

„When he returned he told the people that after his death his shade travelled for two days along the hard, beaten path formed by those who had gone before. During all this time he heard crying and wailing which he knew to be the voices of people on earth mourning for their dead. Then he came to a great village, like those upon the earth, and was met by the shades of two men who led him into a house. In the middle of the room a fire was burning, in front of which were roasting some pieces of meat, stuck on sharp sticks; in this flesh were living eyes which rolled about and watched his movements. His companions told him not to eat any of the meat, as it would be bad for him. After stopping here for a short time he went on and came to the milky way, which he followed for a long distance, finally returning by it to his grave box. When the shade entered the box his body became alive, and rising, he went back to the village and told his friends of his experience (in dortiger Version zu dem von Allher Bekannten).

Mc. Gee: »The Seri-Indians«

Report of the Bureau of American Ethnology. 17 th. (1895/6).

„The dead found their way back to the primordial underworld, whence Earth and Beings were brought up by Pelican and Turtle respectively (returning by night)“.

Wie der Bapairi in seine Geburtshöhle, kehrt der Moxos zum heimatlichen Grunde zurück, dem „ersten Mensch“ (bei den Hidatsa) oder Yama (mit Yami) folgend, auf dem Totenpfade; nach Westen hin (zu „seeligen Prärien“), wenn (auf Mangaia) die Seelen Schritt halten mit dem Lauf der Sonne, um gleich-

¹⁾ „Among the lower Yukon people it is said that when a person dies he can not see or hear anything at first, but when his body is placed in the grave box his shade becomes clairvoyant and can see all that goes on about him; then other dead people come and point out the road leading to the land of the shades. In this connection reference is made to the tale which gives an account of the return of a girl from the land of the dead and covering the beliefs held on this subject among the lower Yukon Eskimo. When the shade of a recently deceased person becomes conscious, it rises in form and clothing exactly as in life, and travels along the path that leads away from the grave. The road has many others branching off on one side or the other to villages where the shades of different animals are living, each kind by itself. In these villages the shades of animals occupy houses like those of human beings on earth. Finally the shade arrives at a village, where it is claimed by relatives who have died before, and is taken to a house where it lives an aimless existence, depending on offerings of food, water, and clothing made by relatives during the festivals to the dead. During this journey from the grave the shade has brought with it the tools placed by its grave with the offerings of food and water. Upon these supplies the shade subsists during its journey to the other world. On the Yukon a man told me that on the road to the village of the dead the shade is offered water in a bucket, and if it attempts to drink from the large receptacle without using the dipper, the other shades clap the bucket over his head, so that he is unable to drink. If a shade disobeys the instructions of the shades in other ways they cause his trousers to slip down, so that he can not walk, and they otherwise annoy him“ (s. Nelson), um in das dortige Regiment sich hineinzufinden (wie auf Hawaii etc.). Die (borneische) Scenerie wird auf der Bootfahrt (am Tiwahfest) geschildert cf. L. v. M. II, (S. 131).