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MYTHS AND TALES TRANSLATED

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CONTENTS

	Page
I. Myths and Legends of Origin	7
1. The Partition of the Earth	7
2. The Great Flood	7
3. The Sun and the Moon	7
3. Variant A	8
4. The Man in the Moon and the Entrail-snatcher.....	8
5. The Thunder Spirits.....	12
5. Variant A	16
6. Qilugtússat (: "The Pleiades")	16
6. Variant A	18
7. Nálagssartog ("Venus")	19
8. Two Stars ("Āgssuk").....	20
8. Variant A.....	21
9. Nerrivik (The Sea-woman)	21
10. An Angakkoq's Visit at Nerrivik (Qagssivik)	23
11. The Girl and the Dog	23
11. Variant A	25
12. Avôvak (who was killed in a Breathing-hole)	26
13. Arnaktartog, "The Wandering Soul"	26
14. Two Men Try to Ascend to the Sky	27
14. Variant A	27
15. A Woman Fetches Birth-hour of Deceased	27
16. On the Stormy Weather	28
16. Variant A	28
17. Anoritôq	28
17. Variant A	30
18. Qítuarssuk.....	31
18. Variant A	32
II. Fabulous Beings	33
19. Tutuatuk.....	33
19. Variant A	33
20. Qalutaligssuaq and the Orphan	34
21. Qalutaligssuaq and the Blind Woman	35
22. The Fire-eating Being of the Room under the Sleeping Platform	35
23. The Spirit of the Wall-skin	36
24. Nutik (The Crack).....	36
24. Variant A	37
25. The Being that made String-figures out of his Guts	37
26. Giant Scoops up People in Umiaqs	38
27. The Giant and the Dwarf	38
28. Giants and Human Beings Exchange Wives	39
29. The Dwarf and the Human Being at the Fox-trap.....	39
30. Atdlerpan ("The Lowermost Ones")	39
31. The Glutton Narajê	40
32. The Giant Dog	40
III. Epic Tales	41
33. Kivioq	41
33. Variant A (Introduction to Kivioq).....	45

	Page
33. Variant B. (The Woman with the Knife-tail).....	46
34. Kágssagssuk.....	47
34. Variant A.....	52
35. Atungait.....	54
36. The Goose-Wife.....	55
37. The Blind Boy and his Sister (The Genesis of the Narwhal).....	59
38. The Fox-Wife and the Penis of the Lake.....	64
38. Variant A. (The Fox-Wife).....	66
39. The Girls who Married a Whale and a Sea-gull.....	67
IV. Fairy Tales.....	70
40. Man Visits Bears.....	70
41. Man Sells a Knife to Wolves.....	71
41. Variant A.....	72
42. The Body-snatcher Troll (The Origin of the Fog).....	72
42. Variant A.....	74
43. The Earth-Spirit with Large Intestines of Pearls.....	75
44. The Infant which Ate its Parents.....	77
44. Variant A.....	77
44. Variant B.....	78
45. The Woman who Nursed a Worm.....	78
45. Variant A.....	79
46. The Girl who Would not Marry.....	79
46. Variant A.....	80
46. Variant B.....	80
47. The Girl who was Turned into Stone and her Sewing-bag into Little Auks.....	81
48. Qerersorssuaq (The White-haired Old Woman).....	81
49. Igimarasugsugssuaq.....	83
49. Variant A.....	86
50. Child is Eaten by Grandmother in the Shape of a Bear.....	86
51. Man Boils his own Thigh.....	87
52. Old Woman as Baby of Stone-beings.....	87
52. Variant A.....	88
53. Swinging Child Rushes out through the Window.....	88
54. The Woman who Played a Mountain Spirit.....	88
55. The Woman who Married her Daughter-in-law.....	89
56. The Liar Qasigiaq Sells his Dead Mother.....	90
57. He who Spoiled the Corners of People's Mouths.....	90
V. Songs for Children.....	91
58. A Threat to Children.....	91
59. Lullaby.....	91
VI. Fables and Tales of Animals.....	92
60. The Raven who Married the Geese.....	92
61. The Raven and the Falcon Painting each other.....	92
62. The Louse.....	93
63. The Running-match of the Louse and the Worm.....	93
64. The Drum-fight of the Birds (The Greedy Owl).....	93
65. The Snow-bunting's Song of Lamentation.....	95
65. Variant A.....	96
66. Little Auk's Song.....	96
67. The Siskin as an Assisting Spirit.....	97
68. The Singing Hare.....	97
69. The Singing Reindeer.....	97
70. The Child which was Transformed into a Sparrow and the Grand-mother into a Ptarmigan.....	98
71. Child which Turned into a Hare.....	99
72. Boy Turned into a Loon.....	99
73. Two Little Dogs.....	99
74. The Raven.....	100
74. Variant A.....	100
75. The Raven and the Lost Sewing-needle.....	100
76. Woman Puts Question to Raven and is Turned into Stone with her Children.....	100
77. The Mendacious Raven and Piku's Wife.....	101
78. A Man Killed by a Hare.....	101

	Page
VII. Historical Legends	102
79. Navaranâpaluk (Thule Var.)	102
79. Variant A	103
80. Navaranâpaluk (Amer. Var.)	103
81. Suakak who Married an Inland-dweller	105
81. Variant A	107
82. Tuneq Woman who Died with Fright of Dogs	108
83. Qualâq with the Inland-dwellers	108
84. Two Men Visiting Inland-dweller	109
85. Inland-dweller Caught in a Fox-trap	109
86. Erqilik Man Married to Human Being	110
87. The Breathing-hole Sealer and the Erqilik	110
87. Variant A	111
88. Mad after Women	111
89. "The Great-Heads"	112
90. The Man who Ate his Pregnant Wife	112
91. The Norse Foster-son	113
92. The Stone at Pitugfik (near Neqe)	114
93. Cold Weather when Children are Born	114
94. Of the Eskimo House of Meeting (qagsse)	114
95. Why People Ceased to Use a Bow and Arrows	114
96. The Woman who Rejected Reindeer	114
97. Avôvak (the Invulnerable)	115
98. Kumagd lak with the Living Arrows	115
99. Nutdluaq	116
100. Angusinânguaq who Flew through the Air	116
101. Qissuk who Travelled towards the South	117
102. Qiporqaut who Ran away and Hanged herself	117
103. Agpalerssuarssuk who Hid his Drum when his Friend had Died	118
104. The Angakoq Oqôrqôq	118
105. The Female Angakoq on the Auk Cliff	119
106. Bear Tears out the Intestines of an Angakoq but is Killed by him	119
(Magic)	119
107. Bear-hunter Takes off his Skin in order to Kill a Stripped Bear	119
108. Man Draws Magical Circle with a Whip	119
109. Two Men Bewitch each other	120
(Resuscitation)	120
110. Kâgunnaq	120
111. Woman Fetches her Son who was Drowned	120
112. Angin who Returned to Life five Times	121
113. Angakoq Falls down	121
114. Angakoq only Dies when his Throat is Cut off	121
115. Obstacle to Resuscitation	122
116. Dead Man is Eaten by his Dog and Comes to Life again	122
117. The Mountain-walker and the One Given to Whipping	123
118. Iseraq, who Stole	124
119. Two Women Pull Arms	124
(Manslaughter and Revenge)	124
120. Pâpak	124
121. Niarqoq	125
122. The Murderer Kuserat	125
123. Navsârssuaq Murders Talitdlaq	126
124. Wife Must Lick the Blood of her Murdered Brother's Kamiks	126
125. Woman Seeks a Wife for her Son	127
(Deserted)	127
126. Women Revenge themselves as Bears	127
127. Deserted Wife Charming Foxes to Come to her	128
128. Boy Hunting at Frozen-up Breathing-holes	129
128. Variant A	130
128. Variant B	130
129. Two Deserted Ones Get Meat from Guests	131
129. Variant A	131
130. The Deserted Girls	132

	Page
130. Variant A	133
131. Man who Lets his Wife Starve	134
132. Two Widows Find Reindeer	135
133. Deserted Women Find Little Auks	135
134. Pregnant Woman Dies with Starvation	136
135. A Man Keeps his Catch from his Wife	136
(Taboo)	137
136. Taboo'ed Woman Charms Whale to Come to her	137
137. The Foolish Tukúmikutdluk	137
138. Woman Gives Birth to Foolish Boy	137
139. Women who Break Taboos Get Swollen Stomachs	138
140. Artuk who Would not Keep a Taboo	138
141. Angusualsiaq	138
142. Qârqugssuaq	139
143. Wounded Man Does not Keep his Taboo and Dies	139
(Hunting Stories)	139
144. Bear Covers Man with Snow	139
145. Bear Tears the Arm off a Man	140
146. Child Frightens Bears with a Whip	140
147. Bear Falls upon Snow-house	140
148. Bear Frigthened Away by Stone-throw	141
149. Bear Caught in Ice-cave	141
150. Man Threatened by a Bear	141
151. Woman Comes across Sleeping Bear	142
152. Man Revives Musk-ox, but is Killed by it	142
153. Women who Call Musk-oxen their Dogs	142
154. Eqilana's Dream of the Musk-ox Beings	143
155. Man is Killed by Walrus	143
156. Masâq, who Drifted out to Sea	144
157. Two Young Men Drift out to Sea	144
158. People go astray when Musk-ox Hunting	144
159. Man Disappears Hare-hunting	145
160. Man Freezes his Back while Running a Race	146
161. Snow-bound Women	146
162. Man Perishes on Removal Journey	146
163. Lazy Man and his Children Die from Starvation	146
164. Man Runs with a Crushed Liver	147
165. The Mother of the Blind Man Freezing to Death	147
166. Hunger	147
167. Man is Crushed by a Stone	148
168. Husband Lets his Wife Push Child off the Sledge	148
169. Âma's Drum-song	149
(Derangement)	149
170. Demented Woman Kills Child in Fox-trap, but it is Revived	149
171. Demented Man Shut into an Ice-cave	150
172. Demented Man Eats Dead Human Beings	150
173. Qerisôq and Tavtsiânguaq	150
174. Woman Sees a Ghost and Becomes Mad	151
175. Magic Words (1—2)	152
176. Playing "tôrnaq"	152
177. Ways of Greeting	152
178. Decoy-call to Walrusses	153

I. MYTHS AND LEGENDS OF ORIGIN

1. The Partition of the Earth.

(*Text: I, p. 28. Pualorssuaq. — D. D.*)

A very old tale relates that at that time, very long ago, there was a human being. It is told that the world was divided into pieces. When the human being saw that it had been divided into pieces, he became very much afraid.

2. The Great Flood.

(*Text: I, p. 28. Pualorssuaq — D. D.*)

Again it is told that the ocean rose tremendously. The forefathers became very much afraid, when the water rose so high, and mussels made their appearance right up on the surface of the land.

3. The Sun and the Moon.

(*Text: I, p. 28. Amaunalik — Phon.*)

In the olden days, it is told, people often played the game of putting out the lamps. They played that game with the lamps put out. And whenever they had made love to the women, they used to blacken them with soot. Thus people were in the habit of playing the game of putting out the lamps.

At last, it is told, one of them once upon a time made love to his younger sister and blackened her with soot. When she became abashed, each of them took a torch and went out. They began to pursue each other, running round in circles, lighting with their torches. Thus circling round, they kept on pursuing each other.

After having thus pursued each other for some time, the brother fell down, where the snow-blocks had been cut out for the snow-house, and his torch was extinguished, so that it only became a glow. But with his glowing torch he again pursued her, and he was changed into the Moon, because he had extinguished his torch. Ever they pursued each other.

At last, it is told, they began to rise upwards. His younger sister became the Sun, being warm and burning brightly. But he became the cold Moon, because he had extinguished his torch, when he fell down where the snow-blocks had been cut out. His little sister, warm and burning brightly, became the Sun. Thus they rose upwards.

3. Variant A.

(Text: I, p. 30. *Inugarssuk* — Phon.)

The Moon and the Sun were brother and younger sister. At last the Moon wanted to make love to his little sister, wanting her as his wife. But at last she ran away, lighting with a torch. He made ready to follow her. This happened at Saviussartorfigssuaq¹) (i. e. a place where snow-blocks have been cut out for a snow-house). Outside the house they now pursued each other, lighting with torches. The torch of the brother was extinguished so that it only glowed, it falling into the hole, where snow-blocks had been cut out. His little sister pursued her course, brightly shining.

The torch of the Moon now only glowed, but thus they ascended into the sky, ever higher. They ascended into the sky, and there they remained in a double house, his little sister becoming burning hot. But here I conclude my tale!

4. The Man in the Moon and the Entrail-snatcher.

(Text: I, p. 31. *Amaunalik* — Phon.)

It is related of a man and his wife that they began to beat each other. At last, while they were beating each other, he stabbed his wife in the foot-soles with a knife. Now she would no longer stay in the house, but fled from her home as a mountain walker, crawling along, crawling along in the moonshine. When she had got up into the country, she sat down there in the bright moonshine, and there she now remained.

At last she began to say: "Moon, come down to me!" And then she again remained sitting for some time. To be sure, it now began to darken. The Moon was darkened, it began to grow quite dark. At last she could begin to hear a tremendous rumbling, something that rumbled tremendously. It was the Moon coming down to her, the great man in the Moon. He began to open his great sledge-skins, beautiful, large bear-skins. Only the lower one he left where it was.

¹) Or perhaps only: "In a place snow-blocks had been cut out for a snow-house". — Inugarssuk expresses herself very tersely.

Then he said to the poor beaten woman: "Please, now only sit down there." She sat down on his sledge, and when she had sat down, he covered her with the other skins. Then they drove off. The Moon carried her away with him. They drove and drove.

After some time, the sledge ceased making a noise; it could be heard no longer to have firm ground under it. When she realized that, she discharged her spittle. When she had done so, it did not last long, before they could again be heard to make a noise. But now the Moon said to her: "For the time being thou must let be spitting!" Then again they drove for a little while, and it did not take long, before they could again be felt not to have firm ground under them, because the sledge now made no noise. Thus they now kept on driving along.

At last they seemed to have stopped, and the Moon began to open the many sledge-skins, and when he had removed them all, she indeed opened her eyes wide. On the large meat platform she could see the animals moving; they were alive, both bears and other great animals. When she now came up beside him, he, the Moon invited his (new) wife to enter, saying: "Please enter, but take care not to look into the side-house, for my little sister is apt to singe all that is strange to her!" — Thus the Moon said to her.

She now went in, and she was on the point of glancing towards the side-house, but alas one side of the border of her hood was singed. Then she sat down on the sleeping platform and for the time being remained sitting there. At the front wall of the house she caught sight of some poor human beings; their faces were one broad grin—they had no entrails. Thus she now sat there. At last, after some time, the Moon entered, and he now said: "Look at those poor fellows there without entrails, they are those my cousin has deprived of their entrails!" He had given one of them something to chew, but as usual it fell down through him, where the entrails had been removed. Whenever they swallowed something, they had chewed a little, it fell right through them. The Moon now said to her: "Look here! My poor cousin, the entrail-snatcher, he will surely come in to take away thy entrails, but now listen how to act. Thou must begin to blow and at the same time to thrust thy hands in under the front flap of thy fur-coat, holding them so that they resemble a bear; then he must take himself off. Do thus, whenever thou art on the point of smiling." Thus he told her to act.

Finally, at one time, he could really be heard to enter to them he, the poor cousin of the Moon, the entrail-snatcher. He entered, carrying a dish and a large knife, in order to try to snatch the entrails of the human being. And look! At the window his wife stood and kept

on saying: "She smiles!" The entrail-snatcher began to dance a drum-dance, with ridiculous movements, and they only looked at him, while he sang:

"My little dogs, I get them food,
My little dogs, I get them food,
ha-ahing, ha-ahing, ha-ahing!"

While he acted thus, his poor wife all along stood at the window saying: "She smiles, she smiles, she smiles!" She was tremendously busy telling her husband that she smiled. At last she could hardly let be smiling when looking at him, but she placed her hands under the front part of her fur-coat and blowed violently, as the Moon had told her to do. And indeed he took himself off, the entrail-snatcher, over there, saying: "One with blubber (i. e. a bear) is heard!" Then he disappeared, and the Moon took his dish and flung it violently into the window platform. There it now lay, while the entrail-snatcher took himself off.

When he had taken himself off, it did not last long, before he attempted to send for it. "His dish, it is said, can he have it?" — "He may fetch it himself," said the Moon, "let him fetch it himself!" — "His dish, it is said!" Thus they continued for a long time. But when the Moon only kept on saying that he himself should fetch it, then the other one said at last: "The entrail-snatcher is going to overturn the great mountain, it is said!" But the Moon only answered: "All right, let him overturn it!" And indeed the other one answered: "All right, it is said, let them only look on!" The great Moon went outside, and there the entrail-snatcher sat, facing the mountain and beginning to move his feet. The large mountain indeed began to move a little. "Give it him, give it him!" the Moon said at last. "Give it him, give it him". Finally he gave it him, and then the entrail-snatcher took himself off for home.

When he had now returned home, and evening fell, the Moon and the woman went to bed, but they had difficulty in sleeping. All along she could hear something groaning. Then the Moon took it and threw it away from the platform—it was the thigh-bone of a seal, his little wife—she was very jealous, indeed. He only threw her away. Thus she now lived there, and the Moon at last began to go out hunting and always stayed away long.

One day when cleaning the house, she caught sight of the shoulder-blade of a reindeer behind the lamp. She removed it, and what did she see? A large hole, deep, deep down. Thus they now lived there.

Sometimes, it is told, when the Moon was out hunting and stayed away long, the Sun used to come and peep in. It wore men's kamiks,

and its hams were bleeding violently. One day it said to her: "I have wounds on the hind parts of my thighs, because thy children make string-figures, while the Sun shines, at the time of the year when it rises higher in the sky!"

At last, one day, it is told, the Moon opened the reindeer shoulder-blade over there at the wall behind the lamp and said to the woman: "Peep down there!" It was dark. "They are down there, thy relatives!" and then he closed it again. And thus they now lived there all along. One day the Moon began to whittle a walrus tusk; he whittled violently at it, and at last he let his whittlings fall down through the hole and closed it again. After some time he opened it again a little, and he again said to her: "Peep down there!" She again began to peep down, and now she saw her family, her two children, who were out in the open. Her husband stood at the entrance of the store-house with his hands in his sleeves, looking at his two children playing. When she saw him stand thus, looking with his hands in his sleeves (because it was cold), she pitied them. Then the Moon again closed the hole and said to her: "If there is anything special thou desirest to eat (during thy pregnancy), then I will bring it thee!" And she ever remained there.

Then at long last she really became pregnant. She really became with child, the Moon having her as his wife. Then one day they went on a visit to the entrail-snatcher: "Let us go to pay a visit to my cousin!" The poor dogs of the entrail-snatcher were crawling on the floor and in under the sleeping platforms; they were quite hairless. She looked at them: "How horrible they are!" When they had been there for a little while, they left them again and went out. Thus she now lived there, while the Moon ever went out hunting.

At last she had become pregnant indeed, and the man in the Moon made up his mind to take her away. When she began to be desirous of eating special things, because she was with child, he brought her down to her relatives; and when he had taken her home, he said to her: "I will always provide thee with food." The Moon took her home on his sledge. Now at last she was again at home with her relatives. When he had brought her down from up there, she immediately went to see her little children, and from then onwards she remained at home with her husband. Indeed, she sometimes heard something falling down, and being now very near her time, she used to go out in order to take the things which were meant for her to eat. Also her lamp was always amply provided with blubber, coming down from the drying frame. Of what her husband caught she never ate. Then, at last, she gave birth to a large boy. Her husband said that she should eat from what he had caught, but she kept on

eating from what the Moon dropped to her, never wanting to eat from what her husband had caught. However, her large boy now began to grow older.

At last an old woman once gained a march upon her and took that which had fallen down outside the house, and then the Moon ceased to drop things. Neither was her lamp any more provided with blubber. Thus she was at last obliged to eat from what her husband had caught. Her large boy now grew fast, and having once begun to go out hunting, he soon became a very able hunter. All kinds of animals he caught which were sent to him by the generous man in the Moon. Whenever he drove on a sledge towards the icebergs, a large bear used to emerge from them. Her large son often caught bear, when he grew older, and thus he ever went on.

5. The Thunder Spirits.

(Text: I, p. 40. *Amaunalik* — Phon.)

A girl and her little brother living with their mother and stepfather always used to play outside the tent. At last their stepfather became quite dizzy with hearing them playing outside, and one day he called to them: "Go far away, you two and play!" because he now at last wanted greatly to sleep. Playing they now went away, she and her little brother, and they took away with them a small piece of firestone and a bit of white skin, which they had as toys. Far, far away they went.

Thus they now went wandering. The little brother was so small that he still was used to suckle. When they began to be hungry, the great sister went inland in order to hunt ptarmigan, and she caught many ptarmigans. And always she returned and went to her little brother, who wanted to go home: "Let us return home, shall we not?" But she only answered: "Hast thou forgotten what thy father said?" Thus she said to him every time. Whenever she was away for some time to catch ptarmigan, he became violently homesick: "Please, let us return home, shall we not?—let us!" But she kept on answering: "Hast thou forgotten what thy father said?" for she herself felt not the least inclination to return home.

Once when he said again: "Let us return home, shall we not?—let us!" she said to him:

"When I hit ptarmigans with a stone, ajâjâ,
I ate not the meat of the stomach, ajâjâ,
Go thou home alone!"

Thus she said to him that he might go home by himself, and thus she now kept on saying. It is told that she never ate the breast-meat of the birds, but gave it to her little brother, while she herself was content with what remained of the backs, and when she had caught ptarmigans by striking them with a stone, she used to give him some to eat in order to while away the time. But whenever she returned to him, after having been out ptarmigan-hunting, his homesickness ever returned: "Let us return home, shall we not?" — "Go thou alone, hast thou forgotten, what thy father said?" Ever and ever the same thing repeated itself, and she answered:

"When I hit ptarmigans with a stone, ajâjâ,
I ate not the meat of the stomach, ajâjâ,
go thou home alone!"

in this manner bidding him to go home.

It is now told that whenever his great sister had gone wandering in order to catch ptarmigan, the little brother at last began to sing, to sing loudly:

"Would one could become a seal,
would one could become a seal,
would one could become a walrus,
would one could become a walrus,
would one could become a white whale,
would one could become a white whale!"

But he was unable to become transformed into any of these animals. The sister ever returned to him, and thus they remained, where they were, she only leaving him in order to go out to hit ptarmigans with stones. But whenever he was waiting for her to come back, he now used to sing thus:

"Would one could become a bear,
would one could become a bear,
would one could become a reindeer,
would one could become a reindeer,
would one could become a musk-ox,
would one could become a musk-ox!"

But although he thus mentioned all the animals, he was nevertheless unable to be transformed into any of them. When he was singing thus, the sister also used to return to him.

The little brother all along wanted to go home, while they stayed up there in the country, and whenever she came up to him, he repeated:

"Let us return home, shall we not?—Let us." But she answered as usual: "Hast thou forgotten what thy father said, go thou home alone." And whenever he wanted to go home, she said to him:

"Whenever I hit ptarmigans with stones, ajâjâ,
I ate not the meat of the stomachs, ajâjâ,
go thou home alone."

saying that he might go home by himself, if he felt so inclined. Then she again used to leave him, and when she was away, he again commenced singing in the same manner:

"Would one could become a hare,
would one could become a hare,
would one could become a fox,
would one could become a fox,
would one could become a bearded seal,
would one could become a bearded seal!"

Thus he mentioned all the animals, because he wanted to be transformed into an animal. All of them he used to mention by name, when the sister was up in the country ptarmigan-hunting. Whenever she came down from up there, she always went to her little brother. Every time she returned, she gave him something to eat, while she herself only ate what was left of the backs of the birds.

Finally at one time, when she had again gone up into the country, wandering far around, he began to sing and mentioned all the names of the animals. But though he would very much like to be transformed into them, he was ever unable to be so, and at last he sang:

"Would one could become the powerful thunder,
would one could become the powerful thunder,
would one could become the powerful thunder!"

And just as he had now been singing thus, the sister again returned to him, and after they had eaten, she again went up into the country. The little brother at last could not manage it at all. He could not manage to become transformed into anything whatsoever. And again he sang with all his might:

"Would one could become the powerful thunder,
would one could become the powerful thunder!"

The sister this time remaining away long. They ever remained in the same place. And the sister continued leaving her little brother in order to go ptarmigan-hunting.

He kept on singing, and finally one day when the sister returned to him, he also began to sing, while she was there:

“Would one could become thunder,
would one could become thunder!”

At last they were now really transformed into thunder, placing the little bit of white skin under themselves and singing loudly, the little brother singing with all his might:

“Would one could become thunder,
would one could become thunder!”

and then they urinated and struck a fire violently. They began to rise upwards saying:

“Thou piss on it, thou piss on it, thou piss on it,
would one could become thunder,
would one could become thunder,
piss thou on it, piss thou on it!”

They pissed on the country so that the rain began to pour down, and the lightning crackled, because they had become thunder, while they were pissing down: “Piss thou on it, piss thou on it!” Thus they shouted and struck a fire. They continued rising upwards, they ever kept on in the same manner.

At last they became quite intractable. They kept on making rain, lightning and a pouring rain. Whenever he struck a fire across the little bit of white skin, the brother said: “Piss thou on it, piss thou on it, piss thou on it!” And then they struck a tremendous fire.

At last their parents down there began to shamanize in order to try to make them return home. They shamanized greatly. The mother, it is told, sat farthest in on the platform, crying: “Look, here are thy breasts thou canst suckle, here are thy breasts thou canst suckle!” holding them out, because the little brother was wont to suckle. “Here are thy breasts, thou canst suckle, here are thy breasts thou canst suckle!” Thus they shamanized. Outside it now began to rain, the lightning flashed and it rained in torrents. The people began to be frightened: “Here are thy suckling breasts, here are thy suckling breasts!” The upstanders of the sledges began to glow, they caught a fire, and outside the house the two could be heard to say: “Piss on it, piss on it, piss thou on it, thou!” They could be heard to approach, and the people now becoming quite frightened, they told them to stop. “Let it now be enough,” someone said, when they could not catch hold of them. As they kept on behaving in the same manner,

people were obliged to let them be, because they could not manage them. At last all efforts to catch hold of them were abandoned, they being heard to have turned into thunder.

5. Variant A.

(Text: I, p. 49. *Arnaitsoq* — D. D.)

There was a family, it is told, and the wife had two children, a girl and a boy. They were only her children—not her husband's children. Once upon a time they began to play outside the tent of their parents instead of sleeping. Their stepfather at last became quite dizzy with the noise they made, and it ended by his saying to them: "You two, go far away and play, one becomes quite dizzy with listening to you." When he had said thus, they set off, far off, and they took with them a firestone and a dogskin, which they had as a platform skin.

When they had got far away, they at last began to wonder what they should now try to be transformed into. The girl, who was the eldest, and her little brother began to speak of it, and at last the little brother said: "Let us be transformed into walrusses!" But his elder sister said: "No, no!" The brother mentioned all the animals by their names, both those on land and those in the sea, but without any result, and at last he said: "Let us then become thunder!" Then the sister at last consented, and they were transformed into thunder, ever keeping on saying: "Let us then become thunder!" and the sister every time said yes. At last they began to rise up into the air, saying: "Piss thou on it!" and while thus rising into the air and pissing and striking fire, they became transformed into thunder.

At last their mother began to long for them, and as she longed violently, people at last assembled in a house to shamanize. Among them was also a woman with a little child in her amaut. When they began to shamanize, she went away home, all the time waving the amaut-string of the little child. In this manner she got home, while the others shamanized. The two thunder beings appeared, and the mother tried to adjure them by saying: "Here are thy suck-giving breasts!" But when the thunder-spirits entered the house, all the people in it fell down and died.

6. *Qilugtûssat* (5: "The Pleiades").

(Text: I, p. 50. *Amaunalik* — Phon.)

A married couple, it is told, began to fight, and when the man beat her, the wife at last went away as a mountain-walker. For a long time she wandered along. Suddenly she caught sight of a large

house-entrance. She stood right in front of a large house. In the house-passage a large bear-skin was suspended, and the bear now began to get scent of her. She heard someone calling from within the house: "Only enter, it will not hurt thee!" She passed the bear-skin, but she could see the nostrils sniffing greatly. Then she entered the house. It was a bear in a human shape, which lived there together with its little children, and it was its skin she had seen in the house-passage. Now she had entered their house.

At last the great bear said to her: "Now keep my two children company, then I will fetch food for thee!" Then it went out, and remained away for some time. When it came back, it had a large seal in its mouth. It took it into the house and began to flense and divide it up, and when it had finished it, it gave it to them to eat, large chunks with much blubber on them. The human being was not accustomed to eat blubber, so she cut off the blubber. When the children saw it, they said to their mother: "Aunt, put blubber on it!" But the mother said to her children: "Now only eat it as it is, we must do as the human beings do!" The bear used its gall as a lamp. The woman now remained with them for some time, staying with the bears.

At last she again began to want to go away, and the bear said to her: "Now let be talking (of us). I should be sorry for the sake of my children, as they are not yet quite grown up!" She agreed: "I will say nothing whatsoever!" Then she went out and wandered homewards. She was in a great hurry getting off, and then she came home to her family.

Here she lay down to sleep for a little while, but in lying down she said to her husband: "Let me louse thee!" pretending that she felt a great inclination to do so. She began to louse him and bent right down to his ear: "I have come across bears some distance from here; I have met them myself." Heigh-ho, her husband indeed became very busy. "Bears, she says, which she has met some distance from here." He was in a great hurry to make himself ready to set off. But now the poor woman said: "Wherever shall I hide?" — "Under the platform, in the side-house." Here she now crept in and hid, as he had said, and then they set off.

When they now had left, it is told, a large bear began to approach. It came right up to the house and entered it. Here it asked a man: "Where is the poor thing?" The man only pointed towards her, towards the space under the platform without saying anything. The bear hauled her out and carried her outside. It bit well into her fur-hood and dragged her along by her hair. When it had taken her out, it tore off her head and only threw the body on the refuse-heap. The head it kicked in front of it and thus carried it away.

While it thus played at ball with her poor head, the dogs began to pursue it. They pursued it with all their might, and as they would not abandon the pursuit, the bear at last began to rise upwards, all the time playing at ball with the poor head of the woman. But the dogs pursued it up into the air. All of them ascended to heaven and were transformed into "qilugtûssat", the constellation of "the Pleiades".

When they had risen upwards, the sledges returned. They had only found the two bear-cubs, which the mother had killed by hitting the backs of their heads. It was all the prey they got home with them from their hunt. Thus it killed her, poor thing.

6. Variant A.

(Text: I, p. 53. *Inugarssuk* — Phon.)

The taboo'ed one who became a mountain-walker. She was beaten by her husband and went away as a mountain-walker. Thus she walked about for a long time. At last she came to a large house-entrance. She looked at it closely. She could see that bears in human shape were living there, and from inside the house they bade her enter. "Only enter, only enter, it won't hurt thee!" Then she entered. In the house-passage lay the large skin of the bear, and she could see how the large nostrils sniffed at her, while she pressed sidelong past it. The bear now only asked her to wait a little: "Now only wait here!" Then it put on its skin and disappeared below the threshold stone. After some time it again emerged from under the threshold stone, and now it entered with a little seal in its mouth, after which it again transformed itself into a human being and laid its skin in the house-passage. It now began to flense the seal and to give its children to eat. "Aunt, put blubber on it!" Thus the children said to the mother. She now also wanted to give the human being something to eat, but she said: "I am not used to eat that kind of thing." At last the bear then began to boil the meat, and when it was ready, she gave it to the children to eat. They now again said: "Aunt, put blubber on it." — "That sort of thing we are wont to eat, now take and eat it as it is, thus we are wont to eat it." Thus she said to the children.

The woman now wanted to betake herself off. She being taboo'ed the bear was anxious for its children, and as she was leaving, it therefore said to her: "My children are not fully grown up. Let be talking of them when thou getst home. Say nothing, for even though they are far away, they are very well able to hear thee." She agreed to that and then returned home.

When she was now back home, she felt inclined to louse her

husband. She bent right down to his ear and whispered: "There are bears some distance from here." Now her husband became very busy. "Some distance from here, she says, there are bears." They made themselves ready and set off, while the poor woman hid under the platform. When the bear saw them coming, it tried to flee together with its children; but they being quite small and unable to follow, it killed them at last, by striking them at the backs of their heads. Itself it only walked wide of the sledges and now began to look for her, the taboo'ed woman. It entered the house saying: "You need not flee, I will not hurt you. It is her over there I am looking for; it is her I am angry with and want to get hold of." The bear found her and carried her out with it. When it passed the refuse-heap it struck off her head, and then wandered along playing ball with it. At last her husband's sledge returned, and he saw what had happened to his wife. "Whatever have they done to her?" They tried to pursue the bear, but they had to give it up, because they could not catch up with it and kill it.

7. Nâlagssartoq ("Venus").

(Text: I, p. 56. *Amaunalik* — Phon.)

The great Nâlagssartoq, it is told, used to catch seals at breathing-holes at a short distance from the shore. There he always stood waiting at the breathing-hole. At one time at last a number of children began to play at the huge crack in the mountain at Agpalersôq, while Nâlagssartoq stood waiting at the breathing-hole below. While playing they shouted and made a terrible noise, so that Nâlagssartoq at last said to them: "You make my seal keep down, you make my seal keep down!" But they still would not keep silent, the children up there. One of them carried a small child in her amaut. They were quite absorbed in playing at the large crack in the mountain. As they still continued in the same manner, Nâlagssartoq called to them a few times more: "You make my seal keep down! You make my seal keep down!" Then at last he exclaimed: "Let them be locked in, those up there, let the crack close above them!" because they all along frightened off the seal, which he was lying in wait for. In this manner he locked them in.

As the crack closed above them, there was one who just managed to get out; but she who carried a child in her amaut did not get out. He now ran up to Agpalersôq saying: "Nâlagssartoq has locked my comrades into the large mountain crack, he has caused them terrible harm!" When the people heard it, they immediately set off towards him, but first they went to see, how it was with the children which had been locked in. Armed with lances they then approached Nâlag-

ssartog in order to kill him. There he stood and could see them approach, and when there was only a short distance between him and them, he suddenly rose up into the air.

When he had now risen right up into the air and was transformed into the constellation Nâlagssartog ("Venus") they had to give up getting hold of him, and they therefore returned home in order to see, how the children fared. They were woefully locked into the crack, and they could hear the little child crying incessantly. For some time they tried to get down to set them free, but this turned out to be impossible. The little one down there with the child in the amaut could be heard to say:

"Mother up there—the kamik soles,
in order to finish them
she has taken off the kamik sole."

Thus she could be heard to sing down there.

They were just able to get into touch with them through a little aperture in the huge mountain crack. But although they managed to get bits of meat and water down into the crack, the children nevertheless died with hunger, while she for a long time could still be heard to sing:

"Mother up there—the kamik soles,
in order to finish them
she has taken off the kamik sole."

For some time they kept on providing for them, as well as they could, by sending something down through the little aperture. But at last they buried them by putting large stones over them, and since then nothing has been heard of them.

8. Two Stars (Âgssuk).

(Text: I, p. 58. Arnaitsoq — D. D.)

A small orphan boy, who only had his grandmother, used to go visiting an old woman. Whenever he came on a visit to her, the old woman used to say to him: "Go and gnaw the rear coat-flap (?) of thy mother!" Whenever he came visiting, she said thus to him, when they were on the point of returning, because she had got coat-flaps of sealskin. At last the boy said to his grandmother: "The old woman always says to me: "Go and gnaw the coat-flap of thy mother." The grandmother said to him: "Then thou must say to her: Thy daughter-in-law, hast thou killed her, by locking her into a crack far up towards land? Say thus when thou comest visiting her!"

When next time the boy went to visit the old woman, she again said to him: "Go home and gnaw the rear coat-flap of thy mother!" But then, when they were on the point of returning home, he at last said to her: "Thy daughter-in-law, hast thou killed her, by locking her into a crack far up towards land?" The old woman became furious. When the child had left, she took her stick and followed it. She began to pursue it, ever running round the house. At last they rose up into the air and were transformed into stars. They can be seen up there, the one being large, the other one quite small.

8. Variant A.

(*Text: I, p. 59. Pualorssuaq — D. D.*)

An old man named Âgssuk once said to an orphan: "Go and gnaw the rear-flap (?) of thy mother!" The grandmother of the child told it to say to him: "Thy deceased brother-in-law, which way didst thou sink him, towards the sea or inwards towards the land?" The old man became very angry, and the child having gone out, he pursued it, seizing the thighbone of a walrus to strike him with. This was because he had just killed his little brother-in-law. In the course of the pursuit they at last rose up into the air and were transformed into Âgssuk. Thus people are wont to tell of those two, who were transformed into stars.

9. Nerrivik (the Sea-woman).

(*Text: I, p. 60. Amaunalik — Phon.*)

It is told that a fulmar once upon a time married a human being and took her to a small island. The fulmar took a human being as his wife. Out there she now stayed, while he was always out hunting. He only caught small ringed seals, it is told. They had wall-skins of small fjord seals, and she always had to sit scraping skins for wall-skins. Thus she now lived as the wife of the fulmar, together with his parents.

The fulmar always used to wear spectacles, when he returned to his wife, because he had very ugly eyes. But one day, he at last came home to her without spectacles, saying to her: "Hast thou seen my eyes?" When he spoke thus, she looked at him, and when she saw how ugly his eyes were, she burst into tears. Thus she kept on crying because of the ugly eyes of the fulmar, and she only used to stop crying, when he again went out hunting.

At last, once, when the fulmar was away for a long time, her father and her relatives came in order to fetch her. They came sailing

in a small umiaq, while the fulmar was out hunting. The woman went onboard, and in a great hurry they set off for the shore.

At long last the fulmar returned and now discovered that his wife was not there. He caught sight of them out there and immediately began to pursue them. As was his wont, he rapidly rushed along the surface of the sea. He gained upon them and swept along the sea, closely past those in the umiaq, so that every time they were on the point of capsizing. They began to be afraid. For fear of being shipwrecked the father then said to the rowers: "Only throw my daughter overboard, down into the sea!" And when he had spoken thus to them, they took her and threw her into the sea. As she had been thrown overboard, it is told, she caught hold of the gunwale with her hands and was on the point of making the small umiaq capsize. But now the father took his large oar and struck her across her fingers, cutting them off on both hands. Again she caught hold of the gunwale and was on the point of making the boat capsize. And again the father struck her poor fingers and cut them off. Then she let go, and they went on for a little while. But when once more she caught hold of the gunwale of the boat, they struck her, so that she lost her hands entirely. As she could now do nothing against them, they only left her and went home.

When they reached home and pushed ashore, the father lay down to sleep on the beach, because his daughter had died in the sea. At low water he lay down to sleep. The high water rose above him, and at last he disappeared entirely. The water thus having risen above him, they both found a dwelling down in the sea, he and his daughter. The daughter having no fingers, because they had been turned into animals of capture, both seals and bearded seals, she could not herself tie her hairknot, and she could not clean her house. Her father, it is told, always lay on the platform with the sleeping skin over him, because he had lain down to sleep on the beach.

Whenever the animals of capture threaten to disappear, the angakut are in the habit of making a performance and to come down to him in order to tie the hairknot of his daughter and to clean her house—then animals of capture again are wont to come, it is told. Whenever they enter her house, and she wishes the animals of capture to get out, she generally says to her father: "Those puffed-up!" When she has said that, he is in the habit of opening his sleeping skin. If now they are ordinary beings, who, it is true, have practised shamanizing, but nevertheless will not grow old (i. e. ordinary mortals?), they creep in under the skin. In there the father makes them laugh by tickling them. When they have been there for some time, however, he lets them out again, but now they have been made very ugly. But

the great angakkut, those who will become old—whenever they come, they are in the habit of tying the hairknot of the daughter and to clean her house, bidding her to send new animals of capture.

10. An Angakkoq's visit at Nerrivik (Qagssivik).

(*Text: I, p. 64. Pualorssuaq — D. D.*)

When the great ancestors made angakkoq performances, they betook themselves to Nerrivik through the floor, putting a seal thong on it. When one of them shamanized, he only crept through the thong down to Nerrivik. When then he had got down to her, he tied her hairknot. And when he had tied her hairknot, he put on two large walrus tusks and cleaned her house. When they (the conjurers (?)) put them on, she (?) sent out seals and white whales in great numbers. A great conjurer then used to return, when he had had the animals let out, and told of her. That was because he belonged to the great ancestors.

11. The Girl and the Dog.

(*Text: I, p. 64. Amaunalik — Phon.*)

A married couple, it is told, urgently encouraged their daughter to marry. But she resolutely refused to have a husband. She had a he-dog. When she kept on refusing to take a husband, although the father continued saying that she should marry, then he at last said to her: "Well! she who will not marry, let her take her dog as her husband!" Thus he said to his daughter, because he was anxious to get a son-in-law. When he had just said that, a man entered—it was as a matter of fact a dog's excrement, entirely clothed in a gutskin coat. When he had been there for some time, he again was in a hurry to get out. "Let me get out, I am thawing!" Then he went out.

When he had left, the girl's dog began to howl in order to be permitted to enter. At last it could be heard to burst the traces. It entered the house. As soon as it had got in, it jumped upon the girl, its owner—at last it tore her clothes to pieces and began to copulate with her, properly copulating and sticking to her, her parents being unable to do anything to prevent it. Thus it pulled her outside, although she tried to make resistance by putting her foot against the ceiling of the house-passage. When it then no longer stuck to her, the father tied it again. But it again began to howl terribly, and although he all along tied it with thongs laid manifold, it always managed to break loose. Whenever it entered and copulated with its owner, and when it stuck to her, it pulled her out, although she all along tried to make it stop by putting her foot against the sill. There was nothing to be

done with it, although the father every time tied it with thick thongs. It nevertheless tore itself loose.

As the father could not at all manage it, he at last took off the skin of a bearded seal as a whole and filled it with large stones. To this he tied the dog, with a very thick trace. When he had tied it thus, he made his daughter sit down behind him on his kayak and brought her to a small island called Qingmiûneqarfik. But now the dog began to howl in good earnest. It managed to get down to the water, down to the beach howling all along. At last, when it had reached the shore, it began to utter magic words:

“Sealing floats, large sealing floats,
sealing floats, large sealing floats, eâ, eâ,
feeding bin, feeding bin,
sealing floats, large sealing floats,
sealing floats, large sealing floats, eâ, eâ!”

When it had uttered these magic words, the large bearded sealskin began to float on the water. It swam along, towing the skin after it through the water, although it was filled with heavy stones. Thus it headed for Qingmiûneqarfik and reached its owner.

Out there it now took her as its wife, but while she suffered nothing, the dog starved to death. She gave birth to a great quantity of children, both human beings and dogs. Her father used to come out to her with food, which he brought in his kayak, both to her and his grand-children. Whenever he came out to them, they were wont to eat. At last, when the children had grown older, their mother began to say to them: “Whenever your house-father comes here, then you shall come here, when I say: “Hurry!” And thus they did. When he came out, bringing food, they came nearer, and when she then said: “Hurry, hurry!” the children rushed towards him. In this manner they now continued.

Then the mother began to say to them: “You must always come, when I say hurry, and when the opportunity offers, you must eat a little.” Thus it now went on. Whenever they approached, and she said: “Hurry, hurry!” they set off at a run down to him and began to lick his kayak. At last she said: “Now you set about eating your old house-father!” Next time when he came, they began as usual to lick his kayak, as she had told them to do, and when she now said: “Hurry, hurry, hurry!” they at last flung themselves upon him and devoured him. When he was still conscious, she said to the children (in order that the father should hear it): “Now eat your old house-father, the stupid fellow!” Thus they ate him, and now they had no longer anyone to bring them food.

When now they had no longer anything to eat, she cut the sole of her stocking into pieces, and of the sole of her stocking she made skin-boats for her children. Then she sent them off, two at a time, and when sending them off, she said to them: "You two shall become saddlebacks and be undangerous; you two shall become wolves and be dangerous!" — To other of the children she said: "You two shall become Tornit and be dangerous; you two shall become white men and be undangerous!" Thus she said and sent them off. And now she was left quite alone. As she was ever obliged to remain there, after she had sent away her children, and there was no longer anyone to take food to her, she at last starved to death.—Since then people have called the island Qingmiûneqarfik.

11. Variant A.

(Text: I, p. 69. *Arnailsoq* — D. D.)

A married couple had a daughter, who would not take any man as her husband. At last the father said to her that then she had better marry her dog. At that very moment the dog began to howl in order to be allowed to enter the house. At last it tore itself loose and took the girl as its wife. When this had happened, the father made a scaffold of whale-jawbones and placed his daughter on it, so as to prevent the dog from reaching her. But the dog now began to gnaw at the lower end of the jaw-bone, until at last it managed to overturn it. When he thus again got hold of the girl, the father now tied it to something from which it could not tear itself loose. He filled a skin pulled off a bearded seal with stones and tied the dog to it. Then he made the daughter sit behind him on his kayak and took her out to Qingmiûneqarfik, where he left her.

The dog now began to utter magic words causing the skin of the bearded seal to float, although it had been filled with stones, and dragging it along after it through the water it swam out to Qingmiûneqarfik. Thus it reached its wife and copulated with her.

At long last the wife of the dog became pregnant, and at last she gave birth to a great quantity of children, both animals and human beings: two inuit (i. e. Eskimos), two white men, two Norsemen, two Red Indians and two wolves. All of these she had as children. The father of the girl used to come out to them with food, and whenever he came, they all licked his kayak.

At last when he came out to them with meat, and the children had licked his kayak, the mother said to them: "Eat him!" Obeying the order of their mother they devoured him. When now they had eaten him, the mother made skin-boats for her children out of the

soles of her kamiks and sent them away, and now she and her husband, the dog were left alone. At last they starved to death.

12. Avôvak.

(Text: I, p. 71. Pualorssuaq — D. D.)

Avôvak had got the habit of killing people and using them for dogs' feed. Therefore his companions were always aiming at killing him, but whenever anyone tried to kill him, his spear was charmed so that it took a wrong direction. At last Avôvak went south together with Qátánguaq and the companion of the latter. There were many who went south in order to find women, they might marry. Avôvak took a tremendously large and strong woman, whom he intended to take for his wife. When they had thus got hold of women they might marry, they again set out for home.

On their way back they stopped at a breathing-hole, and letting the women walk ahead of them they cut it open with their ice-chisels, so as to make it larger. Then they pushed Avôvak into it and in under the ice. He emerged several times, and every time he smiled. At last Qátánguaq thrust his ice harpoon into him and struck him dead. When the woman, whom Avôvak had intended to take for his wife, came back and saw that they had assaulted him, she took the pieces of wood they had bought and broke them against her knee, she being extremely strong. Then she returned to the Southlanders.

After Qátánguaq and his companions had killed Avôvak, they set off. On their way they found breathing-holes of seals, but they never dared to attempt catching at them, for fear that Avôvak should appear. At last one day when Qátánguaq had gone ahead of them, they met a fox. It leapt along in front of them, but suddenly it was transformed into a small iceberg lying on their road. Qátánguaq fell through the ice, because Avôvak had transformed himself into a fox (and lured him on to unsafe ice). His companions, however, returned in safety and told of it, and thus it was made a narrative.

13. Arnaktartoq, "the Wandering Soul".

(Text: I, p. 72. Pualorssuaq — D. D.)

A man caught a seal at a breathing-hole. When he came home, he practised charms through his sleeve and thus sent a soul into his wife, in this way making her pregnant with a wandering soul, she being unable to get children. It is told, that whenever it was killed, it became a raven and sometimes also a seal. When someone tried to harpoon it, it used to blow (breathe) through its little finger, and

when it thus breathed through its little finger, they could not hit it. Whenever the "wandering soul" was caught, it was transformed into something else. Once it also became a dog. When it had been put into a meat-cache, it generally lay there longing to be made into something else. It was also often born as a human being. Whenever it became a soul (i. e. was killed) it used to transform itself.

When once it had become a walrus and did not know how to dive down, its asked its comrades: "How are you wont to dive down?" — "We only kick against the sky, thus we are wont to dive down." When caught by human beings it now became a bear, and when it was wandering about as a bear, people caught sight of it and pursued it. It fled with the wind in its back, but the dogs caught up with it and snatched at it. It was aware how it tickled, when the dogs snatched at it. The "wandering soul" was caught as a bear.

14. Two Men Try to Ascend to the Sky.

(Text: I, p. 73. *Pualorssuaq* — D. D.)

Long, long ago two of the remote forefathers tried to ascend to the sky—thus people are wont to tell of them. The one pushed the other one up; but when he had been pushed up there, he simply went away, although his comrade for a long while kept on calling: "Do take me up first, do take me up first." But the comrade, who had got up there, only continued saying: "Look, there are reindeer, look, there are reindeer!" And then he simply left his comrade. When the latter again returned home to human beings, thus he narrated of it.

14. Variant A.

(Text: I, p. 73. *Pualorssuaq* — D. D.)

Two old forefathers, it is told, set out to reach the other world. When they had now gone away to the other world, one of them fell down into the feathers of the birds and became smothered. When he had thus fallen down, his comrade simply returned to the human beings and related it. Thus the great forefathers are wont to relate of him.

15. A Woman Fetches Birth-hour of Deceased.

(Text: I, p. 74. *Pualorssuaq* — D. D.)

Two old women had been left alone by their countrymen. When now they began to starve in good earnest, they said: "Where is he who is just dead, let us bring him in." They took him out of the stone-grave and brought him in, that he might thaw. When they had thawed

him, the one asked the other: "Dost thou know his birth-hour?" The other one answered: "Yes!" — "Then go and fetch it!" When she had fetched his birth-hour, she fell down and died.

After some time the woman and the dead man began to sigh deeply, and she said to him: "I will go with thee to look for breathing-holes." They verily found a breathing-hole and stood on the watch at it. He thrust his harpoon into it, hitting a seal, and when it came up to him, he said: "I wonder what I got!" She said: "Thou caughtest a seal." — In this manner they now managed to sustain life, but whenever he again caught an animal, he used to ask. Having been dead, he knew not the sea animals.

16. On the Stormy Weather.

(Text: I, p. 75. *Inugarssuk* — Phon.)

As it was always fine weather, there was at last an old man who said: "It seems there is going to be a storm!" At last the weather began to change. "The weather is becoming stormy. That which is coming after thee (?) is not to be envied, it will have stormy weather!" Thus he said, when the weather began to change. "One should not be envious because of the weather!" He was now no longer envious, because the weather was always quiet.

16. Variant A.

(Text: I, p. 75. *Inugarssuk* — D. D.)

In the olden times the weather was always fine. But once upon a time an old man called: "The weather out there it is going to be more stormy; that which is coming after thee is not to be envied!" While the weather was nearly always quiet, the human beings became numerous. When the wind now began to be more frequent for the coming generations, people began to perish and become fewer in number, because it was often stormy weather.

17. Anoritôq.

(Text: I, p. 76. *Amaunalik* — Phon.)

Anoritôq, it is told, had a son called Angutdligâmâq. Whenever his fellows of the dwelling place had made a catch, he used to squeeze their wrists, so as to cause them pain. In this manner he continued in order to prevent their catching. At last when they had become very angry with him, they once took him out on a hunting trip, where they were going to stay out overnight. When he came and wanted to

go hunting with them, they said: "What is this. Angutdligâmâq!" Then they took him out with them to stay out overnight. Evening fell, and they were now going to try to sleep. But as he had never been out in the open, he knew not what to do, and therefore he asked: "However are you wont to sleep?" One of them answered him: "We take off our trousers on one leg, so we are wont to sleep." And to be sure, Angutdligâmâq did as he had said. He went to sleep with his leg out of one of his trouser-legs. One of them took his ice-hunting harpoon which was made of a large narwhale tusk, and putting the point on it, he thrust it right into the posteriors of Angutdligâmâq. He started a little, but then remained lying dead. Then they returned home.

When they had come back, they said to Anoritôq: "Angutdligâmâq, it is said, they have killed him." How very sad! Thus they told her. The people now began to go out on sledges, and when they were starting, Anoritôq said to them: "If you catch a bear with a foetus in it, then let it live, I want it as a child!" Then they started off and remained away for a long time. They verily caught a bear with foetus in it. When they saw that the foetus showed signs of life, they took one of them and brought it home alive. Here they gave it to Anoritôq saying: "Look, here it is, that which thou art going to have as a child!" As she had now got it as a present, she took it and brought it up as her child.

The children now began to call it Angutdligâmâq, and when they wanted to play, they used to call: "Angutdligâmâq, come out here a little, we are going to play." Then the bear came out. They used to play "bear" with it and harpooned it with their little toy harpoons, but when they hurt it, it was apt to become violent and jumped at them. Always when they wanted to go out playing, they called Anoritôq's large child, shouting: "Angutdligâmâq, he is "it" (the bear)!"

At last the bear began to grow older, and it now also began to go out hunting. If it caught nothing, it never retraced its steps, but when it had caught something, it always followed its tracks back. Thus it always used to do. One day it then said to its mother: "If I do not catch anything, I shall go to another dwelling-place to eat. I shall always be able to find something to eat on the meat-scaffolds." When it said thus, its mother warned it: "Thy cousins may easily devour thee, thou shouldst not attempt to steal meat." — But it only answered: "Never mind. Don't be afraid, I shall turn my posteriors against the wind and get away." — "Thy cousins they are not easy to deal with." She called the dogs its cousins. When she had said thus to it, she blackened its side. It now set out, and as it caught nothing, it stayed away for long.

It was now rumoured that a bear had been caught, which was blackened with soot on one side. When people heard that, they also told it to Anoritôq. She was in great despair. She went far up into the country above the houses, and sat down with her cooking pot behind her. There she remained sitting in her despair and only sang:

“Having lost one’s bear child
one must spy after a bear, bear, bear.”

Thus she kept on singing incessantly, all the time spying after a bear:

“Having lost one’s bear child
one must spy after a bear, bear, bear!”

As she thus kept on singing, she at last was turned into a stone. Since then people used to sacrifice to her, smearing her mouth with blubber, so that it is now entirely covered with dried-in train-oil.

17. Variant A.

(Text: I, p. 80. *Avórtúngiaq* — Phon.)

Now I will tell about Anoritôq. She had a son who did not know how to sleep out in the open, because he never went out hunting. At last they killed him. When they had killed him, his mother began saying that she would like to have a bear as a step-child, the bears frequently having foetus in them. They also succeeded in catching a bear with a foetus. This they presented to her, and she now reared it. When it grew older, the children had it as a play-fellow; and when they played together, they used to throw toy harpoons. Sometimes it hurt, and then it used to bite them; but when it did not hurt, it only just made them feel it, without hurting them. At last it began to go out hunting, following the sledge-tracks of the others, and it now brought seals, bearded seals and walrusses home to its mother, all the animals it was able to catch.

When it had now begun to go out hunting, the mother marked its side with soot, so that people could recognize it, and she forbade them to catch it. But at last it began to steal meat, when it sometimes happened that it caught nothing on its hunting trips. And once it was caught and killed by someone who had evidently taken it for another, and had not noticed that its side was blackened. Its mother was looking for it a long while, but at last she only began to sing, spying after a bear, she could get as a child: “A bear, a bear, já!” At last she was turned into stone, it is told, up there at Anoritôq. Her mouth is full

of coagulated blubber, because people are in the habit of smearing her mouth with blubber when they go out bear-hunting. When they go out on their sledges, they are in the habit of passing by her, and those who have smeared her mouth with blubber are always so lucky as to catch bear, whereas those who have not done so never catch anything.

18. Qítuarssuk.

(*Text: I, p. 81. Amaunalik — Phon.*)

Qítuarssuk was a little orphan boy. He used to play together with his play-fellows, they having small play snow-houses at the foot of a steep rock. One day when they were playing at "man-and-wife" in their small snow-houses, Qítuarssuk became jealous of the others, because he could get no wife, although he was terribly eager also to have a wife. At last he began to cry. "Would one could get a wife! Would one could get a wife!" As they were still reluctant to let him have a wife, he crawled, crying loudly, on to the top of the steep rock and began to roll down a large stone. It fell right upon these having play snow-houses, and so they were killed. The other children now went home and told their parents: "Qítuarssuk has rolled a large stone down upon his play-fellows, because they would not let him get a wife." When they told the parents that he was up on the rock, they took their spears and went towards the little crying fellow in order to kill him. He kept on crying: "Why have my parents never helped me?" Then he fled and hid behind a large stone. They now went towards the stone, armed with their spears, in order to get hold of him. But though some went to one side and some to the other, there was nothing to be seen. But within the large stone he could now be heard to cry: "Why have my parents never helped me?" After a while it could be heard that there were two. Someone said: "Now only stop crying!" As he was in the interior of the stone, they could not get at him, and at last they tried to push it down the steep rock, but although they worked hard for a long while by means of straps, they could not manage it. At last they gave it up, and Qítuarssuk remained within the stone and was transformed into Qítuarssuk.

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Amaunalik narrates further:

When all the people were assembled in Ũmánaq (Thule) at the time of the opening of the new church, they at last managed to push down Qítuarssuk. Now it was not difficult, because there were so many to give assistance. They pushed down the stone, so that it lay at the foot of the large rock. It was at the time when people came to see the new church and to attend service for the first time. There were a great

number of people, and many lived in tents over there. On that occasion they also managed to roll the little Qîtuarssuk down into the water at the foot of the steep rock.

18. Variant A.

(Text: I, p. 84. Pualorssuaq — D. D.)

It is told that the children played at man-and-wife. The little Qîtuarssuk was joining in their play, but the others would not let the little orphan have a "wife". As he was not permitted to have a "wife", he went up on the slope and rolled a large stone down on his comrades, so that many of them were killed. He having thus crushed his comrades to death, their parents got angry with him, and they tried to stab him with a spear. But Qîtuarssuk fled from them towards a large stone, saying: "My parents will never help me!" From inside the stone a voice was heard to say to him: "Come in here, come in here!" And the stone opening up, he went right into it. Within the stone, he could now be heard to cry. He went right into the stone, because he had no other place of refuge, and when they came to stab him with their lances, he was nowhere to be seen. He was long ago inside the stone. Thus it is told of him.

II. FABULOUS BEINGS

19. Tutuatuik.

(*Text: I, p. 86. Amaunalik — Phon.*)

A child, it is told, lived with its grandmother and grandfather. It never did anything but play. Even at night it kept on playing with its small dolls made of walrus tusks. The grandfather did not sleep, whereas the grandmother slept, only waking up a little once in a while. At last some one could be heard to call through the window to the small playing child: "Tutuatuik, come out here a little, and take thy dolls with thee!" As it said thus, her grandmother said to her: "Put on my under fur-jacket and thy grandfather's boots!" She put them on and went out.

Outside a woman stood waiting, and the little Tutuatuik now coming out, she took her down to the refuse-heap. There they entered her large house. Inside the house at the back on the platform it was pitchdark. She used to kill children by stabbing them in their ears and then letting them fall down behind the sleeping platform. As she had now been there for a little while, the woman said to her: "Let me louse thee!" She would very much like to louse her, but when at last she was going to stab the child in her ear, while lousing it, she said: "Whose are the clothes thou hast got on?" — "My grandmother's clothes." — "And whose are the boots?" — "My grandfather's boots!" — "Then I am afraid they will look for thee; go away." Thus she said and let her only go without stabbing her or doing her any harm.

19. Variant A.

(*Text: I, p. 87. Inugarssuk — Phon.*)

They lived in a house together with her and her old grandfather. After people had lain down to rest and begun to sleep, the grandfather was still awake. At last something was heard to crackle in the snow, and someone called to Tutuatuik: "Let us go to Avijâq's house and play with toybones. Come out for a little while!" She put on the fur-

jacket of her grandmother and her under-jacket, and the boots of her grandfather and went out. The woman out there took her by the hand and led her to the refuse-heap. There they entered, into the large refuse-heap. When they had got in there, she looked up—how white it all was up there, the ceiling was made up of little white icicles, and the hair of the old woman was quite white.

At last the old woman said to her: "Come, let me louse thee!" Then she began to louse her. At the rear wall of her large house, it is told, there were lots of holes, and in them lay a great quantity of human bones. "Come, let me louse thee!" And then she began to louse her. "What is that?—listen, what is that, I am afraid they will look for thee, go away, pfui!" But first she said to her: "Whose is the fur-jacket, whose is the fur-jacket?"—"My grandmother's!"—"Well!" She became very busy, it is told. "To be sure!" They will look for thee! Go away!" And all the time hurrying her she ordered her to go. Tutuatuik made haste to get home.

At home she lay down to sleep, and when she woke up, she had forgotten all about it. But after a while it again occurred to her. Thus the woman was nevertheless obliged to let the little Tutuatuik remain alive—and thus I conclude this tale.

20. Qalutaligssuaq and the Orphan.

(Text: I, p. 88. *Amaunalik* — Phon.)

The children used to play down at the seashore. Among them was a small orphan boy, and together with him they now kept on playing, down at the seashore, where there were no human beings whatsoever. And when they were thus playing Qalutaligssuaq came towards them; and when they saw her, they made haste to get away, only leaving the orphan in the lurch. At first they tried to take him by the hand and to pull him with them, but the bare toes sticking out of his kamiks he could not keep up with them, and then they only let him be.

When Qalutaligssuaq now came up to him, he only sat down and let his great toes stick out, moving them. When Qalutaligssuaq saw it, she asked: "Thy feet, what are they eating?"—"They are wont to eat human beings," he said. When she heard it, she made haste to flee; she leapt along as fast as she could. "It will catch up with thee, it is sure to catch up with thee!" Thus she leapt still faster. At last, it is told, she leapt into the sea, after first having tried in vain to get him down into her great amaut. As she had now dived down into the sea, he simply went home. Thus she did not succeed in getting hold of him.

21. Qalutaligssuaq and the Blind Woman.

(Text: I, p. 90. Inugarssuk — Phon.)

Two who had lately got a small child lived together with an old blind woman. One day they went to some other place to play, and the mother left her little child behind for the old woman to look after. While she was now sitting there, she heard someone enter—and as her little grandchild now began to cry incessantly, the blind one called out to her: "Put the little one into thy amaut for a little while, put the little one into thy amaut!" She now entered right in through the house-passage, and the sound was heard of skin scraping against the wall. "Put the child into my great amaut!" — She got the child into her amaut, and the blind woman could now hear her go away again. When the old woman realized that, she called out: "What was that, didst thou put it into her great amaut; what was that, didst thou put it into her great amaut?" She could not see her, being blind. Then she fell asleep. At last her two children entered. "Who is it who enters now? Qalutaligssuaq has taken your little child in her amaut."

Thus Qalutaligssuaq carried it with her out towards the sea and took it as her child. Out there they now stayed, and the child could often be seen on the beach (the edge of the ice), where it had been put up on the ice and sat beating with a whip, which it had been given to play with. When the parents caught sight of it, they always tried to creep up to it, but every time it was as if it dived down into the sea, because its fostermother Qalutaligssuaq ordered it to flee. The parents, mourning greatly for their child, at last tried to make a snare in order to catch it in this manner, and at last they succeeded in catching it with a noose. When they got hold of the child, it kept on whistling towards the sea. They then took it in with them to the beach.

But from that time onwards the child was always crying, and even when it grew older, it ever kept on crying. It fell ill, and at last it died. It was Qalutaligssuaq who had bewitched it so that it died, because she would very much like to have it.

22. The Fire-eating Being of the Room under the Sleeping Platform.

(Text: I, p. 92. Amaunalik — Phon.)

It happened to a woman that whenever she slept, her lamp was extinguished, although it was always well supplied with blubber. When she awoke, she saw that not even the wickmoss was left; always the wick of the lamp disappeared, while she slept. At last one day she went out visiting. While she was out visiting, she said to one of

the children: "Just go and attend to my lamp, the wick always disappears so that it is extinguished." The child then went to attend to it; but when it entered, there was someone who rushed upon it and assaulted it. The boy showed fight. He succeeded in getting out and returning home. He was seen to have three marks of soot in three places on his loins, and he said: "It assaulted me in the dark."

When the woman returned home, she lay down in the evening pretending to be asleep. And to be sure, when she was now lying as if asleep, the small being from the space under the platform, appeared (from under it) and stretched for the fire with its three fingers. It began to eat the burning fire. When it had finished, the woman caught hold of it and tore its clothes to pieces, and not till she had torn off all its clothes, she let it go. There it now stood, the little platform-being, crying piteously. It had a birdskin jacket of sparrow-skins. It kept on crying; but from now onwards her lamp was not extinguished any more. The platform-being never devoured the fire, after its clothes had been torn to pieces.

23. The Spirit of the Wall-Skin.

(*Text: I, p. 93. Inugarssuk — Phon.*)

A man was assaulted by the spirit of the wall-skin from behind the wall-skin, when he lay down on the platform. It threw its harpoon after him, forbidding him to lie down. At last it hit him with the harpoon. The man was taken ill. Thus it used to come from behind the wall-skin in order to harpoon those who lie down to sleep with their heads turned towards the backwall. One should always lie down to sleep with one's head turned towards the house-passage. Thus it punished him by harpooning him so as to become ill.

24. Nutik (the crack).

(*Text: I, p. 94. Amaunalik — Phon.*)

It is told that Nutik married a human being, and had her as his wife. The large crack of the country had married a woman. He was a good hunter, and he always made a good catch. He never returned from his hunting trips without bringing newly caught animals. Always he was out hunting. Whenever he came home with fresh meat, he used to undress and to lie down on the sleeping platform. Therefore people never knew how he looked, because he always lay down when eating.

At last his wife became pregnant. As usual when he returned from hunting, he always lay down on the platform. One day her mother

entered, and seeing that her daughter's husband had just come home, she asked her: "What is it thy house-father is in the habit of eating, is it his own excrements he is in the habit of eating?" And again she asked: "Is it his urine he is in the habit of drinking?" The great Nutik was ashamed, because his face was nothing but cracks; it was therefore he always lay down. And when his mother-in-law had now spoken thus, he said turning to his wife: 'I do not belong among human, beings, let me get out, where are my mittens?' His wife gave him his mittens. Thus he only said, and then he went away, because he was ashamed. He did not return, but became a crack, because he was a crack, and his wife now had to get along as best she might. "It almost looks, as if he is staying away, I must say," said his mother-in-law.

Thus her daughter now sat there, and she no longer had any husband to provide for her. In due time she gave birth to a son, who became a very able hunter. There were none of the animals of capture which he could not manage perfectly, and he always made a catch, when he was out hunting. From every hunting trip he returned with fresh meat, the son of the great Nutik.

24. Variant A.

(Text: I, p. 96. *Pualorssuaq* — D. D.)

It is told that Nutik had married a human being. Whenever he had been out hunting and came in, he always took off his clothes, and whenever his mother-in-law entered, he always extinguished the lamp, feeling ashamed because his face only consisted of cracks. At last when he again began to eat in the dark, the old mother-in-law said: "What is it our son-in-law is in the habit of eating—perhaps his own excrements?" As he would not put up with being treated in that way, he went away entirely naked—his skin was nothing but cracks. He only seized his mittens and disappeared into an iceberg. Thus the old woman lost her son-in-law, because she had been talkative. When he had gone, she said: "What, art thou going?" And when she tried to follow him, she was turned into a fox and extinguished the little lower lamp with her tail.

[25. The Being that made String-figures out of his Guts.

(Text: I, p. 96. *Amaunalik* — Phon.)

It is related of a child that it did nothing but make string-figures. In the night it lay awake, and only made string-figures. One day a man came to it and began to make string-figures out of his own guts.

He knew a lot of string-figures. Then he said to the child: "Let us see who can first finish "the reindeer"?" The child had soon finished the reindeer, but kept on moving its fingers as if still competing with the other one as to who could finish it first. He was the last, he, who made string-figures out of his guts. Having now become the last to finish he again said: "Let us then see who can first make "the fox!" The child quickly made the fox, and again it kept on moving its fingers, as it had done before. The other one also tried to make the fox, but again he was left behind. Not being able to catch up with the child, he at last went away and left it alone.

26. Giant Scoops up People in Umiaqs.

(Text: I, p. 97. *Pualorssuaq* — D. D.)

A giant, it is told, scooped up people who came rowing in a skin boat, and suspended them on his wall-skin. While the giant slept, they let themselves down, and after they had got down, one of them said: "Tread on the pot-string, tread on the pot-string!" They now attempted to get out, and they gradually succeeded in letting themselves down into the house-passage. When at last the giant awoke, he looked up after them saying: "I am afraid I forgot to close their eyes!" But now it was too late to get at them, they having already reached the side-compartment in the house-passage. And thus they returned in safety and told of the giant.

27. The Giant and the Dwarf.

(Text: I, p. 98. *Pualorssuaq* — D. D.)

A giant caught a human being, because he would like to have a human being as a companion. When the man sat watching, while the giant slept, he used to say to him: "Now, do not shake down the mites!" He called the small foxes mites. The giant also had a dwarf as his companion. This dwarf intended to kill the little human being, but the giant said to it: "Thou call out to him: Two teeth!" The dwarf indeed came up to the giant saying: "I intend to kill that human being, come on!" They began to wrestle, but the giant was very strong. While this was going on, he placed the little human being in his kamik lace-hole. It was quite easy for him to get the better of the dwarf, and in that way he prevented the killing of the little human being, although the dwarf was all along bent upon mischief.

The giant, it is told, called the bears foxes. One day the man roused him by beating him with a stone, the giant having told him to do so. When he had roused him, he said: "Look, there is a bear

down there!" It had got right into the house-passage. But when the giant awoke, he only said: "Look, there is a fox down there!" because he called the bears foxes. Thus the human being told the story of the giant and the dwarf.

28. Giants and Human Beings Exchange Wives.

(*Text: I, p. 99. Pualorssuaq — D. D.*)

A giant and his wife once went to stay with human beings. They lived by themselves in a house. When the giant had now come to live with human beings, he also felt he would like to exchange wives, and a man agreed to it. To be sure, he began to lie with the small women. His large penis, it is told, made them fall down from the sleeping platform. The man also tried to copulate with his partner, the large wife of the giant, but he was only locked into her large fork. She only pissed him out, it is told.

29. The Dwarf and the Human Being at the Fox-trap.

(*Text: I, p. 100. Pualorssuaq — D. D.*)

A dwarf, it is told, called the fox a bear. One day when he saw the track of a fox, he began to follow it, and by thus ever following it he at last came to a large stone. There it must have entered. He tried with all his might to get hold of it, but he could not manage the large stones. At last a human being appeared, and the dwarf only remained standing, until he came up to him. Then he said: "I have chased a bear in there, but it was a little difficult to catch hold of!" The man said: "Is it the fox in there, which I have caught?" Then the man dragged it out. When he had killed it, the dwarf said to him: "Thou mightest give me a little share in the capture of the bear there!" — "No, no," said the man. Then the dwarf said: "Because thou wilt not give me a share in the capture, then thou shalt not from now onwards catch anything!" The man now became quite unable to catch anything, because he would not consent, and at last he died with hunger, because the little dwarf had bewitched him. This is, I think, about all I know of it.

30. Atldlerpan ("the Lowermost Ones").

(*Text: I, p. 101. Pualorssuaq — D. D.*)

Some of the lowermost ones—those who live down there in the beach, once, it is told, came to human beings. They began to sing drum-

songs, and the "lowermost one" and his wife listened, while the others were singing: "Ajâ—ajâ!" Then the woman also began to join in the singing: "Whose drill (?), whose drill, hâija!" When she had begun singing like that, her husband said to one of the "lowermost ones": "Where is the dear little child, go and attend to it!" — "Its mother's sister, she takes care of it." To be sure the dogs had already devoured it, it having fallen through a hole in the platform skin. Their little child now having died, they again returned to their home in the sea.

31. The Glutton Narajê.

(Text: I, p. 101. Pualorssuaq — Phon.)

Narajê had a tremendously fat stomach, it is told. It being so fat, he was obliged to tie a strap round his waist, when he was going reindeer-hunting. Whenever he was out reindeer-hunting and caught a reindeer, he always wanted the whole of the animal, and as it was generally not sufficient, he used to catch one more. When he had caught a reindeer, he dug a hole in the pebbles, so as to make room for his large stomach. And when he had then made room for it, he used to tell of himself to his companions standing round him, and to brag of the "great Narajê."

As he had such a fat stomach, he always had to tie a strap round it. He tied a belt round it, whenever he was going reindeer-hunting, and he used to dig a hole in the pebbles to make room for it. In that way he generally lay down to sleep, when he was satisfied. He was a tremendous reindeer-hunter, and when he was reindeer-hunting, he never contented himself with eating one reindeer.

32. The Giant Dog.

(Text: I, p. 102. Pualorssuaq — Phon.)

Whenever Eqersatsiaq wanted someone to visit him, it is told, he always sent his large dog far away and bade it swim out and catch white whales. A large white whale was what it should catch. It hunted far out at sea. It is told that he had given his dog an amulet which was made of bone, and which should indeed have been used by a human being, because he could not get any children. This amulet he had given to his dog, in order to make it grow and become great. He had bidden it to move about out on the sea, and it had become a mighty hunter. It now used to swim out and fetch white whales. Whenever anyone was coming on a visit to him, he sent it far away, it being dangerous, his giant dog.

III. EPIC TALES

33. Kivioq.

(*Text: I, p. 104. Amaunalik — Phon.*)

A small boy lived with his grandmother. He often went visiting other people, and whenever he came visiting, they used to tear his clothes. Then he took them and went home to his grandmother, who repaired them for him. When she had repaired them, he again went visiting, but always with the same result. His clothes were torn, so that he had to go home in order to make his grandmother repair them. Thus they kept on treating him, and his grandmother could do nothing but repair his clothes. The only ones who did not tear his clothes were Kivioq and one more comrade. At last he had no clothes whatsoever, because they were always torn to pieces.

The grandmother now also becoming tired of always having to repair them, she began to instruct him how to behave like a monster seal down on the beach. She said to him: "A short distance off the beach, thou must behave like a monster seal. If they follow thee, thou shalt swim outwards all the time. Then thou shalt dive down for a long while and every time get up in order to draw thy breath behind them. When they become eager to catch thee, thou shalt only keep on swimming outwards." Thus his grandmother said to him. Now indeed he began to behave like a real monster seal at some distance off the beach. When one of them caught sight of him, he called out: "Look, a large monster seal just off the beach!" They now became very busy. They crept into their kajaks and began to pursue it. Time after time it dived up in front of them, but always so far away that they could not reach it with their harpoons. In this manner it ever lured them outwards, and when at last they were on the point of catching up with it, it only dived down for some time, and again emerged in order to draw breath behind them. Thus he continued time after time, and he made them row farther and farther out to sea.

When at last he had lured them far, far out to sea, as his grandmother had told him to do, she went and sat down on the surface

of the sea. There she began to say: "Where is my weather, where is my weather?" And at once it began to blow a violent gale, and the kayaks began to capsize one after the other, while the small monster seal was tending towards land. The only ones who did not capsize were Kivioq and he, the other one, who like him had never torn his clothes. All the others perished. Thus the two now rowed along in the gale. Kivioq, it is told, had a guillemot as an amulet, and therefore he could be heard like a guillemot, now here now there. At last his comrade also capsized, because his kayak was quite filled with water, and now Kivioq was all alone far out on the wild sea.

At long last, the weather began to be quieter, and Kivioq caught sight of the shore far off. He rowed and rowed, and gradually he could see it coming nearer. At last he got right up to it, and for the time being he now rowed along the coast. Up on land he caught sight of a human being, who attempted to make a cooking-pot boil, using the shoulderblade of a whale as a wind screen. Kivioq only began to look at her, without her noticing him. The shoulderblade, which she used as a wind screen, kept on capsizing; it capsized all along, and at last he could hear her saying: "The man there will not have thee, such a one that is always falling down!" — She lived in a place where stranded carcasses frequently drifted ashore, and therefore she was able to have the shoulderblade of a whale as a wind screen. At last Kivioq emerged, so that she could see him, and went up to her. She was very pleased and said: "I live entirely alone here; I am called Niaqutsiaq—at Qilangatsiaq I once drifted out to sea with the ice!" Thus she told him, and to be sure she also wore men's kamiks. Thus she had drifted down there with the ice.

She lived in a tent; from within the tent someone could be heard to talk, and a song sounded:

"Qang, qang, qang—animals caught, caught, caught (?),
from up there, from down there, harpooning!"

As it kept on sounding like that, Kivioq at last went in. There was no one to be seen but the little child of the wife—there was no one else living with them. But below the lamp he discovered a single small doll, (making part of) the necklace of the woman—it was that which sang in order to comfort the child. And as soon as Kivioq had gone out, it began again in the same manner:

"Qang, qang, qang—animals caught (?)
from up there, from down there, harpooning."

And to be sure it was the usual comforting song of the doll.

Kivioq now remained with her and took her as his wife, and they had a great number of children. It frequently happened at low water that animals remained lying on the beach and died. In this manner they kept on living on stranded animals. The children gradually becoming many, the mother now began to say to them: "Copulate with each other, make haste to multiply!" And although they were brothers and sisters, they now began to copulate with each other. But becoming gradually very numerable, Kivioq began to long to get away; he would try to return home and rowed away from them in his kayak. Thus he now travelled along, incessantly rowing in his kayak.

At last he heard someone calling from land: "Just come and take something away from my eye, come and take something away from my eye!" He went ashore to see what it was, but the only thing he could catch sight of was the humerus of a seal, which was overgrown with a small heather plant growing beside it, and after only having looked at it for a little while he again got into his kayak and rowed on. When he had been rowing for some distance, he could again hear it: "Come and take something away from my eye!" Again he went ashore and saw the same humerus of a seal, and without touching it he again rowed on. But when he had been rowing for some time, then indeed it now again began to call out as before: "Come and take something away from my eye!" Now Kivioq began to look a little more closely at the humerus of the seal, and after having freed it from that which had grown into its hole, he again went on. Now at last it was silent. It had only called out like that, because the small hole had become overgrown.

While he was now rowing along, he at last caught sight of a house. He got out of his kayak and went up to it, and here he found a woman, who was immediately willing to dry his kamiks. "I will dry thy kamiks for thee!" When she said thus, Kivioq accepted her offer, and in the mean time he lay down on her sleeping platform. She had a knife for a tail, and when she thought that Kivioq was asleep, she began to move above him. She came right on top of him with her sharp tail-bone, while he pretended to be asleep. Suddenly she sat down; but at that very moment Kivioq moved aside, and while she now began to whimper, he snatched his kamik and hurried out. Then he again rowed away from her.

While he was now again rowing along, he met some curious people who all along sat down on the side of his kayak. They walked on the surface of the water, some with their trousers hauled up, some with their trousers hanging down, and whenever they thus sat down on the deck of his kayak, he was on the point of capsizing. But at last they let him be, and Kivioq went on.

In another place he met a great number of people travelling in a skin-boat. They took away his sealing float and began to play at ball with it, while they were rowing along and thus ever keeping abreast of him. At last he began to be afraid that they would not at all give it back to him, and when at last they gave it him, he made haste to row on.

Now he travelled along for a long time, and at last he again caught sight of a human being. It was a man saying to him from up there on land: "Come, come, only look at the bluff, all the beautiful things. Let us go and look at them—all the glorious things over there on the bluff, let us go up and look at them!" When he had said thus, they went up there. Kivioq now felt that the other one intended to push him down. When he had realized this, he pushed him down instead, and when he looked down after him, he saw a great number of human bones—they were the bones of all those he had formerly pushed down, as he would now also have tried to do with Kivioq. Then he again travelled along.

When Kivioq had now again travelled for a long while, he caught sight of a tent up on land. He came alongside and went up in order to look at it, and he peeped into it. In the tent a woman was sitting scraping skins. He only kept on looking at her. But suddenly, while she was scraping violently, she cut off one of her eyebrows and put it into her mouth chewing it. It now began to drip on the skin she was scraping, and when Kivioq saw it, he made haste to get down to his kayak and into it. When he had got into his kayak, he saw the woman coming out up there with her ulo in her hand, and he heard her call out: "Would that I might thus cut him down there into pieces!" When she called out like that, Kivioq was on the point of capsizing; but then he took his harpoon, put on its head and lifted it towards her, pretending to want to harpoon her, and he said: "Might I thus repay her up there!" She suddenly sat down, crushing her large ulo. When she had crushed it, Kivioq only went away.

Again he rowed for a long while, and after some time he again caught sight of a tent, a large tent with an anteroom. He went up there and placed himself in front of the entrance. Within the tent were two women—to be sure they were Erqautdlôq and her daughter. They lived here in comfort, and Kivioq took up his abode with them. They had a large tent with an anteroom and never suffered want. Out there at the edge of the tent, in the anteroom there lay a large willow branch with great knots. Kivioq took Erqautdlôq's daughter as his wife; but now the willow-branch began to quiver all along—to be sure, it was jealous. It had the two as its wives, using its knots as penes, and whenever they pushed it into the water, it always returned with seals. In that way it took care that they never suffered want.

After Kivioq had taken the daughter as his wife, he began to go out hunting in his kayak. When he returned with a seal, Erqautdlôq's daughter used to take it on her back and carry it up. Thus she always behaved, being very strong. Kivioq now lived there and was married to her, and whenever he came home having caught an animal, she always took it on her back and carried it up.

Finally one day, when he came home after having been out in his kayak, she came as usual down to welcome him, but when she had taken the animal on her back, she stumbled; Kivioq now understood that the mother had killed her daughter and put on her skin, after having stripped it off her. As she could not manage the seal, she only went back to the tent. When Kivioq understood how it all was, he took a dislike to her and said: "Where is thy daughter, Erqautdlôq?" — "She is out gathering berries." Then Kivioq knew very well that she was telling a lie. She being now such a liar, Kivioq began to make ready to go away, and he said to her: "Now go and take my harpoon-line (?)¹ in here, it lies up there above the entrance!" Reaching up after it, Erqautdlôq said: "I do not think thou canst reach it, even when I get right up." Then Kivioq left her and went away. He could see that she attempted head-lifting with her daughter, in order to try to make her come alive again, but it was no use whatsoever. Then he rowed off and again travelled for a long while.

At last he finally approached his own country. He rowed towards the dwelling-place and caught sight of his old companions. They began calling: "Kayak!" and when his wife heard it, she also began to look out after him, saying: "The oars look quite reddish, as if it were Kivioq coming." Thus she stood looking at him. At last Kivioq returned to his former dwelling-place companions. He came home to his wife, and now he asked her: "When my bones were drowned, didst thou then marry?" She had married, and had already been married for a long while, because she had heard nothing of him and thought he had capsized and been drowned like his comrades perishing in kayaks.

33. Variant A. (Introduction to Kivioq).

(Text: I, p. 117. Pualorssuaq — D. D.)

As had happened often before, they had again murdered a man, while his wife was pregnant. At last she gave birth to a child. When she had given birth to it, she put it into water and from then onwards

¹) "whip", as translated in the text (p. 116), is possibly not correct, the Eskimo word being perhaps a contraction of iparara (or iperara), i. e. my harpoon-line (for ice-hunting).

accustomed it to stay in the water. When the boy grew larger, she began at last to put him into the sea, and when he swam about down there along the beach, he asked his mother: "Am I not now like a bearded seal?" — "Yes, thou art entirely like a bearded seal!" Because the people up there had killed her husband, she brought up her child to be a revenger, and at last she said: "Now thou must swim in front of them up there!" He swam in front of them, and they now caught sight of the bearded seal; and as soon as they had seen it, they made themselves ready and went out in their kayaks.

They now pursued it; but it was almost impossible to catch up with it. All along it dived down, but after a while it came up again behind them in order to breathe, and then again it swam in front of them. In this manner they got further and further out to sea. When at last they had got far out to sea, the small bearded sea-being called: "Where is my weather, ungâ, ungâ!" Now it began to blow a violent gale, and the kayaks capsized one after the other, so that the men were drowned in great numbers. Only one of them he let all along hold himself on an even keel, so that he could get ashore. Thus he let a great number of them perish, because they had murdered him, who should have been his father, and because his mother had brought him up to be his revenger in the sea. Thus they are wont to tell of him.

33. Variant B. (The Woman with the Knife-tail).

(Text: I, p. 119. *Pualorssuaq* — D. D.)

While Kivioq was travelling about, rowing in his kayak, it is told that he once met a woman. She said: "Sila, would thou wouldst use thy ulo against him down there!" When Kivioq now began to capsize in his kayak, he called back: "Sila, would thou wouldst use thy knife against her up there!" Whereupon she fell down and died.

When travelling further, he again met a woman living in a house. He went in to her, and she began to dry his kamiks, letting him lie on the platform. All along the woman went about peeping. She had a knife for a tail, and once in a while she started up in the air. When she was thus starting up in the air, she all along drew near the man, who was lying on his back on the platform, and several times she tried to sit down on him—but then again, she only began to peep. When she had then gone about peeping a little, she again suddenly came rushing up and tried to block his way out and to sit down on him with her knife-tail. But at that moment he suddenly moved aside, so that she only sat down. In that way Kivioq made her stick her knife into herself, so that she died. After that time Kivioq ever travelled about.

34. Kâgssagssuk.

(Text: I, p. 120. Amaunalik — Phon.)

Kâgssagssuk was a small orphan boy living in the house of other people. One evening all the grown-ups went to listen to drum-singing, and the children were left alone at home. They began to bawl and to cry, while the little Kâgssagssuk only went outside. Here he suddenly caught sight of "the great fire", and when he could see it approaching, he went in and said to the others: "The great fire is approaching, so now you must be quiet!" But although he said thus to them, they took no notice of him and only kept on bawling.

Under the ceiling a bear skin was distended in order to be dried; and as they would not listen to Kâgssagssuk, he said to them: "Lift me up on the drying frame!" They did so, and the great fire was now approaching the house. It had a large bearded seal as a whip, a huge bearded seal with large claws. When it entered, the children fled on to the platform, but it took hold of them and hauled them out, one after the other, and gave them to the great fire. It burned them and devoured them completely. As there were no more left, it pricked a little into the drying frame, but without hurting Kâgssagssuk up there. Then it went away again—and there the little Kâgssagssuk was now left alone in the midst of the disaster. At last he tried to get down and tumbled right down on the floor. There he now sat quite alone.

At long last the grown-ups returned home, and as Kâgssagssuk was the only one coming to meet them, they said: "Where are thy comrades, Kâgssagssuk?" — "The great fire has killed them!" — "What a liar he is!" And Umerdlortorssuaq caught him by his nostrils saying: "Look at the little liar, it is thou who hast killed them. What a simpleton!" They all showed their disgust of him, and at last they said: "Well, let us then try to bawl, then we will see what a liar he is, Kâgssagssuk—let us try to bawl!" At the window they began to boil seal-oil in a large cooking pot and only sent Kâgssagssuk outside. At last, when the woman had made it almost boil, the grown-up people began to bawl, while Kâgssagssuk all along stood outside calling to them: "Look, now the great fire is approaching!" The people tried to send him towards it, but he only kept on calling: "Now it is quite near!" When it was now on the point of coming, and they would not let him enter, Kâgssagssuk at last locked himself into the store house.

Now indeed they could see it, the great fire; and the great bearded seal was on its way into the house. Within the side-house two old women were standing ready to cut the string holding the boiling seal-oil

at the window, and at the very moment when the bearded seal appeared, they poured it out over it, so that it was scalded. Then the great fire withdrew and disappeared after having lost its large whip, the bearded seal, which lay scalded down there in the house-passage. The people were obliged to step across it from one side to another, in order to get out, when they now began to pour out of the house. Outside they again caught sight of Kågssagssuk and said to him: "Now, where is Kågssagssuk, how bad that the great fire did not kill him!" Then Umerdlortoq again caught him by the nostrils and let him fall.

While they were thus pouring out of the house, stepping across the bearded seal, one of the old women sat down on her posteriors on the redhot bearded seal, scalding her sexual organs. When she had scalded them entirely, she rushed off, right down to the beach. Here she cut them off and threw them into the water, saying: "Take them as mussels, mussels tasting well!" In this manner they were transformed into mussels in the sea.

After that time Kågssagssuk was barely tolerated by Umerdlortoq. Whenever he saw him, he took him by his nostrils and let him fall, so that they gradually became entirely extended like a funnel. At last he had no other place to sleep than in the house-passage, where he lay warming himself among the dogs. But whenever his grandmother came out with the urine-tub and chased away the dogs, she also used to beat him. And when he then crept up and sat down near the air-hole of the house to warm himself a little, Umerdlortoq poked up there with a stick, saying: "What, is he now also up there!" Only because he tried to warm himself a little. When he fed his dogs, he also used to give Kågssagssuk a piece of walrus-hide, and although Kågssagssuk had no teeth whatsoever, he nevertheless always managed to eat it up. Umerdlortoq could not understand this, and he examined him, whenever he had eaten his piece of walrus-hide. "He always eats up the walrus-hide, wherever has he hidden a knife?" But even though he nearly stripped off all his clothes, he nevertheless never found any, and again he was obliged to let Kågssagssuk go. To be sure, Kågssagssuk had a little knife hidden in the foreskin of his little penis. Only his other grandmother was kind to him, and when Umerdlortoq worried him very badly, she hid him behind herself on the platform, while she dried his clothes.

At last the weather began to grow light, and his kind grandmother now sometimes said to him while drying his clothes: "Now people are in the habit of going for a walk in order to become warm. The air may be felt to have grown warmer—now thou shouldst also go for a walk!" When she had said thus, he also at last one day went

out for a walk, a long, long walk. When he had wandered about for some time, he again returned home and lay down to sleep in the house-passage, as he was wont to do, and when his wicked grandmother came out in order to empty the urine-tub, and when she beat the dogs, she also beat him, so that it really hurt.

One day when he had again gone out for a walk, he at last caught sight of someone who stood flensing, and Kâgssagssuk began to call out to him: "Would that I might get a little of that to eat, would that I might get a little of that to eat!" As the flenser heard it, he said: "There is something singing in my ear; please, here thou hast something to eat, please, here thou hast something to eat!" And when he had said so, he threw him a piece and went away. When he had gone, Kâgssagssuk went to look at the place where he had flensed. A huge piece of meat lay there. To be sure, how he ate of it. When he was unable to eat any more, there was still a piece left, which he hid and covered with stones. Then he again went home and as usual lay down in the house-passage to sleep, and when his wicked grandmother took out the urine-tub, she beat him still more violently.

When he awoke and became hungry, he now again went out to look for his own little bit of meat. He wandered along, but when at last he got out there, it was gone. When Kâgssagssuk saw that, he began to cry, for he was terribly hungry; but while he was now standing weeping for his meat, a man came up to him. "Whatever art thou crying for?" Kâgssagssuk answered: "I had something here, but there is someone who has eaten it!" When the man heard it, he said: "It is I who have taken it, thinking that someone had thrown it away." And then he tried to comfort him. "There is no reason to cry because of that, now look here, let us play together a little, we may play with the large stones there in order to get warm." The man began to roll a large stone, and when he had been doing that for a little while, he said to Kâgssagssuk: "Now it is thy turn, now thou make it roll." Kâgssagssuk could not manage it at all; he collapsed and again began to cry. But the other one said to him: "Let be crying, only go ahead, strain thyself properly!" But Kâgssagssuk was still unable to manage it; he collapsed and continued crying. Now the man said to him: "But indeed thou madest it shake, cry not and only make one more attempt!" And now he kept on straining himself with it to the best of his ability. "Now thou very nearly madest it roll!" At last he really began to be able to manage it, and whenever he pushed it, it was on the point of moving. At last he made all the large stones roll along. Then at last the great man said to him: "Now thou hast become strong, seeing that thou art able to make all the large stones roll along!" And he added: "Now thou art quite all right, now thou mayest go home. Only

go home now, then I will let three bears appear!" Thus he said, the great man. Then Kâgssagssuk went home, and all the large stones on his way he rolled greatly, now that he had become strong. When he came home, all the others were lying sleeping.

Umerdlortoq had a skinboat, it is told, which now lay locked in by the ice-foot. Kâgssagssuk went down to it and pulled it up, so that it was entirely destroyed. When he had done that, he went into the house-passage and lay down to sleep; and when his grandmother awoke and came out to empty the urine-tub, she began to beat him as usual and ended by throwing him out, so that he fell and hurt himself. Then Umerdlortoq took him by his nostrils, and let him fall down, the little chap, whose nostrils were now quite distended. When Umerdlortoq now caught sight of his boat and saw that it was entirely spoilt, he said: "Whoever has destroyed my boat?" And when he again saw Kâgssagssuk, he took him by his nostrils and let him fall. Thus they kept on ill-treating him, and only the kind grandmother let him sit at the rear of the platform, while she dried his clothes.

One day when he was thus sitting waiting, while she dried his clothes, people could be heard to begin to call out: "Here three bears are coming!" And Umerdlortoq then said in jest: "Now, where is Kâgssagssuk, where is Kâgssagssuk?" Then Kâgssagssuk said: "If only I had a pair of kamiks to put on!" because his grandmother was drying his own. "Only put on these!" she said, and then Kâgssagssuk put them on and went out. Kâgssagssuk headed straight towards the bears, digging his heels into the hard snow-cover. Thus he went straight towards them, while Umerdlortoq said: "Just look at Kâgssagssuk, just look at Kâgssagssuk!" When he came down to them, he first caught the two cubs and knocked their heads against each other, so that they died. Then he took the mother and wrung her neck. Having thus killed them, he carried them home, only taking the mother on his back, so that she lay round his neck, and taking the cubs each under one arm. Thus he went home with them. Now Umerdlortoq got afraid.

When Kâgssagssuk came home, he began to make a huge fireplace, while Umerdlortoq made ready to go away together with his two wives. When Kâgssagssuk saw that, he said to them: "Now first stay here and eat bear-meat, then you can always leave afterwards!" But Umerdlortoq would not listen to him and only set off, having seen how Kâgssagssuk had killed the bears. He now bade the kind grandmother and the others gather fuel, and when they had gathered willow brushwood, they let the grandmother light a fire. Then they began to boil meat in a cooking pot, which was so large as to contain all that a human being could possibly eat, for Kâgssagssuk had now

become a proper human being. They boiled with all their might. Then Kâgssagssuk took his wicked grandmother, her who had formerly always beaten him, and first he beat her, while pushing her towards the one boiling bear-meat. Here she was burnt, so that nothing remained but her stomach. When the other grandmother saw that, she who dried his clothes, she now made ready to fly, but Kâgssagssuk said to her: "There is no need for thee to flee, I have no intention to harm thee. It was only, because she was always wicked towards me that I pushed her over there!" Then Kâgssagssuk took her to live with him in the house, and presented her with a new bear-skin.

At last Kâgssagssuk began to look for Umerdlortoq. He began to follow them, and at long last he saw them on the top of a bluff. There he now went up and placed himself in front of the entrance—yes, they were in there. Then he tore away the door curtain and hauled Umerdlortoq out by his nostrils. Ever holding him by his nostrils he let him hang down over the bluff, and when he had hung like that for a little while, he pulled him up so that his nostrils were burst and entirely smashed. When this was done, he went up to the two women and tore their trousers in the forks, and then he copulated with them in good earnest. In the meantime he called out to Umerdlortoq: "Now look at thy two wives, those thou hast never permitted anyone to touch!" But Umerdlortoq could not even look towards them, because his nose was entirely torn. Then Kâgssagssuk went home, after having treated them in that way.

Kâgssagssuk had a cousin, it is told, who was called Sorqârdluk. He was very clever at hewing with an ice-chisel, and Kâgssagssuk himself was tremendously strong. The rumour of this reached a man called Umigtuaq, and when he heard of the two cousins, one of whom was strong and the other one clever at hewing with an ice-chisel, he just happened to have two walruses lying, iced down at the ice-foot. There they now lay. At last they actually went travelling in order to visit Umigtuaq, but when they arrived there, he said: "It is a pity, we have nothing whatsoever to eat. That is to say, there is some meat lying down there, but then we must first try, whether we can get hold of it!" They were hungry, and so they went down to look at the walruses which lay iced down into the ice-foot, but it was not easy to remove it. They worked hard at them, and at last they only tried to get one loose, but they were obliged to abandon the attempt. When Umigtuaq saw it, he said: "Indeed I thought that Kâgssagssuk and Sorqârdluk were so strong—that Sorqârdluk was good at hewing with an ice-chisel and Kâgssagssuk tremendously strong!" When he had said thus, Kâgssagssuk said: "If thou wilt help me, I will try to pull it up!" Umigtuaq now tried to help him, and at last Kâgssagssuk pulled it

up, though with some difficulty, and a little damage was done to Umigtuaq. But now he managed to get it pulled up on the ice-foot, and Sorqârdluk began to hack in it in order to quarter it—and to be sure, it flew about him, when he showed how he was going to help Umigtuaq. After having eaten it they went up to the house, and Umigtuaq had now fully realized how strong they were. After thus having convinced him they remained there for some time visiting and then went home.

At home Kâgssagssuk now lived together with his grandmother, and when at last he felt inclined to get a wife, he told her to look for someone he could marry. She tried to find someone, and all of them were willing to have Kâgssagssuk as a son-in-law and offered him their daughters, but he would not have them. At last the grandmother proposed to him to marry an orphan, and her he took as his wife, and she came to live in their house.

At last Kâgssagssuk also began to perform drum-singing and to sing:

“When they are laid over there (?),
 when they are laid over there (?),
 how many are my wives,
 how many are my wives.
 When they are laid over there (?),
 when they are laid over there (?),
 how many are my wives,
 how many are my wives.”

Thus the great Kâgssagssuk sang, because they had all of them just been so keen to have him as a son-in-law, he being so strong.

34. Variant A.

(Text: I, p. 135. *Pualorssuaq* — D. D.)

The little Kâgssagssuk, it is told, had two grandmothers. When he was lying sleeping in the house-passage, one of them always used to beat him, when she took out the urine-tub. He gradually had begun to walk out in the open, after his little companions had been burnt by the great fire, although he first had said to them: “Be quiet, the great fire is coming!” Indeed the great fire came, and he crept up on the drying-frame, while it burnt his comrades. Afterwards the bearded seal of the great fire thrust up its forefinger towards the drying-frame, thinking there was a human being on it. Thus a great number of his comrades died. When their parents came home, Umerdlortoq asked him: “Where are thy comrades?” — “The great fire has killed them!”

— “Thou liest!” — “Well then you bawl!” Then indeed the great fire came nearer, and they now only sent Kâgssagssuk outside. He locked himself into the store-room and when the great fire again had disappeared, he was no more allowed to enter. Whenever he tried to warm himself a little, Umerdlortoq poked into his nostrils.

At last he began to wander about, and one day he met a man who was flensing. Kâgssagssuk being very hungry, cried out: “Give me a little, give me a little!” The man said: “My ear tingles, please, here is something, I give it in this manner!” — There was more than Kâgssagssuk could manage, and therefore he hid the remainder under some stones. Then he went home and told his grandmother of it. When she heard it, she said to him: “Keep on going over there to eat!” When he came there again to eat, it was gone, and as he could not find it anywhere, he began to cry. While he was crying thus, a man came up to him saying: “Why thou criest?” — “I cry because the bit of meat I had has disappeared!” — “Well, don’t be sorry for that any longer. I have just eaten it, as I thought it was something which had been thrown away!” The man then began to roll an enormously large stone, and he said to Kâgssagssuk: “Now thou mightest try!” Kâgssagssuk tried to push it a little; it shook, and at last he made it roll. Having thus become strong, he went home, but before then the man said to him: “I will let three bears appear!”

When he came home, his kind grandmother dried his clothes for him, and in a little while three bears appeared. When Umerdlortoq saw them, he said: “Where is Kâgssagssuk? Let him go up to them!” Now Kâgssagssuk said: “Whose kamiks may I borrow?” His grandmother answered: “Here, take my kamiks!” And again he asked: “Whose knife may I borrow?” His cousin Qingnâq said: “Please, here is my knife!” Then Kâgssagssuk went down to the beach, digging his heels into the hard snow. He went right up to the bears, and when there he only took the mother and wrung her neck and killed the two cubs. Then he went up again, carrying the mother on his back and a cub under each arm. When Umerdlortoq saw it, he said: “Now, only look at Kâgssagssuk!” And then he fled.

Kâgssagssuk now commanded: “Make me a large cooking pot!” They began to boil in a tremendously large cooking pot, and Kâgssagssuk pushed one of his grandmothers into it, her who had been so bad at beating him. The other one now began to flee, but Kâgssagssuk said to her: “Flee not, I will not hurt thee! It was because she was so bad at beating me, that I pushed her!” — Then he began to look for Umerdlortoq, and when he found him, he took him by the nostrils and let him hang down, and then indeed he copulated with his two

wives, saying to Umerdlortoq: "Now look at thy favourite wives!" And then he began to copulate with the other one.

Here the forefathers are wont to conclude this story.

35. Atungait.

(Text: I, p. 138. *Pualorssuaq* — D. D.)

Atungait and his wife travelled about on a sledge. In one place they came to people who were bad at killing. Here they provided themselves with a large dog, and they scraped the shins of the wife so that the greatest possible amount of blood oozed out of them. In that way she became light-footed. Then they set off across the large sea-bay. When the people found out that they had left, they began to pursue them. Atungait's wife leapt along in front of the sledge, crying: "Atungait, Atungait!" calling the large dog by the name of her husband. Thus they ascended a steep slope, and here they met some people. Atungait tried to flee from them, but two little black men came up to him and wanted to eat some of his dogs' feed. When Atungait saw it, he said: "Those resembling ravens picking up something, let them only pick up!"

When he had fed his dogs, he went inside. An old woman said: "Come in!" Within the house there was another woman, who wanted to bewitch him. But as soon as Atungait found out that she was a witch, he hauled out her entrails from beneath the lamp. When the old woman looked down on her stomach and saw that her entrails had disappeared, she said: "Where are my entrails?" Then she fell down and died.

Atungait now wanted to visit another house, and just when he was on the point of entering, there were two who said to him: "Come in and lick the brains of a human being and a wolf!" — "I will not say anything!" Indeed, he went visiting and licked up this mixed mess. When he had eaten it all up, he took the large dish, clapping it up against his stomach, and when he set it down again, it was filled with what he had just been eating. Then Atungait handed it to the other one saying: "Now it is thy turn!" The other one also began to lick it up, and when he (she?) had emptied it, he clapped up his dish against his stomach, as he had seen Atungait do; but when he put it down again, it had not been filled, and therefore he now fell down and died.

After this Atungait and his wife travelled on. His large dog, it is told, had the bridle placed through the corners of its mouth. The woman again leapt in front of them calling: "Atungait, Atungait!" Thus they returned home.



36. The Goose-Wife.

(Text: I, p. 140. Amaunalik — Phon.)

A woman and her grandchild, a little boy, lived quite alone. It was the usual story: Their countrymen had gone off and left them behind. The boy now grew up, and at last he began to wander about, in order to try to catch something. Thus he wandered far about, and when he had been away for some time, he used to return to his grandmother.

While wandering about he one day caught sight of some human beings down at a little lake. There they went about playing, quite naked, having put their clothes in a heap. He crawled towards them and got down to the lake, where he placed himself on top of their clothes. When they caught sight of him, they came up to him, and he gave them their clothes, one by one. Having put them on, they went away. They were geese, transformed into human beings, all of them great children, but in human shape. They were very many, but at last he had finished with them, so there were only two women left, one of them hardly more than a child, the other one a little older. Those he did not give their clothes. The youngest then began to cry, and when at last he took pity on her, he also gave her her clothes, and then she went away. But the other one he carried home with him in order to make her his wife, and by and by they began to live as man and wife.

He now used to go away hunting for some time, leaving her and his grandmother behind. He was now really married to her and often stayed away for a fairly long time. At last his wife began to be pregnant, and in the end she gave birth to two eggs—she gave birth to two eggs, she being a goose. Those they now had as children. One day the grandmother, who lived in their house, heard that the eggs burst, and at last they became two small human beings.

Their father ever used to stay away for a long time hunting. And when the children gradually began to be a little older, it happened time after time that they actually began to tear down the wall-skins. When they continued in this manner, the old woman at last asked their mother: "Whyever do thy children always tear down the skins from the walls?" The mother answered: "They gather pebbles (to swallow)!" It was in their nature to eat gravel, and that they found behind the wall-skin.

When they grew older, they also began to go outside to play, and they now went along the shore gathering a number of the large feathers drifting in. When they had gathered a great quantity, they always took them in with them. At last the old woman again asked their mother:

"What is it thy children are in the habit of gathering?" The mother answered her: "They are gathering feathers for their arrows." Thus she lied to her. However, their father still remained away for a long time hunting, and the two children now began to take long walks with their mother.

Once, while the husband was away, they at last disappeared entirely. When at last he returned, he asked the grandmother: "Where have they now gone a little while ago?" — "They have been gone for a long time—it is not at all a little while." When she had said thus to her grandchild, he said: "I will go out and look for them; make me soles with several layers, one on top of the other!" Now she began to make soles with several layers, crying bitterly the while, because he was on the point of going away. And when at last she had finished making kamik-soles for him, he set off in order to look for them, and he left his grandmother alone behind. Thus he now wandered off, far, far off.

While wandering along, he came across two beings, which were tearing off each others hairs. They were merely large bodies. They were some, which the geese had produced by witchcraft, in order that they should block his way. They were right in front of him, and there was no way to get round them, while they thus stood tearing off each others hairs. But at last he nevertheless succeeded in getting past them, and then he again wandered on.

When he had wandered for some distance, he caught sight of two beings only consisting of thighs. They were also right in front of him; but he passed them, by only walking round them. Thus he now wandered along.

After some time he caught sight of a great lamp, which was so well provided with blubber that it burned with a bright flame; it was also right in front of him, so that he could not get past it. There being no other way out, he stepped right down into its large piece of blubber and straddled over it. In this manner he passed it and wandered along.

He now also came to a large cooking pot, which stood bubbling violently, full of boiled meat. "I eat human beings, bob, bob, bob!" it said. The cooking pot was also right in front of him, so that he could not get past it, but he stepped down into the piece of meat, and thus he got over it.

When he now continued wandering, he saw some large puppies, which wanted to bite him. There was no way round them, but by keeping on walking he managed to pass them. Then he again wandered for a long while.

At last he caught sight of a human being and he walked straight up to it—a human being standing cutting away with an axe. He could

see that his testicles hung so far down as almost to touch the ground. He now looked at him from behind, while he stood hacking with all his might at a large willow branch, and he ever threw the chips into the water, where they were changed into trouts. The dry branches became red trouts. Thus he ever threw them away from him while cutting the branch. When he had realized that the man was ashamed, because his testicles hung right down to the ground, he went round him in a circle and tried at last to get up to him from the front. He got round him in a very wide circle, and he managed to come up to him, without being seen. He now went straight up to him from the front, and when Qajungajugssuaq saw him, he got up saying: "Whence camest thou up to me?" — "I came up to thee from the front!" — "Thou camest not up to me from the front, thou camest up to me from behind!" — "I came from the front, and not from behind." — "Well, I will kill thee!" When Qajungajugssuaq now said thus to him, he made haste to say: "As thou art going to kill me, then let me just tell thee that I am out looking for my womenfolk who have been away for a long while." — "I have not seen anybody—nothing but three birds, which flew across me, two of them being quite small and one of them large." — "Then they must have been my womenfolk!" — When Qajungajugssuaq heard that, he said, although a moment ago he had wanted to kill him: "Now let us look for thy womenfolk, we will try to find them; come, let us go down to the beach!"

When they came down to the beach, Qajungajugssuaq said to him: "Now close thy eyes, and take good care not to open them." He closed his eyes, and to be sure Qajungajugssuaq now made his large testicles into a skin-boat. Thus they sailed along across the large sea. At last he began to hear sounds of human beings, and he was on the point of opening his eyes, but at that moment Qajungajugssuaq said: "If thou openest thy eyes, I will kill thee!" Then they sailed along, and ever he could hear the sound of human beings. They headed right towards them. At last they reached the shore, and he said: "Now open thy eyes!" He now opened them and what a noise of human beings! A great number of large geese in human shape came up to them on the beach.

Here they now remained for a little while, and though he was unable to recognize them, the two children recognized their father. They went up to their mother, saying: "Father has come." — "However should your father have come here, we left him on the other side of the bay!" But the child only kept on saying: "Yes, father has come!" — "Your father over there, he has not come; we left him then on the other side of the bay.—Well then, let us ask him to come." The children now were in a great hurry saying: "Make haste, say

that he must come!" and they ran down to the shore. "Come! it is said." The father now took his two small children by the hand, and they led him home with them. There his wife sat, lousing a stranger—one from that part of the country, whom she had married. He now wanted to go away, but his wife said to him: "Thy stomach, thou forgettest thy stomach." When she had given it him, he went out, and the man now again took her as his wife and lived with her and their two children. In the meantime she had evidently become pregnant; but he now stayed with her.

The woman gradually began to grow big, and when the throes came on, she pretended to be dead. Her husband buried her in a stone-grave, and now he was alone with the children. Outside the house they could hear a tremendous roar, it was the geese which had been transformed into human beings. The children got into the habit of going out visiting, and thus they now frequently went about in the houses.

One day when they came home to their father, he began to look at their mittens, and when he had looked at them a little, he said: "Whoever has dried your mittens?" — "Our mother has done that." When they said thus, he again asked them: "However can your mother have dried them? I buried her then under large stones. You will never again see your mother; she is dead." But the children kept on saying: "Yes, it is our mother, who has just now dried our mittens." — "Your mother cannot dry mittens, she lies dead and buried under a large stone." As he kept on saying thus to them, the children at last said to him: "It is our mother, come and let us go and see her!" When now he went with the children, they took him into a house, and there on the side platform, his wife sat, wearing the clothes of Kitdlaq. He asked her over there: "Who art thou?" — "I am Kitdlaq." As she thus lied to him, and he recognized her very well, he thrust her into the stomach so that she died. Two large eggs then fell down from her, she being pregnant.

When he had killed her, the geese began to fly up and to go away, and at last there were no more left. There was a tremendous roar, when by and by they flew away. Only Qajungajugssuaq remained there together with the husband. Then he said to him: "I will make thee a little whip. Sit down on the little hill over there, for now they are vindictive and will surely come here to take their revenge!" When he had made a little whip for him, he went and sat there, and Qajungajugssuaq said: "Now take care that thou dost not fall asleep." When the man had now sat down on the little hill, it did not last long before up there towards the north he caught sight of a huge, dark cloud. It came ever nearer, it was the geese returning. They began

to sit down on the ground, and soon they had surrounded him entirely. He began to whip them, indeed, and he killed a great many of them. But although he kept on killing them, they would not at all disappear. At last he had put an end to them; but Qajungajugssuaq said again to him: "Thou must not by any means settle down, for more will be coming." And when he had sat down again up there, it did not last long, before he caught sight of a thick ugly mist up there in the north. Again they began to come as huge clouds, and they all flew down and sat on the ground. He again whipped them hard, and the earth all round him was covered with killed birds. He had not a moment's rest. "Take care that thou dost not fall asleep!" Qajungajugssuaq kept on saying to him. But at last he could hardly keep his eyes open; he was obliged to struggle in order not to fall asleep. Once more the geese began to approach, and when they had settled on the ground, he whipped them hard and again killed a great many. At last only a very few were left, which at last flew away. When they had flown away, Qajungajugssuaq said: "Well, now thou hast put an end to them!" When now at last he had succeeded, he and Qajungajugssuaq remained living there.

37. The Blind Boy and his Sister (The Genesis of the Narwhal).

(*Text: I, p. 152. Amaunalik — Phon.*)

Now again, it is told, a woman and her grandchildren were deserted by their countrymen, they having nothing whatsoever to live on—a little girl and her elder brother together with their grandmother. The boy was blind and had been so from his birth. Thus they now lived alone in the house.

At last one day a great bear came up to them. It placed itself in front of the window and began to sniff at it. When the grandmother saw it, she said to her little blind grandson: "Try to shoot it; I will bend the bow and take aim for thee." She took aim, and he shot at it—what a tremendous crack it was! But the old woman said: "Oh, what a pity, it was the front wall thou shottest, it was only the front wall thou shottest." — He knew indeed that she lied, for he had hit it right in the chest. "What a bungler that thou couldst not hit it properly!" the grandmother kept on saying. Then she went out together with the boy's sister, and she said to her: "We will let be giving thy little blind brother anything. Let us drag the bear some distance from here; then we can eat it there. Tell him nothing; he is blind, so that he is not in need of so much to eat." Then they dragged the bear far away in order to flense it, and the grandmother began cutting it up. But afterwards the girl went to her elder brother saying: "Thou

gotst a bear. Indeed, thou gotst the great bear. Now we are going to boil and to eat properly. She is flensing it some distance from here; she says that I am not to say anything to thee." Thus the grandmother kept on treating him, and whenever he came up to her, she and the sister went their way and left him.

At last they began to boil meat, and while the grandmother boiled, the girl first went to see her brother. Then they began to eat, and to be sure how they ate! When she was with the brother, she said: "Let me first tie up my under jacket, then I will try to get thee some food!" When she had thus tied up her under-jacket (at the lower edge), she only thrust her chin in under it and let little bits of meat fall down within it, so that in this manner she might bring her brother something to eat. Then they began to eat greatly, and every time she came home with food for her brother, because all the time she let her morsels of meat fall down within her jacket, and that in spite of the fact that the grandmother kept on saying to her: "It is dreadful how voracious she is, to be sure she gorges herself—cannot she be stopped at all?" — "I only eat so quickly because I am hungry!" she answered, and thus she now ever brought food to her brother, on her naked body, whenever they went away to boil, because the grandmother would not give him anything.

Finally one day the little blind brother said to her: "I am also terribly thirsty, I am in such need of having something to drink. Wilt thou not take me down to the great lake that I may get something to drink by myself." When he had said thus to his sister, she took her brother by the hand and led him to the lake, away from the grandmother, while weeping bitterly. When they got there, he told her to go home again, and he said to her: "When thou goest back to our grandmother, thou must place stones all along the road, by piling small stones one on top of another." Then she left her brother down there at the lake and went home, ever weeping. She went along, weeping incessantly, and all along the road she piled up small stones.

Her elder brother now remained there at the bank of the lake, as he was very thirsty and could not himself go there in order to drink. When he had been sitting there for some time, after his sister had left, he at last heard a terrible whizzing, and a large bird came up to him saying: "Catch hold of me by my neck!" This he did, and now it carried him away from the bank, the blind boy who could not see anything. Out on the lake it dived down with him and remained under the water for a long time. When at last it emerged, he was quite exhausted. "Well, how art thou?" — "I am not at all bad," he said—and then it said again: "Well once more, take care that thou dost not let go, but cling to me!" Then it again dived down, and now stayed

there for a long, long time, and only when he was on the point of letting go, it again emerged. "Well, how art thou now? — "I am beginning to sense something light." — "I am beginning to sense something light!" — "Well then, once more! Take care not to lose hold of me." And this time it remained so long under water that he was entirely exhausted. When at last they emerged, it asked as before: "Well, how art thou?" — "Now I can begin to see somewhat." — "Now I can begin to see somewhat!—Then we will try once more. Now take care not to lose hold of me!" But this time he was on the point of letting go, as he was nearly choked. And when at long last they emerged, and it asked: "How art thou?" he answered: "Now I have got my sight; now I am quite well." Then the great bird said to him: "Yes, now thou hast become quite well. On occasion I will send something which thou canst eat." And when it had said thus to him, it went away.

Now having got his sight, he began to look for the stones which his little sister had piled up. Yes indeed, there they were. He began to follow them and wandered along. At last he was not far from home; he was not far from the place where they lived. Here he caught sight of a large distended bearskin, and when he had looked at it for a little while, he went up to the house, home to his grandmother and his little sister. He came home, and now he had become entirely seeing. When he entered he said: "By the way I saw a bearskin over there, a large distended skin." — "It is one we have got as a present, Pêrsorssuaq having left it behind him," said the grandmother and kept on lying to him. And thus they now remained there, and nothing special happened.

One day at last he caught sight of white whales, some large white animals swimming just outside. As they did not go away, he made ready to harpoon them and attached the rear end of the harpoon line to his little sister, who in this way became his hunting partner and was to have the tail-piece. In this way he harpooned a little white whale young, attaching the line to the leg of his sister. But when the old woman saw it, she said: "Also attach the line to me!" He really did as she asked him and attached the line to her. Then he again lifted the harpoon in order to throw it, while the grandmother said: "The little one there, the little one there!" He harpooned a little white whale, and the grandmother now also became hunting partner. She began to be eager and now kept on saying: "Make haste, one more, one more!" But this time he harpooned its great mother, which swam the farthest out. The grandmother began to haul in the line, but she could not hold it, and although she caught hold of the kamik of her grandchild, so that it was quite torn at the seam, the white

whale carried her away. It pulled her out and dived down with her, so that she was entirely under water. Several times she emerged and kept on crying: "My ulo, my ulo, my ulo!" At the same time twining her hair into a point, all along calling for her ulo in order to cut the line. Thus it pulled her down under the water and carried her away, and at last she was transformed into a narwhal, a black he-narwhal with a long tusk.

The sister and her elder brother now remained there for the time being, and at last they began to long to see human beings. They set out, and now they wandered and wandered. While wandering along they caught sight of a little sparrow. They could see that it made vain efforts to be delivered, because its vagina had become dry. The little sister spat on her finger and touched it with it. When it was now delivered, they were very happy, the two little sparrows. They thanked them with all their hearts, and at last they presented them with a dog and a large piece of wood and a piece of wrought wood (a wooden dish). It was a white dog. These things they took with them, and together with the dog they again wandered along.

At last they came across a large house. As the brother was getting thirsty, he said to his little sister: "There is a large house over there, canst thou not go in and get me something to drink." The sister went in there, and in the house-passage she said: "Something is asked for my elder brother to drink." — "Enter, enter!" sounded from in there, and it could be heard, how their house-elder, who was sitting at the rear of the sleeping platform, now made haste to move towards the edge. "Enter! Enter!" But for the time being she only continued saying: "Something is asked for my elder brother to drink." But when the old man kept on asking her to enter, she at last did so. The brother heard her utter a cry, when they seized her; and understanding that something was wrong, he went in after her. He placed himself in such a manner that he blocked the entrance, and now he saw that the claw-trolls were licking the last remains of the bones of his little sister, who was lying there on the floor. He became so angry that he took the large wooden piece, which the sparrows had given him, and thrust it into their stomachs so that they died. One of the women at last tried to flee into the side-house, but also her he stabbed in her stomach, and he also killed a little claw-troll, which had fallen down on the floor. Then he began to collect the bones of his little sister in his sealskin jacket, while weeping bitterly over them. When he had collected them and tied up his jacket, he put them on his back and set out; and at the same time his little dog was transformed into a dog figure, the wooden dish into a leaf and the wooden piece into a grass straw.

Thus he now wandered along, while he continued singing incessantly, carrying the bones of his little sister on his back. When some time had elapsed, he could feel that the bones of his sister began to grow heavier. At last they became very heavy, and he now heard his sister uttering a sound and saying: "Great brother, would I could be put in order a little!" He took down her bones and put them in order, and then he again put them on his back. And then he wandered on, ever singing and weeping. When some time had elapsed, he heard her again saying: "Great brother, would that I could be put in order a little!" He again put the bones in order and wandered along. Then he wandered for a long time, and the sister up there by and by became very heavy to carry. At last she said: "Great brother, would that I might get down and walk!"

But her brother said to her: "Wait a moment, now wait a moment!" When now, however, she kept on repeating: "Great brother, would that I might get down and walk!" Then he let her at last try, whether she was able to walk. She immediately became exhausted, so that he had again to put her on his back and carry her. But when they had been walking for some distance, she now again began to say as before: "Great brother, would that I might get down and walk!" While he ever kept on answering: "Now only wait a little, now only wait a little!" But at last he permitted her to walk.

They now again wandered together, ever wandering. In one place they caught sight of a quantity of large round pieces of reindeer tallow. They began to sniff at them, and to be sure they smelled of dung. They were excrements. After some time they came to a great number of people, and when the little sister saw them, she hid behind the back of her brother. When they came right up to them, they asked the brother: "What is wrong with thy companion?" — "She is in the habit of hiding, because people up there have eaten her." — "We are not man-eaters, we assure you; she need not be afraid that we should eat her!" — The people there were inland-dwellers and had no anus at all. What they ate did not become ordinary excrements, but reindeer-tallow which they kept in their mouths, and in their hands they had a split through which they urinated, while using their large mouths as anuses. With them the brother and the sister now took up their abode.

At last the little sister got a husband. One of them married her and had her as his wife; and at last she became pregnant, one of the others being pregnant at the same time. When the wife of the inland-dweller became big, and it looked as if she were going to give birth, their oldest old man began to cut her up. He simply cut up her stomach

and took out the little child, and afterwards the stomach closed up again. When now the human wife became big, the old man also wanted to cut up her stomach, but the brother said to him: "No, let her be! She can be delivered by herself!" And after a while she gave birth to a child. When the old woman of the inland-dwellers discovered that the little child had an anus, she said: "Now only look, I have got a little grandchild with an anus,—where is my meat stick, where is my meat stick?" When she had found it, she sat down on it and thrust it into herself, because she would like to have an anus. What a noise it made, when it broke! Thus she died, when trying to make herself an anus, only in order to be like her little grandchild.

38. The Fox-Wife and the Penis of the Lake.

(Text: I, p. 166. *Amaunalik* — Phon.)

A man and his wife lived quite alone. During the summer the husband used to go out in a kayak and to stay away for a long time, while the wife remained at home. At last she began to go out walking; and when the man returned after a long absence, the wife was not there. Thus it now happened for a long time; the wife only used to return, long after the husband had come back, and whenever he came back from a kayak-trip, the wife was away. As she kept on behaving in this manner, he one day pretended to go out in his kayak, but instead of that he hid behind a little naze, where he remained lying in order to keep an eye on her. It did not last long before the wife emerged, and he saw her setting off straight inland. He followed her, while she wandered along, all the time taking care that she did not see him.

At last he saw his wife walking towards a small lake, and when she came right up to the bank, she said, addressing herself to the lake: "Penis, penis, penis!" A large penis emerged from it and began to copulate with her. He now conceived the greatest contempt for her, and without showing himself to her, he left her and returned home. Here he rowed out in his kayak and remained away for a long time, having taken a violent dislike to her.

When the husband at last returned, his wife had also come home, and while now she stayed at home, he went up to the small lake. He wandered along for a long time, and when he reached the lake, he began to call "penis". After a little while the penis indeed appeared, and the man now beat it with a stick, killing it. When he had killed it, he took it home with him. His wife was still sleeping, when he came back. The man now began to cook the penis, and when it was ready, he roused his wife and said: "Please, here is some food for thee!"

— The wife began to eat, and when she had eaten a little, she said: "What is that which tastes so good?" and he answered: "Thy husband's penis." When she heard that, she immediately ceased eating and lay down to sleep, pulling the sleeping skin over her. While she now lay there, her husband went out and gathered various animals: large worms, blow-flies, larvæ, flies and maggots. These he placed under the sleeping skin, which she had covered herself with, because he had conceived such an abhorrence for her; and while she remained lying under it, they devoured her. When they had devoured her entirely, he set a fire to all the animals and burned them, and then he left the tent and went out in his kayak. Whenever he returned home from his hunting trips, he was now quite alone.

Once when returning home as usual, he found that the meat stood steaming in the cooking pot, and his kamiks had been repaired and the stockings thrust into them. And so it now continued. He then only used to eat and then to go out again, and whenever he came home, the same thing kept on repeating itself. Being quite unable to understand it, he one day hid behind a little naze to see, whether anyone should appear. Here he waited for some time, and he now caught sight of a human being entering his tent; he could see that it was a very beautiful woman with a large hair knot. When he had seen it, he walked towards the tent, but whenever he came there he found no one. At last he hurried with all his might and lashed the tent for her. And what was it he now saw—a wondrously fair young woman! As he had blocked her way, she fled towards the rear wall—to be sure a fox, which had its tail as a hair knot. Having thus caught her, he now took her as his wife; and he began again to go out in his kayak. Thus they now lived there.

At last it began to be winter, and they now attempted to come to other human beings. They set out and now travelled for a long time. On their way they came across another married couple living in a house. It was now beginning to be winter, and therefore they set out, in order to meet more human beings.

They now came to a man and a wife—to be sure, they were a hare and an excrement, married to one another, and with them they stayed. When they had stayed there for some time, they began to exchange wives. They closed the house-passage with a large stone, and then the hare lay with the human being and the excrement with the fox. When now they were attempting to sleep, the fox exclaimed: "It smells of excrements!" When it had spoken thus to it, the excrement answered: "Pooh, fox stench!" When the little fox heard it, it slipped out through a little hole in the doorskin and disappeared. In this manner his comrade was the cause of his losing his wife; and now the

excrement became an excrement, and the other one a hare, and the human being was left quite alone.

At last he began to wander along, ever following the tracks of his wife; on one side they were the footprints of a human being, on the other the tracks of a fox. Thus he kept on following them, and at last he came to a small, dark cave. It seemed that it was where she had entered. He crept a little into the cave and called to her to come out, as he would again like to get hold of his little wife. A human being came out, a fly in human form, saying: "Take me, it is said, take me!" And when the man said no, it went in again. He now called once more that his wife should come out, but now it was a larva which appeared, and it said: "Take me, it is said, take me!" And when the man again said no, it went in again. Next time it was a maggot which came, and it said: "Take me, it is said, take me!" But the man would not have that either. At last a large blow-fly appeared and spoke in the same manner: "Take me, it is said, take me!" But the man would not have anything to do with any of them, because he was disgusted by them, and he now entered there himself, in order to try to get hold of his wife. When he entered, there was a worm saying to him: "He who has burnt me, he who has singed me, nung, let us pull at hooks!—He who has burnt me, he who has singed me, then, down there!"—And verily, they were all the animals he had burnt, when they had devoured his wife. After he had set fire to them, they had been transformed into human beings, and when the fox came across them, it stayed with them. This was all that the worm said to him. Now I know no more of this story.

38. Variant A. (The Fox-Wife).

(Text: I, p. 172. *Pualorssuaq* — D. D.)

One of the forefathers, it is told, had lost his wife. She had a fox as an amulet. She now being dead, he rowed out in his kayak, and when he came back, he saw a fox in the tent. But as soon as he had caught sight of it, it ran away. He entered and found his kamiks dried, and then he went away again. When he had gone, a fox came up to the tent. It took off its skin, and hung it up to dry at the air-hole of the tent. But at that moment the man jumped up to it and locked it into the tent, whereupon he took it as his wife.

When now he had got it as his wife, he felt inclined to exchange wives with another man, lying with his wife and leaving the fox to him. When they were lying down to sleep, the other one said: "What is this, fox stench!" Then the fox put on its skin and ran off as fast as it could. Thus he caused the man's wife to run away, because

he did not like her smell. It was owing to him that the man lost his wife, because he wanted to exchange wives with him.

When his comrade had now made her run away, the man set out to look for her, ever following her tracks. In this manner he at last came to a house, and by following the tracks of the fox, that is his wife, he could see that she must have gone in there. He went in and saw large worms. And there was his wife. The worms were in human form, and one of them now said to him: "Nung, let us pull at hooks. He down there, he burnt me, he singed me, he down there!" The man went down to it, and they now pulled hooks, but though the worm strained itself to the utmost, it could not get the better of him. Then he said to his wife: "Let us now get off!" But she only began to cry, because the human being had said that he did not like her smell. And at last the man could do nothing but go away.—Thus people are wont to tell of him. When the man had lost his wife, who had a fox for an amulet, after her death he married her amulet having been transformed into a human being. Thus it is told.

39. The Girls who Married a Whale and a Sea-gull.

(Text: I, p. 174. *Amaunalik* — *Phon.*)

Three little girls began to play that they "married" and one of them said: "The large sea-gull up there I want it as a husband!" The other one said: "The whale-bone over there I want it as a husband!" But the third said: "The grave there I want to have, it is going to be my husband!" When she had said thus, she left the others and crept into the grave. But now also the huge sea-gull came, and catching hold of one of them at her fur-hood with its beak it flew away with her to his large nest. And the whale-bone took the other one and carried her out to a small island.

Out on that island they now stayed, and the whale-bone took the girl as his wife. She was only permitted to go out, after it had tied her with its guts; and then it used to pull at her, when it wanted her to come in. Finally one day, when she had gone out, as usual, she saw a skin-boat approaching, and she saw that it was her relations, who were on their way out in order to fetch her. The whale now beginning to pull, she went in, but after a little while she came out again, and only went in, when she could see that they had come quite close. She now remained indoors for a while, and when she again came out, she tied her tether to a stone and went down into the boat, which immediately went away with her.

The whale in there first kept on pulling to get her in; but then it rushed off, and indeed, how it foamed! It soon began to draw nearer

to the boat. When it was not far removed from them, they said to the girl: "Throw one of thy mittens into the water." Thus she did, and the whale now pounced upon it and tossed it about for a while. Then it again began to pursue them, and soon it came closer to the boat. "Hurry, throw the other mitten into the water!" Then again the whale tossed it about for some time, but it was soon on the pursuit, and was again on the point of catching up with them. When it was quite close to them, they again said to the girl: "Take off thy fur-jacket and throw it into the water." She took off her jacket and threw it from her, and the whale pounced upon it—how it foamed when tossing it about! But when it had let it go, it again set off at full speed; and when it came close up to them, they now said: "Make haste to throw thy under-jacket into the water!" Then she threw her under-jacket out to it. The whale pounced upon it and tore it to pieces, and then it continued pursuing them. "Take off thy kamiks, one of thy kamiks!" That delayed it for a little while, but before long it was again quite close to them. "Also the other one, hurry!" Also her other kamik she threw into the water, and the whale tossed it about, while they were sailing along; but they were still some distance from the shore. When at last it had finished tossing it about, it did not last long, before it was again on the point of catching up with them, and they now said to her: "Also thy trousers, also thy trousers!" She took off her trousers and threw them into the water, and the whale was so taken up with them that in the meantime they came quite close to the shore. Then it set out again, and as they were now almost unable to get away from it, they at last said to the girl: "Also thy under-trousers, make haste to throw them into the water!" It could hardly tear itself away from them, and the boat now ran aground at such a speed that it shot right up on the shore. At last it again began to swim apace, and they could see it foaming through the water, towards them. It made such a headway that it got far up on land, where it remained lying, and then again it was nothing but a great whale-bone. So that was the end of it.

But the other girl up there, her whom the huge sea-gull had as its wife. It used to go out catching white whales and to carry them home with it in its throat. It was very good at catching white whales. Here she now lived. Far below her were her relatives, but she was unable to get down to them. At last she began to gather sinew-threads made out of the sinews of the white whales. Whenever the sea-gull was away, she dried them and began to make plaited sinew-threads, ever piecing them together. But as soon as it returned, she hid them so that it could not see them. At last the string was so long that, when she tried it, it reached all the way down. Then at last she said to her

husband: "Now, get me a white whale to eat, from far, far from here!" It really did as she told it to do and went away, and in the meantime she let herself down and again came home to her relatives. But when now she had got home, it did not last long before the huge sea-gull came flying. It circled round in order to look for her, while it cried: "Qüwio, qüwio, qüwiuk!" But suddenly it swooped down right in front of the window of the house, and the girl's father said to it: "Now prove a good brother-in-law and open thy armpit." The sea-gull opened its large armpit, and at the very moment he shot an arrow into it and killed it. It was so large, the huge sea-gull, that one of the people used the socket of its hip joint as a kennel.

IV. FAIRY TALES.

40. Man Visits Bears.

(Text: I, p. 180. Amaunalik — Phon.)

A human being who had his hunting gear with him, both ice-hunting harpoon and harpoon-line, came for some time to stay with bears. He came to stay with bears transformed into human beings. Here he always used to play with a young bear, and they often stayed away for a long time, always taken up with playing with one another. After some time the old bear house-father began to say, whenever they entered: "My arm is getting thin!" As he kept on repeating this, the young bear said to the man: "It is because he would like to eat thee that he keeps on saying so. One day, when we go out to play as usual, thou must take thy chance to get away!" For some time they now kept on playing, and whenever they entered, the house-father kept on saying: "My arm is getting thin!" But at last one day when they had again gone out hunting, the young bear told him to go away: "Make haste to get away, make haste to get away!"

Then he left as speedily as he could, while the bear followed after him and ever walked in his footprints, so as to efface them.

He was now in a great hurry to get away, but when he stood still for a moment on the road in order to listen, he could hear someone breathing hard. It was the large bear which was now on the point of catching up with him, because it wanted to eat him. At last he took off his fur-jacket and placed his harpoon upright, with the head and the harpoon-line attached to it. On top of that he hung his fur-jacket, and then he leapt along with all his might, so as to get far away from it. Now he heard a terrible panting, and then there was a crash. To be sure, he hurried off as fast as he could and reached human beings. Here he told of his adventures, and the next day, when it became daylight, they went out to look for the bear. To be sure, it had harpooned itself and was dead, the old bear house-father, when it rushed at the fur-jacket and thus stabbed itself with the harpoon.

41. Man sells a Knife to Wolves.

(*Text: I, p. 182. Amaunalik — Phon.*)

A man, it is told, went out for a walk having a knife with him. After having walked for a long while, he caught sight of two houses, and he could hear that one of them was full of human beings, whereas the other one was very quiet. He was on the point of entering the house, where no one was heard to speak, but a wolf in human form began to snarl at him. When it thus snarled at him, he showed it his knife, and it now immediately ceased snarling and invited him in: "Come in! Come in!" And it added: "In a little while my children will be coming in here, so thou hadst better hide behind the wallskin; stay there!" He crawled up there hiding, and after a little while he heard one of them entering. When he came in, he could be heard to say: "There is a smell of human beings in here!" But the wolf-mother only answered: "Here is no human being at all!" — Then he went out again.

The husband of the wolf-woman was out hunting, and the human being now stayed there for a while. At last they could hear him return, carrying large reindeer on his back, and when he entered, he also said: "There is a smell of human beings in here!" — But the woman began telling him: "The leg thou shouldst have had to eat has given us a knife." When he heard that, indeed, he no longer wanted to eat him, although he would otherwise have been greatly inclined to eat his leg.

The man now stayed with them for a while, but at last the wolf said: "When our children have fallen asleep, thou must get away." In the meantime he hid, and at last evening fell, and the children could be heard to sleep. Now they supplied him with provisions for the journey, putting large reindeer on his back, because they had got his knife. Then they told him to go, and the wife went with him for part of the way, effacing his footprints by treading in them. Taking leave of him she said: "Do not let anyone come visiting in that way, for our children will only eat them." He promised and then returned.

When at last he came home to his companions, (they became surprised and asked him): "Whence hast thou got those reindeer?" And remembering the words of the wolf-wife, he answered: "I came across wolves in human form and have got them in payment for my knife. But they said that if anyone tried to come there again, they would eat them!" Although he told them this, there was nevertheless one who paid no attention to what he said and set out following his footprints. In that way he arrived there and immediately tried to enter the house, where he could hear people talking, and he showed

them the knife. But they only dragged him in and devoured him. Thus he never returned.

41. Variant A.

(Text: I, p. 184. *Pualorssuaq* — D. D.)

A human being was out reindeer-hunting. While hunting he suddenly caught sight of two houses, one of which was quite small. He went up to them and entered into the smallest. Here he met a woman, and as she looked very sulky, he at last made her a present of his knife. She became very pleased, and she now managed to squeeze the man in behind the wall-skin of the house in order that he might be hidden. At last her husband came home, and he could be heard to be hungry for human beings. But when he now became very busy (and began to sniff), his wife said to him: "The leg thou shouldst have had has provided thee with a knife." When he heard that he was so pleased that he began to howl like a dog, and on entering he was now very anxious to see the human being. He looked at him a little, but then again hid him behind the wall-skin. A little later their children, who also lived in their house, made their appearance, and when they too began to sniff, their parents said to them: "That which you smell is something a raven let drop through the air-hole!" Then they went over to the large house, but as soon as they had gone, the wolf said to the man: "Now thou must rather go away. I will pay thee for thy knife with a reindeer, which thou mayest take on thy back. Then I will delay the children with talking to them, whilst thou hurriest off. But let be coming back, for then they will eat thee!"

When the man returned home, he began to tell: "I have met with wolves transformed into human beings, and they gave me a large reindeer in payment for my knife. But their house-father said to me that if I came back, he would eat me, so I am not going there any more." — One of his comrades nevertheless felt inclined to go there, although he warned him not to do so, because he himself had become very much afraid of the wolves. But he would not listen and only set out saying: "Look here! — I will go straight into the large house." But he never returned, because he would not listen to what the other man said. Thus the great forefathers relate of the wolves, which had been transformed into human beings.

42. The Body-snatcher Troll (the Origin of the Fog).

(Text: I, p. 186. *Amaunalik* — Phon.)

It is told that people who were dead began to disappear, and although the graves, from which they had been taken, were watched,

it was never possible to find out, what became of them. But as this continued, there was at last one of the men who pretended to be dead, and the others put him into a grave and covered him with a large, heavy stone. Thus he now lay there. When he had lain there for some time, he could indeed hear someone outside there, a large inland-dweller who was stealing from the graves. It did not last long before he came and took him; and when he had taken him out of the grave, he put him on his back and wandered along with him. Thus they were now wandering along, and whenever he was tired, he used to stop for a little while and laid him down. When he was then going to put him on his back in order to walk on, the man used to take hold of the willow-branches, and every time the inland-dweller who was transformed into a human being murmured: "Whyever is it that he up there all along clings to the willow-branches?" Then they again wandered along for some time, and the same thing ever repeated itself; when he became tired and stopped, the man caught hold of the willow-branches, and the other one said: "Whyever is it that he up there clings to the willow-branches?"

At last he came home to his children, and he carried the man in to his wife and placed him at the side platform that he might thaw. There he now lay, while the wife went out gathering fuel to boil him. When she had gone, the two small children began to say: "Those flippers I am going to eat, those bones I am going to play with; those flippers I am going to eat, those bones I am going to play with!" Thus they were looking forwards to getting the bones of his hands and feet to play with. The man began to look at the two children, and once in a while he opened his eyes; and when the father was at last fast asleep, he kept on looking at them. When seeing him thus with wide-open eyes they roused their father saying: "Look, the man (or: food) over there opens his eyes! Him we are going to eat, he opens his eyes!" But their father only said: "How can he open his eyes; he who ever clung to the willow-bushes on the road, I have just carried him along on my back." Then he again lay down and fell asleep.

The man now also caused the two children to fall asleep (by conjuring), and when they all slept, and the wife was away, he went out and fled. But the woman, she the great inland-dweller in human form, caught sight of him and said: "Now first get something to eat, now first get something to eat!" Thus he could hear her say, but he only leapt along as fast as he could. She ran towards the house and hurried in there in order to rouse her husband, but immediately afterwards she came alone and set off to pursue him. She began to gain upon him.

The man now caught sight of a small hill, and when he saw it, he said: "Hill, grow up!" And indeed it shot up, it is told, and he could hear how the wife of the inland-dweller made an effort to ascend it—how she yelled when trying to get over it, while the man only fled. At last she reached the top of the hill, and now she only leapt down and soon began to come nearer.

The man now just having crossed a small river, he also said to it: "River, become rapid!" It immediately began to flow violently, after he had come over on the opposite side. The inland-dweller now also reached it, but as it was impossible to get over it, she said: "How didst thou get across it?" — "I got across it by drinking my fill of it!" To be sure, she began to drink it. She drank and drank, and at last she was on the point of emptying it. Then the man suddenly called out to her: "Thy fur-flap dips into the water!" She peered down for it, thinking that it dipped into the water, but at that very moment she burst and was immediately transformed into fog. She shrouded him entirely in fog, she the inland-dweller in human form.

42. Variant A.

(Text: I, p. 190. *Inugarssuk* — Phon.)

People who had died began to disappear. At last it was discovered that the dead bodies were taken from the graves by a wolf in human form. When it thus kept on stealing them, there was at last a man who pretended to be dead, and his family buried him. He now verily heard it coming, and when it had taken him out of the grave, it put him on its back and carried him away. But while it was dragging him along, the apparently dead man ever seized the opportunity to catch hold of the willow-branches; and whenever that happened, the wolf said charms over him: "Why does he up there stick fast all along?" Thus they wandered along, and at last it reached home to its two children and went in to them.

While the man now remained lying there, the wolf-wife went out to gather fuel. But first she lay down to sleep, because she was tired. Her two children began to look at him, and they said: "The food (?) over there opens its eyes, the food opens its eyes." But she only answered: "What a pity that he opens them, it is only a little while ago that he clung to the willow-branches." At last she awoke and went out to gather fuel. When she had been away for some time, he killed the two children and dug himself out of the house by making a hole in the ceiling. He got out through the rear end of the house and leapt along at full speed. But in a little while he could hear that the woman was pursuing him. She ran along in order to

pursue him, and all along she kept on crying: "Wait a little, wait a little!"

At last the man passed a small hill, and when he had got over it, he said: "Hill, grow up!" It grew up so that it now took a very long time to get over it; but nevertheless she soon afterwards began coming nearer. He had now crossed a small river, and when the woman reached it, he said: "Little river, swell!" It began to swell violently, while she only stood looking at it, unable to get across. It being impossible for her to cross it, she asked him: "How didst thou get over the river?" — "By drinking it, only by drinking my fill of it, thus I managed to cross it!" Indeed, she began to drink all she could, in order to try to empty the river. But at last she said: "How didst thou manage to empty it?" — "Only by drinking, only by drinking my fill of it!" And she drank, and she drank. At last the man said to her: "Bend down and look at thy fur-flap!" But when she bent down and looked, she burst and was entirely transformed into fog.

Thus a fog now settled over the land, so that he could not see anything, but had to wait till the fog disappeared. He managed to kill her, the man-eater who carried away the buried people from their graves. She ended by becoming fog.—Then I know no more of that story; now it is finished!

43. The Earth-Spirit with Large Intestines of Pearls.

(*Text: I, p. 193. Amaunalik — Phon.*)

Two little girls went out for a walk, one of them with a little child in her amaut. Thus they walked along, and before long they began to find something they liked—small dolls, and every once in a while they found something new. Now the little child in the amaut also began to ask for something, and at last they gave it the lower jaw of a seal to play with, so that it might have something to comfort itself with. All along they now found dolls, and they could do nothing but collect them.

At last, while they were all along finding something, they got up, and they suddenly caught sight of a small human being which was attempting to pull on its boots. When he had got them on, he went into his house-passage, and the girls also having got into the house, he placed himself in the house-passage blocking their way. As they could not get out, they began to look about them—ugh, up there under the ceiling hung large human heads dripping. They were some he had kept for rotting. When the girls caught sight of them, one of them said: "Look, those up there, they begin to drip!" And immediately he began to lick it up. When they saw that, they knew he was a man-

eater, and they now said to him: "Gnaw the doorsill stone and shut thy ears, while wriggling (as in a drum-dance) and look forwards to eating us soft ones, when thou hast finished dancing." Indeed he began to gnaw the doorsill stone, while wriggling greatly and closing his ears. "Keep on, keep on, shut thy ears and look forwards very much; now thou art soon going to eat us." — Thus she kept on saying to him, and meanwhile she dug with all her might at the wall-end of the house with the little jawbone, which the child had had to play with. The house was only made of peat, and while she ever said: "Keep on!" they now tried to get out through the rear wall. She began to get a hole in it, and at last there was a hole right through. Now she began to be very busy saying: "Keep on; keep on; keep on, and look forward, when thou hast finished, thou art indeed going to eat us soft ones; now keep at it!" Thus she kept on persuading him.

At last they had got so far that she, who had no child, could lift the other one up, while she ever repeated the same words; and afterwards she was hauled up by her, who had a child in her amaut. Then they ran with all their might in order to get home. They heard him just coming out saying: "Woe is me, there I let them escape, the little ones which I should have had to eat."

When they got home to their family, they were very busy telling: "Now listen, we have met a man-eater at some distance from here." When they had said thus, the people began to shamanize in order to find out, where he was. They kept at it for a long time, but without any result; and at last they went out to look for him, taking two old women with them and using the two little girls to show them the way. In this manner they came to his house-passage, and the two old women went in there, bringing a line. There he now again sat, straining to pull on his boots; and as they could see that it was difficult for him, one of them said to him: "What if someone cut their nails—now that people are beginning to catch more whales?" — "Yes please, cut my nails!" But as soon as he had taken off his boots, the women took the line and lashed it round his ankles saying: "Ready!" At the same time hauling him up to them and causing him to be pulled out, although he thrust his feet against the door-sill stone. Then they dragged him along after them, hauling him backwards and tearing his clothes, his skin being torn off his back, so that it became quite raw and covered with blood. At last the little fellow could hardly stand the pain, and he said: "Wait a little, and let me arrange myself a little; my intestines are made of pearls, my liver of copper, I have a gall-bladder of dark glass and a bladder of white glass!" But they took no notice and only kept on dragging him along, until he died with it. When he was

dead, they cut him up—and to be sure pearls, great quantities of wonderful pearls!—

When they took them up and looked at them, verily they were his intestines consisting of pearls. They kept them, all his splendid intestines, and the gall of dark glass and the bladder of white glass. All of their wonderful new possessions they took and brought home with them, and they hung up the pearls on the side wall. Here indeed they now hung as a fine decoration. When at last evening fell, they lay down to sleep. But in the course of the night one of them awoke, looking at the things he had suspended there. They had begun to drip badly. They were nothing but ordinary intestines hanging down and dripping right into their jugs. They felt very disgusted and threw them away.

44. The Infant which Ate its Parents.

(*Text: I, p. 198. Amaunalik — Phon.*)

A married couple got a child, it is told. But as they never smeared its mouth with food, it would not grow. The mother only petted it: "One which will not grow, one which will not grow tall." It grew not, because the parents used to eat all the things that were forbidden, when a child had been born to them, and never smeared its little mouth with meat. They lived in a double house, and once at last when the parents lay sleeping, the child began to eat them. It ate them up entirely, while the people slept, and afterwards it came out crying and saying: "I have eaten my parents, because they gave me not enough to eat." When the people saw it, with its mouth dripping with fat, they jumped up and fled.

While jumping along there was one of them who said: "I have forgotten my knife; if someone will fetch it for me, I will give him my daughter as his wife." — "Let me, let me!" someone said at once. "Let me fetch it!" Then he went back to the house in order to fetch the knife, but when he was on the point of entering, he met the monster on its way out. It slipped under him in the house-passage, while it kept on whining: "I have eaten my parents, because they gave me not enough to eat!" all along with its mouth smeared with fat. When at last it had got out, then only he went in and fetched the knife, and then he left the monster and went away.

44. Variant A.

(*Text: I, p. 199. Qarqutsiaq — Phon.*)

An infant which lay suckling first ate its mother and then its father, while everybody was asleep. At last they discovered that it was

eating its parents; and one of them said: "Look, it is eating its parents!" They now fled, but when one of them discovered that he had forgotten his knife, he said: "He who will fetch it, will get my daughter as his wife." — "I will do it! I will do it!" He went in, and in the house-passage he met the large infant. He found the knife, and going out again he crawled along the ceiling, so that the rime drizzled down, and in that manner he passed over the infant. When the rime began to drizzle, it peeped up at him, but its fur-hood being too narrow, it could not see him, and then he only went away.

44. Variant B.

(Text: I, p. 200. *Pualorssuaq* — D. D.)

It ate both its mother and its father. When it was eating its father, there was a man who saw it, and he said: "It is eating its parents." When it had thus begun eating them, while they slept, they fled. One of them had forgotten his knife in the house and now said: "He who will fetch it shall get my daughter as his wife." One of the unmarried men answered: "Let me fetch it!" Then he went in through the house-passage in order to find it. When on his way out, he passed over the dreadful infant which was also going out, with its mouth full of blood after having eaten its parents. When it was just under him, he let the rime drizzle from the ceiling so that it drew its fur-hood tight, and although it tried to catch sight of him, it could see nothing. When going out it said: "I have eaten my parents, because they gave me not enough to eat." — When the man returned with the knife, he got the girl as his wife.

Now they fled after first having put a small infant up on a large stone, and when the terrible infant began to pursue them, its elder brother said: "Let it become a black guillemot, let it become a black guillemot!" Then the infant could not recognize it.

45. The Woman who Nursed a Worm.

(Text: I, p. 201. *Inugarssuk* — Phon.)

People often used to fetch foster-children at the margin of a large stone. Once, it is told, there was also one who tried to get a foster-child, but it was quite impossible for her to get one, and at last she only took a worm home with her and kept it as her child. Here she used to put it behind the wall-skin. An old woman lived in the house together with them. When they were going to sleep, the foster-mother always took out the great worm and looked at it; and while the others slept, she laid it against her breast and let it suckle her. When again as

usual they went out, she again placed it behind the wall-skin and let it lie there wrapped up in a skin-stockings.

At last the old woman tried to take it, putting on mittens, because she shuddered to touch it. Then she threw it into the house-passage—what a smash it made! And the whole passage was filled with blood. (Thus she killed it) because the greedy worm made its little mother waste away. When the mother came home, she could be heard to have caught sight of something and said: "What is all this blood—it is its blood!" When at last she entered, her mother, the old house-elder said to her: "I threw it away, because it suckled thee, so that thou beganst to pine away." Thus she lost her worm grandchild.—And now I know no more of this story.

45. Variant A.

(Text: I, p. 202. *Pualorssuaq* — D. D.)

A woman who could not get a child, began to look at some worms, and at last she took one of them as her little child. She suckled it, but in that way she now herself began to be quite emaciated. Whenever she called it, she used to say: "Tersímiaq, thou must be a little Tersímiaq!" But when the mother saw, how the great worm ever made her waste away, she one day wrapped it into a sleeve and threw it out into the house-passage, while the daughter was away. When she came home, she began to search for it, but the mother said to her: "I have thrown it into the house-passage, because it has caused thee to become quite emaciated." The daughter wept over it for a long time.

46. The Girl who Would not Marry.

(Text: I, p. 203. *Inugarssuk* — Phon.)

There is also a story of another girl, who would not have anyone as her husband—and when she kept on refusing, they tied her at last with a strong strap outside the house. But she removed it and entered. When the father saw her, he said to her: "However hast thou managed—but well, I will take thee to the large fissure in the rock." Here he hung her up with her head downwards and left her. After that he and his wife remained at home waiting; at last they could hear her come forth (singing):

"My liver having it as hair,
my lungs having them as eyes,
my kidneys having them as nostrils,
my guts as an amaut string,
and my heart as an amaut clasp."

Thus she came to them, but when the parents saw her, they became so frightened that they fell straight backwards and died with horror.

46. Variant A.

(*Text: I, p. 204. Amaunalik — Phon.*)

As so often before there was a man who would like to have a son-in-law, but his daughter absolutely refused to marry. As there was nothing at all to be done with her, he at last tied her feet and hung her, with her head downwards, on a steep rocky wall. As she hung there, the clothes were dropping off her, and her back stuck to the stone. At last she began to sing:

“The stone—she who is sticking fast to it—
boat people out there,
come you, let me marry you, hê-eng!”

Thus she hung singing.

46. Variant B.

(*Text: I, p. 204. Qarqutsiaq — Phon.*)

Two old people had a daughter, who would not have any husband. They now demanded that she should marry, but as she ever refused to do so, they at last tied her by her feet and hung her up in a large fissure in a rock with her head downwards. Here her younger brother went out to look for her, but though he would have liked to help her, he could not do it. Then they lay down to sleep. When they had lain down, it did not last long before they could hear her coming forth and singing:

“My kidneys having them as eyes,
my milt using it as a tongue,
my gut letting it be an amaut string,
my heart making it an amaut clasp,
my liver having it as hair.”

When they heard her sing thus, and her little brother having removed the string tied round her leg, she entered, ugly to look at. When the brother recognized her voice, he pulled the sleeping skin over him, in order not to see her. The others were struck with horror, so that they died of fright. Now I know no more of that story!

47. The Girl who was Turned into Stone and her Sewing-bag into Little Auks.

(Text: I, p. 205. *Inugarssuk* — Phon.)

A girl was unwilling to marry. But one day someone came to fetch her saying: "Qautsupaluk, it is said, would like to have thee for his wife." But she would not, and a second time he said to her: "Make ready, it is said; Qautsupaluk is coming to fetch thee!" — "I will not, I say!" — "She will not, she says." — "Well, it is said, then let her only be; let her be transformed into stone!" — "Yes, it is said!" — "Well, let us push off from the shore!" — Then they went away.

When they had pushed off from the shore, she followed the skin-boat wandering along the beach and making ready to go with them. "No, it is said, no, it is said!" But she kept on following them, calling:

"Come hither, come hither!
My great toes are now turning into stone.
Come hither! come hither!"

Thus she followed them. She could feel that her foot soles were turning into stone; they began to give a hard ring. At last she stumbled and fell, and her little sewing-bag began rolling along the ground, while she sang: "Tÿ, tÿ, ty, tytytyty, tÿk, ty, tytytyty . . .!" — The bag (and all that was in it) was turned into little auks, while she herself was turned into stone.—Here I must stop, for I know no more of the story.

48. Qerersorssuaq (The White-haired Old Woman).

(Text: I, p. 207. *Amaunalik* — Phon.)

A man and a woman having children began to beat each other. The woman ever getting beaten she at last ran away from home, taking with her her little child in her amaut. Thus she started out and wandered about the country as a mountain-walker. While she was strolling about, she caught sight of a large double house. She peeped in through the pane, and seeing that there was a lamp burning very faintly, she went in. When she had got in there, she first lighted a lamp trimmer and went into the side-house, where she lighted a lamp and began to dry her kamiks. Suddenly she heard a violent whizzing, and when she looked in that direction to see whence it came, she caught sight of Qerersorssuaq, who reached up to the shelf to get hold of her large axe. When she saw it, she seized her kamiks in a hurry and leapt through the window, running as fast as she could, while

Qerersorssuaq ran after her in pursuit. While running, she frequently bent down and peeped through her fork in order to keep an eye on Qerersorssuaq, who ever came nearer with her large axe in her hand. In this way she all along lifted her amaut, and when Qerersorssuaq at last was close to her, she dropped the child out of her amaut. As she became aware of it, she looked about her for it; but Qerersorssuaq had already chopped it in the neck with her axe, so that the head was severed from the body, and she heard her saying: "A-a, its nice blood!" and then she again began to pursue her. But now she could no longer keep up with her, and at last she gave up the pursuit.

The woman now set off for home, and when she came home to her husband, he asked: "Where is thy little child?" — "Qerersorssuaq has killed it!" — "Thou liest, it is thyself who hast killed it." — "No, it is Qerersorssuaq who has killed it!" — "Well, then I will kill her!" When he had said thus, she said: "Now make haste, let us go and see its blood." And verily they went off, and when the man caught sight of it, he exclaimed: "Here there is something that has bled, here it has bled!" And the wife said: "There is her house over there!" She went and peeped in, and there she was lying again sleeping with the lamp burning faintly, because she used reindeer tallow for it. She now said to her husband: "I saw that she first took the axe from her shelf!" Then the man went in there, while the wife followed his movements through the window. Yes, Qerersorssuaq lay there, sleeping soundly, and indeed he found the axe on the shelf. Now he began to chop at her neck, so that the head rolled down on the floor, while she raised her body a little saying: "My trou-sers!" Then they killed her entirely, and now they remained there for the time being. On a dish lay the little head of the child, and its body she had put on the lamp to boil, while she slept.

While they were still staying in the house, they began to hear a noise of people, who were on the point of entering. The man placed himself at the opening to the house-passage, and those out there now said: "Mother, mother, we are bringing thee something for a new platform-skin;—well she is asleep as usual!" They had been out reindeer-hunting and now came carrying a reindeer on their backs, and saying thus while coming nearer. At last he could hear that one of them was on the point of entering, ever repeating: "Mother, mother, we are bringing thee something for a new platform-skin;—well she seems to be sleeping as usual!" — But at the very moment he emerged, the man chopped off his head, and the woman hauled up the body from the house-passage. After a little while one more emerged and was treated in the same manner. Thus he killed them, one after the other, while the wife dragged the bodies to the entrance of the side

house where they lay in a heap. At last the blood began to pour down into the house-passage, and when again someone was on the point of entering, he could be heard to say: "Well, it seems they are emptying out their urine-tub." But he also was cut down with the axe and thrown to the others. Then they could hear that those still left were on the point of going away, having realized that someone was killing them from inside the house. When at last they had gone, and they saw the reindeer which they had carried on their backs, they only took them with them and brought them home.

49. Igimarasugsugssuaq.

(Text: I, p. 211. Amaunalik — Phon.)

When people began to starve, Igimarasugsugssuaq began to eat his companions at the dwelling place. His wife used to boil them, but she never herself ate any of them. She boiled them, after first having gathered willow-branches for fuel, and while the husband ate, she only picked the lice from their heads. Igimarasugsugssuaq's wife was called Arnaqa. Thus he kept on eating them, and he even ate his own children. At last only Arnaqa's younger brother was left, but also him he killed, and as he was going to eat him, Arnaqa again must gather willow-branches for boiling him, while she loused his head and wept bitterly. While this was going on, Igimarasugsugssuaq came up to her saying: "What is that, whilst thou boilest him, art thou crying over him?" — But Arnaqa only answered: "No, it is only my eyes which water from blowing the fire, I am not crying." Thus she lied to her husband, while crying and lousing his little head. When then he had eaten him up, he at last took into his head to eat his own wife, and now she was obliged to go out gathering fuel for him to boil her with. But when she was on the point of going, she said: "Oh, I forgot my ulo, which I always have such good use for." And after having said thus, she took her ulo and went away.

She intended to flee from her husband, and as soon as she was out of his sight, she leapt along as fast as she could. After a long while she came to a large stone, and here she sat down at the edge of it and began to utter magic words: "Weather extinguish, weather extinguish!" — And to be sure the weather suddenly became bad with snow and storm. She sat down at the lee side of the large stone, and while the gale became stronger and stronger, it made the snow settle towards it. Thus she now sat there, entirely covered with snow.

In the meantime Igimarasugsugssuaq had become hungry and was longing to eat his wife. He first waited for some time for her to come back, and when the weather then became quieter, he went out

to look for her. He wandered along for a long while investigating all the large stones, which the snow had settled against, and he did so by thrusting his ice-chisel through the snow. At last Arnaqa heard the snow creaking, and he now also began thrusting his ice-chisel into the snow on the lee side of the large stone where she lay hidden. But whenever he thrust with his (ice-hunting) harpoon, which he used as an ice-chisel, she all along took care to place her ulo so that he hit it, and withdrew the harpoon thinking he had hit a stone. At last he began to snort with anger up there: "Ha-ang, ha-ang, the kidneys I am going to eat, let them come, the kidneys I am going to eat, let them come!" Arnaqa started a little when she heard him say thus. But having for some time thrust at her, he could at last be heard to go away.

Arnaqa then waited for some time, after he had gone, before she tried to get out. But then she went along—only away from there. She wandered and wandered, and at last she caught sight of a large fox-trap, a tower-trap, with two foxes in it. Being very hungry she now ate one, but let the other one be. While sitting there she caught sight of a sledge, and after a little while the people on the sledge also caught sight of her. But when seeing her, they got frightened and wanted to run away. "Look, a great ghost up there, let us flee, a ghost!" one man said to the other. But Arnaqa now called out to them: "I am no ghost, I am no ghost, I am Arnaqa, Arnaqa!" When they heard that, they went up to her, and now she began to tell all sorts of things: "Igimarasugsugssuaq has eaten his companions, when we began to starve, and now he is very fat. At last there was no one left, except myself, but when he was also going to eat me, I fled!"

The man now took the starving Arnaqa home with him to his companions, and here she kept on telling: "He is surely going to appear, Igimarasugsugssuaq, as a real sledge with many dogs!" And as she continued saying thus, the people now also began to be on the look-out for him: "To be sure, there at last he is appearing!" Igimarasugsugssuaq approached, and Arnaqa now said: "Wherever is there a place, where I can hide?"—"Up there. When he comes to the doorsill stone, then hide in the house, we must make him enter!" Then she went into the house and hid at the back wall, behind the wall-skins, and here she now remained.

When Igimarasugsugssuaq now really was on the point of coming, the people went towards him, and he immediately began talking: "To be sure, one has become rather fat, both people and dogs, because there has been a little whaling!" It was of course a great lie, when he told that they had caught whales. But there he now was, and they invited him in: "Now try to get in!" But he was so immensely fat

that everything proved too narrow for him. He tried to get into the house, but did not succeed, until the doorsill stone had been removed — “come in here, this way!” At last they got him in, and up against the back wall his little wife was sitting. Igimarasugsugssuaq sat down on the side platform, and although they offered him boiled meat to eat, he only took out the meat he had brought with him himself, and placed it behind the lamp. Thus he now sat there. On the floor a little child was walking about and, when Igimarasugsugssuaq saw it, he exclaimed: “This might almost be Arnaqa’s little child, such a dear little thing, I cannot help saying—such is Arnaqa’s little child, just one to be petted!” In reality it was only because he was seized with the desire to eat it.

The people indeed began to suspect that he had evil designs, and at last they said to him: “We are otherwise in the habit of singing drum-songs, and we always do it in the way that we let ourselves be tied to the ceiling post!” Thus they now began to sing drum-songs, while they let themselves be tied, one after the other. When at last they had finished, and the last one had been untied, they also said to Igimarasugsugssuaq: “Now it is thy turn, let thyself be tied and sing a drum-song!” Igimarasugsugssuaq indeed let himself be tied, but when they had tied him to the ceiling post, one of the others began to sing:

“Igimarasugsugssuaq with supply of meat of human beings,
Igimarasugsugssuaq with supply of meat of human beings!”

When Igimarasugsugssuaq heard that, he began to get frightened: “It is Arnaqa who has said it, it is Arnaqa who has said it!” When he began to cry out thus, the people said: “Let his wife stab him, let his wife stab him!” She now crept down to the floor and they gave her a large knife into her hands. But although, it is true, she made an attempt to stab her husband, she could not find it in her heart to do it. Then another took the knife saying: “It is thus one must go for him!” Then he stabbed him, and they killed him.

After they had killed Igimarasugsugssuaq, Arnaqa said: “You will see that my rectum is chockfull lice!” But nevertheless they now also wanted to kill her, saying: “To be sure, she has eaten together with him, let us only kill her!” And then they killed her. Afterwards they cut her up to examine her more closely, and indeed her rectum was really full of lice, and her gullet was filled with thimbles made of discarded remnants of soleskins. When they saw it, they called out: “How stupidly we have behaved about her, she has never eaten human beings, and it was her we should have had as our oldest

woman in the house, woe is us!" Thus they had killed her to no purpose whatsoever, her, who should have been the oldest woman in their house.

49. Variant A.

(Text: I, p. 218. *Pualorssuaq* — D. D.)

Igimarasugsugssuaq, it is told, used to tear off the ears of little children and to go about munching them. And when they died, he gave them to his dogs to eat. When his comrades had gone out hunting, he used to go into their houses to their wives. Once when he thus again had remained at home and had gone in to a woman, she said to him: "Only kill me and my child!" And without further ado he killed them both.—After this had happened, the men one day pretended to go out hunting, but they contented themselves with only sending the dogs far off. Then they placed themselves at the house-entrance and waited for Igimarasugsugssuaq. Indeed, no dogs being at home, he entered, but one of the men stabbed him with his lance and killed him. Then they went and told his wife: "It is said that they have killed thy husband, because he has robbed them of their children!" But his wife answered, it is told: "Never mind, let them only kill him. The children I would myself have liked to have kept, he always used as fodder for the dogs!"

50. Child is Eaten by Grandmother in the Shape of a Bear.

(Text: I, p. 219. *Pualorssuaq* — D. D.)

Some children had been shut up in a snow-house, it is told, when one of them caught sight of a bear coming towards them. They tried to get away through the back wall, and one of them being very fat they tried to carry him. But when the bear now came up to them, they must drop their fat little comrade. The bear first crushed him, and then it tore off his clothes. When it had torn off his clothes, a man by the name of Qerisoq went up to it, carrying some dogs' feed on his head (as one feeding dogs) saying: "Small human beings them they eat not!" But the bear did not care to eat the walrus ribs he brought it; it only wanted the human being, because it was fat. Then Qerisoq killed it, and when he had stripped off its skin, he wrapped up the bones of the little boy in it, because the grandmother of the boy had always said to him: "Some day, when I become a bear, I will eat him, the little fat and palatable one!" Thus the bear ate the child, while its father was away hunting. Another old woman had said to him: "The bears, they only call the country an ice-floe." —

51. Man Boils his own Thigh.

(*Text: I, p. 220. Pualorssuaq — D. D.*)

One of the forefathers used to go out hunting at breathing-holes, when now again, as so often before, he began to starve. While he was out hunting at breathing-holes, it is told, his wife stuffed her seal skin jacket with grass and placed it on the sleeping-platform where she herself was wont to sleep. Then she made a cave beside the house passage, where she concealed herself. The man now came home, and when he saw his wife lying sleeping on the platform, he stabbed her, but then discovered that it was only the jacket he had stabbed. After having seen that the wife was not in it, he made a fire in order to boil, and when the water began to boil, he set about boiling his own thigh. He flensed it and put it into the cooking pot. But having thus flensed part of himself and put it on to boil, he exclaimed: "Why is it that my eyes up there darken?" He was dying, because he boiled himself.

52. Old Woman as Baby of Stone-beings.

(*Text: I, p. 221. Amaunalik — Phon.*)

An old woman, it is told, went out for a walk. Here she came across two large stones transformed into human beings. They seized hold of her and took her home with them to have her as their child. They stripped her clothes and now always let her lie sleeping on the platform, where they kept on caressing her. When they were going out reindeer-hunting, they always took care to place her clothes so that she could not reach them, and then they stayed away for some time. Without a fur-jacket she could not go out, so she was always obliged to stay, although she had a great desire to go out and eat reindeer tallow. When the two then returned, they again began to caress her.

At last the tip of her nose began to turn into stone. This made her greatly troubled, and one day, when it was very bad, and the two were going out, she said to them: "Let me only get my clothes, I am not going anywhere!" — Then the man at last gave her her clothes, but when they were out of sight, she ran away, as fast as she could. Now she wandered about for a long time and finally stopped at a place, where she concealed herself. After some time she heard them coming, and she could hear how they beat each other,—to be sure, how it rang with stones hitting each other. The woman kept on saying: "Now we can no longer see her footprints!" And then they again beat each other. But at last they again began to go away, although the woman kept on repeating: "Now we can no longer see her footprints!" Then at last, when they were quite gone, she went home, with the tip

of her nose turned into stone, and she safely came home to her relatives, she, the old woman.

52. Variant A.

(Text: I, p. 222. *Pualorssuaq* — D. D.)

An old woman, who was out walking, came up to a house. Out of that house a man and a woman emerged, who seized hold of her and began to treat her as if she were their infant. When they were out reindeer-hunting, they concealed her clothes, and when they returned, they used to caress her greatly. After some time she began to be afraid, for when feeling her sexual organs she discovered that they were turning into stone. When therefore again as usual they were going out reindeer-hunting, she said: "I wish I might get my clothes, I would like to go out for a breath of fresh air to-day!" But when they had gone, she went away. Towards dark when evening fell, she hid herself, and before long she could hear those two returning, and the wife was saying to the husband: "Our little child has disappeared, whyever didst thou also give her her clothes?" And then they beat each other, so that it rang again—and indeed they were two large stones, which had been transformed into human beings and were now hammering at each other—how it rang with stones. At last she came back to human beings and told of them. But her nostrils had been turned into stone.

53. Swinging Child Rushes out through the Window.

(Text: I, p. 223. *Amaunalik* — Phon.)

A little child, it is told, was always sitting swinging on the platform, without showing any inclination to go to sleep. At last the mother pretended to be asleep, and she now saw that the child began to swing more and more violently, so that every time it came almost right up to the window. And at last it disappeared through the window. When it had disappeared, the mother went out to search for it, but it was impossible to find it anywhere, although she went round the house calling aloud for it. Not understanding what had become of it she only gave it up.

54. The Woman who Played a Mountain Spirit.

(Text: I, p. 224. *Amaunalik* — Phon.)

A man and his wife beat each other, and in the end, it is told, the woman went away as a mountain-walker. She wandered along, and at last she caught sight of a house. She went in; there was no

one there, and then she only remained. When she had been there for a little while, she found out that the house had a store-room at its rear end, and it was full of reindeer-tallow. There she now crept in, after first having turned her jacket and her stockings inside out. While she was now in there, she could hear the people returning. They entered and began to eat, and when they had eaten, they lay down to sleep after having been out reindeer-hunting. Before long they had all fallen asleep.

Suddenly one of them woke up saying: "Ugh, it seems to me to begin smelling badly with excrements!" He lit a lamp-trimmer and tried to find out whence it came. As he was going about searching, the light was blown out from in there—what was that! He again lit his lamp-trimmer, in order to search—but now it was again blown out. And when this was repeated a third time, he got quite frightened saying: "Look, there is something over there, which is all the time blowing out my lamp-trimmer!" The people now fled from the house, they poured out, without any clothes on, while the woman now came out from in there crying aloud: "Âpapâ, isâsê, now make haste, or I will come after you!" They rushed off, taking the children with them, entirely naked, all of them without any clothes, while she kept on frightening them with her shouting. Thus they ran away.

55. The Woman who Married her Daughter-in-law.

(*Text: I, p. 226. Inugarssuk — Phon.*)

A man lived together with his wife and his mother. But as he often beat his wife, one day she went away as a mountain-walker and did not return. When now she stayed away, the mother of the husband went out to look for her, and at last she found her. They now made themselves a house above the great waterfall, and here they now remained both of them, the mother having the daughter-in-law as her wife. She also was a good provider for the household, by always catching a great number of reindeer. At last she got herself a penis, which she took from a reindeer, using her pudendal lips as sledge runners and letting her feet be dogs. Thus they now lived there.

At last her son began to look for them, and after a long while he found them, when the mother was out hunting. He now went in and hid himself, and after a while he heard her coming home. She placed her large sledge against the meat scaffold—how bloody it looked! And to be sure, he now heard that she was on the point of entering. But just as she was going in, she happened to drop her large penis and called out: "Daughter-in-law, wife, just come and fetch the penis down there!" At that moment the son came forward and

she became terribly bashful. She hurried out, her son now trying to catch hold of her, and outside they could hear the sledge-runners breaking down, and her feet growled with discontent when they were again put into their place: "Hâ, hâ!" He at last began to pursue her, but as she was already well on her way to the great waterfall, he could not catch up with her. She jumped right into the waterfall, so that she fell down and was killed. But all the reindeer she had caught he took them as his own. Thus he now again found his wife—and let that be enough.

56. The Liar Qasigiaq Sells his Dead Mother.

(Text: I, p. 227. *Pualorssuaq* — D. D.)

A vessel came in sight, and people fled with terror. Only Qasigiaq and his mother fled not, but resorted to the vessel, after he had first killed the mother and tied her (to the sledge). When the white men now came up to them he said: "My mother is very thirsty, but as she is dead, only beat her properly!" The white men gave her something to drink and gave her presents, and Qasigiaq having said that they should do so, they only beat her afterwards so as to overthrow her. But now Qasigiaq said: "Woe, woe! thou hast killed my mother, thou wilt have to pay dearly for that!" The white men then gave him a great quantity of things, and with them he returned to his companions. One of them now becoming envious of him Qasigiaq said: "The white men like having dead people. I killed my mother and got a lot of things. Thou just kill thy children!" The fool, he verily killed the children and took them out to the white men, and those who had no children killed their wives, but the white men would not at all have the dead people. It was only a lie which Qasigiaq had told them.

57. He who Spoiled the Corners of People's Mouths.

(Text: I, p. 228. *Inugarssuk* — Phon.)

There is a story of one who was bad at spoiling the corners of people's mouths. He placed himself in the house-passage, in a little corner, and when someone came out munching and chewing properly, he always tried to pull out their chewing bits, in that manner entirely spoiling the corners of their mouths by tearing them open.

V. SONGS FOR CHILDREN

58. A Threat to Children.

(*Text: I, p. 229. Inugarssuk — Phon.*)

“Cry not, cry not, cry not, otherwise the great raven will come and pick out thy eyes—qâng, qâng, qâng!”

59. Lullaby.

(*Text: I, p. 229. Inugarssuk — Phon.*)

She nursed another's child, but as it kept on crying, while she nursed it, she said that it should cease crying, because its mother was busy.

“Qang, qang, qang,
both from up there and from down there,
having harpooned.
Qang, qang, qang,
both from up there and from down there,
having harpooned!” —

She nursed the child and thus made it keep quiet.

VI. FABLES AND TALES OF ANIMALS

60. The Raven who Married the Geese.

(Text: I, p. 230. Amaunalik — Phon.)

A raven married two geese. The raven used to remain where it was, whereas the geese were in the habit of going away (in the autumn). Thus it now had them as wives. At last its two wives said to it: "Now we are going away, far, far away!" — "Then I will also come with you, I can always sit down to sleep on an iceberg." — "We are going to places where there are no icebergs. There, far away where we are going, there are no icebergs." — "Then I will sleep floating high up overhead—I shall manage to follow you!" Thus it spoke to its two wives.

As it now began to winter, they verily set out, and the raven followed them. They flew and flew, and to be sure the raven sat down to sleep on the icebergs, while the geese slept on the water below. And when the raven up there awoke, they again set out. But at last it happened that on their way they came to a place, where there were no icebergs at all, and while the geese sat down to sleep on the water, the raven now tried to sleep floating over their heads, ever going downwards with its wings spread, and whenever it came entirely down to the sea, it woke up again.

At last it proposed that it might sleep on top of its two wives, and here it fell asleep. But now the women said to each other: "Let us now suddenly move aside, away from him up there!" Thus they did, and the raven fell into the water. Then they left it, while it began calling to them: "Come here and move together, come here and move together!" But they only flew away. While the raven now kept on calling out thus, it began to fall into small pieces and become sea ravens (pteropods). It was transformed into quite a number of tiny parts, while still calling out: "Come here and move together!"

61. The Raven and the Falcon Painting each other.

(Text: I, p. 232. Amaunalik — Phon.)

Two children began to play in the tent rings. They were entirely taken up with their game. Here they now found a dripping bowl from

a lamp, and one of the children began to paint spots on the other one with a stick, which he kept on dipping in the dripping bowl. A man caught sight of them, and without their being aware of it he crept towards them. He heard one of them saying: "Now let me do it!" And then the latter also began to paint spots on his comrade, who now began to say: "Let me first fetch my platform-skin (: qâq), let me first fetch my platform-skin!" In the meantime the man crept ever nearer to them, and being close to them he suddenly frightened them. The little fellow happened to pour the whole of the dripping bowl upon his comrade who cried out: "Qâ-qâ!" while he himself said: "Qêr-qêr!" — Thus the raven in the future happened to say: "Qâ-qâ-qâ!" and the falcon "Qêr-qêr-qêr!"

62. The Louse.

(*Text: I, p. 233. Inugarssuk — Phon.*)

"I feel inclined to join those, who are going up into the armpit; give me my mittens, which are lying in the hole in the roof-beam!" — "I am afraid that thou will be crushed between the teeth!" — "Why, I am sure they will not crush me. And if they nevertheless should crush me, then I will come out red through the rump!" — And verily it returned to his wife without being dead, having passed alive through the human being. It got home, because the glaciers had not crushed it—it was the nails it called glaciers. But thus it now became red. And that is the end of the story.

63. The Running-match of the Louse and the Worm.

(*Text: I, p. 233. Pualorssuaq — D. D.*)

It is told that the louse once said: "Let us leap along and see who first comes to the human being!" The worm agreed, and from far away they now began to leap along. But while running the worm fell, and thus the louse first reached the human being and from now became its louse.

64. The Drum-fight of the Birds. (The Greedy Owl).

(*Text: I, p. 233. Amaunalik — Phon.*)

A man, it is told, caught sight of some birds in human shape, the raven and its family, the sea-gulls, the falcons, the arctic gulls and the owls. They lived in houses, and when he came up to them, he went in to the ravens. When he had entered, the raven said to its children: "The guest there is getting nothing to eat. Atinertôq, fetch something fallen down (excrements)!" — Atinertôq indeed went out

to fetch something fallen down, and after a little while it returned with a great lump of excrements, some quite thin evacuation. The raven began to divide it, swallowing great lumps while dividing it. When it had finished, it said to the man: "Please eat!" But the man answered: "Such a thing I will not eat!" — "It is a pity that thou wilt not eat it. Atinertôq, only try to find some fresh meat!" — The child of the raven again went out, and after a little while it came back with an infant, a little human being. The raven also began to divide it and again said: "Please eat!" — "Such a thing I will not eat!" — "What a pity that thou wilt not eat anything—now indeed I have no more meat!"

The sea-gulls and the ravens lived in a double house, and the man now went on a visit to the sea-gulls. The sea-gull went outside, and in a little while it returned with little auks and small salmons. Those he offered to the man to eat, and he now ate as much as he could. When he had finished eating, he wanted to go away, and now he went to the falcons. The falcon brought in a quantity of little auks from its meat pit, and also of those he ate greatly.

When he had finished eating little auks, he went out, and he now went visiting the arctic gulls. But the arctic gulls had no meat at all. All they had to eat were little remains of disgorgement, and that the man would not eat. So he only stayed with them for a little while, and then he went to visit the owls. The owl now began to say: "What a pity! we have no meat at all, but if thou wilt only wait a little, I will try to get thee something to eat—now only wait a little!" Then the owl tied its boot-laces saying: "I will catch two, I will catch two!" But his wife said to it: "One will be enough!" — "No, one poor animal is too little, I will catch two!" Then it went out, and to be sure it found two hares, which were on the point of eating. When it came up to them, it snatched at them, its thighs moving sideways, one apart from the other, and its fork split. It hurt so much that it had to let go both hares, and without having caught anything it returned home, bleeding and split in the fork.—

At last there was someone, who began to say: "Come here and listen, come here and listen!" When the man heard it, he went out, and now again he went to visit the ravens and the sea-gulls in order to hear what was going on. Here they were now all assembled, the falcons, the arctic gulls, the sea-gulls and the ravens. And now verily the raven began to sing a drum-song, with a loud voice:

"Thy feet they have large veins,
they are quite red, they are red-brown,
ajajâjâ-ing!"

Thus the raven sang a drum-song, but then it ceased, giving the drum to the sea-gull, which now also began to sing:

“Thy two women up there have ugly posteriors
from being torn with claws,
ikêjajâing, ikêjajâing!” —

The raven was bad at tearing its wives with its claws, it is told, therefore they had such ugly posteriors. As the sea-gull had sung for a while, it gave the drum to the arctic gull, which also began to sing:

“The weather out there, the weather out there . . .
nothing has it caught.”

Thus it kept on singing in order to tease the falcon, but when it had finished, the falcon sang:

“Ever one must head straight for the steep mountain sides,
ever one must reach them.”

Thus they sang drum-songs, it is told. When at last they had finished, the man went his way leaving them.

65. The Snow-bunting's Song of Lamentation.

(*Text: I, p. 238. Amaunalik — Phon.*)

Some people rowing in skin-boats caught sight of two snow-buntings, which kept on flying forwards and backwards in order to see to their children and to bring them food. One of the men went over and set a snare before them, making a snare of his hair. When the little husband again came to see to his children, it was caught in the snare. The man only took it and pissed on its small children, and then they sailed away again. But when the wife of the bunting saw, how the man had pissed on its children and caught its husband in a snare, it began to sing, while the last of the skin-boats sailed past:

“My husband, my husband, my husband,
because human beings are mightier,
because they are stronger,
with a whalebone snare snaring him, they have caught him.
Qalumîna has drunk urine so that he has burst.
Without reaching dwelling places you must camp for the night.”

Thus it called to the boats. They sailed along, and in a (chance) place they camped for the night. After the boat-people had camped (?) it began to blow violently, and those who had caught the bunting in a snare suffered shipwreck, because the little snow-bunting had practised witchcraft on them.

65. Variant A.

(Text: I, p. 239. *Inugarssuk* — Phon.)

Some people sailing in a skin-boat went ashore. One of the men made a snare of his hair and set it up near a little snow-bunting's nest. He caught the male bird, and then he took its children and killed them by pissing on them. Then he covered them with stones, and they sailed on. Now the little snow-bunting wife was left alone behind, and they heard her singing:

“My husband, my husband, my husband.
Because the human beings thus are mightier,
because they are greater,
with their whalebone string snaring him,
they have taken him.
Qalumîna is dead with drinking piss.
My husband, my husband, my husband,
catching him in a whalebone snare
they have taken him,
because they are mightier,
because they are greater.
Without reaching your dwelling-camp
you shall camp for the night.”

The little snow-bunting caused it to blow a violent gale, intending to kill them, and thus it killed them.

66. Little Auk's Song.

(Text: I, p. 240. *Amaunalik* — Phon.)

Some people in a skin-boat heard a little auk, which had sat down on the water together with its young one. They are in the habit of migrating, and now they were setting out. Thus they heard it singing, while they looked at it:

“But this sea-bay, hâjâ-aha,
but this great sea-gull, hâjâ-aha,
hâ- hâ-a hâ-â, ha hâ-eæ ha-ahâ, hâæ.” —

The large sea-gulls being bad at eating its children, the little auks. Thus it ended its song.

67. The Siskin as an Assisting Spirit.

(Text: I, p. 241. Amaunalik — Phon.)

A story is told of a siskin. It so happened that a man used some small siskins as assistant spirits. And as people were often shamanizing, it seemed to them that the man did nothing but practise shamanizing. At last he got tired of having the siskins as assistant spirits, and as he would not have them any longer, he pissed on them and went away. But when he had behaved like that, a little siskin began to sing:

“The human being now again (?)
has pissed on us and deserted us,
the strong one, such a strong one,
such a strong one, tajâ-jæ!” —

because he had pissed on them, wanting them no more as assistant spirits.

68. The Singing Hare.

(Text: I, p. 242. Amaunalik — Phon.)

A man was out hare-hunting and caught sight of some hares. But when they fled, he began pursuing them. He pursued them for a long time, but at last they crossed a large river which the man could not get over. When the hares had now crossed to the other side, where he could not reach them, one of them began to sing:

“Being good at walking
we fled,
and this one of the rivers, the swollen one,
which he could not get across at once,
we crossed it!”

When they had sung like that, and he could not get hold of them, he only let them be.

69. The Singing Reindeer.

(Text: I, p. 242. Amaunalik — Phon.)

Some people rowing about in kayaks caught sight of a large herd of reindeer. Having caught sight of them, they went ashore on the shady side and crept up to them. But for all that the reindeer took alarm, and as they could hear that there were human beings in the neighbourhood one of the reindeer started singing a song:

"This the deserted by human beings,
 this the deserted by human beings,
 now let it remain thus,
 let no voice be heard,
 jâjajâ jajahâ ojajâ â-a,
 ojaja ja jâ jajâi!" —

After it had sung thus, and after they had caught sight of the human beings, they jumped into the water and fled. Then the men went to their kayaks and began to pursue them, driving the reindeer in front of them in the water. They began to harpoon them and caught many reindeer. One of the men, it is told, who drove a very large reindeer in front of him and tried to harpoon it, he alone did not succeed in catching any reindeer. When at last he kept on driving it in front of him, the reindeer at last said to him: "Wait a little before thou beginst harpooning me, I am so meagre that I will sink, thy wife will not find much tallow on my entrails—jâjajâ jajahâ ajajâ-a ajajâ jajâ jajâ!" Ever swimming in the water it then jumped over his kayak and ran ashore, high up on a mountain, and so this man did not manage to catch any reindeer.

At last his comrades went ashore with the animals they had caught, and they began to cook reindeer-meat. One of them did not eat his piece up, but only gnawed it, and then he went to the river to drink. When he returned, he discovered that the meat had grown out again on his piece of meat. Thus he could keep on eating of it, because new meat is ever growing out on the bones of the reindeer. It kept on growing out.

70. The Child which was Transformed into a Sparrow and the Grandmother into a Ptarmigan.

(Text: I, p. 244. Amaunalik — Phon.)

A woman and her grandchild had been deserted and left to their own fate. Now they lived quite alone. Whenever the child was going to sleep, it always said to its grandmother: "Grandmother, tell me a story!" But every time the grandmother answered: "I have no story to tell!" But the child kept on saying: "Grandmother, tell me a story!" But every time the grandmother answered: "I have no story to tell, now only try to sleep!" This, it is told, ever repeated itself, and the grandmother again lay down to sleep. But the child kept on saying: "Grandmother, tell a story!" And at last the grandmother said: "I have no story to tell, now only try to sleep—haggâgâ, see what is coming from over there from the side house—hâ-tutututu!" in order to frighten

her grandchild. For very fright it slipped out through the peep-hole of the window, saying "pfÿq" and being transformed into a sparrow. But when thus it had disappeared, the grandmother woke up and began to look for it. She went outside and searched for some time, but without finding the child. Then she made herself ready to start out, and she thrust her skewers (which she used for distending skins) into her kamiks and put her little sewing bag round her neck. Thus she wandered along, weeping: "Where is my own grandchild, where is my own grandchild?" And ever she wiped the tears from her eyes, so that the skin was worn off their rims, and they became quite red. "Where is my own grandchild?" Thus she kept on going about searching. At last she used her skewers as sinews on the shins, and the sewing bag as a crop, and because she had worn the skin off her eyes by ever drying away her tears, the ptarmigans have red rims. Thus she was at last entirely transformed into a ptarmigan, while her grandchild had become a sparrow.

71. Child which Turned into a Hare.

(Text: I, p. 246. Amaunalik — Phon.)

At little child, it is told, always went about picking downs from the willow bushes, gathering a large quantity. It was at the time, when the houses could rush through the air, while their inmates lay sleeping. When he had gathered a very large quantity, suddenly a large house came rushing and thumped down on the earth beside him. He became so frightened that he turned into a hare and ran away, the picked downs becoming the white hairs of the hare.

72. Boy Turned into a Loon.

(Text: I, p. 247. Pualorssuaq — D. D.)

Once the forefathers said to a little orphan boy: "Thou must not eat intestines!" But at that he at last began to cry. And when a man said to him: "Why dost thou cry?" the orphan answered: "I cry because their father, Qulutat, has forbidden me to eat intestines—quarfik, quarfik, quarfik, âââ!" Then he was transformed into a loon, because he was a little orphan with his kamiks worn on one side.

73. Two Little Dogs.

(Text: I, p. 247. Amaunalik — Phon.)

Two little dogs were lying in their kennel. One of them had broken his paw, the other one was long-haired. At last the long-haired one

went into the house-passage, and its little comrade having broken its paw, it said: "Pray, give me something to eat for Agssautdlugsanâq (the dear little one with a sore paw)!" But when its owner heard it, he asked: "But whoever art thou?" — "I am Merqorssuanâq (the dear long-haired one)!" Then he gave it something to eat for its comrade and sent it out, and it returned to its little kennel and gave it to it.

74. The Raven.

(Text: I, p. 248. Amaunalik — Phon.)

A man saw a raven carrying something in its beak, and he said to it: "Raven, raven, what art thou carrying in thy beak?" The raven answered: "The thigh of a human being!" And again the man said: "Give me some of it to eat!" — "I swallow it, because I like it, for I and my raven children eat blood—it is something that tastes well (?)!"

74. Variant A.

(Text: I, p. 248. Qiajuk — Phon.)

"Raven, raven, what art thou carrying in thy beak?" — "The thigh of a human being!" — "Give me a little, give me a little!" — "As I like it myself, I swallow it!"

75. The Raven and the Lost Sewing-needle.

(Text: I, p. 248. Inugarssuk — Phon.)

A woman had lost her sewing-needle, it is told. At last she caught sight of a raven and asked it: "Where is my sewing-needle, where is my sewing-needle?" — "Down there in the dung-heap its eye sticks out!" it said to her. And verily she found her sewing-needle in the dung-heap,—and then I conclude this story!

76. Woman Puts Question to Raven and is Turned into Stone with her Children.

(Text: I, p. 249. Amaunalik — Phon.)

A woman who was pregnant always had to stay at home with her three children, while their two menfolk were away hunting. When at one time it looked as if they were not returning, those at home went up the mountain in order to look out for them. The pregnant woman had a child in her amaut, leading a child by each hand. Thus they ever kept on wandering upwards. At last they were high up on the mountain, and here, they sat down. At last they caught sight of a raven, and the woman asked it: "Raven, raven, the ravens are

wont to give information—tell us why our menfolk are ever staying away!” The raven answered: “The ice has covered them, stay only where you are (?)!” When the raven had said thus, they indeed all remained sitting there, and at last they were turned into stone—only because the raven had told them that their menfolk stayed away, because the ice had screwed them down.

77. The Mendacious Raven and Piku's Wife.

(Text: I, p. 250. *Amaunalik* — Phon.)

Piku, it is told, went out reindeer-hunting, and stayed away for some time, while his wife was left behind with nothing to eat but the backbone of a seal—they having no meat whatsoever. The man stayed away for a long time, and when one day his wife saw a raven flying above her, she asked: “Has Piku caught reindeer?” The raven answered: “To be sure Piku has caught reindeer, two large bucks!” — The woman trusting the raven took the seal bone, the poor little remains of food, and gave it to their dog and its pups to gnaw. At last she saw him coming, tired and without having caught any reindeer, and the wife took the bones which the dogs had gnawed and washed them. That was all the food they had, because he had caught nothing whatsoever, the raven having only lied to her.

78. A Man Killed by a Hare.

(Text: I, p. 251. *Pualorssuaq* — D. D.)

One of the forefathers used to drive hares against his snares, it is told. They lived exclusively on hares and always caught a great quantity. One day he and his little son were again out driving the hares together and catching many in the snares, and those which were still alive he killed. But when he was on the point of killing them, one of the hares crushed his testicles, so that they burst, and then the hare ran away after thus having killed him.

The little son tried to bring down his father from the mountain, and when the mother saw him, she started out to help him, thinking that they were hares wrapped up into a skin, which he tried to bring home—but to be sure, it was the dead father, he was thus dragging after him, and she heard her son say: “It killed him, the little hare!” Then they only brought him down. When they came home to the daughter-in-law and the little grandson, the mother, who was an old woman, was carrying him on her back. As they lived alone, without any dwelling-place companions, they had now no longer any menfolk to provide for them.

VII. HISTORICAL LEGENDS

79. Navaranâpaluk (Thule Var.).

(Text: I, p. 252. Amaunalik — Phon.)

Neruvkaq, it is told, married an inland-dweller woman by the name of Navaranâpaluk. He was in the habit of boring her in the knee with a large bore, and whenever he came right in to the bone, she was wont to cry, and then she generally went away, putting mittens on her feet instead of kamiks. When she had been away for some time, she always used to come back. But whenever her husband had thus bored her leg, she said: "How many brothers is it now thou hast?—Paumin, Pausangin, Mingumin, Mingusangin, Tarqulik, Tarqugssâq, Mâjuk, Qatitúnak." — And then her husband generally said to her: "Please only fetch thy brothers!" — But when he had said so, she would not do it, but only put her mittens on her feet and went and stayed away for some time. And when she returned, he again began to bore her, so that she cried, and when it hurt very badly, she said: "How many brothers is it thou now hast?—Qulingat, their father, Paumin, Pausangin, Mingumin, Mingusangin, Tarqulik, Tarqugssâq, Mâjuk, Qatitúnak!" — "Please, fetch thy brothers!!" Thus he ever continued beating her and boring her leg, and without saying anything she went away. But at last when this had happened once more, Navaranâpaluk put the mittens on her feet and now stayed away entirely.

After some time, while they were living at Natsilivik, one day the younger brother of Neruvkaq called to him: "Neruvkaq, there are men down there, they will try to destroy the house, it is said!" They were indeed Navaranâq's brothers, who had come to assail Neruvkaq. Neruvkaq was within the house, and after having led his dog in he said: "A moment only, I will first put a jacket on it!" trying to clothe it in his sealskin-jacket. Outside the house they now attempted to crash into the house; and one of them happened to thrust his foot through the roof. At that moment Neruvkaq cut off his foot so that he had to go away humping, while he said to the others: "I have lost my foot, I have lost my foot!" Neruvkaq now having clothed the dog

in his sealskin-jacket he sent it out through the window, and they immediately fell upon it and killed it. But at that very moment Neruvkaq leapt through the house-passage and up to a large stone. When he crawled up on it, he trod so heavily that his footprints became visible. Up there they could not reach him, and when they came up to him, he shot at them and killed them one after another. When at last only a few of them were left, they went away. Thus he put an end to Navaranâpaluk's brothers.

79. Variant A.

(Text: I, p. 255. *Pualorssuaq* — D. D.)

Neruvkaq¹) bored his wife in her footsoles. When he bored her, she said: "Stop, I have many brothers, let me be!" And then she used to disappear, but she ever came back again. But once when she had gone away, she went to her brothers—and at last they came. Neruvkaq's younger brother was looking out at the window saying: "Neruvkaq, there are men coming down there!" But the brother said: "I will first put on a jacket!" He put his sealskin-jacket on a dog and let it go out first. The inland-dwellers fell upon it, thinking that it was a human being, but now Neruvkaq leapt on to the meat-scaffold and seized his arrows. One of the inland-dwellers jumped up on the house, but fell through, and Neruvkaq's younger brother cut off his leg. "He cut off my leg," said the inland-dweller. He leapt along, but broke down entirely. Neruvkaq now shot one after the other of his comrades, and at last they fled from their great brother-in-law.

80. Navaranâpaluk (Amer. var.).

(Text: I, p. 256. *Amaunalik* — Phon.)

Navaranâpaluk, it is told, was taken as a wife by one of the inuit (human beings: Eskimos). She often used to stay away, and when she went away, she put mittens on her feet as kamiks. Thus she often used to stay away for a long time. When then, after a fairly long absence, she returned, her husband used to bore her knees, and when he reached the bone, she cried bitterly. Whenever it thus hurt very badly, she used to say to him: "How many brothers is it thou hast?—Usângat, their father, Qulîngat, their father, Paumin, Pausângin, Mingumin, Mingusângin, Tarqulik, Tarqugssâq, Mâjô, Qatitúnaq!" — And when she had thus named them, her husband used to say: "Please, only fetch thy brothers!" And after a while she put the mittens on her

¹) or Neruvkak, according to Pualorssuaq's pronunciation.

feet and went off staying away for a while. And when she again returned, the husband beat her and at last bored her in the knee, and then she again enumerated her brothers and the husband answered: "Please, fetch them—when thou hast so many brothers, only fetch them!"

One day while all the men were out hunting and stayed away for a very long while, it happened at last that Navaranâpaluk's brothers indeed made their appearance, finding only women at home. They began to kill them at random. Some of them tried to hide, one covered herself with a skin she was scraping, and one hid under a bin for dogs' feed, turning it upside down. Another set fire to some old offal, and as they could not stand the smell, they let be going in to her. When at last Navaranâpaluk's brothers had finished killing, they thrust wooden poles into the posteriors of the dead bodies, and placing them upright in front of the entrance they went away. Those who had hidden, however, kept on hiding, the one under her skin, the other one under the food-bin, and she who had set fire to her offal remained in the house. Thus they now stayed there.

At last the men, who had been out hunting, began to return. They said to each other that someone seemed to be outside, and went to see who of those that had remained at home was now standing outside their house-passage. They went up to them, but although they spoke to them, they never moved, and when they came quite close to them, they saw that they were dead and had had poles thrust through their posteriors. They also found those who had hidden. They said: "They have murdered our companions!" The men answered: "Twine sinew-thread, twine sinew-thread for bow-strings!" And then they themselves began to make bows and arrows. "Now we are going to make war properly!" The three women twined with all their might, in order to make bow-strings for their bows, while the men were busy making arrows. The skin was entirely worn off their thumbs and forefingers, because they had to twine as much as they could manage, they being only three in number. At last the men were all provided with new bows and had made a great number of arrows. Then they began to shamanize, in order to see where the inland dwellers were, and Navaranâpaluk and her relatives now also waited for them to come.

After having shamanized they then set off and wandered about for a long while. At last they caught sight of a large valley, where two old women were distending a reindeer skin. One of the women went and said to the other: "I have dreamt of two lice fighting each other. At that time when people were going to make war, I also dreamt of two lice fighting each other. Let us rather begin to practice head-lifting!" They now made great haste to get home to their companions. The others followed them, but all along took care to hide themselves

from them. And to be sure after some time they saw their large tent appear. People were gathering in it, and when they had entered it, they also began to practise head-lifting. They had a large dog. The men now walked towards the tent, where they could hear them practising head-lifting, but now the dog began to bark at them. They could hear the eldest man of the inland-dwellers trying to hush it: "Tâliaq, be quiet over there!" — The dog, however, kept on barking, and its master again hushed it—so wrapped up were they with practising head-lifting. At last they were quite close to the tent and placed themselves before the entrance, where they began to shoot the men in there, while sparing the women, because they wanted to have them as their wives. Thus they kept on shooting, until they had killed all the men.

When at last they had put an end to them, they took themselves wives among their womenfolk, because they had lost their wives, and Navaranâpaluk said: "Who wants to take me as a wife?" — for there was no one who wanted her any longer, she having caused the killing of their womenfolk. But then two men came up to her saying: "Let us have thee as a wife!" At that very moment they began running away with her, having caught hold of her hands. They ran with all their might, so that Navaranâpaluk was obliged to leap over stock and stone. At last they cut off her arms—how her blood squirted! When the other women saw that, they began to sing:

"Navaranâ, now indeed
she has just become flensed,
with arms of blood
she runs along, she jumps along!"

Thus the blood squirted, while she leapt along, that it looked like arms.

81. Suakak who Married an Inland-dweller.

(*Text: I, p. 261. Amaunalik — D. D.*)

Suakak, it is told, as a child used to play by herself at some distance from the tent of her parents. But one day an inland-dweller came up to the little playing child, and without her parents discovering it, he carried her away, wanting some day to take her as his wife. Her parents could not understand, what had become of her, and began to look for her for some time, but at last they gave up finding her. The inland-dweller took her home with him to his companions, and there she now remained, while she grew up. The inland-dwellers were in the habit of gathering worms and larvæ and making them suck the blood of their children to make them light-footed. For this

purpose they placed them in the skin of a bearded seal, which was tied up at their necks, and digging it into the earth beside the house-passage, they left it there, until all the blood had been sucked out of them. Thus they now also placed Suakak with the worms and the larvæ, and when again they took her up, she had indeed become light-footed, after having lost her blood. By and by she grew older, and the inland-dweller now took her as his wife.

The inland-dwellers being able to run so fast, they catch a great number of foxes by overtaking them. And at last Suakak's mother-in-law also let her help skinning foxes. Then one day Suakak said to her: "I am becoming 'unclean'!" — "It is only thy thighs, which are getting 'unclean', only keep on skinning foxes, while covering thy thighs!" — Whenever she had skinned foxes, it is told, and when they had collected the testicles, the inland-dwellers ran up to their comrades: "Come and crack!" And to be sure they came and cracked, crushing the testicles of the foxes with their teeth.

The inland-dweller now had her as his wife, and they lived in a house without windows and also without a sleeping platform and a lamp-platform. The lamp only stood on the ground, and the cooking pots were not suspended in strings. Suakak did not like this, and she now showed her husband how to arrange it, making a little house for him to look at. When he saw how it was furnished, both with a sleeping platform and a window and a high lamp-platform, he verily built such a home, and when he let her enter, there was indeed a space under the platform, and a lamp-platform, and the cooking pot was suspended. Her mother-in-law found it so strange that she could not sleep. All along she crept in under the platform and pushed the cooking pot so as to make it swing, but at last she became sleepy. The inland-dwellers, it is told, have the capability of passing down through the earth.

At last Suakak became pregnant and gave birth to a child. Now that she had a child, she began to tell her husband that she would like to go on a visit to her parents. He verily assented, and then they set out, she with her child in her amaut. When seeing the tent of the parents coming into sight her husband, the inland-dweller, said to her: "I will wait for thee over there, so only thou go and visit thy relatives. If I begin to long for thee, I shall disappear into the earth!" Then Suakak went up to her parents. At some distance from the tent she caught sight of two children playing, and she now asked one of them: "What is thy name?" — "I am named after Suakak, who disappeared; she was the child of my parents." Then she said to it: "Come and let us look for thy parents!" And now she went up to them with her child in her amaut. To be sure, they were glad to see

their child. For some time they wanted her to stay with them, and she now began to relate ever so much, while her husband, the inland-dweller, indeed began to disappear into the earth. But at long last her relatives together with her went to fetch him. First he wanted to flee, but they took him by his hands and led him home. When he saw the dogs, he again wanted to run away, but they let him go into the tent. He fled right up to the back-wall, bleeding from the corners of his eyes, so frightened was he of the dogs. Then they let him live with them.

As Suakak's husband was an inland-dweller and therefore never went kayaking, her sisters and brothers used to pet her child, saying: "Little inland-dweller, little inland-dweller, such a little one that never goes kayaking!" But at last one day the inland-dweller began to walk along the beach. Here he caught large sea-gulls, using his forefinger as a decoy-fish and taking them with his hands. When he came home, he had a large bunch of sea-gulls on his back and only sucked his forefinger, because the sea-gulls had snatched off the skin. Thus indeed they now were made to eat great quantities of sea-gulls.

81. Variant A.

(Text: I, p. 266. *Pualorssuaq* — D. D.)

A woman who went about looking under stones for little auks was taken by an inland-dweller. He carried her home with him, in order to take her for his wife later on. At last she was old enough, and then he married her. She became pregnant and gave birth to a child. Now that she had got a child, she wanted once more to see her sisters and brothers. She went off together with her husband, and when they caught sight of them from up there, she went towards them, while her husband stayed and kept an eye on her. She came home to them with a child in her amaut. When now she told her parents and her sisters and brothers of her husband, who only sat there peeping, her sisters and brothers went up to fetch the brother-in-law. The inland-dweller was very much frightened of the dogs and resisted with all his might, while they led him by the hand. At last he began to leap towards the tent, the corners of his eyes bleeding for fear of them. Only when they kept on quietening him, he at last ceased being afraid of the dogs.

The inland-dweller would like to go out sea-gull hunting, and he caught a great quantity. When he came home, he had as many, as he could carry on his back, only sucking his forefinger, because the sea-gulls had bitten him, as he used the forefinger as a "salmon" to decoy them with, thus he told, when his brothers-in-law asked him.

He was also very good at catching foxes. When the mother of the inland-dweller saw that they had a sleeping platform, she all along kept on creeping in under it. And when the cooking pot was suspended in strings, she found it so amusing that she kept on pushing at it—such a thing she had never had herself.

82. Tuneq Woman who Died with Fright of Dogs.

(Text: I, p. 267. *Pualorssuaq* — D. D.)

One of the forefathers when out driving on a sledge came to the house of two inland-dwellers. Here he unharnessed the dogs. But when the dogs now got into the house-passage, the inland-dwellers took to flight. While running they happened to push their grandmother down on the floor, and she became so frightened at seeing the dogs that she died with fright. When the man saw it, he said: "How sad that I have caused the death of your grandmother!" But the two inland-dwellers answered: "It does not matter, her skin was no longer beautiful!" It is told that the inland-dwellers used to strip off the skins of human beings and distend them for drying, in order to laugh at them when seeing the attached testicles hanging down.

83. Qualâq with the Inland-dwellers.

(Text: I, p. 268. *Pualorssuaq* — D. D.)

Qualâq and his companions were caught by inland-dwellers. They let them be treated with worms, but as the companion did not like their tickling him, he refused to go down to them. Then the inland-dwellers killed him. When they had killed him, they stripped off his skin and distended it for drying with the testicles hanging attached to it. Then they began to laugh at him. But Qualâq was put down to the worms, and so he preserved his life. The worms sucked him greatly so that he lost all his blood, and in that manner he became light-footed. They put him into a large skin filled with worms and laced it.

At last he went out hunting and accompanied the eldest of the inland-dwellers, who was quite blind. For many years Qualâq's parents had waited for him to return, whenever the new ice settled, but at last they thought he was dead. The old, blind man who was Qualâq's companion used all along to say: "Qualâq, hast thou gone away?" — "No, I have not gone anywhere!" — While they were now out smooth-ice hunting, Qualâq at last heard the sound of dogs, and he began to run in the direction, whence the sound came, in spite of the fact that he all along heard the old man calling out: "Qualâq,

hast thou gone away?" However, when he had heard the dogs, he said nothing, but leapt along and reached them. Their owner was out smooth-ice hunting, and now he returned to his sledge. But when he saw Qualâq, he took him for a ghost saying: "Who is that?" — "I am Qualâq!" Then he went home with him, only leaving the inland-dweller in the lurch. He was frozen to death, because he was quite blind. But Qualâq got home to his parents, and his mother was so glad to see him that she shit little pebbles.

84. Two Men Visiting Inland-dweller.

(Text: I, p. 269. *Pualorssuaq* — D. D.)

Two men caught sight of an inland-dweller, who was carrying a large bearded seal on his back. They went after him, hiding whenever he stopped, so that he could not see them. At last they saw from afar that he went up to a house, and here they brought in the bearded seal. At last evening fell, and after the inhabitants had been outside, the men at last went there and came right into the house-passage. Here they could see a woman without any clothes whatsoever, and she was on the point of flensing. It amused them very much, the two men. She distributed liver to her companions, and the house-father said: "Let us get much liver with blubber, with blubber!" But when he began to eat liver, the two men thought it so comical that they burst out laughing. The inland-dwellers began to stare at each other, but as they could not hear anyone and did not suspect that there were human beings near them, they began asking their comrades: "Pugân, didst thou fart?" — "No, I have not farted at all!" — At last they began to practise head-lifting, and after a while an inland-dweller could be heard to say: "Those who have bows are near!" And then again after a little while he said: "Make them heavy!" — When the men heard that, they now attempted to get out, but it was impossible for them. They lay down and rolled along, and thus they got away. They heard the inland-dwellers coming out and looking about them greatly. But the men reached their home and told of them.

85. Inland-dweller Caught in a Fox-trap.

(Text: I, p. 270. *Pualorssuaq* — D. D.)

An inland-dweller who was out on a long walk, came to a fox-trap, a dead-fall made of ice. Seeing the piece of meat in the small depression and being hungry as usual he tried to take it, but in that way he happened to pull at the peg so that the trap collapsed, and

his arm was jammed. As he could not get it loose, he first began to cry, and then he died. His snot had frozen into icicles reaching the ground, and thus he was clearly dead, ever standing upright. When the man now came to look to his fox-trap and caught sight of him, he first thought that it was a fox, but then he discovered that it was an immensely great human being, and that it was clothed in strange clothes. He went right up to him and saw that it must be a human being; but of what kind he knew not, for he had never before seen such a man. He only went home to his comrades and told them: "I have seen that there is an injured human being in my fox-trap. But as I am not sure what kind of human being it is, then let us go and look!" They then went to look at him, and some old people went with them. When the old people saw him, they said that it was an inland-dweller. They then removed him from the trap, frozen stiff as he was, and buried him, because he looked as if he were a human being, and they did not like to let dead human beings lie about. Thus it happened that the inland-dweller lost his life, because he had no knowledge of that kind of fox-traps.

86. Erqilik Man Married to Human Being.

(Text: I, p. 272. *Inugarssuk* — Phon.)

Once upon a time one of the Erqiliks married a human being. At last she began to get menses, it is told, and the Erqiliks being very desirous of women they were greatly taken up with her and all along went about sniffing at her, in spite of the fact that she was always in the habit of going down to the river to wash herself. Down there she now stayed in a house, and her husband forbade her to leave it. The others still tried to get in, but every time he beat them, so that they had to remain in the house-passage. Nevertheless they kept on making a fuss in order to get in, and at last their eldest man appeared. At that moment he beat him so as to shoot forth sparks—his large mouth actually shot forth sparks. Again he tried to enter, so desirous of women he was that he absolutely wanted to copulate with the little human being. As he kept on trying, and there was nothing to be done about him, the husband at last thrashed him down there in the house-passage.

87. The Breathing-Hole Sealer and the Erqilik.

(Text: I, p. 272. *Inugarssuk* — Phon.)

A man went out to seal at breathing-holes, but he did not succeed in catching anything. Then he found a new breathing-hole and placed himself there waiting at it. While he stood there, indeed he heard

some Erqiliks passing by, having sexual intercourse with their wives, "ham-ama-â, ham-ama-â!" — and then they kicked their wives in their bellies, being quite mad after women. At last he heard someone sighing deeply. It proved to be their eldest man, who followed after his children, and he now passed him, being an old man and a slow walker. When he came right up to the sealer at the breathing-hole, he said to him: "Get up!" He did so, and the old man caught hold of the front flap of his fur-coat and beat him. A large doll fell down. And again he beat him, and now a large figure of a dog fell down. "Look, there they are, they are those which prevented thy catching anything!" For the man never caught anything. But now he followed their tracks, being himself (?) part human being and part dog. The old man made him able to catch frequently. Then he left him, after having treated him in that way.—The man now began to get good sealing, and that continued. The old man again followed after his children, the Erqiliks, who were mad about women, and wandered along quickly like hares, while their little wives were all along calling out: "ham-ama-â, ham-ama-â!" and they kicked their bellies.

87. Variant A.

(Text: I, p. 274. *Pualorssuaq* — D. D.)

It is related of an Erqilik woman that she began to be in the heat like a dog; then she began to sew a little, and then she was paired, the men fighting about her. Then they went off. The old house-father, who would also like to be paired, him they only beat and left him. But when they had left him, he followed after them. On his way he came up to a man standing at a breathing-hole, and the Erqilik asked him: "Hast thou seen my children?" The man answered: "Yes, they have just wandered along there some distance away!" — And having told that, he added: "I am never able to catch anything now!" Then the Erqilik said: "Get up!" And then he beat him. Now dogs' figures and human figures fell down from him, and the old man said: "They are those which prevented thy catching anything!" Then he went away, and the man now got ample sealing. But henceforth they no longer had any dolls.

88. Mad after Women.

(Text: I, p. 275. *Inugarssuk* — Phon.)

A man began to put patches on his boot soles, it is told, when they were beginning to be desirous of intercourse with women—several layers, one on top of the other. Then they finally went off, in order to copulate with women. Far away they went, and without sleeping

a wink they lay with the women — “hamar-â, hamar-â, hamar-â!” The poor bleeding women they began to kick in their bellies, “hamar-â, hamar-â!” Thus they tried to make her bleed, because they incessantly wanted to copulate, being lustful of pairing like dogs, only looking like human beings and ever moving along without sleeping — “hamar-â, hamar-â, hamar-â!” Then I know no more of that story. Let them only behave in that way!

89. The “Great-Heads”.

(Text: I, p. 275. *Pualorssuaq* — D. D.)

Two men set out on a long journey, being eager to meet new human beings. After first having been carried far out to sea with the ice, they again came ashore, and once from the upper part of the land they caught sight of some human beings, who all along leapt out on the ice. When they had caught sight of them, one of them said: “Let us go down to them!” The other one answered: “They are not human beings, those down there, they are “great-heads”!” But the first man said: “Nevertheless I will look at them a little!” Then he went down to them, who ever ran out on the ice and leapt about.

When at last he came to the houses, he placed himself beside an entrance. A man came out, and when he saw him, he assailed him. Now also his comrades poured out of the house, and they all fell upon the poor human being and set about flensing him. It began to blow a little from the direction, where the other one was, and as the people scented him, they began to follow after him. But when they were just on the point of reaching him, he said: “Where is my weather, ungâ!” Then a violent gale sprang up, and the man-eaters with the great heads died in great numbers, having no clothes on at all, though they were on the point of catching him. The “great-heads” are very quick-footed, and used to leap along out on the ice, quite naked only with kamiks.

90. The Man who Ate his Pregnant Wife.

(Text: I, p. 277. *Pualorssuaq* — Phon.)

Adlat (: American Eskimos) went reindeer-hunting, many together, it is told. And when they went out hunting reindeer, many together, they only left their old relatives somewhere, and let them stay there. When thus they had deserted them, and they had no longer anything to eat up there in the country, one of them sent his two sons down to the deserted ones in order to fetch blubber. But while the children were gone, he nevertheless killed his pregnant wife, when he began

to be hungry, and before they came back, he had flensed her and put her to freezing. After a while the sons returned and reported that the old ones had used up all their blubber. The eldest brother now told the youngest that their father had killed their mother. After that they did not want to enter, but began to build a snow-house. But now the father ordered them to enter, and he gave them their mother to eat, after having flensed her pregnant. They smelled at her and then began to cook her. They could see that it was their flensed mother. But after having eaten of the frozen meat, they also afterwards ate of that which was cooked. When they had almost eaten up their mother, they went down to those, whom at one time they had deserted.

When they came down to them, they waited, till they had fallen asleep, and while they slept, they killed one after the other. Then they also ate them as frozen meat, those their own relatives, whom they formerly used to go reindeer-hunting with. When they had also eaten them up, they wanted to try to return to the people living at their old dwelling-place. But their old house-father at last began to lose his strength. When at last he stopped, because he could not go on, he said to his children that when they came to human beings, the eldest should tell of their father, in order that people should not believe they were all murderers. When they came down to stay there, they built a new snow-house, and when it was finished, the eldest brother let the sister of his father live there with them, and he married her.

91. The Norse Foster-son.

(*Text: I, p. 279. Pualorssuaq — D. D.*)

At last the Norsemen came, the Norsemen being terror-inspiring, it is told. As people were very much afraid of them, one of the ancestors called Tavjunge resolved to hang them up beside each other on the steep mountain wall. When he had hung them up in that manner and began to stab them with his lance, they fled, and in their hurry they forgot their little child. Tavjunge adopted the little Norse child as his foster-son, and whenever the sky turned red, the child could often be heard to say: "I otherwise thought that milk and reindeer tallow were no more to be had!"

At last his foster-mother became pregnant. Tavjunge's wife gave birth to a child, and the little Norse foster-son found it so dear that he stood all along looking at it. At last the foster-mother said: "I think I will try to give it to him a little—let him hold it a little!" However, she hesitated a while for fear that he should kill it, but at last she let him hold it. The Norse boy took it and caressed it: "My little dear, my little dear!" Then he let it go and went outside. Here he caught

sight of a raven, and only by pointing at it with his fourth finger he killed it. Then he brought it in to his little foster-brother, that he might have it to play with. Thus Tavjunge took the little child which Norsemen had forgotten as a foster-son, after having stabbed his relatives with a lance and driven them away.

92. The Stone at Pitugfik (near Neqe).

(Text: I, p. 280. *Pualorssuaq* — D. D.)

In the olden days whales were often caught at Pitugfik, by harpooning them and tying the line round a large stone, so that by and by it wore a great furrow in it.

93. Cold Weather when Children are Born.

(Text: I, p. 281. *Pualorssuaq* — D. D.)

When a child is going to be born, the weather becomes colder. It is said that it becomes colder, when the after-birth is brought out into the open.

94. Of the Eskimo House of Meeting (qag̃sse).

(Text: I, p. 281. *Pualorssuaq* — D. D.)

When people were assembled in the house of meeting to practise shamanizing, and one of them said: "Also give me!" then only a tiny bit of meat was taken with the finger ends and given to him.

95. Why People Ceased to Use a Bow and Arrows.

(Text: I, p. 281. *Pualorssuaq* — D. D.)

Once upon a time, in days long gone by, when the forefathers still used arrow heads of stone, it happened during a reindeer-hunt that one deceived his comrade and shot him, making believe that he was going to shoot a reindeer. But when he had thus shot his companion, he wanted no longer to have an arrow, and since then the forefathers have not used arrows.

96. The Woman who Rejected Reindeer.

(Text: I, p. 282. *Pualorssuaq* — D. D.)

As so often happened among the forefathers, there was an old woman who lived quite by herself. The foxes being bad at eating from the contents of her little store-house, she at last said charms over it. Once also a reindeer came and wanted to eat from the contents of her little store-house, but when sniffing at it, it fell down dead,

because a charm had been said over it. The old woman came out and found the reindeer beside the store-room, and after having looked at it a little, she fetched her ulo and skinned it. Then she only let it lie, as she had an aversion to it, never before having seen a reindeer. At last a man came to see her, while she had the reindeer lying outside, and as he did not care to eat reindeer meat either, he used it as dogs' food.

97. Avôvak.

(Text: I, p. 282. Amaunalik — Phon.)

The great Avôvak had a younger brother. When Avôvak had sat down on the refuse-heap, it is told, the brother used to peep out at him and then to go out and say: "Let us push a little at the great Avôvak!" But when after having peeped out at him for a while he went outside, there was no one. Thus it continued for some time.

Once upon a time his parents at last heard that people intended to kill Avôvak, and afterwards they began to tie together little bits of straps, which they let hang from the ceiling and cut into fitting lengths, so that they reached (?) their forks.—It is true, people were on their way to kill the great Avôvak, and when they began to approach, his parents now put him into his old child's clothes and gave him the napkin which he used to stand on as a child.

When they now came there to kill Avôvak, the little brother fled up on a huge, steep mountain, while the parents remained in the house and placed the suspended bits of straps at their forks. Avôvak placed himself outside the house in his children's clothes and standing upon the little skin, which he had used as a child's napkin, and when the people went towards him in order to kill him, he called out: "His return, his return (?)." When he kept on saying thus, they could no longer get him into their power and kill him, and at last they again fled. When they had disappeared, Avôvak only entered the house. But his little brother was unable to get down from the mountain, because it was so steep.—Thus they were obliged to flee and to give up killing the great Avôvak.

98. Kumagdlak with the Living Arrows.

(Text: I, p. 284. Pualorssuaq — D. D.)

People came to attack Kumagdlak and to kill him, and one of them said: "Kumagdlak, go and drink both with the lowermost and the uppermost!" But Kumagdlak answered: "I do not intend to go anywhere to drink for thy sake!" After having said thus they began to shoot at him. But Kumagdlak also began to shoot at them, making

his arrows alive, the front part being made of the bone of a human being. He shot one after the other and killed a great number of them, his wife ever fetching arrows and handing to him. Kumagdlak could not himself be shot with a bow, as they could not hit him, and when at last only a few of them remained, they finally went away, Kumagdlak having quite by himself killed a great number of them.

99. Nutdluaq.

(Text: I, p. 285. *Pualorssuaq* — Phon.)

Nutdluaq's enemies came to attack him, it is told, but they did not find him at home, because he had gone out hunting. When he and his comrades then returned, the enemies were there still and kept hidden. Nutdluaq was very eloquent, and when he saw the enemies up there, he called to them: "What are these people?" One of them answered: "Kingnarmiut people they must be." The enemies ever kept hidden, and having sought cover they stopped; but when Nutdluaq (?) stood still in order to pull out his arrow, one of them first (?) stepped up to him and shot him through his eyebrow. Having been hit in the eyebrow he called to them: "He killed him. But when you flense me, give me a rope round my neck, so that I cannot feel that it hurts!" — They then gave him a rope round his neck. Then for a little while they shot at his younger brother, but it was impossible for them to kill him, as they saw that he himself pulled out the arrows. At last he fled, but ever he met human beings who kept on shooting at him, and at last he only said, Nutdluaq's younger brother: "Because I have many with foetus in them it is impossible to catch me!"

Nutdluaq's son Isingmaitsoq at last got home to his mother. When he had grown older and had become very strong, he would have liked to revenge his father's brother, as they (?) had ever sent (?) them (?), his relations who were his enemies (?), to his (?) father's brother. — The father's brother, Nutdluaq's younger brother, at last came to people, having said to the others: "Because I have many with foetus in them, it is impossible to catch me!" And although for a long while they tried to kill him, they let him be at last¹).

100. Angusínânguaq who Flew through the Air.

(Text: I, p. 287. *Pualorssuaq* — D. D.)

When Angusínânguaq and his wife together with others were out kayaking at the Kitsigsut islands, the others rowed away from them

¹) In the last part there does not seem to be any continuous or only immediately intelligible meaning.

and let them remain at Kitsigsut. But while they were rowing in their kayaks, Angusínānguaq flew through the air. When the kayakers now approached the tents, they saw a man coming out, and they said: "It looks as if it is the dear little Angusínānguaq up there!" Although they had just tried to leave him in the lurch, he had nevertheless gained a march on them. In spite of the fact that they had left him without a kayak, he had nevertheless come home—him whom it was not easy to get away from.

101. Qissuk who Travelled towards the South.

(Text: I, p. 287. *Pualorssuaq* — D. D.)

The great Qissuk often went south, it is told. After having stayed a while with the South-dwellers he again felt inclined to travel, and therefore he cut the lashings of their sledges, while his wife remained in the house. Here they ever used to sleep right at the front wall. At last they made ready to start off. But he again left his wife in there, and only at the very latest moment he told her to come out. Then they hurried away. The South-dwellers, who intended to kill them, pursued them in their sledges, but when they came nearer, their sledges went to pieces, because Qissuk had cut their lashings. After having left the South-dwellers, they came to countrymen. But after that time he often beat his wife. She then used to go away as a mountain-walker. Once when he had beaten her, she hung up her fur-hood on a hollowing-out implement (probably meaning: she hung herself by her furhood).

102. Qiporqaut who Ran away and Hanged herself.

(Text: I, p. 288. *Pualorssuaq* — D. D.)

A woman, Qiporqaut, who was the wife of the great Qissuk, often used to go south. Her husband often beat her, and she therefore often ran away and disappeared. Arqútaq was the only one who used to search for her saying: "Qiporqaut, now come forward!" Then he said to her: "I will give thee the ornaments for thy neck, which my daughter should otherwise have had!" When she heard it, she said: "What is thy intention that thou art making me a present?—Now at last I will disappear entirely!" Arqútaq then began to cry and said: "I will no longer neglect thee—let be disappearing!" — "I want to disappear, because Qissuk is always beating me!"

After she had said that it was indeed her intention to disappear, Arqútaq always used her clothes as a pillow, when he slept, in order to be better able to keep watch on her. But once while he slept he

felt that the clothes were no more there. Then at last she must have gone away. She had thrust her hollowing-out implement into a steep mountain side, and on that she had hanged herself by her fur-hood. Searching for her, Arqútaq found her hanging thus, while her husband had gone out kayaking. But while Qissuk was out in his kayak, he was assailed by two walruses which killed him. From then onwards Arqútaq was the only one left at Serfalik.

103. Agpalerssuarssuk who Hid his Drum when his Friend had Died.

(Text: I, p. 289. Pualorssuaq — D. D.)

An old man and his wife had become snowed down, it is told. These two old people had married again, he having given his first wife to another man and having got his wife in her stead. As he was old, it was only the other couple who got children, but they got a great number. The man was called Agpalerssuarssuk, and he was very fond of singing drum-songs. When they now heard that the other couple had become snowed down and had died, he pushed his drum in under the window-platform and ceased singing drum-songs. His wife made haste to flense a seal, while her "exchange husband" was holding an infant. The old (dead) man was the one she had once been married to without having again returned to him.

104. The Angakoq Oqôrqôq.

(Text: I, p. 290. Pualorssuaq — D. D.)

Oqôrqôq was a great conjurer, who had two wives and many dwelling-place companions. But he had very bad feet, and therefore he was unable to catch anything. His dwelling-place companions often went out hunting. Once they went out hunting and caught, but when they returned home, they did not bring their catch with them. As they brought home nothing, Oqôrqôq asked his son: "Hast thou got no meat?" — "They have not brought it home with them, it is said!" Then Oqôrqôq said: "Would his bear assistant spirit would eat it!" When he had said thus, he made himself ready and set out, being a great angakoq. And indeed he found the bear eating and caught it. Then they again went home, and when they came home, he said to his dwelling-place companions: "We have caught the bear here, because it had eaten all your precious meat." Then his dwelling-place companions set out, but on their way they died with hunger. It was Oqôrqôq who caused them to perish, because they would not give his son any meat.

105. The Female Angakoq on the Auk Cliff.

(Text: I, p. 291. *Pualorssuaq* — D. D.)

As so often happened before, there was a woman who behaved like a man. She was a great angakoq, and though a woman she was able to move about in steep places. Thus she caught auks on mountain sides which were so steep that the men found them inaccessible. She was married, and also her husband she had taught to move on the steep mountain walls by ever saying that he should only come. Thus it is told of her, who was one of the great forefathers.

106. Bear Tears out the Intestines of an Angakoq, but is Killed by him.

(Text: I, p. 291. *Pualorssuaq* — D. D.)

Thus the forefathers told of them. Three men, one of whom was an angakoq, went out bear-hunting. At last they caught sight of a bear, and the angakoq went towards it in order to harpoon it. But at that very moment the bear reached after him and assailed him. It crushed him, just like one eating little auks, so that his intestines came out of him, and his comrades thought he was dead. But when the bear again had left him, he got up and went to the sledges holding his intestines within his belly. And only a moment afterwards he killed the bear. Thus he revived himself, just after a bear had munched him, because he was an angakoq.

(Magic).

107. Bear-hunter Takes off his Skin in order to Kill a Stripped Bear.

(Text: I, p. 292. *Pualorssuaq* — D. D.)

One of the forefathers was out bear-hunting, and he now caught sight of a bear without a skin. It being thus entirely stripped, he also undressed and pulled off his skin, and then he killed the bear after first having made his little son sleep, as he was otherwise afraid of killing him with fright. When he had killed it, he again put on his skin, and roused his son, and when they came home, the son related of it. Thus the great forefathers used to report of him.

108. Man Draws Magical Circle with a Whip.

(Text: I, p. 293. *Pualorssuaq* — D. D.)

One of the ancestors, who was greatly versed in witchcraft, now again tried to bewitch one of his comrades. When he recognized his

foot-prints in a certain place, he drew a circle round them with a whip, and when he had bewitched the comrade in that manner, the latter walked out on the ice in a place where it was dangerous to move about, and here he fell through and perished, because he had been bewitched with a whip. Thus they are wont to relate of him.

109. Two Men Bewitch each other.

(*Text: I, p. 293. Pualorssuaq — D. D.*)

Two of the ancestors, two men, began to rail each other. One of them said: "I will give thee the blood of a walrus!" The other one answered: "I will give thee the limbs of a bearded seal!" His stomach now swelled, and he began to spit blood. But also the other one fell ill, his limbs becoming crooked and stiff. He who had got the blood of a walrus died—*Angê* he was called. But also the other one is said to have died. His fingers were quite crooked, and he could not walk. Then I know no more of it.

(*Resuscitation*).

110. *Kâgunгнаq*.

(*Text: I, p. 294. Pualorssuaq — D. D.*)

While *Kâgunгнаq* was out catching little auks, it happened that the stones began to roll and buried him entirely. It is true, he had crept into a small cavity, which was entirely covered with stones, and from in there he kept on crying: "The stones have buried me!" He ever had to sit crouching double, and thus he worked with the stones in order to get out, but at last he died with hunger. Later on another human being came, an *Adla*, and being a great *angakoq* he quite unassisted took him, the dead man, and brought him down (to the coast). Here he said to him: "*Kâgunгнаq*, wake up!" And indeed he woke up, drawing his breath. Although he was difficult to get at, he nevertheless liberated him (from the stones) and made him alive, because he was a great *angakoq*. Thus it is told of him.

111. Woman Fetches her Son, who was Drowned.

(*Text: I, p. 294. Pualorssuaq — D. D.*)

As so often had happened before, an old woman had lost her son, one of the ancestors, out at sea. She then crept into a small depression and told people to close it up. At highwater the water rose above her, and she was drowned. When she was now dead, she fetched her son and brought him home. She had only been dead temporarily, because she was an *angakoq*. The two came home driving on a sledge and

entered the house. Thus it is told of the two great forefathers that she brought home her son.

112. Angîn who Returned to Life five Times.

(*Text: I, p. 295. Pualorssuaq — D. D.*)

It is told of one of the forefathers that, when he tried to catch a walrus, he was often pulled down into the water, and every time he died. But after a long while he used to come back. Angîn he was called. When thus once again he had returned, he slipped and sat down on his posteriors, in a place which was full of frozen piss. One of the people now came out and caught sight of him, as he sat there on his posteriors. Then he said to him: "Show us thy fingers!" — "They are Angîn's fingers!" Thus Angîn came back to the living, after having been pulled down a fifth time. But when then it happened again, he was unable to return any more, for here a limit was always set. Thus it is related of him.

113. Angakoq Falls down.

(*Text: I, p. 296. Pualorssuaq — D. D.*)

Two of the forefathers were out auk-hunting together. But when they had begun to get auks, one of them, who was an angakoq, fell down and was killed. But being only temporarily dead, he again ascended the mountain and came up to his comrade. When the latter saw him, he said: "I otherwise thought thou hast perished!" But the angakoq answered: "No, I am not the least bit hurt!" — After his comrade had fallen down, they only returned. Thus it is told.

114. Angakoq only Dies when his Throat is Cut off.

(*Text: I, p. 296. Pualorssuaq — D. D.*)

One of the forefathers once went visiting and came to people at another dwelling-place. One of the people there mendaciously pretended that the other one intended to murder him, and he egged others to kill him. But a woman concealed him, while the people were searching for him, their comrade ever lying to them. At last they found him and assailed him, and when they tried to stab him with a knife, he cut himself several times on it by griping it, but every time the wound was healed. At last they cut something out of his throat and threw it away. Only when they had removed something of himself, so that it had a deadening effect and then had thrown it away, he died, although his wounds otherwise always healed. When

now he was dead, they put him on a skin at the edge of an iceberg. But when they came back the next day to see him, he had evidently disappeared, only the skin he had lain on being left. He had disappeared, because he was a great angakoq, and one of the people was annoyed, because he had looked forwards to eating his thigh.

115. Obstacle to Resuscitation.

(Text: I, p. 297. *Pualorssuaq* — D. D.)

There is a story of three brothers, one of whom was very great and besides a very able angakoq. This angakoq often fell down, but every time he "returned home", although he had been dead. Once he said: "The large stone ever pushes me into the water!" It was because his wife never would keep a taboo that he so often fell down, when he was out auk-hunting, but he ever returned.

Once while having his brothers as dwelling-place companions, at last he fell down, and, it is true, he tried to put his mittens on top of himself. When people saw that he had fallen down, they went up to him. But, by looking at him, they prevented him from returning. The eldest of the brothers of the deceased was not there, but the second brother put him on his back, dragging him after him, because the deceased was greater than he. Then they buried him in a cave. After a while the eldest brother returned and saw that his brother, the angakoq, was dead, and he was annoyed that they had buried him, for if they had not touched him, he could otherwise have brought him to life.

After he was dead, the brother, who was nearest in age to him, used to go out bear-hunting. His wife was as usual under a taboo, and it having become winter they came to live alone at a dwelling-place. On one of his bear-hunts he was carried away to sea by the ice and drank of the hearts of the bears—thus he told his wife, when he again returned. And when they came to their elder brothers (?), he told how he had been carried out to sea.

116. Dead Man is Eaten by his Dog and Comes to Life again.

(Text: I, p. 299. *Pualorssuaq* — D. D.)

One of the forefathers, when out hunting sea-gulls, fell down and bled to death so that he died. Afterwards his dog ate him. But as soon as it had eaten him, he returned home together with his dog. The dog now being full of bloody drip round its mouth people asked him: "Why is thy dog so full of drip round its mouth?" — "I do not know!" And only in order to say something the other one again asked: "It

is perhaps because thou hast again been dead?" — But he only answered: "Like that time!" Although he had otherwise been able to live, his wound now suddenly again began to bleed strongly, so that he fell ill. And when he began to bleed, he said: "Would he might come and close my wounds, it is said!" — When the talkative man entered, he then said to him: "Dost thou not understand that which makes a man live? — Close my wounds!" But he only answered: "I understand thee not!" Then he again asked: "Canst thou return to life like me?" He could not, because he was not an angakoq. But the wound where the dog had eaten of him kept on opening.

117. The Mountain-walker and the one Given to Whipping.

(Text: I, p. 299. Pualorssuaq — D. D.)

After the great larvæ, those who use to separate¹), had passed through the Iviangernak mountains separating (?) with their tails, a man once went the same way and met the larvæ, just as one of them was separating it (?) with its tail. He had run away, because he had murdered a human being, though his father had forbidden him to do so.

When now he was going about as a mountain-walker, he caught sight of some human beings playing, whom he had never seen before, and he began to look at them. An old man caught sight of the mountain-walker and went up to him saying: "Art thou a being, one must be afraid of?" But he answered that he was not dangerous, and the old man took him home with him. He had no children, and he now took him as a child.

Having him now as his child he made a very large whip for him, and at last he was admitted as a play-fellow. One of them was very given to whipping, and the mountain-walker now beat him with the whip, so that he could not open his eyes, but went home, because he was ashamed. After having ceased playing he told the one given to whipping to come up to him, but he would not, because he still felt ashamed. Then the man went up to him himself, and when he saw that he could not open his eyes, he laughed at him, so that he became still more ashamed. Only later, when they were playing at rounders, the one given to whipping again began to join in the play. But his face was quite swollen, so he never again beat anyone with a whip.

¹) According to the wording, the passage may also be translated: "when passing between the Iviangarnak, they (♂: the mountains) use to separate". — I did not succeed in getting any clear information regarding these larvæ, whose connection with the actual story is not immediately obvious.

After a long while the foster-father of the mountain-walker told him to return to his parents, and he walked part of the way with him. Then he explained to his foster-father: "It is because I have murdered, and my father reproved me that I became a mountain-walker!" — Then the foster-father sent him away, and when he came to people, he told of those he had met.

118. Iseraq, who Stole.

(Text: I, p. 301. *Pualorssuaq* — D. D.)

He was bad at stealing meat, which he hauled up from the store-houses. At last they came across him, just as he was on the point of putting by something he had taken. But he kept on in the same manner, and in the night he went to the store-houses in order to steal meat. At last a man went into the store-house, and Iseraq now also came and thrust down his hand, but at that very moment the man seized it and turned it out of joint. Iseraq only said: "One can feel that the little underarm was turned!" This happened to him, because he was thievish. Iseraq was very swift of foot and often caught foxes.

119. Two Women Pull Arms.

(Text: I, p. 301. *Pualorssuaq* — D. D.)

Sermerssuaq was so strong, it is told, that she used to kill bearded seals by beating the backs of their heads with her clenched fist. She pulled arms with Qasordlánguaq, and when she was going to muster her strength, Sermerssuaq said: "It is like having to do with one, who is timid, one who has not even a (?)" — She found her easy to manage. But when Qasordlánguaq could not manage her comrade, she said: "Two trouser-skins are not sufficient for me!" And then she pulled off her trousers and straddled. Because her (?) was very long, she was obliged to use three fox-skins for her trousers. Thus it was told about Sermerssuaq, Qarisoq's sister.

(Manslaughter and Revenge).

120. Pâpak.

(Text: I, p. 302. *Pualorssuaq* — Phon.)

The husband of Pâpak was kayaking, it is told. They had their foster-son as a neighbour. Once the foster-son told Pâpak to go away, but she was to wait for him, as he intended following after her, but would not go until the foster-father had come home. She had told him that his foster-father intended to murder him. He now waited for him. The foster-father also came home and began to search for

his wife, but after having searched for some time he went far away in order to fetch ptarmigan-guts.

The foster-son now went off in his kayak in order to follow Pâpak, she having gone away, as he had told her to do. Afterwards her husband followed, walking on foot. The foster-son waited for him to come and had his arrows with him, and when the old man approached, he shot him in his loin. Having been hit he called to his wife: "Pâpak, come here!" But the foster-son said to her: "Let him be, let him be, he will kill thee!" Then they only left him, after having killed him.

When they had journeyed together for some time, they came at last to other people living many together, and there they stayed, and he simply married his foster-mother. It is told that her sisters and brothers came sailing in a skin-boat and carried them away with them to their dwelling-place.

121. Niarqoq.

(Text: I, p. 304. *Pualorssuaq* — Phon.)

Ikumaq was a wicked murderer, who had killed Niarqoq's brother. Once upon a time two young people went with him in order to fetch blubber. At first the elder one was very cold and ran after the sledge, and in the meantime he said to the younger: "The old people have said that they should only kill Ikumaq, because he is a great murderer and now also has killed Niarqoq's brother!" Then the two young people began to run beside each other, and they arranged between them that the younger should stab him and the elder, who was rather strong, should push him. As they were still cold, they kept on running beside each other, while Ikumaq sat on the sledge. At last the younger sat down on the sledge, and at that very moment he stabbed Ikumaq, and the elder pushed him, so that he fell off the sledge. Thus, because he was a wicked murderer, they killed him and left him there, when they went out with him to fetch blubber.

When now again they came to people, they told that they had killed him, and they went to Niarqoq saying: "Niarqoq, art thou pleased?—it is told that Ikumaq has been killed out there in the sea-bay!" They said that now she should be glad that they had deserted him out there, and she was very pleased, he being the murderer of her brother.

122. The Murderer Kuserat.

(Text: I, p. 305. *Pualorssuaq* — D. D.)

As so often happened, people began to shamanize in a large meeting house built of snow. A wicked murderer called Kuserat had

also gone in there, whereas an old married couple, who had just lost a son, did not participate. After the murderer had gone in, they began to resuscitate, and the very person was called "home", whom Kuserat had murdered. When the dead man entered, he went up to Kuserat, and supporting his arms on his knees he said: "Kuserat, with the bearded seal, thou hadst caught, I was sunk into the sea!" — Now Kuserat disappeared between his legs, and the man, who had been killed, followed him. Then he entered again alive, while Kuserat had disappeared. Thus the dead man returned home, while the other one was quite gone.

When he who had been murdered by Kuserat had now been called "home", someone was sent to his parents in order to tell it to them. As usual it was an orphan, who was sent off with the message. However, they would not believe him and threatened to kill him. But the orphan said: "If you are going to kill me, then first go and see him!" The old man still thought that he lied and said: "I will kill him!" — "When thou wilt kill me, then first go and see him. Kuserat has disappeared, and thy son, whom he had sunk with his bearded seal, has come in!" — Then at last they accompanied the orphan, firmly resolved to kill him. But, verily, when they entered, they saw their son. They were so happy that they gave the orphan a large knife instead of killing him.

123. Navsârssuaq Murders Talîtqlaq.

(Text: I, p. 307. *Pualorssuaq* — D. D.)

One of the forefathers, who was given to kill, now again wanted to do murder, although his younger brother Merqut had forbidden him to do so, and he placed himself at the entrance to block his way, saying: "Now he is indeed going to kill small people!" — But Navsârssuaq, the murderer, only pushed him aside and entered, and here he now stabbed his comrade, Talîtqlaq, while he sat lousing his trousers. Then he took him outside. But Talîtqlaq, who had no trousers on, said: "Let me at any rate first put on trousers!" And then the murderer Navsârssuaq killed him entirely and afterwards took his wife, whom he was very desirous of getting, and now he had two wives.

124. Wife Must Lick the Blood of her Murdered Brothers' Kamiks.

(Text: I, p. 307. *Pualorssuaq* — D. D.)

An old man was out hunting together with his little brother-in-law. While they were out hunting, he killed the brother-in-law and then went home. His kamiks were quite foul with blood, and when he now returned, he gave them to his wife and told her to clean them.

But as she was going to clean them, she said: "It smells of human blood!" And the man answered: "It is blood of a bearded seal, lick them clean!" —

Living in the same house, an orphan boy had his wife as his foster-mother, and after a while when they were alone, the orphan said to her: "Thou hast licked the blood of thy little brother!" After that she became very angry with her husband, because he had lied to her. When the man came home, he lay down to sleep in the open, and when he had fallen asleep, the woman put on men's kamiks, cut him with her ulo and removed his throat, because her foster-son had told her, what he had done. Then she leapt out on the ice. Thus her husband died, because he had acted foolishly. He was killed by his wife, the orphan having told her that he had killed her younger brother. And as so often has happened before, the orphan married his foster-mother. Thus they tell of him.

125. Woman Seeks a Wife for her Son.

(Text: I, p. 308. *Pualorssuaq* — D. D.)

A man was murdered, while his wife was pregnant, and after a while she gave birth to a son.

The boy grew up quickly, and when he had become older and got dogs, the mother often said to him: "They have killed thy father!" The mother treated him in a special way so as to make him invulnerable, and at last she also instructed him as to other people and frequently told of them.

He now began to be desirous of meeting other people, but when he also would like to have a wife, the mother said to him: "As thou art only a child, they will not let thee get a wife!" However, at last they went away and came to other people. Here they stopped out on the ice, and he said to his mother: "Let me try to get a wife from up there!" She then went up to speak to people about it: "My son, it is said, I want a wife for him!" But the strangers only said: "He being only a child, he needs no wife it is said!" When his mother had got this answer, he pulled out his arrows. The old people then began to shoot at him in order to kill him, but they could not hit him with their arrows. Then he killed one after the other with his arrows, and when he had killed them, he took a wife.

(Deserted).

126. Women Revenge themselves as Bears.

(Text: I, p. 309. *Amaunalik* — Phon.)

Three women, one of them being the mother of the other two, were deserted by their dwelling-place companions, without having

anything whatsoever to live on. Thus they now lived without anything to eat. They began to search at the tenting-places and in the empty houses, and they gathered bits of discarded bear-skins, which they sewed together. They kept on gathering, and at last they had so many bits, that one of them thought that she had enough for a suit. She put on the bear-skins to try, and when they fitted her, they again began to gather more. At last they had gathered so many and sewn them together, so that there was also sufficient for the other one, and when she had tried them and seen that they fitted her, they again continued gathering.

At last the mother also had got sufficient skins for a suit, and being now all of them transformed into bears they set out to look for their dwelling-place companions. Thus they wandered for a long while, and at last they began to approach people. Their footprints now became half those of human beings and half those of bears. Before they quite reached them, they left their skins somewhere and then went up to the people, to whom they entered saying: "We are out looking for our dwelling-place companions—we are greatly longing to see them!" The people answered: "Then you must walk further, a little over there you will come to them!"

When they had been told so, they walked on in that direction, and afterwards the people discovered that they must have become transformed into bears, seeing that their footprints had first been half human and half those of bears. And to be sure, over there they were, their former dwelling-place companions. Not until it had become dark, they went over there and examined the house. As was to be expected, there they lay sleeping. The mother now appeared at the window and began to frighten them, whereas her two children were standing on the watch at the entrance. And whenever anyone tried to get out, they crushed their heads. Thus they put an end to the outermost, and then it became the turn of those who were still lying sleeping in there, the mother all along standing at the window striking fear into them, and the two at the entrance crushing those, who tried to get out. When thus they had put an end to all of them, they moved to another house, where they frightened and crushed them in the same manner, and this they kept on doing, until they had exterminated all their former dwelling-place companions.

127. Deserted Wife Charming Foxes to Come to her.

(Text: I, p. 312. *Pualorssuaq* — D. D.)

An old woman and her grandchild had been deserted, and when they began to starve, she said: "Let the wandering (: foxes) come

in—only the wandering I bid come in!” However, a reindeer came, but she let it not come in. As she did not care for reindeer, she said at last: “Only those that taste well, I bid come in!” After the reindeer came a bear. But she was afraid of it and said: “That one I will not have!” Then at last foxes began to enter, and she killed them in great numbers. She almost filled the house with them, so that there was soon no space left to put anything. But when both the side-platform and their sleeping places were filled up, she said at last to her grandchild: “Now let that be sufficient, it is said!” But foxes kept on coming, until at last she had to chase them away: “Sysss!”

128. Boy Hunting at Frozen-up Breathing-holes.

(Text: I, p. 313. Amaunalik — Phon.)

A woman and her grandchild were neglected by their dwelling-place companions, whenever they distributed meat, although they ever caught something. They never gave any meat to the two hungry ones, her and the little boy, who was her grandchild. When at last they were quite starved, the woman took her drying frame and made a harpoon out of it for her grandchild, and of something else she made a hunting line. When both were finished, she let the boy follow after those, who went out to hunt at the breathing-holes, two together at one breathing-hole, and said: “Let him also try to catch at a breathing-hole, even though it happens to be frozen up!”

When thus the boy had been sent out with the men, he followed them, and indeed they let him stand at an old breathing-hole, which was frozen up. Here he stood waiting for a long time—but at last he heard a large seal turning round down there. He got quite frightened, when the large animal emerged in the hole, but at last he stabbed it with his harpoon and thus caught a seal, while the others got nothing whatsoever. When they returned empty-handed, he (modestly) brought back his little catch, and the grandmother began to flense it, the great catch of her grandson, saying: “Right up to its face it has blubber!” Then they could at last light their lamp.

Whenever he was now out hunting, he always used to catch seal, whereas his comrades never more caught anything. At last they began to starve in there—only those two now always had something to eat. Then at last one day a woman entered their house, expatiating on the fact that she was his mother’s sister. “Here at last is thy mother’s sister!” But he only said to her: “Yes indeed, here is thy mother’s sister. But how was it, when you had abundance, and we two starved—go away, go away!” Starving and crawling, as she had entered, he

only let her go out again, and both she and the other dwelling-place companions died with hunger. Only those two remained alive.

128. Variant A.

(Text: I, p. 315. *Pualorssuaq* — D. D.)

An old woman made a harpoon out of her drying frame. She then placed herself on the doorsill, as if hunting at a breathing-hole, and here she caught something which did not taste good. She then tried on the refuse-heap, but there she caught something smelling of rump. At last she got something with blubber on it, but it was uneatable. Then she placed herself at some distance to catch at a breathing-hole, while her little grandchild went in a circle round it. Here at last she caught something, which tasted rather good, and after that time they caught amply. When people came to see them, thinking they were dead with hunger, they saw that the old woman was well provided and ever made a good catch outside her little house.

128. Variant B.

(Text: I, p. 316. *Pualorssuaq* — D. D.)

An old woman and her grandchild were always passed by, when people distributed meat. Only one man used to give them something through the window. At last the woman made a harpoon for her grandchild, and then she said strong charmed words: "Ea, ea, go no other way, but come through that down there!" Then she said to the man, who always used to give her presents: "Go and stand at a frozen-up breathing-hole!" — And indeed, they went out to catch seals and also placed themselves at a frozen-up breathing-hole. He and the orphan caught a lot, whereas their hunting companions caught nothing whatsoever.

At last they returned home, and when the grandmother began flensing the catch of her grandchild, she said: "Indeed, it has blubber right up to its face!" After that time those two always used to catch amply, whereas their dwelling-place companions entirely ceased catching, and now they began to starve. When it had come to that, one of them, a woman, came to the old woman, it being her who had charmed the animals to come there, and she said: "Mother's sister, mother's sister!" But she only answered: "Yes, thou wert a mother's sister indeed, at that time long ago!" And then she let her go back. Thus she now had to starve, as she had deserved, because the old woman would not give them anything. Only her grandchild and the man, who had always given them something through the

window, she let get a tremendous catch, by calling the animals to them. The others they only passed by, because they had attempted to pass them by. As she belonged to ancestors well versed in witch-craft, she bewitched her companions, so that they died in great numbers. Thus it is told of her.

129. Two Deserted Ones get Meat from Guests.

(*Text: I, p. 317. Amaunalik — Phon.*)

A woman and her grandchild had been left alone in a large double house. Here they now were obliged to stay with extinguished lamps and hardly anything to eat. Once upon a time they heard at last a sledge stopping outside the house, and in the pitchdark they could hear someone entering. They could also hear that they took their pieces of meat with them and put them on the floor. Then they entered the side-house and lay down to sleep.

When they had fallen asleep, the grandmother said to her grandchild: "Spit on thy fourth finger and go and touch one of the pieces of meat with it!" The child crawled down from the platform and did, as its grandmother had told it to do, and when it had put a little spit on the piece of meat, they again lay down to sleep. They now heard that the two strangers woke up and made ready to go on. The man went outside, and from out there he said to his wife: "Take the pieces of meat over there and bring them down into the house-passage!" She began to put them down there, but then she said: "The hindlegs are so heavy that I can hardly manage them!" — "Then let them only get them when they are so eager to have them!" And then they went away. When they had gone, they began to look at the meat—two huge hindlegs of reindeer with great quantities of tallow, so that they now had food and again were able to light their lamps.

129. Variant A.

(*Text: I, p. 319. Pualorssuaq — D. D.*)

An old woman had been deserted together with her grandchild, a little girl. They lay down to sleep in a double house, and after a while they heard someone entering. The old woman thought they were assistant spirits, who were stopping with them on their way. When they had entered, they lit the lamp a little, and then lay down in the side-house in order to sleep. When they had fallen asleep, the old woman said to her grandchild: "Make haste and go and spit on it—in that way thou wilt indeed get us something to eat!" She spat on two reindeer backs.—When the strangers awoke, they made ready

to go, and they now wanted to take their pieces of meat with them. But now they heard the woman say: "What is that, canst thou not quite manage thy hunting shares?" And the man answered: "Let them only get what they want!" Then the old woman and her grand-child got the two back-pieces to eat.

130. The Deserted Girls.

(*Text: I, p. 319. Amaunalik — Phon.*)

Two young girls, who as a matter of fact were only children, were deserted by their parents. They went away and left their daughters behind—and there they now were, quite alone. At last they had no more to eat, and they therefore set out wandering in the hope of finding their parents. But the latter had already been away for a long time. Thus they now wandered along, and at last they arrived at a house with a large entrance. The elder girl now said to her sister: "Go thou in first!" But she answered: "No, thou must really go in first!" And thus they kept on saying to each other at the entrance: "Go thou in first!" — "No, thou!" At last the younger sister entered, and the elder followed her. In the house they found two men, a man and his younger brother, and the elder took the younger sister, and the younger the elder. With them they now remained, and by and by the men took them as their wives.

At last the younger sister began to be pregnant, thus stealing a march on the elder. And after she had given birth to a child, her husband now used to caress it greatly, before they went out hunting. While the women were still sleeping, they then started out and used to stay away for some time. This lasted for a while—whenever they had awakened and were starting out, he first caressed the infant.

At last, when as usual she lay sleeping, the elder sister heard the men talking, and she heard one of them saying: "Let us murder her elder sister some day, she who never will be pregnant!" And the other one assented. Then they went away. When they were away, and the younger sister awoke, she now told her: "The younger brother will murder me some day. He will murder me, he said, because I cannot get pregnant!"

After some time, when the men had again started out after first having petted their little child, the two women at last went away. They wandered away, as fast as they could, and kept on wandering. When it grew dark, they came to a huge crack in the mountains, and the elder now began saying charmed words in order to make it close up. The crack closed after them, and here they lay down to sleep. After a while they heard a strong creaking—the husbands were ap-

proaching. And when they were now right over them, the elder sister heard her husband saying, how annoyed he was: "Why did we wait so long before killing her. It is a pity that we did not make haste to kill her!" Thus they stood up there saying, but at last they could be heard to return home. Then they first lay down to sleep, and when they awoke, the elder sister again said charmed words. Thus they again got out, and continued their wandering.

At last they began to walk on the ice. But also here they came to a large crack, where there were no crossing places. And again the elder sister said charmed words, and they got to a place, which it was possible to cross, and afterwards the crack opened again. Thus they now wandered along in the spring, and at last they reached land, where they continued walking along the shore.

In one place they caught sight of a great number of tusks, but they passed by them, and at last they saw a tent. Here they went up, and when they came to it, they drew aside the curtain—here were their parents. The old people burst out crying, when they recognized their children. The elder sister now began to tell: "We have seen a great quantity of tusks!" And the father said: "We have also seen them a little while ago, but as we are too old, we cannot take them along, although we would otherwise have liked to go there again!"

130. Variant A.

(*Text: I, p. 324. Arnaitsoq — D. D.*)

Two brothers had married two sisters. But one of them did not like the younger woman, who had married the elder brother. At one time when the men were out hunting, the women at last arranged to go away to some other place, and one of them said: "When we go away, I will take care to let something appear for us to eat!" — Then they went away.

After having wandered for some time they came into a large fjord, and here they found drift carcasses both of narwhales and bearded seals, which served them as a meat-supply. For the time being they camped near them and made dried meat of them, and only when they had put both meat and skins into stone graves, they wandered on. When again they had wandered for some time, they came to the drift carcass of a whale, and here they finally settled, and when winter came, they built themselves a house. On top of the house they had a fox-trap, and whenever from in there they could hear the trap door fall down, they used to go out. In this manner they caught a great number of foxes.

At last their parents began to long to see them. They began to practise conjuring, and their father said: "The one, who knows where they are, will get the younger as his wife!" Now also an ugly orphan began to practise conjuring, and he discovered them, though the father would not believe him. But at last he said to the parents that they should only set out: "In that place, some distance from here, their house is lying!" And to be sure, they came to their house, and here they now settled and lived with their children.

131. Man who Lets his Wife Starve.

(*Text: I, p. 325. Pualorssuaq — D. D.*)

At one time a married couple lived quite by themselves, and when winter came, the man would not give his wife anything to eat. Whenever she went out in order to catch little auks, he used to follow her foot-prints, and when she came home, he gave her nothing. At last the water began to freeze over, and the husband then set out to visit other human beings. When he reached them, he said: "She, whom I had as a wife, has gone away. She became quite mad and all along wanted a knife and a stone to stick together!"

In the mean time the wife had betaken herself to other people. Two men, who were out attending fox-traps, met her and took her home with them, and here they gave her two little auks to eat. When she had eaten the second one, she was satisfied. She had got quite a small stomach, because her husband would never give her anything to eat. When her mother's brother heard of her, he came to fetch her. They were amply supplied with eider-ducks, and when her husband had heard that they did not starve there, he went there visiting.— And here he found his wife, although he had just told that she was dead. He wanted to get hold of her, but her mother's brother forbade it him.

At last they were going away, and as they travelled with another man, who was married and very strong, he took the wife of the liar on his sledge. The liar let them drive in front of him, and then he came towards him with his harpoon, which he carried with him intending to harpoon him. But when the strong man saw that, he beat his dogs, so that they leapt from one side to the other, making it difficult to hit him. At last the liar only said: "Please, there is a harpoon for thee!" The strong man then simply drove off with his wife. Because he was a liar, who would not give his wife anything to eat, and had said that she was dead, he simply took his wife from him.

132. Two Widows Find Reindeer.

(Text: I, p. 327. *Pualorssuaq* — D. D.)

Two women, who had lost their husbands, lived alone without any dwelling-place companions. One of them had two children, the other only one. When the winter advanced, it often came on to rain, so that the reindeer slid down the slopes (because there was ice on them). One of the women discovered it, while wandering about, because she was hungry. She came across such a reindeer, which had slid down, and when she came home, she told it to the other one. In this way they now got many reindeer. One of them was very given to sleep, and she only got half animals, whereas the other one always got entire animals.

While she was thus finding reindeer, it is told, she one day came to an old woman, who lived in another place. But this one was disgusted with her guest, because she ate reindeer. At last she then only returned home again and ate, the other one finding it abominable.

At last some men came and saw the two women busily engaged with the reindeer, which had slid down, while the children were at home in the house, where the lamps were extinguished. They supplied themselves greatly with reindeer-skins and then went away, after first having given them some blubber.

The two women got as many reindeer that they filled a little island entirely with them. When it became summer, and the little auks came, they put them into bags of reindeer-skin. The skins were very close-haired, so they found many maggots in them, which they ate, when they had nothing else. As they had no men (to catch seals), they also got a tent of reindeer-skins. At last, when winter came, they also used them for sledges, and in that way they pulled the children after them. At last they succeeded in getting to other people, and they told them of it—this long, long tale.

133. Deserted Women Find Little Auks.

(Text: I, p. 328. *Pualorssuaq* — D. D.)

The men deserted their wives, it is told, when meat began to be scarce. And as so often before a great number of the wives now set out in a northern direction to the "leeside", as they were very hungry, their husbands having left them in the lurch. One of them used to build a snow-house for them, she being very clever at men's work, although she was a woman. After a long while they reached Agpaliarssuk in the middle of the winter. She also used to get little auks for her comrades, filling a sealskin jacket entirely with them by

looking under stones for them. When the sun grew warmer, their husbands returned, and they now saw that several of the women had gradually frozen to death. On their way home they found one after the other dead. The remainder had been saved by the little auks.

134. Pregnant Woman Dies with Starvation.

(*Text: I, p. 329. Pualorssuaq — D. D.*)

A man and his wife had set out on a journey, when now again they began to starve. The woman was pregnant, and when they had journeyed for some time, the husband only made a snow-house for her and deserted her. When then he came to other people, he said: "She began to breathe a little heavily," after he had been asked: "Where is thy wife." Some time after his arrival they then said to him: "Where is thy wife, go and fetch her!" He now told them that he had been unable to bring her, because she was pregnant. And when somewhat later they set out and went in her direction, they found her dead with hunger, because her husband had acted so foolishly. Her sinew-threads she had used as a pillow, without knowing that she might have eaten them to sustain life. Thus she had died, after having given birth to a little child.

135. A Man Keeps his Catch from his Wife.

(*Text: I, p. 330. Pualorssuaq — D. D.*)

Two of the ancestors, a man and his wife, were suffering hunger, while the husband was ever trying to catch seals at the breathing-holes. After having waited at a breathing-hole, he at last succeeded in catching a seal. He then built a screen of snow, carried the seal there and flensed it, and after having eaten he went home to his wife, without bringing any meat for her. When he entered, she asked: "Did it smell of blubber?" — "It did not have a good smell, only smell here!" he lied to her. After having slept, he again set out, and his wife now followed him in order to keep an eye on him. She came up to his screen, and she now saw him there munching, with his eyes closed. When the starving woman stared at him, he opened his eyes and said: "Please, please, there thou hast something to eat!" But she only went away. She only went away as a mountain-walker in order to lie down to sleep, and when she had fallen asleep, she died, because her husband had not been willing to give her anything to eat.

(Taboo).

136. Taboo'ed Woman Charms Whale to Come to her.

(Text: I, p. 331. *Pualorssuaq* — D. D.)

One of the women of the ancestors was now again under a taboo, and for that reason she used mittens without thumbs. One day she caught sight of a whale, and having seen it she stretched out her hands with the mittens without thumbs and said conjuring: "Am I a turd, am I a turd?" And verily the whale began to thresh in the water and on the point of dying to make towards land. Right up on land it came. The taboo'ed woman had killed it with her mittens without thumbs.

137. The Foolish Tukúmikutdluk.

(Text: I, p. 332. *Pualorssuaq* — D. D.)

Tukúmikutdluk who (by being born) had freed her often taboo'ed mother from a taboo, went about munching skins of little auks. They ever brought her skins, and when again people came bringing a great quantity, she said at last: "There are many, which must be thrown away!" Also a child entered, and when it had sat down, she rushed at it: "Canst thou see Qulê? It was thy mother who railed at me." Thus she said to the boy (who was also called Qulê), because his mother had been wont to tease her, in order to get something to laugh at, and Tukúmikutdluk beat him, causing him to piss in his trousers. Tukúmikutdluk could not walk. Finally one day when her younger sisters began to play, she came out calling: "But look only here, my sexual organs (?)!" And when then she went in, she said: "Qipisut has been fingering me, to be sure he likes me."

138. Woman Gives Birth to Foolish Boy.

(Text: I, p. 333. *Pualorssuaq* — D. D.)

Two women were constantly under a taboo (because they miscarried), but at last they said: "Let us now try to get some (children) freeing us from taboo, some really foolish ones!" One of them indeed also gave birth to a child, a boy Tawrâpaluk, who could not walk. When he grew older, his namesake one day came to fetch him, because the old people had said to him: "Where is thy namesake—fetch him in an amaut!" He said to him: "People are busy boiling meat, and I come to fetch thee, so that thou canst sit waiting for it to boil!" But when he turned his back (in order to carry him), the other one beat him with his clenched fist between the shoulder-blades, so that he lost his breath. Then he only left him.

139. Women who Break Taboos Get Swollen Stomachs.

(Text: I, p. 333. *Pualorssuaq* — D. D.)

Two young women were ever under a taboo and were not allowed to eat young little auks. But at last they nevertheless began to eat young little auks, keeping secret what had been imposed upon them. In consequence their stomachs swelled. And when they continued keeping it secret and therefore became ill in that way, they turned their stockings inside out and pulled them over their kamiks, although it was in the middle of the summer. Thus it is told of them. At last they said: "How delightful it is when we are sitting at a screen boiling food!" having gradually become unable to move about, their stomachs being so very swollen, because they kept on eating the things forbidden them.—When the forefathers ate what was forbidden them, their stomachs swelled (and they began to spit blood), it is told.

140. Artuk who Would not Keep a Taboo.

(Text: I, p. 334. *Pualorssuaq* — D. D.)

Artuk's wives died, one after the other, but nevertheless he never would keep any taboo, and when he was going to eat auks, having taken off his jacket, he used to knock them against the floor. Again he married, and got two wives at the same time. He had many children, but then again his wife died, and again he refused to keep a taboo. At last he began to catch white whales, and when they returned from hunting, he always had his little son with him. Thus they returned home, many together. There was a fog, and in the fog they heard a laughter, Artuk being assailed by his two deceased wives, because he would not keep a taboo, as had been imposed upon the ancestors. They tore out his eyes, so that he died, and then they also fell upon his little son. The two wives also wanted to have appeared to their own children in order to frighten them. This their elder brother told, he being awake—and thus it became a story.

141. Angusuatsiaq.

(Text: I, p. 335. *Pualorssuaq* — D. D.)

Angusuatsiaq, it is told, often saved people, when they began to starve. After his wife had died, so that he was obliged to keep a taboo, he went eagerly out hunting and now caught a great quantity of walruses. But when people then again began to starve, they also ate the heads of the walruses in order to save themselves, thus causing Angusuatsiaq to be ill and at last to die. Some of them now also ate

"his entrails", as people were wont to say when someone ate the entrails of the catch of a taboo'ed man after he had died.

142. Qârqugssuaq.

(Text: I, p. 336. Pualorssuaq — D. D.)

An old man, whose wife had died, was out travelling with his daughter. When they were on their way, the daughter said: "Would that a transformed bear will not appear from one of the icebergs!" Another one said to her: "They only deserted their father¹) and left him!" Qârqugssuaq's daughter then said: "He used to put me to his sledge to pull!" Then they again travelled along (and the father and the daughter followed them). When they halted, they waited for them for some time; but when they did not appear, people understood that they had been assailed, and the others then only drove on, persuaded that it had indeed happened.

143. Wounded Man Does not Keep his Taboo and Dies.

(Text: I, p. 336. Pualorssuaq — D. D.)

A crowd of people for the first time caught a white whale, and they became so pleased that they set about jostling each other properly. At last they actually began to fight, and when they caught hold of one having a knife, he shouted: "I will use my knife, I will use my knife!" And when again they assailed him, he said: "I stabbed him, I stabbed him!" Then they thrust him from them, and when again he got up, he took his knife and flung it into the sea, because he had stabbed a comrade. When an old man saw that the things, which the wounded had just eaten, fell out of his stomach, he said charmed words over him, and thus caused the wound to cease bleeding. Then he said: "Take care not to eat fermented meat!" But the other one nevertheless did not abstain from doing so, and although the wound had just been healed, it again began to bleed, and he died, because he was so badly wounded and would not obey the order of the old man.

(Hunting stories).

144. Bear Covers Man with Snow.

(Text: I, p. 337. Pualorssuaq — D. D.)

A man used to say to his father: "Would one might see three bears!" And indeed they went out bear-hunting, and while hunting the son got away from the father. He caught sight of some bears and

¹) Or, may be: "They used to leave their fathers" (i.e. when they became too old and weak).

began to pursue them, and when he reached them, he tried to stab them with his lance. But the bears fell upon him and tore off his clothes, and then they covered the living man with loose snow in order to cool him. While he thus lay there covered with snow, he began to call his dog and commanded it to give tongue: "Quaruluk, Quaruluk!" — It began to challenge the bears and thus kept their attention, while the father listening for him could hear him calling his dog. The father came up there and now called: "Where art thou?" — "It has covered me with snow!" Then the father killed the bears, all the three of them, and thus saved his son.

145. Bear Tears the Arm off a Man.

(Text: I, p. 338. *Pualorssuaq* — D. D.)

A man went about looking for bears, and he had his wife on his sledge. When they caught sight of one, they went up to it, and he tried to stab it with his spear. But the bear reached out after him, and then he said to his wife: "It tore off my arm—thou only try to get away!" Then she went away and returned home to human beings.

146. Child Frightens Bears with a Whip.

(Text: I, p. 339. *Pualorssuaq* — D. D.)

A child having a whip with it, wandered about, and when it was going to sleep, it used to lie down at a steep mountain. It wandered far towards the north, and only used its little whip to frighten the bears away. Thus it told, when again it returned from afar, and people were surprised that a child could relate of anything so far away.

147. Bear Falls upon Snow-house.

(Text: I, p. 339. *Pualorssuaq* — D. D.)

One of the forefathers was, as so often happened, out bear-hunting, and he had his wife on his sledge. When they had got far away, he built a snow-house and left his wife there, while he himself drove out to look for bears, staying away for a long while. As it thus took some time, before he returned, the wife dug a cave deep below the snow-house, because she was afraid of being assailed by bears. And to be sure, a bear came and entirely crushed her little snow-house, but without finding the woman. When she felt that it had disappeared, she came out, and running the danger of being eaten on her way, she returned to human beings. Here she told that her husband had disappeared while bear-hunting. Thus the ancestors have told of her.

148. Bear Frightened Away by Stone-throw.

(Text: I, p. 340. *Pualorssuaq* — D. D.)

Two of the forefathers had, as so often happened, exchanged wives, and one of them went visiting with his wife on his sledge. On their way he all along kept on hunting at breathing-holes, and when he had caught a seal, he said to his son: "Go to the people up there and give them some meat as a present!" The young man set out, but when he had almost got up there, he looked about him and now saw a bear coming out from the ice with its jaws distended. He threw away that which he carried on his back, and being right at the entrance he said: "Let me just come in." The door, however, had been barred, but an old woman hauled him in through a hole, while the bear kept on trying to force its way into the house. When the son stayed away, the father and his "exchange-wife" began to look for him and caught sight of the bear. Thinking that it had eaten his son the man began to throw stones after it and shouting in order to frighten it, while the wife staggered along, terror-stricken. At last they came to the house, and he called in there: "Where is my son?" — "He is in here!" — "Let him come out!" Then for a while he kept on throwing stones after the bear, which wandered along down there below a steep slope, and he got his son home with him, although he had thought that the bear had devoured him, while their comrades were away.

149. Bear Caught in Ice-cave.

(Text: I, p. 341. *Pualorssuaq* — D. D.)

It is told that a bear in the spring had eaten greatly of the meat-supply of people, and it was discovered to have crept into a cave in a glacier. But as it was difficult to get at it, they only let it be. In the winter, however, two men went to look for it, and they saw that it was there still. A man, who had only one leg, then went up to it, lighting with a torch and holding his bearskin-jacket before him. Thus he managed to kill it. Without being in a hurry to get out again, the bear had remained in the cave throughout the summer.

150. Man Threatened by a Bear.

(Text: I, p. 341. *Pualorssuaq* — D. D.)

A man was out smooth-ice hunting. When he caught sight of a bear, he made haste to get away. He ran towards a steep mountain with a flat top, and he crawled up on it. The bear all along tried to bite him and all along wanted to jump up to him, though he tried

to frighten it by shouting. At last he caught sight of a sledge, and when the man heard his anxious shouts, he drove up to him, caught the bear and saved his comrade.

151. Woman Comes across Sleeping Bear.

(Text: I, p. 342. *Pualorssuaq* — D. D.)

A woman wandered along far away, as her husband had not returned home and must be presumed to be dead. While wandering across a plain she caught sight of a sleeping bear. It was summer, and being afraid of it, she went up on a steep mountain. Up there she betook herself to a flat rock, and after having examined it closely she began to dry her kamiks. When they were dry, she again set out in order to try to get to her parents. She was taboo'ed. When she came home, she told what had happened to her and also mentioned the sleeping bear. The men then set out and caught it.

152. Man Revives Musk-ox, but is Killed by it.

(Text: I, p. 343. *Pualorssuaq* — D. D.)

Some of the ancestors once went out musk-ox hunting, but they only came across dead musk-oxen. When that continued, one of them at last said: "Living—is it not; living—is it not?" And now they verily began to come across living animals and tried to stab them with their spears. But him who had said charmed words, there was one who took him on his horns and killed him, because he had said "living" to them. The others first caught some musk-oxen and then returned, after their comrade had been killed by being taken on the horns. They had killed him, because he had bidden them to come alive.

153. Women who Call Musk-oxen their Dogs.

(Text: I, p. 343. *Pualorssuaq* — D. D.)

It is related of two men that they had set out wandering, properly speaking in order to hunt reindeer far, far away. After having wandered for a long time, they at last caught sight of some houses and went up to them. They entered one of them; and came in to two women, one of whom looked serious, while the other one was talkative. The serious one gave them something to eat, and the younger man, who was destined to have a short life, began to eat of it. But his comrade, who was an angakoq, was not able to eat anything. It is true he tried to open his mouth, but it was impossible for him to do so, he being an angakoq. Then the serious woman took the young man down under

the sleeping skin and lay with him. But the other woman said: "He will always rob the soul of the one whom I would otherwise have as a dog!" for she had many dogs—meaning musk-oxen. The two men again set off, and when evening fell, they crept into a tower-trap to try to sleep. They could hear people coming out, evidently intending to kill them. They were the human beings of the musk-oxen looking for them, but one of the men being an *angakoq* they could not discover them. Thus it is told of them.

154. Eqilana's Dream of the Musk-ox Beings.

(Text: I, p. 344. *Pualorssuaq* — D. D.)

Panigpak and Eqilana travelled up into the country to the musk-oxen in order to winter, together with their daughter Ivalo and her husband *Tâtsiaq*. At last, when winter came on, Eqilana was said to have dreamt that the human beings of the musk-oxen took her as their wife, and that this happened in another place (than the one where they were now). When they left their wintering place in order to go down to other human beings, they, however, stopped for the night in the place, where the musk-ox beings had been seen in dreams. And when they had lain down to sleep, Panigpak dreamt that the musk-oxen also played ball with his wife, and their human beings tried to copulate with her—at last they carried her away. Then he awoke and dressed, and he now wanted to rouse his wife Eqilana. She was dead and had ceased drawing breath in the very place, where she had dreamt that the musk-ox beings had taken her. Panigpak went out, and his little son went to fetch the *Tâtsiaqs*, his relatives.

155. Man is Killed by Walrus.

(Text: I, p. 345. *Pualorssuaq* — D. D.)

Some of the ancestors had now again gone out walrus-hunting, and one of them only ran along beside the sledge, it is told. When at last they had tied their dogs, they began to catch walrusses. But it happened that one of the men was pulled down, although he tried to get hold of his knife, which he had on his back, in order to cut the harpoon-line. He was pulled down into the sea through the breathing-hole of the walrus and disappeared. They then tried to push his dogs, which were very dangerous, down into the water, at last tying them and throwing them down through the breathing-hole. Then they returned home, because their comrade had disappeared in the course of the hunting. When his wife heard what had happened, she killed

one of their children, the small one. This was the habit of the ancestors; when their husbands died, they used to kill their infants.

156. Masâq, who Drifted out to Sea.

(Text: I, p. 346. *Pualorssuaq* — D. D.)

The ice went adrift, while he was out hunting. It is true that he called out to one of his companions, but at last he only remained standing upright, while the ice carried him far out to sea. Here he at last crawled up on an iceberg. It is true, he had caught a seal, but when he crawled up there, he killed his dogs with the exception of one. He dried their skins and lived on the meat. The dog-skins he tried to use as sealing bladders, but they could not hold the air. Then he spent the whole of the summer on the top of the iceberg. Once in a while, it is true, he approached land, but when at last he came near the Agpat island, he only sat straddling on a small ice-floe and used his sledge runner as an oar, his dog swimming in the water after him. He drifted towards land, the ice-floe gradually shrinking more and more, having all along been in the greatest danger of his life, all the time he had been drifting about. While he thus drifted towards land, he caught a little auk. Here people found him and carried him home, him who had been for so long drifted out to sea. He had two sons.

157. Two Young Men Drift out to Sea.

(Text: I, p. 347. *Pualorssuaq* — D. D.)

Two young men tried to fetch blubber for their foster-mother, while their father was away. But when they were on their way home, the ice began to drift away with them. The elder brother just managed to straddle ashore, carrying the blubber on his back; but as the little brother could not straddle so far, the brother again leapt out to him, leaving the blubber on the shore. In deep darkness they were now carried out to sea, and for some time they must again have been carried towards the shore, frozen to death, it being in the middle of the winter. People who were out bear-hunting could see that they must have been there (judging by their foot-prints.)

158. People Go Astray when Musk-ox Hunting.

(Text: I, p. 348. *Pualorssuaq* — D. D.)

Two of the ancestors, it is told, left their companions, a man with a woman on his sledge. They wanted to hunt musk-oxen, and while looking for them they got far up into the country. At last they

went astray. They now began to get anxious, and when summer came without their having been able to find their way home, they began to look for the sea. At last it again began to winter, and as they did not know, where their relatives were, the woman at last said to the man: "Wilt thou not act as an angakoq—thou wilt come across many icebergs!" And then it seemed that they began to wander about within the mouth, and when the man came to his teeth, he exclaimed: "Look the large icebergs!" The woman was an able angakoq and thus could make them wander about to look for their relatives.

When at last it had begun to winter, they built a house with the ice from a lake, and then the man went out hunting, taking a dog with him. After a long while he caught sight of some houses, where people were cooking food, but as he thought, they were musk-ox beings, he went back again. Thus he told on his return to the woman, whom he had as his wife. They now again set out, the woman all along practising head-lifting, because they would like to reach other people, but still had gone astray. At last they saw the sea-ice appear, and when they reached it, they now began to look for their relatives whom they had left here. Here they found them, to be sure, still rather hoping that they would be coming; but their old house-father had become thin. As they were two who had one wife between them, all were very pleased at their return, after they had been astray all the summer.

159. Man Disappears Hare-hunting.

(Text: I, p. 349. *Pualorssuaq* — D. D.)

Two of the ancestors, both of them great hare-hunters, were out hare-hunting together. While one of them, who had four children, was setting his snares, he slid down the mountain, and his companion began to look for him. He also saw his soul circling round the little island, but believing that he had hidden himself, and not knowing where he was, he only went home and said that he did not know, where the other one was. Here they waited for him for some time, but the following day they at last went to look for him—but still without finding him. As they could not find him, the elder brother of the man, who had fallen down said: "Loose his dog, so that it may try to find him!" They now took the dog with them and let it follow his foot-prints. At last it began to run away and disappeared from their sight, but at last it could be heard to howl, and when they reached it, it sat besides its master, he being frozen fast to the stones. Here they found him at last. They then sent for his wife, thinking that she might perhaps lift him from the stones, but she gave it up, because his skin burst. Then his other brother got him loose. His parents had just gone

away visiting, but when they heard what had happened, they returned home, and his mother was annoyed that the others had touched him. If she could only have seen him alone, it would have been possible for her to revive him, it is told.

160. Man Freezes his Back while Running a Race.

(Text: I, p. 351. *Pualorssuaq* — D. D.)

One of the ancestors who wanted indeed to show his superiority in emulation, once ran entirely naked in the middle of the winter from Natsilivik, and he arrived at Kiatak with his back entirely frozen. When he entered the house, his back burst, and he died. Thus he himself became a victim to his spirit of emulation.

161. Snow-bound Women.

(Text: I, p. 351. *Pualorssuaq* — D. D.)

Two men went out bear-hunting, it is told, and left their wives in their snow-houses. While the men were away, the weather became stormy, and the snow-houses of the two women were entirely buried in snow so that some (!) of them were suffocated. Thus the men found some of their wives suffocated, when they came home from their bear-hunting. One of the men had a dog as an amulet, and his wife being among those perished, he dug her out and copulated with her, although she had been dead for a long time. It was because he had a dog as an amulet.

162. Man Perishes on Removal Journey.

(Text: I, p. 352. *Pualorssuaq* — D. D.)

One of the ancestors was taking loads in several turns, always having to push the sledge in front of him (because he had no dogs). When then again he pushed a load, he fell down and was killed, being on his way to take up a new abode.

163. Lazy Man and his Children Die from Starvation.

(Text: I, p. 352. *Pualorssuaq* — D. D.)

A lazy man, it is told, had two children, and when again summer came, and his comrades began to get good sealing, he did not try to catch anything, but contented himself with throwing a toy harpoon after the animals, which the others brought home. In the summer he only sat playing with a kamik, which he stuffed with hay, and when winter came, he and his two daughters began to starve, because he

never tried to catch anything. Thus his two children starved to death and at last also the man himself, because he was too lazy to go out sealing and only sat playing. Only his wife did not die with hunger.

164. Man Runs with a Crushed Liver.

(Text: I, p. 353. Pualorssuaq — D. D.)

It is related of some young people that they went on a visit to Itivdleq, and here they began to play. But while playing one of the visitors fell and crushed his liver, and immediately afterwards he started for home, running as fast as he could without taking breath. Thus he ran the whole of the way across the bay and reached Qânâq. But at the very moment he entered the house, he fell backwards. It is told of him that he ran all the way "submerged".

165. The Mother of the Blind Man Freezing to Death.

(Text: I, p. 353. Pualorssuaq — D. D.)

People had again begun to starve, and among them a young man, who was blind. Then, one day, his mother said: "Would it be permitted to boil a little dogs' liver for my son?" She was obliged to have it boiled in another house, because they themselves had no blubber whatsoever. Thus they were saved through the period of starvation, and the mother and her son then began to tend fox-traps far away. Her coat was made of the skins of small young foxes. Here they were caught in a storm, and the son who did not know, where the mother was, when the storm began, built a snow-house all by himself. After it had again become quiet, he went out, and he could hear his mother grumbling. She had crept into a crack and was on the point of freezing to death. She froze to death, because her coat was only made of the skins of young foxes. When his mother had frozen to death, he then went home, although blind, and told what had happened.

166. Hunger.

(Text: I, p. 354. Pualorssuaq — D. D.)

At a time when the ancestors were once again starving in good earnest, they began to eat their (dead) comrades, after first having dried the meat. At last having eaten them all, they went somewhere else and tried to desert a woman, who remained behind. But staggering with hunger she went after them and reached them, when they had made a halt on the way. They at last came to a place where there was sea-ice, and they tried to catch seals. One caught a seal, and then

they got ample sealing. When summer came, they gathered walrus bones and built kayaks. And having kayaks they now began to catch white whales. In the winter they came across bears and tried to catch them, but they had lost all their dogs. At last, however, they got one, which had fallen into a trap. They were, however, longing to see other people, and after having put up pieces of meat round their house, they went away, having made sledges of bones. They now also reached people, and here they told how they had made their comrades into dried meat, because they were starving. One of the women became violently enamoured of one of the visitors, who had no wife, and therefore she only turned away her own husband and married him. But her former husband being an able sealer, he only married another.

167. Man is Crushed by a Stone.

(Text: I, p. 355. *Pualorssuaq* — D. D.)

A woman, it is told, absolutely wanted a fox, and she ever went about crying and teasing her husband to get one. At last he went out fox-hunting, in order to satisfy his wife. The wife was under a taboo, and one day, when he was walking with her they caught sight of a white fox, which had crept into a stone-scrree. They came there, but the stones were so large that the man could not manage them. Then the taboo'ed woman again began to cry, and at last the man pulled off his jacket and crept into the stone-scrree, pushing the stones before him, while the woman all along stood and cried. At last he also reached far in and was just going to try to catch hold of the fox, but depriving the stones of their underlayers he thus caused a large stone to slide and become crushed.

168. Husband Lets his Wife Push Child off the Sledge.

(Text: I, p. 356. *Pualorssuaq* — D. D.)

A man and a woman set out travelling with their little child, only pushing the sledge along. At last they had no more to eat, and the man now tried to catch seals, but in the end he was obliged to give it up, because it was too dark. Then they again wandered along, and the man was angry, and on the way he said to his wife: "Push it off, that down there!" And indeed she pushed off the little child, sitting on the sledge wrapped up in a sealskin jacket. When she had done so, she again raised it up. Again the man said to her: "Only push it down, thou art indeed mightily attached to having children!" Then they again set off and came to people. Here the wife related: "Twice I have pushed down our little child, because my husband

wanted it!" Thus she related of him. Whenever they were going to eat, she said: "Does it matter if I take some blubber for the meat from over there (the side-house)?" At last, it is told, she again became pregnant and said: "Now that at last I am going to have a child, I will leave thee, because thou hast made it difficult for me to have another child!" The man answered: "By no means, no!"

169. Âma's Drum Song.

(Text: I, p. 357. *Inugarssuk* — Phon.)

I sing the song of my old foster-mother, the old woman Âma:

Far away, far away, âija . . .
it is not possible for me to go,
thus away, away I cannot go,
away, away, jajâää hajajâi!"

She never used to stay long in the same place. But when it was impossible for her to travel, she became still keener to go. "Away, away!" she ever yearned. At one time she had suffered hunger at the "Starving place" (an island), and it is told that she had been on the point of dying with hunger at Ilivdleq, where she was supposed to have eaten human beings—"it tasted abominably," she had said, being cunning. When at last the people came from the other side, and Âma's brother Iggiânguaq took a wife, she followed him to the other side, without being dead (?) with hunger,—and they were also going to have a child—perhaps—it is said that people had died with hunger. At last to be sure she died with hunger. No one had seen her, after she had left them, because she wanted to be left over there on the other side, on a small island. The owner of the song was (?) Âma's grandmother. Her (?) brother, elder brother, sang it often and therefore remembered it well. "Away, away, jâjâjâi . . ."

(Derangement).

170. Demented Woman Kills Child in Fox-trap, but it is Revived.

(Text: I, p. 359. *Pualorssuaq* — D. D.)

The sister of Navsârssuaq, it is told, at last became demented, after Ego had married her, and she went about with a little child in her amaut. One day she went out with her little child to a fox-trap and put a large stone on it, and then she went home again. Then she again fetched it and brought it home to her mother and thawed up the child, which had now frozen stiff. She breathed on it, and it began indeed to draw breath. But as they thought it was a ghost, they again brought

it out. Then her husband Ego stabbed her with his spear, and she said: "Ego has given me a place for the trace buckle!" he having wounded her in the cheek. When she kept on being demented and never recovered her senses, they locked her up in a snow-house. She ever kept on singing: "Masâtsiaqs' small sleeves, only the two small ones!" At last she died, without ever recovering her senses.

171. Demented Man Shut into an Ice-cave.

(Text: I, p. 360. *Pualorssuaq* — D. D.)

One of the ancestors was demented, it is told, and after he had become demented, his comrade got angry with him, because he thought that he had sexual intercourse with his wife. As he could not be brought to his senses, he took him to a cave under a glacier and shut him in there. But the demented man nevertheless came out and returned home. The he once more brought him there and took away his clothes, and tore them to pieces, after which he must surely have frozen to death. Thus he killed his comrade, who had saved his life, when they were starving—because he thought that he had had sexual intercourse with his wife.

172. Demented Man Eats Dead Human Beings.

(Text: I, p. 360. *Pualorssuaq* — D. D.)

One of the ancestors threw a little dog up into the air and let it fall down so that it died. When he had eaten it, being demented, he went away. After having gone away, he used to pull the hearts of the seals out through their mouths, and he was very much given to steal soleskins. He went up into the country, and afterwards he told mendaciously that he had seen musk-oxen. After having eaten his other dog, he again started out. From a grave he took a human being, who had been dead for a long while, and he simply ate it—and at last he again came to human beings. Here he told that the musk-oxen "far, far away" had killed his other dog, and all along he retched with something, which did not smell good. Thus people realized that he had lately eaten a fermented human being. It is said to have been the dead body of Nivikánguaq, which he had eaten. Thus it is told of him, and then this story is no longer.

173. Qerisôq and Tavtsiánguaq.

(Text: I, p. 361. *Pualorssuaq* — D. D.)

A man called Qerisôq was on his way home, and driving back he tried to catch auks, but the snow-masses tumbled down on him

so that he broke his leg. When people found him, they brought him home, and here they let him remain, in order that he might be cured. After they had left him, when it had become summer, there was a man called Tavtsiánguaq, who caught auks. But when he was on the point of taking them with a catcher, it happened that a large stone fell down on his head, so that he was severely wounded and became demented. Having thus become demented, he went to see his comrade, who had broken his leg. He wanted to take him along, and as the other one would not come with him, he simply put him on his back. The other one said: "Ha'al!" But whenever he repeated it (because it gave him pain), he only said: "We have both lost that which gives pain!" When he saw people coming, he built a house for him and carried him in there, as if he were in his senses, although he was demented. When he told it, people went there in order to see him, and indeed, demented and with a large wound in the head, he had evidently carried him on his back. Then he was tied securely, but when ice-floes came drifting, he nevertheless managed to jump on to one in stormy weather, and here he now for a while beat about him with his sledge, so that they could not get hold of him. After he had drifted away, the breakers washed him towards a steep rock.—

His brother had often related, it is said, that he would like to see his brother who lived at another dwelling-place and had a red plaster. Once he also saw three walruses, one of which had something red on it, and people therefore thought that it was the demented man who had gone away, having been transformed into a walrus.

174. Woman Sees a Ghost and Becomes Mad.

(Text: I, p. 363. Pualorssuaq — D. D.)

Once when they had again begun to starve, Utûniapaluk and his wife left her brother, after having first cut up their wall-skin in order that he might have something to eat. After they had left him, they built a snow-house, and her husband now went to look for water. When he had gone, his deceased mother called out to the wife: "Art thou glad that thou art on thy way to other people?" This she told her husband, when he returned. But after that she became mad, and as she could not recover her senses, her husband only left her. Later on people, who were walrus-hunting, ever heard her singing from up in the country. When the people from Îta were now again starving, they also came to him, who had at one time been deserted by Utûniapaluk and his wife, and they thought that he also was dead. When they saw them, after now having ceased starving, he (?) told of them, thus making a tale of them, the great ancestors.

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175. Magic Words.

(Text: I, p. 364. *Qiajuk* — D. D.)

1. ô, ô, weather,
 ô, ô, weather,
 far out there,
 far out there,
 I should like to live a little,
 I should like to live a little,
 would I could breathe a little quietly,
 would I could breathe a little quietly,
 the little thing of the sea,
 the little thing of the sea,
 I should like to live a little,
 I should like to live a little.

2. If thou wouldst like to sew, I will teach thee a charmed word. When only thou utterest that, thou canst confidently begin to sew in the open. Thou art only to call out to a bird: "qâq, qâq!"

176. Playing "tôrnaq".

(Text: I, p. 365. *Inugarssuk* — D. D.)

A child places itself facing the others at some distance from them. He is "tôrnaq" and should catch the others. They are encouraged to play by the call: "Come and let us play!" Then they all go towards him (saying): "Where is the soup?" — He pretends to want to give them soup (?), not being able to manage his (?) hands (?).—Whenever he catches one of the others, who is not sufficiently swift-footed, he prods him in the chest saying: "There I made a catch!" and then he catches hold of him with his hands and takes him to his little "house", saying all along to those who have already been caught: "Cut him!" — Gradually fewer and fewer are left, and if he is sufficiently swift-footed, he is at last alone. When he has caught a few of them, he "eats" the first, saying: "In a little while it will be the turn of the last one!" — At last they all help to catch the last one, who then becomes "Torngârssuk".

177. Ways of Greeting.

(Text: I, p. 365. *Amaunalik* — Phon.)

When people meet each other, they are in the habit of saying: "sainang sunâin!" And the other one answers: "asukiaq!" — When

people are travelling and meet some one, they say: "inûxuarunâi!" — "inûxuanga!" (: "Is it a human being?" — "I am a human being!")

178. Decoy-call to Walrusses.

(Text: I, p. 366. *Qarqutsiaq* — Phon.)

When people are out walrus-hunting, either walking on the ice or kayaking, and have got up on an ice-floe, and then catch sight of walrusses, which seem apt to approach, they decoy them by saying "ör, ör!", and when the walrusses come sufficiently close, they are harpooned.
