had failed. She was ashamed of him, because he was poor, and she refused to leave the house with him; then he pressed his shoulder with the sticky fish belly on it against her body, so that, unable to break away, she had to go with him. Now she began to respect him; he was too clever for her. When she chided him because he did not hunt, and hence was poor, he replied, " I can not hunt without proper equipment."

The wealthy father-in-law overheard the conversation, and offered a kaiak and weapons. The youth became such a good hunter that he could harpoon seal from his kaiak while the stern was still resting on shore. His father-in-law liked him so well that he refused the best portions of game offered to him. The youth's friend also came to live with the family.

THE STORY OF YÚMUK

Yúmuk had full possession of all his mental faculties from the moment of conception. He was aware of all that was happening while in his mother's womb and while being born. Yúmuk had no eyebrows, and his mother, ashamed of him, tattooed them on him. He was so conscious of his lack of eyebrows that, when grown and while travelling from village to village, he feared the ridicule of the people. Sometimes he returned to King island.

Once while hunting with a companion, he speared a walrus. The two then lashed together their kaiaks, preparatory to cutting up the carcass. The walrus, still alive, pulled Yúmuk out of the kaiak with his tusks, and dived. The man circled about, waiting for the body to come up. Soon Yúmuk stuck his head above the surface and called: "I am all right! Do not cry for me! I am safe!" His companion pulled him aboard, and together they killed the walrus. They raised its head so that it would bleed in the kaiak. The blood almost filled the boat.

One winter, when Yúmuk had gone to Siberia, two youths, disregarding the warnings of relatives, tore down his house to use for firewood. Yúmuk, returning and learning who had destroyed his home, thought of revenge. One youth he found sitting on the men's house, arms folded under his parka. The young man, seeing Yúmuk and feeling guilty, fled, but Yúmuk pursued and stabbed him with a stone knife. Yúmuk remained in a house all winter, afraid to come out because the youth's relatives were watching and waiting to kill or starve him.

Sometimes a friend smuggled in food, but Yúmuk knew that he would not starve, because he was becoming a medicine-man. One day he put on the clothing of his friend and walked out unharmed, because if the people killed him thus dressed, it would be as if they had slain the friend against whom they had no feud.

Yúmuk, when ill, appeared as if about to die, but, after talking to the air, he always became well. One day when very ill he said to his children: "I am tired of living. I am going to die to rest. Look in my grave after four days. I am going to my people. If my body is not there, never see me again. Never name a child after me." After four days the children opened the grave, but, finding no body, they knew that he had gone somewhere.

Some people on the mainland named a child after Yúmuk. Soon it died, and medicine-men declared that Yúmuk had taken its life. One day, a medicine-man, while doctoring, saw Yúmuk holding the child. He spoke: "I took the child. If the parents will name another child after me, I shall return this one." When another had been named for him, the spirit returned to the first child, and it lived. The children of Yúmuk learned that his spirit had gone somewhere north on the mainland and that people there named their children after Yúmuk to keep them from dying.

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