

INDIAN
MYTHS

—
ELEN RUSSELL EMERSON

—
ILLUSTRATED



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INDIAN MYTHS

OR

LEGENDS, TRADITIONS, AND SYMBOLS OF THE
ABORIGINES OF AMERICA

Compared with Those of Other Countries

INCLUDING HINDOSTAN, EGYPT, PERSIA,
ASSYRIA, AND CHINA

BY

ELLEN RUSSELL EMERSON

ILLUSTRATED



BOSTON
JAMES R. OSGOOD AND COMPANY

1884

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PREFACE.

By the compilation of these myths, I seek to make more evident the capacity of the Indian race for moral and intellectual culture.

The oneness of origin of diverse races is not less apparent than the singleness of the origin of the rainbow light broken upon a cloud. The same orb whence fall the unshattered sunbeams upon the hill-top is also the source of the pageant of color fringing the dark mantle of the flying storm. Diversity in unity is the vesture of God, the Parent Energy of the universe. Diverse races are but the varying offspring of that ever existent Life of which the heavens are witness, whose measureless heights transcend the limits of thought. Our earth, an atom in shoreless space, is a laboratory in which tireless Divinity works with unceasing energy, kindling the fire of souls, and informing with wisdom the common dust thrown off the passing foot of man, permitting the microscopic particles to inhale that breath which is life.

The human race is a product of those processes of Divine energy by which are evolved all phenomena of

existence, its color and form being the result of segregation and "elective affinities," as opalescence and crystallization of mineral substances are the result of chemic and "natural selection." Complex influences meet, swathe, and impress the growing individual, specific character is formed, special selection is made, and the law of heredity carries forward the accumulating changes, until from a single type diverge the many varied species.

In the Indian race of the fourteenth century is seen the primeval type of man slowly emerging from a sylvan state, uninfluenced by any save the moulding processes of change and development inherent in growing humanity, —

“Hardly redeemed from the evil hold
Of the wood so dreary and dark and old ;
Which drank with its lips of leaves the dew,
When time was young and the world was new,
And wove its shadows with sun and moon,
Ere the stones of Cheops were squared and hewn.”

At this period, the Red Man, the oldest of the brotherhood of men, — the four races, Red, Black, Yellow, and White, like the four rivers, their origin in the midst of Eden, — was gradually developing. Perhaps, indeed, when his statecraft is justly considered, witnessed by the Iroquois League ; his numerous orations in council, equalling in beauty of expression and astuteness those of the more advanced White Man ; his careful consideration of the laws of heredity ; his respect for the

family, shown in a stringent regard for the ties of consanguinity, and the general practice of the pairing form of marriage,—it may not be too much to claim that he had passed the barbaric and emerged into the semi-civilized stage of human progress. Similar to the growth of the piñon of the foot-hills, — the gnarled sentinel of those mountain fastnesses, whose uplifting lines, like a grand crescendo, sweep onward and upward, cleaving the sky, — the growth of man is lost in thread-like cycles of prehistoric development, which, traced like the vanishing rings of the tree, bear testimony to far-reaching changes of unrecorded years. But a sturdy progress is more and more disclosed in the annals of the Indian, as more definitely appear the outer rings of the mountain piñon, when out of an era of extreme barbarism he entered one less barbaric, wherein a “language was given” and a moral sense had its birth. The Red Man in the fourteenth century, clothed in skins of wild beasts, had emerged from a greater barbarism. From the outer limits of savagery he had progressed into a period less animal-like; and, therefore, it is here claimed that the Indian race is susceptible of that culture which has been gradually attained by its brother-races. Progress is shown by history to be native to the Red race. The intellect of the Indian has all the grasp, aspiration, and fidelity belonging to man. It has also the tenacity of life that belongs to an unmixed species. Notwithstanding that, during the three centuries follow-

ing the discovery and subsequent occupation of his country by the White race, there is a record of degradation through the disintegrating processes of unwonted influences, — when the Indian suffered the opprobrium of undeserved contempt for gross intemperance, religious apathy, and the extinction of that ambition which had been the sap-wood and living centre of his previous growth, — it may be safely prophesied that the Red Man shall at length, in the surviving remnant of his people, obtain his place in the front march of progressive humanity.

ELLEN R. EMERSON.

BOSTON, Jan. 16, 1884.

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INDIAN MYTHS.

“The legend, I feel, is a part
Of the hunger and thirst of the heart,
The frenzy and fire of the brain,
That grasps at the fruitage forbidden,
The golden pomegranates of Eden,
To quiet its fever and pain.” — LONGFELLOW.

“The resemblance of superstition, which could not be imitated,
might be traced from Japan to Mexico.” — EDWARD GIBBON.

“We must acknowledge, the nearer view that we take of our savages, the more we discover in them some valuable qualities. The chief part of the principles by which they regulate their conduct, the general maxims by which they govern themselves, and the groundwork of their character, have nothing which appears barbarous. . . . The ideas, though quite confused, which they have retained of the Supreme Being ; the traces, although almost effaced, of a religious worship which they appear to have rendered formerly to this Supreme Being ; and the faint marks — which we observe in their most indifferent actions — of the ancient belief and the primitive religion, may bring them more easily than we think in the way of truth.” — PÈRE CHARLEVOIX.

INDIAN MYTHS.

CHAPTER I.



THE BREATH-MASTER : GOD OF AIR.

IN the Far West there is a tent resting upon a lofty mountain. There dwells Wahkeyan. To this tent there are four openings, in which are sentinels clothed in red down. At the east is a butterfly; at the west a bear; a fawn is at the south, and a reindeer is at the north. It is Wahkeyan who maketh the thunder.¹ He it is that pierces the earth with an arrow, and the waters rush forth.

Such is the web of fancy woven by the Dacotah priest, in which is his "notion of God, the ideal reason

¹ Said the celebrated Shawane warrior *Tc-cum-seh*, in a speech made for the purpose of arousing the Indian tribes to war upon the early settlers to prevent their aggressions: "Brothers, the Great Spirit is angry with our enemies; he *speaks in thunder*, and the earth swallows their villages and drinks the Mississippi. The great waters will cover their lands, their corn will not grow, and the Great Spirit will sweep those who escape to the hills from the earth with his terrible *breath*."

in the soul of man, the thought of man, the thought of the infinite.”

Says a distinguished divine :—

Without a microscope a man can think ; he can see enough to think accurately. The results of the reasoning of common men upon evident facts have not been overthrown by the subdividing those facts. Still, thought and plan, spirit and life, are in that which we name Nature, and there is One who placed them there.¹

It did not need an instrument of science to teach the savage that, in the universe wherein he found himself, a superior being existed, a Creator of all. Says a writer of the fifteenth century :—

They believe that there are many gods, which they call *mantoac*, but of different sorts and degrees : one only chief and great God, which hath been from all eternitie, who, as they affirme, when hee proposed to make the world, made first other gods of principall order to bee as means and instruments to bee used in the creation and government to folow ; and after, the sunne, moone, and stars as pettie gods, and the instruments of the order more principall.²

This chief of gods is now thought to be god of the sun, and again believed to be the spirit of fire, of which that planet is source. By some writers he is affirmed to be the ruler of the wiuds and god of light, the ever-reappearing day. In the opinion of all, some ruling deity was an object of worship and reverence to the North American Indian. There was a conception of

¹ The Rev. Alexander McKenzie, D. D., author of “Cambridge Sermons.”

² Thomas Hariot, 1587.

a supreme being, creator and ruler of the universe. Within the spiritual plane of his mind there was a recognition of the author of life,—a perception of the soul of lives, to whom prayer was addressed as author of life, and as the principle of rational being,—He who could confer blessing and sustenance. However broken the image, however dim this consciousness of the one universal Lord, its prevalence is indubitable. The Indian's legend and rite and ceremonial are its illustration; the most venerable myths are its witnesses. The lesser gods had a father-god, whose existence was disclosed in the narration of their births; an antecedent god, identified equally with the god of light, ruler of the winds, and spirit of fire.

It is to be regretted that there are no more adequate accounts of this belief; but, as is stated by Dr. Jarvis, "the Indians were not communicative as to their religion."¹ The reason of this may lie in the natural reticence of his race, and it may have been occasioned by the spirit in which his disclosures were met. It is stated that when an Indian affirmed his belief in Areskouï, a Jesuit priest, exasperated at the tenacity with which he held to the belief, exclaimed: "I believe your god Areskouï is chained in hell by our God."² What was deemed a suitable rebuke was doubtless given to the savage, whose simplicity led him to asseverate, on the story of the Creation from Mosaic record being told him: "It is Atahocan! It is Atahocan who made the heavens and earth!" But the god Atahocan is, in another dialect, the *Esaugetuï Emissee*, Master of Breath; and is it remarkable that the savage identified the Hebrew crea-

¹ Discourse on the Religion of Indian Tribes.

² Relations des Jesuites.

tor of the "wind of lives" with his god, the breath-master?

How universal the personification of the wind is amply shown by Dr. Brinton, in his "Myths of the New World;" we follow in his footsteps when we affirm its prevalence among the American aborigines.

Within and embodied by "this homogeneous ether which may have been the germ of the world,"¹ is the Indian's Great Spirit, the Soul of lives. His tent is the blue dome, and his sentinels are clothed in scarlet. Together with these are four living creatures. The butterfly, a winged fragment of rainbows and ether, floating along the sunny currents of air with noiseless wing, represents the east, wherein appears the radiant marvel of the un murmuring wings of dawn. The splendor of the west, from whence comes the terror of the storm, and where the powers of air have their battle, is represented by that animal whose cunning and strength are the theme of song and mystic rite, the *Che-mahn-duk*. The fawn and reindeer, the most timid and nimble-footed, complete the figure, in which is typified those fleet messengers who are the four winds.

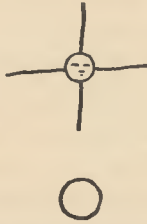
This representation of the god of air—Breath-Master, *Escugetuh Emissce*—must not be called the mere expression of pictorial thought. To the Indian, he it was who was Creator; the breath of his life and the fire of his heart,—the warmth of living, growing, expanding, ever-renewing nature,—had in Him its source.



The symbol of this creative life-god, overruling all gods, is an oval figure, with small semicircles at the ends and sides. As these semicircles are used in the symbol of the sun

¹ Science of Thought. C. C. Everett.

on either side, in the position of and to denote the ears, the organ of hearing, I conclude these to denote the same,—their distinguishing feature being the representation of an omnipotent sense, the ability to hear on all sides.



The first device is the Indian's symbol of the ruler of the winds; the second, of spiritual existences, equally applicable to the Great Spirit and to man, or to star-manittos.

CHAPTER II.



THE FOUR SPIRITS OF THE WINDS.

THE Winnebago tribes of Indians thus describe, in their legendary lore, the sentinels of the four points of the compass in their respective place.

Manabozho stood in the east, and presided over the winds from that quarter, and also attended the sun in its pathway along the sky; Animiki, spirit of thunder, stood in the west; Menengwa, represented in the form of a butterfly, ruled in the south; Moho-koko-ko-ho, represented in the form of an owl, ruled in the north.

Among the Chinese there is an account of four beings, stationed at the four points of the compass, who were called by the following names: North, Son of the Essence of Water; East, Superintendent of Wood (on account of fire within it); West, Golden Mother (from a paradisiacal mountain in the west); South, Son of the Essence of Red Earth.

These four beings obtained out of an immense crucible, by a chemical process, a male and female; from whom, through the essential influence of the sun and moon, human beings descended. By these people subtle

breaths are thought to proceed from the south and north, bringing good and bad influences respectively.

The dedication of color to the cardinal points is universal in Central Asia. The geographical names of the Red Sea, the Yellow Sea, the White Sea (the Mediterranean), and the Black Sea are said to derive their names from their locality.¹

Among the ceremonies of worship in Thibet, the sounding of a large conch-shell,² sacred to the Buddhist, towards the four cardinal points at the hour of prayer, is particularly mentioned; which is similar to the ceremony of smoking to the four points of the compass, performed by the Indian.

In Scandinavian mythology, four dwarfs support the heavens at these four points, who fix their tapers to illuminate it, and design fires to run through certain spaces.

In Mexican legend it is narrated that the temple of Quetzalcoatl was composed of four apartments, each of different color: the east, yellow with gold; the west, blue with turquoise and jade; the south, white with pearls and shells; the north, red with blood-stones. These four apartments symbolize, it is believed, the cardinal points of the heavens over which the god Quetzalcoatl presided. A cruciform figure was used as emblematic of this divinity, its ends directed to these points; and the celebrated monument of Xoehicalco has four faces exactly pointing to the four cardinal points.

To the Hindoo god Brahma, is given four heads; and to one of the avatars of Crishna, four arms.

¹ There is also the distinction of races by color:—the Red, the Yellow, the Black, and the White.

² *Vide* Indian's worship of the conch-shell. Chapter on Ceremonies and Rites.

The hammer of Thor, in Scandinavian legend, is represented by transverse lines in the form of a cross called the *fylfot* cross (four-foot).¹ The god Thor was believed to be of "most marvellous power and might." "In the aire he governed the winds and the clouds, and, being displeased, did cause lightning, thunder, and tempest, with excessive raine, haile and all ill weather." In other words, Thor was ruler of the winds, a Scandinavian Manabozho. As an amulet, the American Indian's cross is pictured with transverse belts filled with circles resembling eyes,— "a wheel in the middle of a wheel;" but in pictography the Indian represents it in the shape of the Roman numeral X. When this was closed at both ends, it was the symbol of death, resembling most those hour-glasses now seen on the moss-covered gravestones of our Puritan forefathers; but when this figure was closed at the upper end, it equally signified a manitto and a human being.



The most remarkable picture of this symbol is that of the cross formed by two serpents.

This cross surely is a *fylfot* cross, — the heads and tails of the serpents forming the four-feet, *fylfot*; and had this been

¹ The *fylfot* cross (*fylfot*, four-footed), or *Thor's hammer*, or *Gammadion*, "the dissembled cross under the discipline of the secret," is — remarks Llewellynn Jewett, F. S. A. — the most singular, most ancient, and most interesting of the whole series of crosses. It is said to be formed of four *gammals* conjoined in the centre, which as numerals expressed the Holy Trinity, and by its rectangular form symbolized the chief corner-stone of the Church; and it is also said to be formed of two words, *scr* (well) and *asti* (it is), so signifying *it is well, so be it, or amen.*

found on the celebrated Dighton Rock of our New England coast, — whereon was discovered, together with other pictography, the supposed Roman numeral,¹ a puzzle to antiquarians, — there would have been another evidence that those inscriptions were of Scandinavian origin, since less proof was found to establish this theory.

This symbol is found on ancient coins of Danish origin. Dr. Bruce speaks of a Roman altar, upon which the fylfot cross forms the central ornament. On the left corner there is another device, figured like the Indian symbol of the sun, — three concentric circles, which is of significance in comparative mythology.



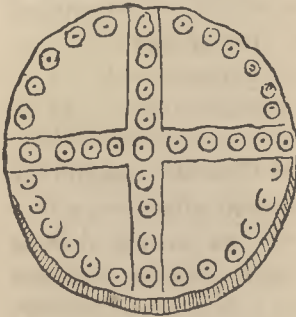
On a very ancient specimen of Chinese porcelain the same cross occurs. Another Roman altar, believed to have been erected in the time of Elagabalus' reign, 219–220 B. C., has a sculpture of the same emblem. The thunder-bolt of Jove and the wheel of Nemesis, as also the wheel of Quetzalcoatl, (wheel of the winds) are of the same import, emblems of the same occult meaning.



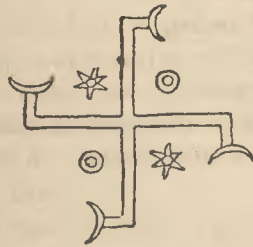
An ancient altar is described with both the thunder-bolt of Jove and the wheel of Nemesis on opposite faces. On an altar to Fortune the form of a cross is made; and as a turn of the wheel of fortune is supposed to bring luck, while an evil wind blows nobody any good, — each of which are proverbial sayings respecting the fortunes of life, — we infer this emblem also is of the same symbolic meaning.

¹ *Vide* chapter on Pictography.

Among the sculptures on the frieze of the temple of Xoehicalco in Mexico, there is a figure resembling the Amulet, — with the exception of the rings, — together with the figure of a god, with a helmet from which projects a serpent;¹ and in his hand is the circle or ring. On both the Amulet and Escutcheon the rings are seen. This symbol is used to represent the stars among both Mexican and North American Indians. They may be the signs used to signify that stars are the eyes of



Indian Amulet of Conch Shell.²



Escutcheon on Medieval Bell.

spirits, — the inner ring representing the iris, the outer the full orb.

We might draw yet other similitudes. The crescents upon the cross of the escutcheon may equally signify the horns of the emblematic serpent, worshipped in the East, and the moon,³ — both of which, among the Indians, have a similar emblem and device; and the serpent is pictured with the crescent, precisely as seen in this device, in the hieroglyphics of the East. Thus it

¹ Vide "American Archæological Research," E. Squiers.

² The cross within a circle is a most ancient device in Rome.

³ The moon of the Spring was called by the *Menomies* Indians the serpent moon, — *Wai-to-ke Ha-zho*.

appears that the Escutcheon bears enough features of similitude to the serpent cross of the Indians, to denote the self-same idea in primitive religions, and finally the Indian's cross may be conjectured to have been the earliest form of the fylfot cross in both worlds, for in all primitive religions the serpent occupies a central place in superstitious rites and ceremonies.

The number four¹ has evidently great significance to the Indians, as it constantly occurs in his religious customs. Four sacks, *ee-tuh-ka*, — constructed of buffalo's skin in the shape of a tortoise, elaborately sewed together, a bunch of eagle's quills appended at one end, — were used by a Mandan priest in rites of worship. These sacks, he stated, were filled with water drawn from the four quarters of the world, and had been in possession of the Indian since the "settling down" of waters. Four shells were used for rattles in the mystic dance. Four human and four buffalo heads were within the medicine-tent on occasion of a sacred feast. Four spirits, clad in white, blue, black, and scarlet raiments, are described in the story of a Maiden's Dream.

In our Sacred Scriptures the divine Urim and Thummim were the four rows of stones in the breastplate of Aaron.

Accounts of the four angels, — Gabriel, Michael, Israfil, and Azrael, — which the Mohammedans believed to be eminently in favor with the Most High, are similar to the four spirits in the mythology of other nations. They are made to figure largely in the creation of man,

¹ *Structural law* appears to be governed by this number, *four*. Professor Agassiz arranges animal existence into four general types. Possibly *attributes*, or *qualities*, are governed by the number *three*, the recurrence of which is equally common in all mythologies.

as do the four beings in Chinese mythology. As the myth of this creation is of a curious nature, we will subjoin it.

The angels — Gabriel, Michael, and Israfil — were sent by God, one after another, to bring, for the purpose of creating Adam, seven handfuls of earth from different depths and of different colors (whence some account for the various complexions of mankind); but the Earth being apprehensive of the consequences, and desiring them to represent her fear to God that the creature he designed to form would rebel against him, and draw down his curse upon her, they returned without performing God's command. Whereupon he sent Azarail on the same errand, who executed his commission without remorse; for which reason God appointed that angel to separate the souls from the bodies, being therefore called the Angel of Death. The earth he had taken was carried into Arabia, to a place between Mecca and Tufef, where, being kneaded by the angels, it was fashioned by God himself into a human form, and left to dry for the space of forty days, the angels meantime often visiting it, — Eblis among them, who was one of the angels nearest to God's presence, afterwards the Devil; but he, not being contented with looking upon it, kicked it with his foot till it cried out, and, knowing God designed that creature to be his superior, took a secret resolution never to acknowledge him as such.¹ After this, God animated the figure of clay and imbued it with an intelligent soul; and when he had placed him in Paradise, formed Eve out of his left side.

The universality of the use of this number, in symbol, and rite and pictography, claims the attention of the student of primitive thought. It appears to be a recog-

¹ This resolution is believed by the Mohammedans to be the beginning of the revolt of Satan.

dition of some universal law, around the idea of which is gathered the most sacred acts of worship. It appears that its emblem is made to typify equally the four points of the heavens and the human form; and it prefigures thus our most sacred symbol, the cross. Glancing from the pages of universal history to those of the Bible, we discover not only the mention of this number, but of the rings and lightning and color found in the symbol and worship of the Indian, the grand significance of which is given in the divine language.

VISION OF THE HEBREW PROPHET.¹

And I looked, and behold a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of the fire.

Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man.

And every one had four faces, and every one had four wings.

And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot; and they sparkled like the color of burnished brass, and they had the hands of a man under their wings on their four sides; and they four had their faces and their wings.

Their wings were joined one to another; they turned not when they went; they went every one straight forward.

As for the likeness of their faces, they four had the face of a man, and the face of a lion on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

¹ Ezekiel, ch. i.

Thus were their faces : and their wings were stretched upward ; two wings of every one were joined one to another, and two covered their bodies.

And they went every one straight forward ; whither the spirit was to go, they went ; and they turned not when they went.

As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps : it went up and down among the living creatures ; and the fire was bright, and out of the fire went forth lightning.

And the living creatures ran and returned as the appearance of a flash of lightning.

Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces.

The appearance of the wheels and their work was like unto the color of a beryl : and they four had one likeness, and their appearance and their work was as it were a wheel in the middle of a wheel.

When they went, they went upon their four sides ; and they turned not when they went.

As for their rings, they were so high that they were dreadful ; and their rings were full of eyes round about them four.

And when the living creatures went, the wheels went by them : and when the living creatures were lifted up from the earth, the wheels were lifted up.

Whithersoever the spirit was to go, they went, thither was their spirit to go ; and the wheels were lifted up over against them, for the spirit of the living creature was in the wheels.

When those went, these went ; and when those stood, these stood ; and when those were lifted up from the earth, the wheels were lifted up over against them, for the spirit of the living creature was in the wheels.

And the likeness of the firmament upon the heads of the

living creature was as the color of the terrible crystal, stretched forth over their heads above.

And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side; and every one had two, which covered on that side, their bodies.

And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty. The voice of speech, as the noise of an host; when they stood, they let down their wings.

And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings.

And above the firmament that was over their heads, was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.

And I saw as the color of amber, as the appearance of fire round about within it; from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of brightness round about.

This was the appearance of the likeness of the glory of the Lord; and when I saw it I fell upon my face, and I heard a voice of one that spake.

The following selection of devices of the cross, used in primeval worship, discloses their universal use in sacred ceremony or religious rite. That the Indian designed to represent life by this device is evident.

It will be seen that a cross was used to represent the heart, as in the figure in chapter on Legends of the Dead. In this case the cross is closed at the top, to

signify death; and this form is seen on ancient Chinese coins, and on a very ancient Roman altar, together with the fylfot cross.

Bearing in mind that the Indian calls his god Breath-master, and represents him as ruler of the winds, it is perceived that the cross of the winds might equally be called the cross of life.

It is common in Indian pictography to leave open the lower limbs of the cross, to represent the human form, as seen in this design.



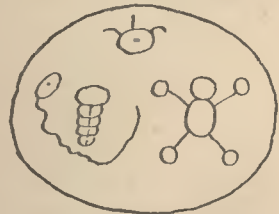
It appears to be a kind of *cartouche*, and was found by the Abbé Domenech painted on a moss-grown rock. As a completed circle in mound-building denoted the extinction of the family by whom it was constructed,

and as a headless figure represented one slain in battle, we may infer that this picture is intended to convey the fact of the death of two persons. It should not be forgotten, however, that the oval surrounding the picture, and the circle within, are sacred symbols whose import has reference to spiritual existence; like the cross, these are emblems of continuous life.

The relation of the form of the cross to the structure of the human body is disclosed in the adjoining *cartouche*.

The reading of these symbols may be found to be an expression of the relations of the sun

to human existence, — the upper symbol being that of the sun, and that to the right a human form combined



with the cross of the winds. On the left is seen a symbol of the moon, encircled partially by the fiery serpent, —an object of primeval worship. (*Vide* chapter upon Serpents.)

The reading is partly verified, perhaps, in the following figure, which is that of an unborn child, as given in Indian pictography. This illustration, as given by an Indian historian, suggests also the belief of the Indian in a pre-existent state of the soul of man, wherein it is clothed in a human form, similar to that which it afterward assumes in its life upon earth.



In the Chinese devices, shown in these two illustrations, one of which is from a very ancient Chinese coin, appears the same reference to the structure of the human form; and it requires but to place the Indian devices beside them to show a similarity of effort to illustrate the same thought.



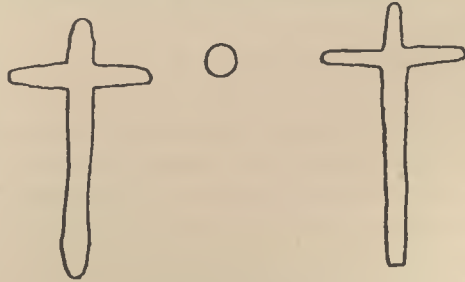
As a farther representation of the relation of the four-footed cross to the human form, this coin is given, used by the Chinese in their most occult ceremonies.



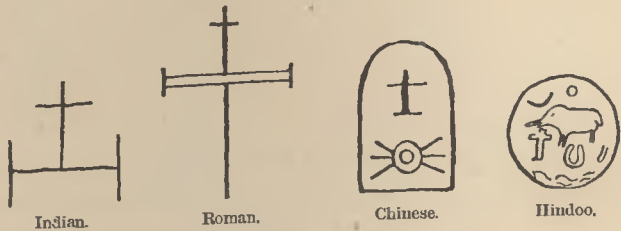
It should be noticed, in this comparison, that other symbols, common in Indian hieroglyphics, are also seen on the coin, —the circles and the square; while it is noteworthy that there are four figures, the number

already mentioned as of most general use in primeval religions.

The Indian's *crux capitata* is seen in the outline of two mounds here given.



In the next device is shown this use of the same design in Indian pictography; a similarity to which is seen in the three following devices, found on three ancient coins from the cabinet of Tippoo Sahib.



Next we have the cross *tau*, or *crux ansata*, the emblem of life among the Egyptians.

This is also the cross of the Persians, it being a part of an ancient inscription. This device is found also in a mound structure of our savages.



The large cross on the next page is another form of the cross which was adopted by the ancient Hindoos. It seems to be a union of two crosses, thus forming the sacred parallelogram.

Dr. Jewett mentions that Lucan states this form of the cross to have been a symbol of God among the Druids; and he quotes from Didron, that the letter *tau*, the numerical value of which is three hundred, presented an immense field in which the mystics of Alexandria labored with unwearied diligence. It has been called the sign of the Knights Templar, and it is also found in the sculptures of South America.



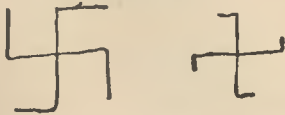
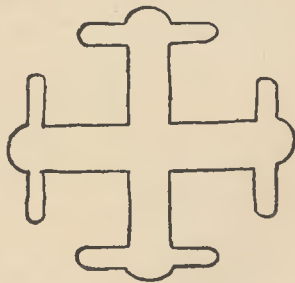
In the next device, which is that of an Indian mound, the cross of the winds in common use is given.



It may be compared with the device on the right, inscribed on a remarkable stone found among the ruins in the vicinity of the edifice called the Tomb of Daniel, at Iravan, Persia.



The construction of the next cross, which is another form of an Indian mound, seems to be the labor of an artist of some training, rather than that of a savage. It is a union of four *cruces capitatae*, the feet of the crosses meeting in the centre.



The fylfot cross in Hindoo sculpture, as in these two smaller crosses, is a most ancient Hindoo symbol.

Upon a statue of Buddha is seen the device on the left; the loops are probably the upper part of *vivified* crosses, so called because they are emblems of reproduction. These loops, united to a circle, doubtless represent the prolific power of the sun, of which the circle is a symbol.



On an ancient coin, in the cabinet of Tip-poo Sahib, is seen an etching of the fylfot cross.



The adjacent device is seen on ancient coins and porcelain in China.



A cross of human bones was anciently used in Abyssinia, where certain dark rites to the dead were performed.

The device of the cross is seen in the inscriptions given in casts from the temple of Beit-e-wellee, in Nubia (Ramses II.); and in the inscriptions upon the statue of the royal scribe, in the reign of Ramses III.

Upon

the back are these hieroglyphs.

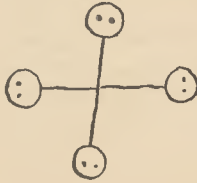
In front another cross occurs.

The reading of these hieroglyphic inscriptions upon this statue is given. It is as follows:

Life! dedicated to Hor, the commander of the two worlds, the king of the upper country, the support of



his father [Osiris] for the sake of the person encharged with the signets [or shrines] of the *South* and *North*, the clothes and works in *all* lands and countries, Nahsi. — The Hor, taking care of the world with the rule of Osiris, lord of eternity, for the person encharged with the divine tribunals and the pure world of spirits.¹



Cross representing the gods of the winds.

KABIBONOKKA AND SHINGEBISS.²

Shingebiss lived alone in a solitary lodge, in the coldest winter weather, on the shores of a broad lake. Thick ice had formed over the water, and he had only provided himself with four logs of wood to keep his fire. But each of these would burn a month; and as there were but four cold months, they were sufficient to carry him through to spring. Shingebiss was hardy and fearless, caring for no one. He would go out during the coldest days and seek for food where flags and rushes grew through the ice, plucking them up, and diving through the openings in quest of fish. In this way he had plenty of food, while others were nearly famished; and he was often seen returning home with strings of fish, when no one else was able to catch any on account of the severity of the weather.

This Kabibonokka observed, and felt a little piqued at such perseverance in defiance of the severest blast that he could

¹ F. Arundale's "Antiquities in the British Museum."

² *Kabibonokka*, spirit of the north wind; *shingebiss*, a duck.

send from the North. "Why, this is a wonderful man," said he; "he does not mind the cold, and appears as happy and contented as if it were the month of June. I will try once more and see if he cannot be mastered." Thereupon he sent forth tenfold colder blasts and drifts of snow, so that it was nearly impossible to live in the open air.

Still the fire of Shingebiss did not go out. He wore but a single strip of leather around his body, and was seen searching the shore for rushes with unflinching perseverance; while his courage was always rewarded with an abundance of fish. "I will go and visit him," said Kabibonokka one day, as he saw Shingebiss dragging along a quantity of fish. And accordingly he went that very night to the door of his lodge.

Meantime Shingebiss had cooked his fish and finished his meal, and was lying partly upon his side before the fire, singing his songs. And Kabibonokka, listening, heard him. It was in this manner Shingebiss sang:—

Ka neej, ka neej;
Bee in, bee in;
Bon in, bon in;
Oc ee, oc ee;
Ka weya! ka weya!

Which, interpreted, is:—

Windy god, I know thy plan;
 You are but my fellow-man.
 Blow you may your coldest breeze,
 Shingebiss you cannot freeze.
 Sweep the strongest wind you can,
 Shingebiss is still your man.
 Heigh, for life! and ho, for bliss!
 Who so free as Shingebiss?

The fisher evidently knew that Kabibonokka was listening close by the door; but he continued singing his songs, and affected nter indifference. At length Kabibonokka entered

the lodge and took his seat opposite Shingebiss. But this had no effect upon him ; for Shingebiss arose and stirred the fire, making it blaze up with great heat, repeating the while, "You are but my fellow-man," and then returned to his former position.

Very soon the tears began to flow down Kabibonokka's cheeks, for the heat was very oppressive to one of his habits. Presently he said to himself : " I cannot endure this ; I must leave." But as he departed he resolved to freeze up all the flag orifices, so that Shingebiss could get no more fish. Still, Shingebiss found means to pull up new roots and dive under the ice for fish as before.

At last Kabibonokka was compelled to give up the contest. "He must be aided by some manitto," said he ; " I can neither freeze him nor starve him. I think he is a very wonderful being. I will let him alone."

SHAWONDASEE,¹ OR THE INDOLENT LOVER.

Shawondasee is the spirit, or manitto, that dwells in the south ; and is an affluent, plethoric old man, whose eyes are always directed to the north. In the autumn, when he sighs, the northern land is filled with warm and delightful air ; and the golden Indian Summer springs forth from his short sleep, to gladden the eyes with beauty as it breaks over sea and land.

Shawondasee, being the son of Kabeyun, the father of the four winds, was of an affectionate nature ; but his habits were indolent, and he was never successful in his wooings. One day, while gazing toward the north, he beheld a beautiful young woman, of a graceful and majestic form, standing upon the plains. Every morning for several days Shawondasee's eyes were greeted with this lovely vision.

¹ Spirit of the South Wind.

There was nothing in the maiden's beauty that attracted his admiration so much as the bright yellow locks that adorned her head. Ever dilatory, however, he contented himself with simply gazing upon the fair maid. At length he was astonished at a sudden change in her appearance: her head became completely enveloped in a white, fleecy crown. "Alas!" said he, "my brother Kabibonokka has been on the plains, and, enamored with her beauty, has put this crown upon her head." And he heaved a succession of warm and quick sighs; when lo! the air was filled with light filaments of a silvery hue, and the object of his love and admiration vanished from his sight. The Prairie Dandelion, which was the maiden of his love, had lost, with the sighs from her lover, the crown of age, — the winged seeds that he had mistaken as a bridal wreath from the hand of a rival.

MORAL: BY THE INDIAN NARRATOR.

My son, it is not wise to differ in our tastes from other people; nor ought we to put off through slothfulness what is best done at once. Had Shawondasee conformed to the tastes of his countrymen, he would not have been an admirer of *yellow* hair; and if he had evinced proper activity in his youth, his mind would not have run flower-gathering in his old age.

LEGENDS OF THE WINDS.

"Tell me," said Gangler, "whence comes the wind, which is so strong that it moves the ocean and fans fire to flame; yet, strong though it be, no mortal eye can discern it. Wonderfully, therefore, may it be shapen."

"I can tell thee all about it," answered Har. "Thou must know that at the northern extremity of the heavens sits a

giant called Kraesvelgur, clad with eagles' plumes. When he spreads out his wings for flight, the winds arise from under them. Thus it is said :—

Kraesvelgur the giant,
Who on heaven's edge sits
In the guise of an eagle;
And the winds, it is said,
Rush down on the earth
From his outspreading pinions."¹

ETOKAH-WECHASTAH AND WEZEATTAH-WECHASTAH.

Etokah-Wechastah was the name of the Dacotah's god of the south, who presided over the warm weather. He was represented in a rain-storm, armed with war-clubs and assisted by thunder, a crow and plover standing at either hand. Wezeattah-Wechastah was the god of the north, and was represented in a snow-storm, with wolves for soldiers. When the god of the north determined upon having cold weather he advanced to his antagonist's quarters, where the two enemies had a battle, seconded on one side by the wolves, and on the other by the crow and plover. If the snow-god succeeded, he filled the air with chill blasts and the earth was frozen up, while snow fell all over the world; but if the summer-god, on the contrary, was the successful warrior, and the thunder-storm that accompanied him drowned the snow-god, and the crow and plover were able to beat the wolves to death with their war-clubs, then the air grew warm and the earth blossomed with flowers. When the gods go out to battle each leaves a young god at home, prepared for the catastrophe of his elder's decease, and to take upon himself the duties of the next year.

¹ Prose Edda.



A symbol of the god of thunder, whom, in the form of a great bird, the Jossakeeds claimed to have seen at various times flying in the moonlit air.

ANIMIKI.

By Animiki is ruled the west wind; he is divinity of the storm. His wings are the dark pinions that hide the face of the sun-god. It is he who, in early days, made war with Manabozho, god of the dawn, and was overthrown on the plains of the western skies. The sound of thunder that was heard in the air when Animiki flew along the sky is thought to be occasioned by the noise of his wings, and the reverberation to be produced by his young, who fluttered their wings in his wake. The dwelling-place of Animiki was uncertain: sometimes it was reported to be under the Falls of Niagara; at other times he was thought to find his home in the Rocky Mountains; but the heavens were more generally believed to be his abode. The manittos of Animiki, who were called Ahnemekeeg, were mischievous,—of the temperament of the jin of the Mohammedans, who are depicted as of a coarser fabric than other spirits. There were found among the Indians various accounts of these little spirits, the Ahnemekeeg. At one time, it was asserted, a brave hunter had a battle with a whole brood, whose eyes winked sparks of fire. Coming off victor, the warrior carried home several, the hearts of which he threw into the fire; since, when the fire crackles, the Indians say: "There break the hearts of the young

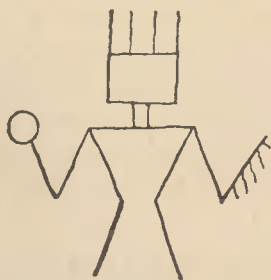
thunders." The thunder that is heard in the autumn, beginning in the north, and, as it gathers strength, rolling down the southern sky, was believed to be the voices of the young thunders, shouting to each other on their return home.

Between the Ahnemekeegs and the god Chah-o-teer-dah, god of the forest, there was a continual war. This god had his residence in a tree upon a high eminence. When he needed anything, he left his house and sat on a branch of a tree, which was as smooth as glass. He carried with him a crooked instrument, with which he shot his arrows. By his power of attraction he drew around him all the birds of the forest, who acted as guards and sentinels, and informed him when anything approached his residence, that he might prepare for defence. When one of the little gods of thunder came hurtling along, casting his arrow at the tree, in expectation of killing the god Chah-o-teer-dah, the latter, having been informed of the approach by his sentinels, retired beneath the tree. The god of thunder sent his arrow after him at the foot of the tree, but coming in contact with the water, it was lost; at which the god Chah-o-teer-dah ascended his tree for retaliation, and hurled his arrow with such skill and force at the god of thunder as to bring him down a victim at his feet. Although these battles were frequent, the god Chah-o-teer-dah was always victorious; and if it were not a fact that there exists a countless multitude of young thunders, the race would soon be annihilated.

Thunder was representative of supernatural power to nearly all nations. Among the Romans we find it as the weapon of Jupiter. In Scandinavian mythology, the god Thor is called the Thunderer.

with twelve arrows, with the command to go and waylay the wicked manittos in the northern sky, and shoot them. The boy, obeying, went to the part of the sky to which he was directed, and at long intervals shot arrow after arrow at the manittos, of whom there were a large multitude; and ere long he expended eleven of his arrows in the vain attempt to kill them.

At the flight of each of the arrows there was a long streak of light in the sky; then all was clear again, not a spot or cloud could be seen. The twelfth arrow he held a long time, carefully watching an opportunity to bring down a manitto with it, — for he was troubled with his previous want of success, which was caused by the manittos being so cunning, and transforming themselves in a moment into any shape they chose. At length he slowly drew up the last arrow, and hurled it, as he thought, into the very heart of the chief of the manittos; but, in an instant, the manitto became a rock, and into this rock the arrow sank deep and fast. “Now,” cried the voice of the enraged manitto, “your gifts are all expended, and I will punish you for your audacity in lifting your bow at me.” Then he transformed the boy into the Nozhik-awä-wä-sun, or Lone Lightning, which we now see in the northern sky.



A symbol of the god of thunder. The head is the parallelogram, representing fire, from which radiate four rays. The mystic circle in one hand, and an arrow in the other, complete the signification.

CHAPTER III.



BIRDS.

ONE conceives but vaguely the impressions received by the ancients from natural objects, and this is done only when their thoughts in the emblem and myth are discovered. The worshipful attention to these objects is evident, their deification is universal; but with the observer of the present day, analysis and scrutiny take the place of wonder and adoration, investigation supersedes the myth, Nature is made to appear at the court of Science. Isis no longer is veiled; shadowy mystery is gone. No longer nymphs are ambushed in delicate flowers or stately trees. There is no privacy in citadel of ant or palace of the bee. Yet, however knowledge obtains, its acquirements have not destroyed the deeper sense of things; the magic of which remains to the more acute soul, whether classified by the naturalist, or overburdened with nomenclature of the physicist. As has been said by one of our metaphysicians: ¹—

It often happens that thought afterwards restores to the world of the senses that of which it at first robbed it. Thought

¹ C. C. Everett, "Science of Thought," p. 22.

is very apt to be first destructive, and then constructive. We have already seen how the first serious thought seems to take its life and beauty out of the world of the senses. Color, form, sound, fragrance, beauty, melody, — all these seem to depend upon human presence. The beauty of nature seems an obsequious slave that springs into action when our glance falls upon it, and sinks back into indifference when we turn away. More perfect thought, however, reaching the conception of the Infinite subject, the divine consciousness everywhere present, restores to nature more than it took from her. There is always present this higher consciousness of God, to which no life or beauty is lost. The world is fresh and fair, let us come and go as we will.

Among animate objects, there is none more likely to invite worshipful thought than the winged creatures of the air. The flight of a bird touches a mysterious instinct of the soul; the heart beats rapidly, the eye dilates, and the very body vibrates as ready to follow into illimitable space. And it is this emotion — the subtle intuition of the soul of its native powers — that the ancients recognize in sculpture and painting, in the myth and legend. Winged beings throng the domain of art and song, waving plumes adorn the shoulders of Psyche, and winged souls fill the arc of the supreme heavens. In his Temple of the Sun, the humming-bird, primeval creature of the elder world, is the Mexican's figure of the departed warrior; and to the present day, wings are adopted as the more suitable emblem of the unseen transit of the human soul. But it was not alone the power of flight the bird's wings were made to represent, — the emotions of the soul were symbolized by them; and for creative energy itself there seemed no more suitable emblem. But to express

the loftier image, phenomenal creatures were conjured to represent the idea to be typified. These were held as objects of worship. The Chippewayan Indians had the tradition, relates Sir Alexander McKenzie, that a bird of this supreme character descended to the earth, which was then a vast globe of water. The bird's eyes were fire, his glance was lightning, and the motion of his wings filled the air with thunder. On touching the water, the earth arose from the deep. Thereupon appeared all kinds of animals. Indian tradition speaks of another phenomenal bird of a similar character, that is stated to have had a nest upon the sacred Red Pipestone. This nest was believed to be the nest of thunder, and the sound at times heard in the skies to be occasioned by the hatching of this bird's brood. It was claimed that the bird was eternal, and incapable of reproducing her own species. She was of the size of the tip of the little finger, and had been seen by the Jossakeeds at various times. Her mate was a serpent, whose fiery tongue destroyed the young as they were hatched, and the noise of their destruction filled the air. This description is similar to that given by another author, who describes a bird nearly the size of a swallow, of a brown color, shaded about the neck with green.¹ The wings were of darker color than the body, its tail being composed of four or five feathers, which were three times as long as its body, shaded with green and purple. This the bird carried in the stately manner of the peacock. It was called *Wahkeon* (All-flier).

¹ The custom of using green plumage for the charm the Indians placed within their medicine-sacks originated, no doubt, from the representation of this bird with green feathers about the neck. (See "Medicine Sack.")

These phenomenal birds, agents of creation, were objects of religious ceremony among the tribes where were found these traditions. When a dove was seen for the first time in a Catholic chapel, the question was asked if that was the Christian's *thunder-bird*. There is a description given of a building constructed by the Seminoles in Florida, wherein was seen an image of a large bird, carved in wood, similar to an eagle. The building was erected in honor of the sun. This rude sculpture was doubtless both an emblem of the Ruler of the Winds, and was an image of the thunder-bird of the Indian's worship, so poetically described as with "eyes of fire, glance of lightning, and moving wings striking thunder;" reminding one of the "Fragment" by Tennyson:—

He clasps the crag with hookèd hands ;
Close to the sun, in lonely lands,
Ringed with the azure land he stands.

The wrinkled sea beneath him crawls,
He watches from his mountain walls,
And like a thnnderbolt he falls.

The figurative language of the East symbolizes the Holy Spirit as an eagle. The Hebrews made use of this bird, together with the bull and lion, as emblems of the Divine Being, that in process of time were interpreted as symbols of air, fire, and light.¹ Accordingly, Milton makes use of the figure:—

Thou from the first
Wast present, and with mighty wings outspread
Dovelike sat'st brooding on the vast abyss.

An author, in describing a religious ceremony per-

¹ *Vide* Ch. II., "The Spirits of the Four Winds;" and Ezekiel, ch. i., as quoted on page 15.

formed by the Indians, of which he was witness, speaks of two white painted eagles, carved out of poplar wood, with wings outstretched, whose bodies were raised five feet from the ground. On the inner side of each of the notched pieces of wood, where the eagle stood, was painted with white clay the figure of a man with buffalo horns,¹ near which was also painted a panther. This image, together with the painting, represented to the Indian supernatural mysteries, and the presiding Jossakeed offered sacrificial reverence to it.

It is stated that the head of a bird resembling an eagle was found in a mound in Ohio, and was supposed to have been designed for superstitious uses.

But it is not among the Indians and Hebrews alone that we find the use of a bird as a sacred symbol. In the Hindoo sacred works, a bird represented in the form of an eagle, called Garuda, is spoken of as a companion of Vishnu, who is sometimes represented as riding on the back of this bird; and who, in his capacity of Nārāyena (*moving on the waters*), created the earth. This god has been compared to Pan, who was a personification of the powers of the universe, according to Lord Bacon. A small temple is related, by the writers of the sixteenth century, to have been erected in Mexico to a sacred eagle. The eagle, or a similar bird, was used also by the Mexicans, as an asterism presiding over day, and is repre-

¹ Horns were emblems of power among the Persians, and, we may infer, among the Jews. See the mystic "seven horns," in Revelation. The most eminent Mandan chief used for a head-dress two buffalo-horns, highly polished; they were attached to the top of the head-dress on each side, in the same place that they occupy on the buffalo's head. An ermine skin served to represent the mane. The horns were so fastened that they were movable; and the chief changed their position, pointing them forward or backward, as is the habit of long-eared animals when listening.

sented in beautiful plumage; while in Mexican story there are accounts given of a curious eagle, called Wind of Nine Caves, who had a companion wind-serpent, — of similar symbolic meaning, doubtless, to the mythical serpent of Indian tradition. Among the Araucanian Indians there was a tradition of a sacred eagle, called Namcu, which was held in superstitious awe, and was believed to be in direct communication with the Supreme Being, and to be a messenger from gods to men.

The Scandinavians had a mythological eagle, which dwelt upon the branches of the tree Yggdrasil, which was a symbol of universal nature. The Indian Jossakeed is represented, in picture-writing, with the heads of two hawks,¹ together with plumes, appended to his shoulders, the beaks turned inwards as if in communication with the priest, — a representation like that seen in pictures of the Scandinavian god Odin. Another mode of signifying the relation of birds to these soothsayers was that of placing three plumes on each side of the head. If the priest was believed to be unjust or of evil disposition there were but three, and these on one side; he was then called the One-sided Priest. The sun was often pictured with a plume, upright upon the upper rim of its circle, as in the Egyptian hieroglyphic.

Among the Indian myths of birds, we find it is related that there was a small bird, a species of hawk, which the Iowas never killed, except to obtain some portions of its body to put with their sacred medicines. They believed it inhabited the rocky cliffs of mountains, and they affirmed it was obtained with difficulty. They also believed that it had a supernatural faculty of re-

¹ *Shaw-shaw-wa-be-na-se*, — Indian name for the hawk. This bird was sacred to the Egyptians.

maining a long time upon the wing. This bird was often seen to fly towards the Land of the Blessed. The following Indian chant appears to relate to this superstition :—

CHANT OF THE SAGINAWS.

The hawks turn their heads nimbly round ;
 They turn to look back on their flight.
 The spirits of sun-place¹ have whispered them words ;
 They fly with their messages swift,
 They look as they fearfully go,
 They look to the furthestmost end of the world,
 Their eyes glancing light, and their beaks boding harm.

It has been remarked that this chant reveals a mythological notion, in the belief of the Indians that birds of this family are acquainted with man's destiny. They believe that they are harbingers of good or evil, and undertake to interpret their messages. Living in the open atmosphere, where the Great Spirit is located, it is believed the falcon family possess a mysterious knowledge of his will.

It is interesting to note that Dante has immortalized the same bird in his *Divina Commedia* :—

Between the grass and flowers, the evil snake
 Came on, reverting oft his lifted head ;
 And, as a beast that smooths its polished coat,
 Licking his back. I saw not, nor can tell,
 How those *celestial falcons* from their seat
 Moved, but in motion each one well descried.
 Hearing the air cut by their verdant plumes,
 The serpent fled ; and, to their stations, back
 The angels up returned with equal flight.

The Indian's superstition in respect to this species of birds reminds us of a similar one among the Greeks,

¹ *Gee-zhi-gong.*

whose tradition affirms that birds have knowledge of the affairs of men.

Some traditionary accounts assert that birds once had the power of language ; and in Mexican lore, the confusion of tongues is related to have been derived from birds. In the second cycle of Mexican annals, at the time of the destruction of the earth by fire, all mankind was supposed to have been transformed into birds, with the exception of two persons.

The creative Word — in Persian language *Honover*, (I am) — is compared in their writings to those celestial birds which constantly keep watch over the welfare of nature.

It is a superstition among the Mohammedans that the spirits of martyrs are lodged in the crops of green birds, and partake of the fruits and drink of the river of Paradise ; also, that the souls of the good dwell in the form of white birds near the throne of God.

In Hindoo mythology birds are represented as being born of the vital vigor of Brahma. All winged life in the East and West was regarded with similar reverence, while there is disclosed a united effort of interpretation, a groping recognition of the truth : —

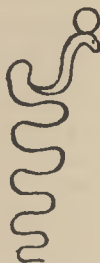
We stand here, we,
If genuine artists, witnessing for God's
Complete, consummate, undivided work,
That not a natural flower can grow on earth,
Without a flower upon the spiritual side,
Substantial archetypal, all aglow
With blossoming causes — not so far away,
That we whose spirit sense is somewhat cleared
May not catch something of the bloom and breath,
Too vaguely apprehended, though indeed
Still apprehended, *consciously or not.*¹

¹ Mrs. Browning.

It should be mentioned that it was not as a symbol only that the bird was used by the Indians; it was as an omen. They were believed to be spiritual agents. They were manittos clothed in a bird's form. If surprised by a bird's rapidity of flight, a supernatural purpose was suspected. All rarity of appearance was attributed to the supernatural in these, as well as in other animate works of nature. It is related by Mr. Copway that ancient tradition affirmed that birds who now have black plumage were formerly dressed in pure white; it was then all species of animals despised the food of flesh, eating only fruit and vegetables.

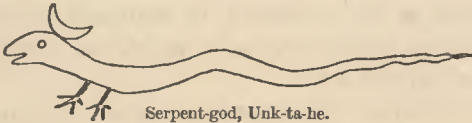


This device appears to have reference to the three species of organic life,—the serpent, the bird, and man.



This symbol is Egyptian,—the hawk, with the orb of the sun upon its head, the tail of the bird being a representation of a coiled serpent.

CHAPTER IV.



Serpent-god, Unk-ta-he.

CONCERNING THE SERPENT—KE-NA-BEEK.¹

“HE who possesses a contented mind possesses all things; as the snake who is covered with his skin has no need of slippers for his feet.” Such is the pretty proverb of the Hindoo, whose literature contains other quaint and pretty allusions to this creature; that, notwithstanding the common repugnance, has been a figure of Christian as well as Pagan allegory. Its singular power of locomotion without the aid of feet; its hissing cries, defiant and terrific; its long, undulating body, capable of winding in and out, silently and rapidly, through hidden paths, within thickets of tangled woods, and in the depths of meadows, as swiftly as a fish in the green seas; or of rolling itself in a massive coil preparing for attack,—are characteristics peculiarly adapted to inspire dread in the mind.



There is a Hindoo picture of a serpent with a human head, which accords with a traditional Indian serpent, and perhaps with the account of the serpent in Eden.

¹ The terms *Manitto* in Algonkin, and *Wakeon* in Dacotah, expressive of divinity in its broadest sense, are also generic terms signifying this species of animal. (*Vide* Dr. Brinton's "Myths of the New World," p. 110.)

Norse tradition makes allusion to the serpent as an agent of judgment upon the wicked: "There is an abode remote from the sun, the gates of which face the north. Poison rains there through a thousand openings. This place is all composed of carcasses of serpents, and contains fierce torrents, in which are plunged perjurers and assassins."

The Indian apprehended danger from the angry serpent, not merely at the moment of its exasperation but from its subsequent revenge. A certain Indian kept one of these reptiles in a box, to whom he paid reverence as his great father.¹ One October day he was set at liberty, with the injunction to return and meet his Indian keeper on the May following. The month arrived. The narrator of the story and the Indian were on the spot, according to appointment; after waiting a day or two the serpent appeared, and quietly glided into his old quarters.

Whatever fear the serpent inspired, it was none the less included in the general fraternity of men and animals. Among some Indians there was a story of a serpent making an annual visit to a certain tribe, who received him with great ceremony. Another legend gives an account of a beneficent serpent that, with other inhabitants, dwelt in a cave beneath the earth. One day certain curious youths inquired of him whence came the light that shimmered through the fissures in the cave. The serpent made answer only when the people promised never to make war on his tribe; and then he told them that there was a country above, a land of beauty and brightness, where light, like that which glittered through the fissures in the cave, shone all abroad. Instead of a dark rock overhead, there

¹ His totem, probably.

was a bright blue canopy that arched far above their reach ; and there was game, sweet to the taste, such as they never had seen, which could be easily caught in the long ranges of green woods, filled with singing birds and blossoming plants. These tidings filled the youths with delight ; and they made an opening into the upper air, when, finding all true which had been told them, they persuaded their people to remove from their dark dwelling to this land of plenty.

Says Père Charlevoix :—

There is no animal the form of which is more frequently marked upon their faces and other parts of their bodies. And it is also true that they have the secret of charming them, — or, to speak more properly, of benumbing them, — so that they take them alive, handle them, and put them in their bosom without receiving any hurt ; and this helps to confirm the high opinion the people have of them.

The rattlesnake, which they called the chieftain of snakes, was believed the more powerful manitto, as it was supposed to have the faculty of sending diseases when and to whom it pleased. If this serpent appeared in the Indian's pathway, he stopped and talked beseechingly to it, offering tobacco or such things as might be at hand ; at the same time proposing friendship and peace between the serpent and the children of men. This, it is possible, was done from fear, rather than in the spirit of worship. The Algonkin Jossakeed is heard to chant, "Who is a manitto? He who walketh with a serpent, walking on the ground, he is a manitto," as a part of priestly worship. When one was found in the vicinity of an encampment, the medicine-man, or Jossakeed, was immediately called to make peace with it.

We might perhaps conclude from these practices — denoting the belief that the serpent understood human language — that these Indians had an opinion like that of the Jews, as related by Josephus, that the serpent once possessed the power of human speech, but had been deprived of it. As if in recognition of this belief, Milton places in the apology of Eve to Adam these words : —

The serpent wise,
Or not restrained as we, or not obeying,
Hath eaten of the fruit, and is become,
Not dead, as we are threatened, but henceforth
Endued with human voice.

There was, among some tribes, a belief that the serpent possessed a language peculiar to itself, and which no other animal is permitted to understand, — a belief, the wisdom of which one is not disposed to dispute.

The skin of the rattlesnake was used in the Medawa, or great sacred feast. Their rattles were often kept in the Indian's sacred sacks. A bite from these serpents was attributed to anger and revenge, the Indian supposing that some serpent had been sacrilegiously murdered, and this was a punishment from one of the outraged family.¹

These creatures were so highly esteemed that to have a serpent as his totem elevated an Indian chief above his brothers; it was equal to the blazoury of Herald College. It was related that a Seneca chief affirmed that his maternal ancestor was a maiden rattlesnake, who,

¹ A decoction of snake-root was drank, and was claimed to cure those bitten by one of these snakes. It is related that a lotion prepared from a plant of the prairies, called by the Indians *pe-zhe-ke-wusk*, and yarrow, *wa-be-no-wusk*, was used by the conjurers, who then handled them without being harmed.

being of a fiery and warlike disposition, bit off her husband's nose the day of their nuptials.¹

The serpent has been regarded by nearly all nations with superstitious feelings. It was used as an emblem both of immortality and of death in the East. In some places in ancient Egypt² small serpents were kept in the temples, and fed on honey and flour; and it was considered a mark of divine favor to be bitten by any of this species, as among the Greeks it was thought that the gods favored those persons who were killed by lightning. Apollo, as a god of medicine, was originally worshipped under the form of a serpent, and men invoked him as a helper; and we trace a similar idea among the Indians relative to Manabozho. And a farther association of ideas suggests the mystic god *Unk-ta-he*, god of waters, pictured as a serpent, who was believed to have power over diseases; whom we might liken to Poseidon, whose anger with the priest of Apollo is commemorated in the Laocoön of the Vatican, and whose vassals are the deadly serpents of the sea. This wonderful sculpture is compared to the sea by Hawthorne, with his customary intuition:—

An immortal agony, with a strange calmness diffused throughout, so that it resembles the vast rage of the sea,—

¹ In Mexican mythology the name of a primitive goddess signifies Serpent-woman, *Ciuacoatl*, the great mother of gods and men. *Vide* legend of the Death of the Daughter of the Sun.

² Serpents, called *ouri*, the royal, by the Egyptians, were employed in texts to point out the name of female divinities, and were the living emblem of different goddesses. They were seen ornamenting the head-dress of kings and divinities, but as living emblems were restricted to goddesses only. Twelve of these reptiles vomiting flame were the guardians of the hours of day. They are found sepulchred as other mummies in Egypt. *Vide* "Gallery of Antiquities," Francis Arundale.

calm on account of its immensity, — or the tumult of Niagara, — which does not seem to be tumult, because it keeps pouring on forever.

Æsculapius, the god of medicine of later times, is said to have taken the form of a serpent upon his death; and there was kept in the citadel of Athens a large serpent, called the Prophetic Serpent, in honor of Æsculapius, which was used as an oracle, and to which was offered cake and honey every month. In China, it is said, the image of an enormous serpent, or dragon, occurs in all their temples. Their traditions explain this by affirming it to be an image of a serpent dwelling in the sky, — probably in allusion to the constellation of that name, Serpentarius, which had influence over the destinies of men. In Hindoo mythology Vishnu is represented, when asleep, as cradled in the folds of the huge serpent Seshanaga, whose thousand heads serve him for a pillow; and in their traditions wicked spirits are described as giants, with a great serpent as their leader. In Persian mythology we find it related that Arimanes, the Prince of Darkness, made twenty-eight spirits, called Devs, to counteract the kindly influence of the gentle Izeds; and the most powerful and pernicious of these was an impure serpent with two feet, named Aschmogh. This latter species is not confined to Persian tradition, but was known to the Egyptians; as it is related that in their ancient temples were carved serpents represented with human legs. The Moham-medans, in their Gospel of Barnabas, inform us that the sentence which God pronounced on the serpent, for introducing Satan into Paradise, was that he should not only be turned out of Paradise, but that he should have

his *legs cut off* by the angel Michael with the sword of God.

In the pictography of the Indians is seen the line of the sky, and two serpents peering above it, by which is denoted their knowledge of divine things; which gives significance to the name of Indian priests, *ju-sa-kah* (to peep, to mutter), whose language, as is said of the ser-



pents', is untranslatable, — the *beloved speech*. It is not a novel form of expression and symbol — the ascending circle, the spiral, emblem of infinity — of which the serpent, when alert and wary, is the natural representative; it is a common figure of divine wisdom, or, indeed, of the processes of the mind. It has been said that "the life and being of thought has a twofold motion, downward from the universal towards the particular and the individual, and upwards from the individual towards the universal;"¹ which equally expresses



the action of a serpent, when coiled and springing; but perhaps the design of our savage's image is not suited to so deep a metaphysical rendering. Another mode

of indicating the occult powers of the serpent is in representing him as listening, as the hearkening serpent. The waving lines represent sound entering the ears. In some representations, a four-sided figure was made,

¹ C. C. Everett's "Science of Thought."

together with the serpent. The parallelogram is representative of fire.

Among no other accounts of superstitions concerning serpents is there found the fear of putting them to death. We find it recorded as an evidence of divine power in the Hindoo deity, Crishna, that in his childhood he had killed a huge venomous serpent; and in Grecian mythology the same thing is recorded as one of Apollo's most wonderful feats. This fear, however, is not very general among the Indians; and among their legends, as in the histories of the gods of Greece and Hindostan just noticed, there is found an account of Manabozho's battling with the serpents whom he conquers, as did the heroes of the East. There is a curious article in respect to the serpent in the fragmentary work of the Phœnician historian, Sanchoniathon, which is said to be over three thousand years old. It is as follows:—

Taatus first attributed something of the divine nature to the serpent and the serpent tribe, in which he was followed by the Phœnicians and Egyptians; for this animal was esteemed by him to be the most inspirited of the reptiles and of a fiery nature, inasmuch as it exhibits an incredible celerity, moving by its spirit without either hands or feet or any of the external members by which other animals effect their motion; and in its progress it assumes a variety of forms, moving in a spiral course, and darting forwards with whatever degree of swiftness it pleases. It is, moreover, long-lived, and has the quality not only of putting off its old age and assuming a second youth, but of receiving at the same time an augmentation of its size and strength; and when it has fulfilled the appointed measure of its existence, it consumes itself, as Taatus has laid down in the Sacred Books; upon which account this animal is introduced into the sacred rites and mysteries.

Besides the foregoing, there is found in the ancient works of the Hindoos a history of the origin of the serpent which is equally curious : —

Hunger, born of Brahma, is a form composed of the qualities of foulness. It produced anger, and this god put forth in darkness beings emaciate with hunger, of hideous aspects, and with long beards. These beings hastened to the deity. Such of them as exclaimed, "Oh, preserve us!" were thence called Rakshasas; others, who cried out, "Let us eat!" were denominated, from that expression, Yakshas.¹ Beholding them so disgusting, the hairs of Brahma were shrivelled up and, first falling from his head, were again renewed upon it. From their falling they became serpents, — called *surpa*, from their creeping, and *ahi*, because they had deserted the head.²

THE GREAT SERPENT OF CANANDAIGUA LAKE :
THE INDIAN PYTHON.

Along the side, where barrier none arose
Around the little vale, a serpent lay.

DANTE.

Upon the level brow of Nandowago Hill, that looks down upon the beautiful waters of Canandaigua, there dwelt for many years the founders of the Seneca nation. No hostile tribe here disturbed their quiet pursuits, and in peace the years passed by, while their families rapidly increased in numbers, and prosperity seemed to attend all their walks in

¹ The *Yakshas* are benignant fairies, more commonly called in Hindoo mythology *Punyajanas*, or "good people," and are believed to be possessed of great power and knowledge.

² Atotarho, one of the Iroquois kings, is represented with hair of snakes, — the Indian Medusa Head. Cusick relates that the god petitioned the Indians to take these away, which was done, and *wampum* (Indian money) substituted.

life. One day some children, playing without the rude palisades which surrounded the town, found and brought within the precincts of the village a serpent, very small, very beautiful, and apparently harmless. Loved by the young and cherished by the old, the serpent remained and grew; so rapidly indeed, that the boys were unable to furnish it sufficient food, and the hunters of the tribe, day by day, gave it some portion of the results of their chase. Thus kindly cared for, it soon became very strong, and roamed about the forest or plunged into the lake in quest of its own food. Finally, it so thrived as to become of such enormous length that it was able to encircle the entire hill. Having attained this marvellous size, it began to manifest an irascible and wicked disposition; and this so frequently that the people began to feel alarmed for their personal safety. At length, oppressed with fear that if it did not actually consume them, it would, by its monstrous consumption of game, soon reduce the tribe to starvation, it was resolved in deliberate council that the serpent must die. The early morning of the day following the council was fixed upon for its destruction; but when the day dawned, the affrighted people found the monstrous reptile stretching its full length around the hill, enclosing the whole town and debarring every avenue of escape, while at the gate it reared its threatening head with jaws wide-open, as ready to devour whoever approached. Vigorously did the whole tribe assail it; but neither arrows nor spears could be made to penetrate its shining scales. Then some of the people, frightened and trembling, endeavored to escape by climbing over its body, but they were thrown back and rolled upon and crushed to death. Others frantically rushed to its very jaws with their weapons, but these were instantly devoured.

Overwhelmed with terror, the remaining people recoiled, and did not renew the attack until hunger gave them courage for a desperate assault, in which all were swallowed up except

one woman and her two children, who escaped into the forest while the monster, gorged by its unusual food, was asleep.

In the recesses of the wood, her place of concealment, the woman was instructed by a vision to make arrows of peculiar form, and taught how to use them effectually for the killing of the serpent. Thus equipped she sought the sleeping foe, and, drawing her bow, she sped an arrow straight to its heart. Writhing in its death struggles, lashing the hill with its enormous tail, the serpent tore deep gullies in the earth, and as it rolled down the hill broke huge trees, that with rocks and stones fell into the lake, in which with frightful contortions the hissing snake plunged, when, disgorging its human victims¹ with a great convulsive thro, it sank slowly from sight.

Rejoiced at the death of the dreadful enemy, the woman hastened with the children to the banks of the Canadesogo Lake, and from her children sprang the powerful Seneca nation.

Serpents of vast size are said to have their abode in the larger lakes and rivers.² A tradition relates that there lived a gigantic serpent in the Mississippi, near Fox River, which at one time paid a visit to the Great Lakes, and in passing thither made a trail, the line of which became the basin of the former river.

The Nevada Indians have the pretty myth that the rainbow is a serpent, whose shining scales are its colors. Mr. Powell states that the Shoshone Indian depicts the heavenly firmament domed with ice. A serpent-god coils his back against the ice, and with his scales abraids

¹ The Indians affirm that the rounded pebbles of the size and shape of the human head, to this day so numerous on the shores of the Canandaigua Lake, are the petrified skulls of the people of the hills, disgorged by the serpent in its death agony.

² The Persians believed that in the Caspian Sea dwelt a gigantic serpent.

it, occasioning ice-dust to fall upon the earth, which is the snow of winter and the rain of summer.

This figure is the representation of the sky in the Shoshone pictography, and appears



to portray the upward curve of the body of a serpent when in motion.

It is not impossible that this device is suggested by the rainbow, which the savage identified with his serpent-god. The radiations* of the bright arch resemble, indeed, the shifting changes of the beautiful scales of the serpent.

The Indian believed, as did the Hindoo, that animals were a "manifested part of God." That he should have a reverence for this species of animal, surpassing that for any other, appears rational. We find the serpent occupying a place in the story of creation; it is used in divination, and worshipped at the sacred feast. It is probable that this reverence arose from his belief in a spirit of fire; and the fiery dart, in the form of a serpent, dropping to the earth, would appear to be representative of the power of the Source of life, or that life itself, in a divine degree. It appears that in accordance with the belief of the descent of a divine serpent of fire, that *spiral* fire was arranged as part of the worship in the rotunda of a town, built and inhabited by the Cherokee tribes, mentioned elsewhere. The rite of sacrifice to the moon was regulated by the appearance or non-appearance of the halo around the planet, which was regarded as the circling body of a fiery serpent.

Natural objects are the only available images of spiritual thought and aspiration. Conceptions of divine truth arise through, and are expressed by, these images. The more copious are these expressions, the greater wealth

of thought afforded. Of the poet Shakespeare we say he had a wonderful imagination, showing, by the word itself, the natural source of the highest expression of the human mind. In considering the religion of our savages, in which are their ideas of supernatural life, we should regard this law governing all language.

The Indian pictured both a serpent and a bird, in connection with his symbol of the sun, as did the Egyptian. We perceive the origin of the use of the serpent; it was from observation of the appearance of natural phenomena, — the forked lightning and the radiant coil of the halo, both equally giving origin to this sacred image. But there seems to be little in common between this species of animals and the bird, except the magic power of locomotion.

In the pictography of the Indians a device for a sacred bird bears some resemblance to a swan. It is already stated that the Supreme Deity was portrayed as clothed in red down. Swan's-down was placed in the sacred depository, and warriors were decorated with it at the sacred feast.

Of the habits of the swan we learn, that when on its annual flight to a warmer climate it rises to the height of three and four miles, and is seen only against the sky as a mere speck. A flock of these birds, wavering this way and that, from head to terminal point, from leader to the last swan of the procession, mark a serpentine line, and resemble an aerial serpent moving across the heavens. It is possible that from observation of this transmutation, and at the same time regarding the transformation of other objects in nature in their metamorphosis as the transmigration¹ of the souls of those

¹ *Vide* chapter on Transmigration.

objects, the Indian savage drew the inference that these birds were merged into the form of a serpent in their flight, and the season of their migration would imply a connection with and relation to the sun, to whom, therefore, they were made sacred, becoming an emblem of the power of the divinity resident in, or ruler of, that planet. This might be equally true in relation to the eagle and hawk, whose strong wings bear them near the sun-place.



Symbol of the earth and Unk-ta-he, — upon and within the *gitche-gitche-gum-me*,
or the great immeasurable seas.

CHAPTER V.



The circles and the curved line are symbols of the spirits of the stars, and the sky.

STAR-WORSHIP.

THE Indian savage regards the movements of the stars and planets as regulated by their own indwelling power. They believed the larger stars were appointed by the Great Manitto as guardians of the lesser ones; while clusters of stars were called populous cities, and constellations, the council-gathering of the manittos.

The following tradition is related by one of the tribe of the Iowas:—

Many years ago a child, when very young, observed a star in the heavens that attracted him more than any others. As the child grew to manhood his attachment increased. His thoughts dwelt continually upon this Beauty of the night. One day while hunting, as he sat down travel-worn, and weary with his ill-success, his beloved star appeared to him and comforted him with encouraging words, and then conducted him to a place where he found a great plenty and variety of game. From this time the young man showed a wonderful improvement in the art of hunting, and soon became celebrated in this pursuit.

Sydney Yendys has poetized this old-time belief in human commerce with the living stars in these lines:—

And see'st thou she who kneeleth clad in gold
And purple, with a flush upon her cheek,
And upturned eyes, full of the love and sorrow
Of other worlds ? 'T is said that when the soul
Of God did walk the earth, *she loved a star.*

The Persians, who kiss their hands at the stars in reverence, have pictured them governed by presiding spirits, six of whom are called Amshaspands, — the Immortal Holy Ones, — who are under the immediate government of a seventh, called Ormuzd, the King of Light, to whom they convey the prayers of inferior spirits, and of men ; for which lesser beings they are models of purity and perfection. It is recorded in their sacred books that four stars were originally placed in the heavens, as guardians over the four cardinal points.

It is interesting to note the universality of the belief in the stars as the residence of spiritual beings, who have a connection with, and a mysterious relation to, human souls. This belief was prevalent in Egypt, it is proved, in the time of Sesostris, or Ramses the Great, and exercised a large influence over the people at that time ; for they believed that the destiny of mortals was regulated by the motions of these heavenly bodies ; while history relates that their priests were in the habit of prophesying what would be the temperament, life, and death of an infant, from the conjunction of planets at the hour of its birth.

This has been suggested as the origin of the famous system of astrology, practised in later times, which the Chinese term the "science of the breath of the stars." In the Hindoo sacred books, the Gandharvas are described as beautiful spirits of singing-stars, which is

similar to the expression used in the language of our sacred Scriptures :—

The morning stars sang together, and all the sons of God shouted for joy.¹

There is found among the New Zealanders a belief in star-spirits,—but the origin of these spirits is not supposed to be in a direct emanation from their deity ; they are human souls, who have had mortal bodies, and who have resided on this earth. Among the Chinese the belief in the influence of the stars, and that they were the abode of spirits or gods, was equally prevalent.

It has been asserted that, in the hieroglyphic writing in Egypt, a star signified a ministering spirit,—which, if taken literally, would indicate the prevalence of a belief like that of the Indians, and of an early date in the history of mankind ; but it is more probable that this writing is allegoric, and that a belief in stars as actual ministering intelligences was of subsequent origin.

LEGEND OF THE MORNING STAR.

The following is a legend of —

“The young spirit
That sits in the morning star.”

Two children, brother and sister manittos, after having lived together several years, were obliged to separate. The sister was to go to the Place of the Breaking Light, — Wau-bunong ; the brother, to the rocks and hills.

When they were about to separate, the sister said : “When

¹ Job xxxviii. 7.

you look in the east and see beautiful red clouds floating along the sky, believe that I am painting and adorning myself ;” to which the brother replied : “ I will dwell upon the rocks that look toward the east, that I may gaze upon thee and delight in thy beauty.”

A sound of many winds now came upon the ears of the two, and soon the four spirits¹ of the heavens came forth and lifted up the sister manitto and wafted her into the Place of Light, where she was changed into the Morning Star ; while her brother, being left on earth, became a Puckwudjinie, and dwelt upon the hills and rocks that looked towards the east, where he could see in the morning the red clouds with which his sister adorned herself as she stood in her star-lodge in the sky.

The Ojibway Indians relate a myth in which a disappointment in love has its compensation by the hero's metamorphosis into a firefly, which betook itself to the sky, where it became the Northern Star. They called this star *No-adj-man-guet*, the “ man who walks behind the loon-bird.”

THE WANDERING STAR.

A quarrel arose among the stars, when one of them was driven from its home in the heavens, and descended to the earth. It wandered from one tribe to another, and was seen hovering over the camp-fires when the people were preparing to sleep. Among all the people in the world, only one could be found who was not afraid of this star, and this was a daughter of a Chippewa. She was not afraid of the star, but admired and loved it. When she awoke in the night she always beheld it, for the star loved the maiden. In mid-summer the young girl, on going into the woods for berries,

¹ Four winds. *Vide* Ch. II.

lost her way, when a storm arose. Her cries for rescue were only answered by the frogs. A lonely night came, when she looked for her star in vain; the storm overcast the sky, and at length caught her in its fury and bore her away. Many seasons passed, during which the star was seen dimmed and wandering in the sky. At length, one autumn, it disappeared. Then a hunter saw a small light hanging over the water within the marsh-land in which he was hunting. He returned to announce the strange sight. "That," said the old wise man, "was the star driven from heaven, now wandering in search of our lost maiden, our beautiful child of the Chippewas."

✓ THE DAUGHTER OF THE STARS.

A young hunter was leisurely passing across a wide prairie, when he discovered a peculiar circle upon the ground near which he had been heedlessly walking. The circle appeared to be formed by an admirably beaten footpath, without any apparent trail or footmark leading to or from it. This aroused the hunter's curiosity; and, hoping to see what the marvellous path might betoken, he concealed himself within the grass, taking care to have a good view from his place of concealment.

While lying thus in wait, his ear was saluted by the sound of distant music in the air; and as it seemed to gradually approach, he looked upward, when he saw a little speck or cloud, about as large as his hand, in the extreme height of the heavens. Continuing to gaze at this little cloud, he found that it gradually lowered itself; when, after a little time, it came so near that instead of a cloud it showed itself to be a basket, woven of osiers, in which sat twelve beautiful maidens, who had each a kind of drum, which she gracefully struck with her hands. The basket now began to descend more rapidly, and finally came down to the ground exactly in

the centre of the magic circle he had noticed; and the instant it touched the ground the young maidens leaped out and began to dance in the circle, at the same time striking a shining ball at each step as they tripped lightly around. The young hunter was entranced, and in his delight, as he saw the youngest turn around the side of the circle nearest him, he rushed forward, thinking to seize her; but the moment the maidens espied him they all leaped back into the basket, and were instantly withdrawn into the heavens. The hunter stood looking upward until they had disappeared, and then began to bewail his misfortune. "Alas!" lamented he, "they are gone forever; I shall see them no more." He returned to his lodge; but the vision still haunted him. Whatever formerly engaged his attention now ceased to delight him. The following night, even in his slumbers, he dreamed of celestial music; and bright visions of maidenly beauty danced about him, making fantastic circles, which he was in vain endeavoring to follow. The next day he went back to the prairie, determined upon another effort to seize the maiden who had escaped him; but, to conceal his design, he changed his form into that of an opossum. He had not waited long when he heard the same sweet music and saw the wicker car descend, and the maidens commence the same sportive dance as before, while their motion seemed even more graceful and fascinating. He crept carefully toward the ring; but the instant the sisters saw him in his ugly disguise they were startled, and sprang into the car. When it had arisen a short distance, he heard the elder say: "Perhaps it is come to show us how the game is played by earthly beings." "Oh no," the youngest replied. "Quick! let us ascend;" and then they all joined in a chant, and rose through the air out of sight. As night was approaching, the foiled hunter returned to his lodge.

On the following morning, however, he returned again to the magic circle; and finding an old stump near by, in which there were a number of mice, the thought suggested itself to

him that they were so insignificant that their appearance would not create alarm among the maidens, and accordingly he assumed that shape, after having moved the stump near the ring. Soon the osier car appeared descending; and, as before, when it touched the ground, the maidens tripped lightly out and resumed their sport.

In the midst of their merriment, one of the sisters suddenly noticed the stump and cried: "See! That stump was not there before." Affrighted, she ran to the car; but her sisters only smiled at her terror, and gathering around the stump jestingly struck it. Out ran the mice, and the hunter among the rest; when the maidens, catching the little animals, killed all but one, — the disguised hunter, — who slyly managed to be pursued by the youngest sister. Now in the eagerness of pursuit this maiden caught a stick from the ground, and raising it was about to strike the little beast, when lo! uprose the form of the hunter, who clasped his prize in his arms. The other eleven, amazed and frightened, sprang to their osier basket and were instantly drawn up within the skies. The happy hunter now exerted himself to assuage the terror of his beloved prize. Gently leading her toward his lodge, he recounted his adventures in the chase, — dwelling at the same time, with many endearing words, upon the charms of life upon earth. His incessant kindness so won upon her delicate nature that she consented to become his bride.

Winter and summer passed joyously away to the happy hunter, when his happiness was increased by the addition of a beautiful boy to their lodge circle. The scenes of life, however, began to grow wearisome to the wife; for she was a daughter of the stars, and her heart was filled with longing to revisit her native home. Concealing her wishes from her husband, while he was away in the chase she constructed a wicker basket within the charmed circle, in which she placed some rarities and dainties that she thought would please her father,

and then taking her boy in her arms seated herself therein. Raising her voice in song, the basket arose in the air. The melody was soon wafted to the ears of her husband, who instantly ran to the prairie.

Alas! he was too late. He lifted his voice, beseeching her to return, but all appeal was unavailing. The basket ascended with its beloved freight, and finally vanished from sight. The hunter's grief was inconsolable. He lowered his head to the ground, and was speechless.

The seasons slowly changed from summer to autumn, and winter to spring. The hunter continued to mourn the loss of his wife and son. "Alas!" thought he, "if she had but left my son I could endure the separation with less sorrow." In the mean time his wife would have forgotten, in her happiness, the life she had led with him, but for her son, who as he grew older besought her to return with him to his father. One day his grandfather, perceiving the son's importunity, said to his daughter: "Go, my child, and take your son down to his father, and invite him to come up and dwell with us; but tell him to bring with him a specimen of each kind of bird and animal he kills in chase." In obedience she took the boy and descended.

The hunter, who was ever near the charmed ring, heard her voice as she descended, and soon recognized the forms of his beloved wife and son in a car; and when they reached the earth he clasped them in his embrace in the joy of reunion.

When the Daughter of the Stars gave her husband her father's message, he commenced hunting with the greatest activity. Rapidly collecting a large variety of specimens of beautiful birds and curious animals, — of which he only preserved a foot or tail or wing to identify the species, — he soon accompanied his wife and son to the car, in which they arose and disappeared from sight. Now when they reached the star, the home of his wife, the father-in-law, the Star

Chief, manifested great pleasure at their arrival. He made a grand feast, and when his people were all assembled he proclaimed that each might take his choice of the earthly gifts brought by the hunter; whereupon a great confusion immediately arose. Some chose a foot, some a wing, some a tail, some a claw. Those who selected tails and claws were immediately transformed into animals; the others assumed the forms of birds and flew away. The hunter chose a white hawk's feather, which was his totem, as did his wife and son; when, in the form of that bird, he spread his wings and, followed by his wife and son, slowly descended to the earth.

The magic circle of the Indian legend reminds us of the fairy circles, or rings, to which Shakespeare refers: —

Ye elves of hills, brooks, standing lakes, and groves;
And ye, that on the sands with printless foot
Do chase the ebbing Neptune, and do fly him
When he comes back; yon demy-puppets, that
By moonshine do the green-sour *ringlets* make.

“Ringlets of grass,” Dr. Gray observes, “are very common in meadows, which are higher, sourer, and of deeper green than the grass that grows round them; and by the common people are usually called fairy circles.”¹

In reference to the fairies who make the circles, an ancient writer says: “They had fine musick among themselves, and danced in a moonshiny night, around, or in a ring, as one may see upon every common in England where Mushrooms grow.”²

¹ Brande's “Antiquities.”

² The Southern tribes of Indians believed that a divinity dwelt in the toadstools.

The influence of the stars upon human beings is illustrated in the legend of—

* OSSEO AND OWENEE.

Osseo was the son of the Woman's Star, which stands in the west at the close of day, who, when under the baleful influence of a smaller star, — an enemy to the Star of Evening, — became very old and decrepit. Among his acquaintances there was a very beautiful young woman, the youngest of ten sisters, who was called Owenee.

This young woman, after having discarded many suitors, became enamored with Osseo, who, with great delight, took her for his wife. This marriage was the sport and talk of the nine remaining sisters, each of whom had a handsome young husband.

It was the time of a great feast, and the sisters and their husbands were walking together to the place of the feast, when the sisters began to jeer at Osseo for his extreme age. Finally Osseo, exasperated by their persecution, turned his eyes up towards the heavens, and, uttering a peculiar cry, said: *Sho wain ne me shin nosa!* ("Pity me, my father!") "Poor old man," said one of the sisters, "he is talking to his father. What a pity it is that he would not fall and break his neck; then Owenee could have a handsome young husband."

Presently they passed a large hollow log, lying with one end toward the path along which they were walking. Osseo, as he approached it, gave a loud shout and dashed into one end of the log, and quickly came out of the other a beautiful young man; when, springing to the side of his wife, who had as quickly been transformed into an old decrepit woman, he led the party with the light springy steps of the reindeer. It was now Osseo's turn to show how love was above the circumstance of physical beauty, and he treated his wife with

all the delicacy of attention that before she had shown him. He continually addressed her as his Nenemoosha, — his *sweet-heart*, — and carefully assisted her when the path grew difficult. The time for the feast drew near, and the party entered the lodge prepared for the purpose. While the guests were partaking of the food of the feast, which was made in honor of the Evening, or Woman's Star, Osseo's mind seemed to be abstracted from the scene about him. He tasted very little of the food, and often looked at his Nenemoosha, his Oweenee, and then turned his eyes toward the heavens.

Erelong sounds were heard in the air, to which, as they continued and became plainer, Osseo listened attentively, when he heard a voice speaking these words: "Osseo, my son, I have seen your afflictions. I am come to call you away from a scene that is stained with blood and tears. The earth is full of sorrow. Giants and sorcerers, the enemies of mankind, walk abroad in it. Every night they are lifting their voices to the Manitto of Evil, and every day they are busy in making mischief. You have been their victim, but shall be their victim no more. Your evil genius is overcome. Ascend, my son, ascend into the skies, and partake of the feast I have prepared for you in the Star, and bring with you those you love. Eat of the food before you. It is enchanted; it will endow you with immortality. Your bowls will be no longer wood; your kettles no longer earthen. The one shall become silver; the other, wampum. They shall shine like fire, and glisten like the most beautiful scarlet. Every female shall also change her state and looks. She shall put on the beauty of the starlight, and become a shining bird of the air. She shall dance and not work, she shall sing and not cry. My beams," continued the voice, "shining on your lodge shall transform it into the lightness of the skies, and decorate it with the colors of the clouds. Come, Osseo, my son, it is the voice of the Spirit of the Star that calls you away to happiness and rest."

The words were intelligible to Osseo ; but his companions thought them some far-off sounds of music, or birds singing in the woods. Very soon, however, the lodge began to shake and tremble, and they felt it rising into the air. It was too late to escape ; they were above the trees in an instant. Osseo looked around him, and behold ! the wooden dishes had become shells of scarlet, the poles of the lodge glittering wires of silver, and the bark that covered them gorgeous wings of insects. A moment more, and lo ! his brothers and friends, his sisters and parents, were birds of various plumage. Some were jays ; some partridges and pigeons ; and others gay singing birds, who hopped about, displaying their glittering feathers and singing their songs. But, alas ! his Nenemoo-sha, his Oweenee, still retained her shape as an old woman, robed in her earthly garb. With a supplicating glance he looked upward, uttering the peculiar cry he had before made, and which gave him the victory at the hollow log. An instant, and his wife was restored to her former youth and beauty, and they found themselves in the Evening Star.

“My son,” said the Spirit of the Star, “hang that cage of birds, which you have brought with you, at the door, and I will then converse with you.” Osseo obeyed, and afterwards, with his wife, entered the lodge, in which dwelt the Spirit of the Star. Here he was informed of the cause of his earthly afflictions ; how an envious star of lesser magnitude, jealous of the power of the Star of Evening, and its having the guidance of the female world, had attempted to destroy him and his wife ; and he was warned not to let the light of this star’s beams fall upon him, for that was the arrow the star used, by which he had transformed him and Oweenee into decrepit old persons.

Osseo and Oweenee now took up their abode within the Woman’s Star ; and, after a little time, Oweenee presented her husband with a son, who was the image of its father. After a few years had elapsed, the son became old enough

to learn the art of using the bow and arrow, and for practice he was allowed to shoot at the birds in the cage that hung near the door. He soon became expert in this art, and the very first day he brought down a bird; but when he was about to pick it up, it became a beautiful young woman, with an arrow in her breast. It was one of his younger aunts.

The moment her blood¹ fell upon the surface of that pure and spotless planet, the Star of Evening, the charm that retained him there was dissolved. Swiftly falling through the air, he passed through the lower clouds, and suddenly dropped upon a high and lovely island on a large lake; but he was not left alone, for on looking up he saw all his aunts and uncles following him in the form of birds; and in mid-air was seen descending the silver lodge, wherein sat his father and mother. Its bits of bark, looking like so many insects' gilded wings, glowed and gleamed as it floated nearer and nearer, to at length rest on the highest cliff of the island, determining their residence by its locality. All then resumed their natural shapes, diminished to the size of Puckwudjinnes; and, as a mark of homage to the Evening Star, they never fail, on pleasant evenings during the summer season, to join hands and dance upon the summit of the cliff. Here fishermen have often seen their beautiful lodge, and heard their voices in the dance; and to the island whereon rests the lodge, they give the name Mish-in-e-nok-inokong.²

¹ *Vide* superstition in respect to stain of blood shed upon the sacred mound. Chapter on Pictography.

² Michilimackinac, an island in the straits between Lake Huron and Lake Michigan.

Says Quartier: "Ils croyent aussy quand ils trépassent qu'ils vont ès étoiles; puis vont en beaux champs verts, pleins de beaux arbres et fruits somptueux."

And the Jesuit Tailhan remarks: "Ce qu'il y de remarquable, c'est qu'à l'autre extrémité de l'Amérique, les Chiquitos croyaient,

THE STAR AND THE LILY.¹

An old chieftain sat in his wigwam, quietly smoking his favorite pipe, when a crowd of Indian boys and girls suddenly entered, and, with numerous offerings of tobacco, begged him to tell them a story, and he did so.

There was once a time when this world was filled with happy people; when all the nations were as one, and the crimson tide of war had not begun to roll. Plenty of game was in the forest and on the plains. None were in want, for a full supply was at hand. Sickness was unknown. The beasts of the field were tame; they came and went at the bidding of man. One unending spring gave no place for winter,—for its cold blasts or its unhealthy chills. Every tree and bush yielded fruit. Flowers carpeted the earth. The air was laden with their fragrance, and redolent with the songs of wedded warblers, that flew from branch to branch, fearing none, for there were none to harm them. There were birds then of more beautiful song and plumage than now. It was at such a time, when earth was a paradise and man worthily its possessor, that the Indians were lone inhabitants of the American wilderness. They numbered millions; and, living as nature designed them to live, enjoyed its many blessings. Instead of amusements in close rooms, the sport of the field was theirs. At night they met on the wide green

comme les sauvages de Jacques Quartier, au séjour des morts dans les étoiles.”

“Quando trueno y caeu rayos, créen que algun difunto que vive allà con las estrellas es enojado con ellos.”

“Les Diaguites du Tucuman plaçaient dans les étoiles le séjour préparé aux âmes du commun, tandis que les planètes étaient réservées à celles des nobles et des caciques.” (P. Nic. del Techo, *Historia Parakeriac*; 48, Leodii, 1673, in folio.)

¹ From “The Tradition History of Ojibway Nations,” P. Copway, or Hah-ge-gah-bowh, chief of the Ojibways, and protégé of Amos Lawrence.

beneath the heavenly worlds, — the *ah-nung-o-kah*. They watched the stars; they loved to gaze at them, for they believed them to be the residences of the good, who had been taken home by the Great Spirit.

One night they saw one star that shone brighter than all others. Its location was far away in the south, near a mountain peak. For many nights it was seen, till at length it was doubted by many that the star was as far distant in the southern skies as it seemed to be. This doubt led to an examination, which proved the star to be only a short distance away, and near the tops of some trees. A number of warriors were deputed to go and see what it was. They went, and on their return said it appeared strange, and somewhat like a bird. A committee of the wise men were called to inquire into, and if possible to ascertain the meaning of, the strange phenomenon. They feared that it might be the omen of some disaster. Some thought it a precursor of good, others of evil; and some supposed it to be the star spoken of by their forefathers as the forerunner of a dreadful war.

One moon had nearly gone by, and yet the mystery remained unsolved. One night a young warrior had a dream, in which a beautiful maiden came and stood at his side, and thus addressed him: "Young brave! charmed with the land of my forefathers, its flowers, its birds, its rivers, its beautiful lakes, and its mountains clothed with green, I have left my sisters in yonder world to dwell among you. Young brave! ask your wise and your great men where I can live and see the happy race continually; ask them what form I shall assume in order to be loved."

Thus discoursed the bright stranger. The young man awoke. On stepping out of his lodge he saw the star yet blazing in its accustomed place. At early dawn the chief's crier was sent round the camp to call every warrior to the council-lodge. When they had met, the young warrior related his dream. They concluded that the star that had

been seen in the south had fallen in love with mankind, and that it was desirous to dwell with them.

The next night five tall, noble-looking, adventurous braves were sent to welcome the stranger to earth. They went and presented to it a pipe of peace, filled with sweet-scented herbs, and were rejoiced that it took it from them. As they returned to the village, the star with expanded wings followed, and hovered over their homes till the dawn of day. Again it came to the young man in a dream, and desired to know where it should live and what form it should take. Places were named, — on the top of giant trees, or in flowers. At length it was told to choose a place itself, and it did so. At first it dwelt in the white rose of the mountains; but there it was so buried that it could not be seen. It went to the prairie; but it feared the hoof of the buffalo. It next sought the rocky cliff; but there it was so high that the children, whom it loved most, could not see it.

“I know where I shall live,” said the bright fugitive, — “where I can see the gliding canoe of the race I most admire. Children! — yes, they shall be my playmates, and I will kiss their slumber by the side of cool lakes. The nation shall love me wherever I am.”

These words having been said, she alighted on the waters, where she saw herself reflected. The next morning thousands of white flowers were seen on the surface of the lakes, and the Indians gave them this name, *wah-be-gwan-nee* (white flower).

This star lived in the southern skies. Her brethren can be seen far off in the cold north, hunting the Great Bear; whilst her sisters watch her in the east and west.

Children! when you see the lily on the waters, take it in your hands and hold it to the skies, that it may be happy on earth, as its two sisters, the morning and evening stars, are happy in heaven.

PLEIADES AND URSA MAJOR.

Various myths are found among different nations in respect to the Pleiades.¹ Some tribes of Indians believed them to be animated spirits of both sexes, and called them the Dancers. Their idea of these stars might be expressed in those lines in the Hindoo hymn to Indra,² in which they are described : —

Around his regal seat
A veil of many-colored lights they weave,
That eyes unholy would of sense bereave ;
Their sparkling hands and lightly tripping feet
Tired gales and panting clouds behind them leave.
With love of song and beauty smit
The mystic dance they knit, —
Pursuing, circling, whirling, twining, leading,
Now chasing, now receding ;
Till the gay pageant from the sky descends
On charmed Sumèru, who with homage bends.

That the Persians also esteemed the Pleiades is seen in the following, from one of their ancient writers : —

O Hafiz!³ when thou composest verses, thou seemest to make a string of pearls. Come, sing them sweetly ; for the heavens seem to have shed on thy poetry the clearness and beauty of the Pleiades.

And as if endowed with the influence invoked by the Persian, the poet Tennyson sings : —

Many a night I saw the Pleiades, rising through the mellow shade,
Glitter like a swarm of fireflies tangled in a silver braid.

¹ Cusick, the Indian historian of the Iroquois, mentions that it was believed that the seasons were directed by the seven stars of the Pleiades.

² God of the firmament. See Sir William Jones's Works.

³ Hafiz, a Persian poet. 1391.

And again in the Hindoo "Poem of Amriolkais:" —

It was the hour when the Pleiades appeared in the firmament, like the folds of a silken sash, variously decked with gems.

The Chinese and Hindoos have a tradition of a time when the "colure of the equinox intersected the constellation of the Pleiades;" and their rising and setting betokened to the ancient Arabians the return of spring and approach of autumn. In Greece their heliacal rising was considered favorable to mariners, and indicated also the seasons to the husbandmen. The Peruvians regarded this constellation with veneration; and the Araucanians knew and named these stars. The oldest race in Brazil worshipped them, and heralded their rising with songs and dances. The New Zealander believed that the Pleiades were seven of their departed countrymen fixed in the firmament, the left eye of each appearing in the shape of a star, which was the only part of them visible. It seems also that the Mexicans held these stars in peculiar reverence, as in some sacrificial ceremonies their priests waited for these seven stars to ascend the meridian previous to commencing their rites. The Kioway Indian points to this cluster of stars, saying: "See you not the form of a divine man? It is our ancestor, *Kioway*." The mystic constellation has reference in the beautiful language of our Scripture: "Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion?"

In respect to the Ursa Major, it has been observed that this constellation was called by the Indian the Great Bear; and concerning this, Père Charlevoix states that the four first stars only were called by this

name. The little star that accompanies the middle one is the Kettle, which the second carries with him.

A catalogue of stars and constellations is given by Mr. Tanner, who states that the old men had many more names for other constellations. The following are those given by him:—

Wan-bun-an-nung. — The Morning Star.

Ke-na-din-an-nung. — The North Star.

Muk-koo-ste-gum. — The bear's head. (Three stars in a triangle.)

Muk-koo-zhe-gum. — The back of the same animal, the bear. (Seven stars.)

Oj-eeg-an-nung-wug. — Fisher stars; these are the bright stars in Ursa Major, and one beyond, which forms the Fisher's nose.

Mah-to-te-sun. — Sweating-lodge, one of the poles of which is removed. The Indians affirm that the constellation near by is that of a man who was overcome with heat, and in the hurry of escape pulled up one of the poles from the lodge.

Makng. — Loon.

Nan-ge-maun-gwait. — Man in a canoe hunting a loon.

Ah-wah-to-wuh-o-nung. — The companions sailing.

CONCERNING ECLIPSES, FALLING STARS, AND COMETS.¹

Unlike the Mohammedans, who supposed that the falling stars are the firebrands wherewith the good angels drive away the bad, when they approach too near the empyrean, or verge of heaven, the Indians believed the falling star an omen of some calamity

¹ Ojibway: *an-nung o-okun-na*, comet.

upon earth, — as, in truth, they considered all phenomena of the sky. The appearance of a comet was the cause of great consternation and fear, although not occasioned by any such belief as Whiston, the philosopher, is said to have expressed, which was to the effect that the Deluge was produced by “an uncourteous salute from the watery tail” of one of these erratic visitors.

It is said that a sachem of the Mingo tribe, being observed to look at the great comet which appeared October 1, 1680, was asked what he thought was the meaning of that prodigious appearance? He answered gravely, “It signifies that we Indians shall melt away and this country be inhabited by another people.”

The New Zealander has a great terror of any phenomena of the sky, especially of the falling star, which he affirms to be an omen of death to some one of his chiefs, — a superstition that reminds us of the lines by Shakespeare : —

When beggars die there are no comets seen ;
The heavens themselves blaze forth the death of princes.

By certain Indians an eclipse was believed to be an evil creature that seized upon the sun ; and, unaware of the distance of the fiery orb, they shot arrows to drive the demon away. The Chinese had a similar superstition. These people, however, resorted to noise and clangor to frighten the monster from its object. Agreeably with this idea of the Chinese, Ben Jonson, in his “*Catiline*,” would make the sun itself startled by the noise and clamor of battle : —

The sun stood still, and was, behind the cloud
The battle made, seen sweating to drive up
His frightened horse, whom still the noise drove backward.

Eclipses were believed by various nations to be of supernatural import. The Mexicans have some superstitious fears in respect to them, and their priests have an allegorical dance representing the devouring of the sun. The Egyptian makes Typho, the god of darkness and evil things, the originator of eclipses.

Tacitus, in his *Annals*, relates that an eclipse was looked upon by the soldiery with superstitious awe; and to assist the planet in its labors, the air was made to resound with the clangor of brazen instruments, with the sound of trumpets and other warlike music. The Whirling Dervishes also represent the circling of the planets by their dances.

In further explanation of the ideas of the Indians in regard to eclipses, there are accounts of its being caused by an infant held in the arms of the god or goddess of the planet under eclipse. It also is said of the sun's eclipse, that a wicked female had attacked with intent to slay him; and this was the same female who is the Indian's Spirit of Death. By some tribes this female is called *Atahensic*, and she is believed to be a resident of the moon. It would seem that even the sky was not free from the mutinies of the sex and their disastrous machinations.¹

The aurora borealis, among the *Dacotahs*, was represented as *Wa-hun-de-dan*, the goddess of war, who, when the Indians were preparing for battle, appeared at the chief's invocation, and instructed him how to act,—where he would find the enemy, their condition, the success or misfortunes that would attend the war-party. The goddess was represented, as seen in the picture on the next page, with hoops on her arms; and as many of

¹ *Relations des Jesuites*. See also chapter on the Sun.

these as she threw upon the ground indicated the number of scalps the warriors would take. If they were to be unsuccessful, she would throw to the ground as many broken arrows as there would be warriors killed and wounded; one such arrow is represented in the left hand of the goddess.

It is seen that Wa-hun-de-dan is pictured with seven balls in the cap upon her head. It was in imitation of these that tufts of down were worn by Indians after killing an enemy. The hatchet is the Indian's im-



plement of war. It is of interest to observe the combination of symbols in the figure; the *triangle* in the cap; the *four circles* on the arms; and the *parallelogram* that represents the hatchet,—all of which form a part of Indian hieroglyphics and have meaning. Around the goddess,

in a semicircle, were rays in honor of a victory. This goddess of war reminds us of the Valkyrior of Norway, who, according to the Norwegian tradition, ride about the sky in glittering armor. Among some Indian tribes the belief prevailed that the radiant lights of the aurora borealis were the ghosts of departed warriors, who were moving along the horizon in shining garments.



As an illustration of the likeness of hieroglyphics, as well as of implements, the adjoining cut is noticeable. It represents a device seen in the hand of a statue of a Hindoo god.

Besides Wa-hun-de-dan, the goddess of war, there were two gods — Eah, or Big Mouth, and Schun-schun-ah, Glimmering of the Sun — whom the Dacotahs invoked in war. Of the two, Schun-schun-ah was the more powerful, and to him were made the greater sacrifices.

THE WAH-KEN-DEN-DAS,¹ OR METEORS.

The Dacotahs held that the meteors were manittos of both sexes, who, falling through the air, were broken into fragments, parts of which fell to the earth. They called them Wah-ken-den-das, the Mysterious Passing Fires. The trail of light they believed to be the flowing hair waving from the head. We might believe that Lucifer himself belonged to the Wah-ken-den-da race, whom

the almighty Power
Hurled headlong flaming from the ethereal sky,
With hideous ruin and combustion.²

There was a tradition among these Indians that a man was caught up while asleep by one of these Wah-ken-den-das, and carried through the air to a great distance. As the fiery manitto bore the man along, he passed over a lake in which were a large number of ducks; and they commenced such a terrible quacking that the frightened Wah-ken-den-da so hastened his speed as to become exhausted, and suddenly fell with his burden upon the earth. It is a singular fact however that, according to the story, the man found himself, after so long a ride, on the same spot where he had fallen asleep. Several meteoric phenomena the Indians distinguish

¹ *Wah-ken-den-da*, from *Wahkeon*, All-flier.

² Paradise Lost.

from remote appearances,— remarking of the former, “they belong to us.”

The peculiar star in the adjoining cut is a symbol of comparatively modern use in Indian pictography. The four rays, or short lines, projecting between the points of the star, are specially noteworthy, as another illustration of the sacred number so often met with in these investigations.



Night.

CHAPTER VI.



The middle device is a representation of the sun, with organs of hearing; and the power of locomotion is doubtless signified by the three plumes: as fly the birds through the air, so moves the sun. The three concentric circles represent the divinity of the sun; and this symbol is of ancient use, being rarely found in the Indian pictography of modern date. It is indeed as significant as the *trimurti* of the Hindoos, which is pictured by exactly the same device. The simple circle is also an emblem of the sun, as it is of planets and stars.

THE SUN.

THE habit of narrating the adventures of the gods was universal among all tribes of Indians. Incidents were given with the most dramatic effect, occasioning laughter or tears among the young people, and thrilling equally the hearts of the warriors, the women, and children.¹ "In that pre-Columbian time," remarks Mr. Powell,² "before the advent of the white men, all the Indian tribes of North America gathered on winter nights by the shores of the seas, where the tide beat in solemn rhythm; by the shores of the great lakes, where the waves dashed against frozen beaches; and by the banks of frozen rivers, flowing ever in solemn majesty, each in its own temple of illumined space, and listened to the story of its supreme gods, the ancients of time."

¹ Washington Irving's "Astoria."

² Director of the Bureau of Ethnology.

Christian worship is not more dramatic, the language of its priests more forcible, than "that heard in the forests, where the wise old man tells, in the simple savage language, the story of Tã-vwotz, when he conquered the sun-god and established the seasons and days."

It was in an evergreen forest, relates this author, in the Rocky Mountain region, where a tribe was gathered under the great pines, and the temple of light from a blazing fire was walled in by the darkness of midnight, that the following myth was recited by one of these wise men, an Indian priest :—

Once upon a time Tã-vwotz, the hare-god,¹ was sitting with his family by the camp-fire in the solemn woods, anxiously waiting for the return of Tã-vi, the wayward sun-god. Weary with long watching, the hare-god fell asleep, and the sun-god came so near that he scorched the shoulders of Tã-vwotz. Foreseeing the vengeance which would be thus provoked, he fled back to his cave beneath the earth. Tã-vwotz awoke in great wrath and speedily determined to go and fight the sun-god.

After a long journey of many adventures the hare-god came to the brink of the earth, and there watched long and patiently till at last the sun-god coming out, he shot an arrow in his face ; but the fierce heat consumed the arrow ere it had finished its course. Then another arrow was sped, till only one remained in his quiver ; but this was the magical

¹ Remarks Mr. Arundale, in his work upon Egyptian Antiquities : "The hare-god has not been found as a sacred animal in the sculptures, but I have pointed out its appearance on the coin of the Mariotis. It often appears as the initial of the word *Ouonnofre*, Revealer of Good, a title of Osiris, and has been supposed to be sacred to that deity, who, or an inferior genius, is sometimes found with the head of a hare."

arrow that never failed its mark. Tã-vwotz, holding it in his hand, lifted the barb to his eye and baptized it in a divine tear; then the arrow was sped and struck the sun-god full in the face, and the sun was shivered into a thousand fragments, which fell to the earth and caused a general conflagration. Then Tã-vwotz, the hare-god, fled before the destruction he had wrought; and as he fled, the burning earth consumed his feet, consumed his legs, consumed his body, his hands and arms. All were consumed but the head alone,¹ which rolled across valley and over mountains, fleeing destruction from the burning earth, until at last, swollen with heat, the eyes of the god burst, and the tears gushed forth in a flood which spread over the earth and extinguished the fire. The sun-god was now conquered; and he appeared before a council of the gods to await sentence.

In that long council were established the days and nights, the seasons and years, with the length thereof, and the sun-god was condemned to travel across the firmament by the same trail every day.

It is in Mexican history we find it narrated that an Inca prince gives, as a reason for establishing the worship of another higher god than the sun, that it could only move in one part of the heavens, and, consequently, must have a ruler above itself—a supreme god.

The sun and moon and stars, what are they? They are men and women. At evening they swim in the waters, they go down from sight in the west. In the morning the sun cometh forth at Wau-bu-nong, the Place of Breaking Light; and Indian legend pictures the heavens a plain of limited extent, through which the sun walked in the majesty of superhuman manhood—

¹ In the rite of sacrifice to the sun, the *head* alone was made an offering. *Vide* chapter on Pictography.

a god, overruling men. He is giver of good a merciful spirit.

The Cherokee Indian relates that a number of beings were employed in constructing the sun, which planet was made first. It was the intention of the creators that men should live always; but the sun, having surveyed the land, and, finding an insufficiency for their support, changed this design, and arranged that they should die. The daughter of the sun was first to suffer under this law. She was bitten by a serpent, and died. Thereupon the sun decreed that men should live always. At the same time, he commissioned a few persons to take a box, and seek the spirit of his daughter, and return with it encased therein. In no wise must the box be opened. But the box was opened! Immortality fled; men must die.

This picture represents adoration to divinity, and is a device found upon a rock by the Abbé Domenech. The deity is represented by the union of *three* symbols: that of the earth, the oval figure with feet appended; the cross of the winds; and the concentric circles, — uniformly having reference to the sun.



“I adore thee, Niscaminou, give us food” (*Niscaminou, nignemoüy ninem marcodam*), cries the Indian. It is related by Pierre Biard that those Indians whom he visited possessed sacred robes in which they dressed themselves previous to their invocations to this planet. As in most parts of the East, these Indians believed the sun to be a male god, the moon the female, and wife of the male god. According to Père le Jeune, from this union sprang an offspring, of whom it was said that when it was in the arms of either parent darkness fell

upon the earth. The black spots on the moon were attributed to the shadow of a bonnet, — in answer to a question, concerning its cause, by a reverend father; an improvised answer for the occasion, doubtless, as that garment for the head was more French than Indian.¹

By certain Indians the god of the sun was called one of the twin sons of Atahensic,² by them believed to be the ruling goddess of the moon; and, again, the sun and moon were mentioned as brother and sister, — their relationship thus varying with the various beliefs of the different tribes.

The following legend illustrates the latter belief:—

THE WORSHIP OF THE SUN, AND THE DREAM OF ONAWUTAQUTO.

On the shores of Lake Huron there lived, a long time ago, an aged Ojibway and his wife, who had an only son — a very beautiful boy — whose name was Onawutaquto, or He that catches Clouds. These parents were proud of their son, and anticipated the time when they should see him a celebrated warrior. But when Onawutaquto arrived at the proper age, he was unwilling to submit to the fast prescribed to youths entering manhood, which very much disturbed his parents, who denied him food at their lodge, giving him only charcoal with which to blacken his face, according to the custom. Finally he consented to their wishes, and left the lodge for a place of solitude. The night came on, and the youth slept. In his dream a beautiful female came down from the clouds and stood by his side. “Onawutaquto,” said she, “I am

¹ Relations des Jesuites, 1634, p. 26; and Vimont, 1642, p. 54.

² In Egyptian myth the goddess Isis is represented as giving breath to Osiris, the Truth-speaking, the divinity of the sun.

come for you ; follow in my footsteps." The young man obeyed, and presently found himself ascending gradually above the trees, where, passing through an orifice in the clouds, he perceived that he had arrived upon a beautiful plain. Following his guide he entered a splendidly furnished lodge, on one side of which there were bows and arrows, clubs and spears, and various warlike implements, tipped with silver. On the other side were articles exclusively belonging to females, which were of the most elegant description.

This, the young man found, was the home of his fair guide, who, exhibiting to him a broad rich belt that she was embroidering with many colors, said : " Let me conceal you beneath this belt, for my brother is coming, and I must hide you from him." Then, placing him in one corner of the lodge, she concealed him entirely with the belt. Presently her brother came in. He was very richly dressed, and his whole person shone as if he had bright points of silver glittering all over his garments. Without speaking, the brother took down from the wall a very richly carved pipe, within which he placed a fragrant smoking mixture, and regaled himself. When he had finished, he turned to his sister, saying : " Nemissa, my elder sister, when will you quit these practices? Do you forget that the Great Spirit has commanded that you should not take away the children from below? Perhaps you suppose that you have effectually concealed Onawutaquto, and I do not know of his presence. If you would not offend me, send him immediately down to his parents." But Nemissa was resolved to retain the young man, and the brother desisted from urging his request. Addressing the youth, he said : " Come forth from your concealment, and walk about and amuse yourself! You will become hungry if you remain there." He then presented him a bow and arrow, and a pipe of red stone¹ elaborately

¹ *Vide* Legend of the Red Pipe Stone.

ornamented. This was a signal that he consented to the marriage of Nemissa to Onawutaquto, which immediately took place. The young man found that the lodge, which was now his home, was situated in the most delightful part of the plain; and all things—the flowers and trees and birds—were more beautiful than any on earth. The streams ran more swiftly, and gleamed like silver. The animals were full of enjoyment, while the birds wore feathers of gorgeous colors. Onawutaquto observed that the brother regularly left in the morning, returning in the evening, when his sister would depart, remaining away a portion of the night. This aroused his curiosity, and, wishing to solve the mystery of this singular habit, he sought and obtained consent to accompany the brother in one of his daily journeys. They travelled over a smooth plain without boundaries, until Onawutaquto felt exceedingly fatigued and very much in need of food, and he asked his companion if there were no game in that region. “Patience, my brother,” answered he, “we shall soon reach the spot where I eat my dinner, and you will then see in what way I am provided.” After walking on a long time, they came to a place which was spread over with very fine mats, where they sat down to rest. There was at this place a round aperture in the sky, looking through which Onawutaquto discovered the earth, with its gleaming lakes and thick forests. In some places he could see the villages of the Indians, and in others he saw a war-party stealing upon the camp of its enemy. In another place he saw feasting and dancing, where, on the green plain, young men were engaged at ball. Along a stream the women were employed in gathering *apukwa* for mats. “Do you see,” said the brother, “that group of children playing beside a lodge? Observe that beautiful and active boy,” said he, at the same time darting something at him from his hand.¹ The

¹ To concentrate a sunbeam upon and destroy his victim was believed to be in the power of a Jossakeed. There is, in the works of

child immediately fell upon the ground, and was carried into a lodge where the people gathered in crowds; when Onawutaquto heard the Jossakeed, or priest, asking the child's life in the *sheshegwam*, or "song of entreaty." To this entreaty the companion of Onawutaquto made answer, "Send me up the sacrifice of a white dog." Immediately a feast was ordered by the parents of the child; the white dog was killed, his carcass was roasted, and all the wise men and the Jossakeed of the village assembled to witness the ceremony. "There are many below," said the brother to Onawutaquto, "whom you call Jossakeeds, because of their great success in the medical science, but it is to me they owe their skill. When I have struck one of the people with sickness, the Jossakeed directs them to look to me; and when they send me the offering I ask, I remove my hand¹ from off them and they recover." The sacrifice was now parcelled out in dishes, when the master of the feast said: "We send this to thee, great Manitto, thou that dwellest in the sun." And immediately the roasted animal came up to the two residents of the sky. After partaking of this repast, they returned to the lodge by another way. It was in this manner Onawutaquto lived for some time; but at last he became wearied of such a life, and, thinking of his friends he had left, one day he asked permission of his wife to return to the earth, to which, with great reluctance and with many delays, she consented. "Since you are better pleased," she said, "with the cares and the ills and the poverty of your earthly life than with the peaceful delights of the sky, — go! I give you permission, and I will guide your return; but remember, you are still my husband. I hold a chain in my hand by which I can draw you back whenever

Schoolcraft, a picture representing an Indian priest in the act of performing this necromantic feat.

¹ The god Na-na-bou-jou is represented with a single arm and hand. The Indians mention in their myths a god who had a magical *hand*, called a pointer, which pointed the place of game to the hunter.

I will. Beware, therefore, how you venture to take a wife among the people below. Should you ever do so, it is then you shall feel the full force of my displeasure." As she said this, her eyes flashed and she straightened herself up with a majestic air, and — Onawutaqto awoke from his dream. He found himself where he had laid down to fast, and his mother told him he had been absent a year. The change from the beautiful realms in which he had been living, to the scenes of earthly existence, was at first distasteful. He became moody and abstracted. By degrees, however, these impressions wore away, and he regained his interest in terrestrial pursuits. Now, forgetting the admonitions of his heavenly spouse, he married a beautiful woman of his tribe; but his bride died in four days after their marriage.¹ Although thus reminded, Onawutaqto soon married again; when one day he left his lodge for the purpose of hunting, and from that time never was seen by mortal eyes.²

It is related by Jesuit writers, that the Indian converts thought that when they made their prayers, they were invocations to the sun. It is also stated that certain tribes renamed the planet, calling it Jesus. The Indian's invocations were most eager when in want of food. To a Jesuit Father they remarked that the best part of the Lord's Prayer was

¹ *Vide* "Four Spirits of the Winds," — the sacred number, four.

² Stories are found, as in the above, among all nations, of different personages of mythic repute having been translated from the earth by nuseen agents. In England we find the myth of the translation of a celebrated magician, called Merlin, into unknown regions: and again we hear of the gentle King Arthur, of the famous Round Table, having been borne away from human ken by some supernatural agency. And our sacred Scripture gives the account of the translation of Elijah to heaven in a chariot of fire, which, together with the tales of mythic history, must be read as the language of correspondence.

that wherein occurs, "Give us this day our daily bread." ¹

That the Indians believed that the god of day could be made to stand still, — that he was subject to human will, — the following curious myth manifests.

THE SUN ENSNARED.

When the animals reigned on earth they were very fierce and bloodthirsty, and they killed all the human beings then living, except one small girl and her little brother, who lived in great seclusion. The brother was of very small size, not having grown beyond the stature of an infant, but his sister was of the usual size of maidens; and being so much larger than he, she was obliged to perform all the labor necessary for their sustenance. One winter day this young maiden informed her brother that she should leave him at home when she went out into the Woods, although she had previously taken him, fearing some accident might happen; and she gave him a bow and a few arrows, telling him to conceal himself until he saw a snowbird, which would come and pick the worms out of the new-cut wood she had placed near by. "When the bird appears," said she, "draw your bow and shoot it;" and she left him.²

The young lad obeyed her directions, but he was quite unsuccessful; the bird came and he was unable to get a shot at it; at which his sister, on her return, told him not to be discouraged, and gave him permission to try his skill again. Accordingly, on the next day, to his great joy, he

¹ "The Indians were more eager for temporal than for spiritual succor." — *Pioneers of the New World*, Francis Parkman, p. 361.

² Great encouragement was given Indian youth in the art of hunting. A feast was made upon the animal first killed, at which high encomium was bestowed upon the young hunter.

succeeded in shooting a fine large bird, which he exultantly showed her on her return at nightfall.

"My sister," said he, "I wish you would take its skin off and stretch it, and when I have killed more birds I will have a coat made of the skins."

"But what shall we do with the body?" said his sister; for as yet men had not begun to live on animal food.¹

"Cut it in two," he answered, "and season our pottage with one half at a time;" for the boy was wise, although of little stature.

This was done, and the boy by perseverance succeeded in killing ten birds, out of the skins of which his sister made him a little coat.

"Sister," said he one day, "are we all alone in the world? Is there no one else living?"

"There may be some others living," answered his sister, "but they are terrible beings, and you must never go into their vicinity."

This inflamed the lad's curiosity, and he determined to explore the country and see if he could discover any one. After walking a long time and meeting no one, he became tired, and laid down upon a knoll where the sun had melted the snow. There he fell fast asleep, and while sleeping the sun shone so hot upon him that it singed and drew up his bird-skin coat, so that when he awoke he found that it bound him, and on examining it he discovered that it was ruined; whereupon he flew into a great passion and upbraided the sun, vowing vengeance upon it. "Do not think you are too high," shouted he to the sun; "I shall revenge myself."

On returning home he related his disaster to his sister with great lamentation, and, refusing to eat, laid down as one in a fast and remained in one position for ten days; and then turning over upon the other side remained ten days more,

¹ This corresponds with the tradition of the Shawnees, that mankind at one time lived only upon vegetable food.

when he arose and commanded his sister to make a snare for him, for he intended to catch the sun. She replied that she had nothing suitable for such a purpose; she had only a bit of deer's dried sinew,¹ with which she could make a noose; but he said that would not do. His sister then took some of the hair from her head and made a string; still, that would not answer. Then she went out of the lodge, and, while alone, muttered, *Neow obewy indapin*. These being gathered she twisted them into a tiny cord, which she carried to her brother. The moment he saw the cord he was delighted, and began pulling it through his lips; and as fast as he drew it, it changed into a metal cord, which he wound around his body until he had a large quantity. He then prepared himself, and set out a little after midnight that he might catch the sun when it rose. He fixed his snare where the sun would first strike the land, as it rose above the earth; and, sure enough, he caught the sun, so that it was held fast in the cord and did not rise.

Now the animals who ruled the earth were immediately put into a great commotion. They had no light, and their consternation grew so great that they called a council to debate upon the matter, and to appoint some one to go and cut the cord; for this was a very hazardous enterprise, as the rays of the sun would burn whoever came near their source. At last, after much discussion, the dormouse undertook the work. The dormouse at that time was the largest animal in the world; she looked like a mountain, when she stood up.

When she arrived at the place where the sun was ensnared, her back smoked with the intense heat, and finally was reduced to ashes. She persevered, however, in her efforts, and gnawed the cord in two with her teeth, freeing the sun; while at the same time she was reduced to a very small size, and in truth has remained small ever since. To her is given the name of *Kug-e-been-gwa-kwa*, or Blind Woman.

¹ The sinew of the deer is believed to bring good luck.

Some tribes of Indians believed the sun to be no larger than it appears to the naked eye.

TIBIKGIZIS, THE SUN OF NIGHT :

AN ALLEGORY OF THE SUN AND MOON.

Having known no one on earth except Ackwin,¹ an aged grandmother, the beautiful maiden Ozhisshenyon determined upon seeking some acquaintance suitable to her age. So she left her lodge, and pursued her way across the country. When she had gone a short distance upon her journey, she discovered, on the tenth day, a vacant lodge, which she entered. Here she found ten distinct places in which the former occupants of the lodge had rested, and she concluded that there were ten hunters to whom the lodge belonged. She had not been seated here long before her conclusions were verified by the entrance of ten brothers, followed by one younger. These brothers gravely entered the lodge in the usual order, the oldest first and the youngest last, while the maiden sat shyly just inside the door. As the tenth brother, on looking about, saw the downcast and lovely face of the maiden, he approached, and, taking the gentle maiden's hand, led her to his place of rest, saying : " I have become tired of mending my moccasins ; now I shall have some one to perform the task for me."

After a year had elapsed, Ozhisshenyon brought a little son into the world ; but the boy died. The loss was too great for the hunter, who sickened and died very soon after. The widow now married the youngest of the remaining brothers, who died childless. She then married the next, who also died without leaving an heir ; and thus, in regular order, to the eleventh brother, who was aged, and whom it became necessary for her to marry. But as love declined

¹ Name of the goddess Earth in the Winnebago dialect.

in proportion as the age of her successive husbands augmented, she married the last without affection. Grieving much for the loss of her first husband, and never having been reconciled to the death of her first-born, Ozhisshenyon resolved to flee from this, the last and aged partner. The lodge in which she and her husband dwelt was built and ornamented after the manner of the Chippewas' medicine-lodge — the door of entrance being at the east, that of departure at the west. Taking up one of the stakes by the western door, the unhappy wife, with her dog,¹ entered a cavity that was in the earth under the stake, and disappeared from sight, when the stake immediately resumed its former position. She then took a slow passage, occupying a whole day, from the place where she disappeared to the other side of the earth, which is at the east, where she found an aged man fishing in the sea.

“My grandfather,” cried the woman, “the spirit torments me.” But Manabozho, for it was he, replied not. The woman again cried: “My grandfather, the spirit torments me!” repeating the words twice over in imploring tones; when Manabozho said, as if in anger: “*Wâhé, wâhé!* you disturb me; you annoy me. There is no other spirit on earth than myself. Depart this way!” and he signed her to pass upwards in the air, and go towards the west. This Ozhisshenyon did in silent obedience. Now when the husband, on finding his wife had disappeared, had sought a long time for her, he came to the west door of his lodge, and, discovering signs that the stake had been moved, concluded this to be the place of her disappearance, and wrenched it up with great violence when he entered the aperture in pursuit. On reaching the other side of the earth, he, also, found Manabozho sitting by the sea occupied in fishing, whom he accosted rudely: “Where is my wife; has she passed this way?” The old man made no answer; at which the hunter

¹ The dog here represents the star which is seen near, and as if attendant on, the moon.

cried very loudly: "Speak! tell me!" "*Wahé, wahé!*" answered the old man. Then the angry hunter began abusing him with coarse epithets; when Manabozho reluctantly said: "You have no wife; a woman passed here and has gone to the west," pointing westward in the air. Immediately the eager husband rushed upon the track indicated, neither giving acknowledgment nor farewell to his informant, which excited the anger of the aged fisherman, and he pronounced a curse upon the rude hunter. "Go, go," said he, "you will run after your wife as long as the earth lasts, without ever overtaking her; and the nations who will one day be upon the earth will call you Gizhigooke" (the Sun of Day). But when the woman came round again to Manabozho, being grateful to him for aiding her in her flight from her husband, she told him to take her grandmother Ackwin,¹ who was alone, for his wife. This Manabozho did, while, in acknowledgment, he named the woman Tibikgizis (the Sun of the Night).

The eleven brothers of the foregoing legend were representatives of the eleven months of the Indian year,—a reckoning like the ancient Chaldee Zodiac which consisted only of *eleven* signs. Every month, with them, had a name expressive of the season. These are the names as given by Mr. Schoolcraft:—

March	the Green moon.
April	the moon of Plants.
May	the moon of Flowers.
June	the Hot moon.
July	the moon of the Deer.
August	the Sturgeon moon.
September	the Fruit moon.

¹ Here we have the union of sun and earth; which has been thought to have allegorical meaning concerning the union of spirit and matter, in similar myths of other countries.

October	the Travelling-moon.
[The time of journeying to their hunting-grounds.]	
November	the Beaver moon.
[The time these animals hibernate.]	
December	the Hunting-moon.
January	the Cold moon.
February	the Snowy moon.

The moons were counted for the Indian year; but, after observing twelve moons they add one more, which they call the Lost moon.

Among some tribes of Indians the sun is represented by the bird *Walkeon*, the *All-flier*, a great bird or eagle, which was an object of worship. It was asserted that a feather of this bird would render its wearer invisible and invulnerable; and when a sacrifice (which was made by slaying a dog and hanging the body beneath an image of the sun, or in later days, by branding a horse and afterwards giving it freedom) was peculiarly acceptable, it dropped a feather from its wing in token of satisfaction. We find a similar emblem in Egyptian mythology, as their traditions hold that the hawk is the bird of the sun; and in their representations of *Osiris*, the god of the sun, he is pictured with the head of a hawk upon the figure of a man; besides, an orb of the sun on the head of a hawk was the emblem that signified the name of *Osiris*.¹

Among the *Hindoos* the sun has two deities: the first

¹ *Osiris*: *os*, much; *iris*, eye. *Vide* chapter on Birds.

The Egyptian god *Re*, or *Ra*, was called the Sun of both worlds, the celestial god of *Edfou*, and *Socharis*, the god who diffused his light to the blessed in a future state; by which the ancients represented the Divine Being as source of spiritual and physical light. *Baron Swedborg* describes a spiritual sun, corresponding to, and source of the natural sun. The *Indians* describe a fiery substance above the sun, which is ruler of all things, *Wa-cheaud*, the maker, or creative spirit.

of whom is called *Surya*, and is represented, by painters, in a golden car drawn by seven green horses, with a Dawn for charioteer, followed by spirits of singing-stars chanting praises; and there are various legends of his descending to earth, which no doubt are to be interpreted in a symbolical sense. The second deity is *Crishna*, the Beloved of Women, who, it would seem, was the spirit of the sun, for whom *Surya* was regent. It is related that when the Savanois Indians deliberated on any important affair, they offered the sun the fragrance of tobacco, which they smoked in their calumets. This ceremony was performed in the following manner. At the cabin of one of the most distinguished chiefs assembled the warriors of the tribe, when the chief, after having lighted his pipe,¹ presented it three times to the rising sun; then guided it with both hands from the east to the west, praying the sun to favor the nation.

The Huron and Natchez believed that their chiefs were descendants of the sun; and every morning—states *Père Charlevoix*, who relates the above fact—the chief, as soon as the sun appears, comes to the door of his cabin, turns himself toward the east, and utters a peculiar cry three times, bowing down to the earth. Then there is brought a calumet, which serves only for this purpose; this he smokes, and blows the smoke of the tobacco towards the sun. He then performs the same rite towards the

¹ The Indian pipe, called *Poagan*, in the Algonkin dialect; in the Winnebagoes, *Tahnecchoo*; the Dacotah, *Chaindonhoopa*. It is composed of two pieces of a red stone, and highly polished. It is often two feet long, its head embellished with carved figures, of various designs. It is of great consideration, being a sacred object used in rite and ceremony. *Archæologia Americana*, vol. ii.

“Ils s’en serient encore pour terminer leurs différens, pour affermir les alliances, et pour parler aux étrangers,” observes *Marquette*.

west, and afterwards to the north and south.¹ These chiefs acknowledge no superior but the sun, from which they derive their origin. The Indians did not attribute to the sun the fecundity of nature; but had an idea that all vegetation grows through its agency, and they attribute to it the power of sight, believing that it recognizes all things which its light penetrates, and, as is said of Crishna in the Hindoo sacred books: "He [Crishna] is at all times present everywhere; just as fire, though concealed, is always present in wood." And it is added, "Fire is never satisfied with wood." In the Ojibway dialect the sun is called *Ka-no-waw-bum-min-uk* (He that sees us).

A dream of the sun in the prescribed feast was believed to give occult power, bestowing the faculty of seeing all things. We find that the Indian's belief, that the sun is a visual orb, is similar to the belief of the Hindoo, who called the sun and moon the eyes of God; and it is also similar to the belief of the Persian, whose god of the sun, Ormuzd, was designated by the title of

¹ Tous adoraient le soleil et tonnerre, mais pratiquaient peu de superstitions, et n'honoraient point une foule de génies, comme les Hurons et les Ontaouais. (*Relations of 1670*, xi. 90, col. 2; and *1671*, v. 48, col. 2.) Leurs prières étaient ordinairement accompagnées d'une offrande de tabac en poudre. Rien de plus simple que cette cérémonie: le premier des chefs, élevant vers l'objet de son culte ses deux mains remplies de tabac. "Aie pitié de nous," lui disait-il, "tu es notre Manitou; nous te donnons à fumer. Nous sommes souvent malades, nos enfans meurent; nous avons faim. Écoute-moi, Manitou, je te donne à fumer. Que la terre nous fournisse du blé, et les rivières du poissons; que la maladie ne nous tue point, et que la famine ne nous maltraite plus si rudement." À chacune de ces demandes, les vieillards présens répondaient par un *O-oh!* vigoureusement accentué. La prière finie, le chef répandait par terre, en l'honneur de son dieu, le tabac qu'il venait de lui offrir. (*Relations of 1670*, xii. 99; and *1674*, xii.

the All-seeing, and Kohr, the sun itself, is called the Eye of Ormuzd. It is found that the New Zealanders believe the stars to be the eyes of disembodied spirits; which reminds us of a description of Indra, the Hindoo's god of the firmament, who is pictured as a beautiful youth whose garment is covered with eyes to represent the all-seeing spirits of the stars. The nocturnal sky of the Mexican is represented (like the Indian's) by a semicircle, covered with rounds resembling eyes; while the Persians are taught that the star-spirits' vision extends through the universe.

A remarkable verse in the Veda illustrates the Hindoo's belief in the supremacy of the sun among gods:—

THE GAYATRI: OR, HOLIEST VERSE OF THE
VEDAS.¹

Let us adore the supremacy of that divine Sun, the god-head who illuminates all, from whom all proceed, who recreates all, to whom all must return, whom we invoke to direct our understanding aright, in our progress toward his holy seat.

What the sun and light are to this visible world, that are the supreme good and truth to the intellectual universe; and as our corporeal eyes have a distinct perception of objects enlightened by the sun, thus our souls acquire certain knowledge by meditation on the light of truth which emanates from the Being of beings, — that is the light by which our minds can be directed in the path of beatitude.

¹ At the time of the translation of this verse (1807) there was some controversy, — another Hindoo scholar endeavoring to assume a greater excellence of translation; but at length to Sir William Jones's was given the precedence.

The Oriental thus traces the grand correspondence between material and spiritual light, the unconscious source of the universal worship of the sun; for all worship of light is doubtless derived from more ancient ideas, founded in the correspondences of the natural and spiritual laws of the universe. Light and sight correspond, having a living association. No more suitable emblem of the latter can be found than the former. They are spiritually and naturally interdependent. The sun's light was made to represent spiritual light among those who were free from idolatrous customs. The Lord, the Light of the World, is represented as the sun — Sun of Righteousness. We find St. John, in Revelations, saying:—

And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was, as it were, the sun, and his feet as pillars of fire.

In accordance with which, Milton speaks of Lucifer's seeing —

within ken a glorious angel stand,
The same whom *John saw also in the sun.*

The archangel Uriel, one of the seven
Who, in God's presence, nearest to his throne,
Stand ready at command, *and are his eyes*
That run through all the heavens, or down to the earth
Bear his swift errands, over moist and dry,
O'er sea and land.

We find the custom of worshipping the sun, as practised in Jerusalem, referred to by Josephus as the cause of God's anger against and subsequent punishment of the Jews. We also find in Ezekiel's vision (ch. viii.) these two verses:—

Then said he unto me, Hast thou seen this, O son of man? Turn thee yet again, and thou shalt see greater abominations than these.

And he brought me into the inner court of the Lord's house; and behold, at the door of the temple of the Lord, between the porch and altar, were about five-and-twenty men, with their backs toward the temple of the Lord, and their faces toward the east, *and they worshipped the sun toward the east.*

In respect to the Indian's manner of worshipping the sun, the following description is given as a more elaborate illustration:—

After the nations had divided into different classes, each class stood in the form of a quadrant,¹ that they might behold the rising luminary, while each held a particular offering to the sun. The warriors presented their arms, the young men and women offered ears of corn and branches of trees, and married women held up to his light the infant children.

These acts were performed in silence until the object of adoration visibly rose, when, with one impulse, they sang this hymn:—

Great Spirit! Master of our lives. Great Spirit! Master of things visible and invisible, and who daily makes them visible and invisible. Great Spirit! Master of every other spirit, good or bad; command the good to be favorable unto us, and deter the bad from the commission of evil.

O Grand Spirit! preserve the strength and courage of our warriors, and augment their numbers, that they may resist oppression from our enemies, and recover our country and the rights of our fathers.

¹ The Chinese build their temples in a quadrangular form, and these people stand in the form of a quadrant during their religious service. *Vide* chapter on the Earth and Moon.

O Grand Spirit ! preserve the lives of such of our old men as are inclined to give counsel to the young. Preserve our children and multiply their number, and let them be the comfort and support of declining age. Preserve our corn and our animals, and let no famine desolate the land. Protect our villages, guard our lives !

O Great Spirit ! when hidden in the west protect us from our enemies, who violate the night and do evil when thou art not present. Good Spirit ! make known to us your pleasure by sending to us the Spirit of Dreams.¹ Let the Spirit of Dreams proclaim thy will in the night, and we will perform it in the day ; and if it say the time of some be closed, send them, Master of Life, to the great country of souls, where they may meet their friends, and where thou art pleased to shine upon them with a bright, warm, and perpetual blaze !

O Grand, O Great Spirit ! hearken to the voice of the nations, hearken to all thy children, and remember us always, for we are descended from thee.

Immediately after this address the four quadrants formed one immense circle, and danced and sang hymns descriptive of the power of the sun, till near ten o'clock. They then amused and refreshed themselves in the village and camp ; but assembled precisely at the hour of twelve, and, forming a number of circles, commenced the adoration of the meridian sun. The following is said to be the literal translation of the midday address :—

Courage, nations, courage ! the Great Spirit, now above our heads, will make us vanquish our enemies ; he will cover our fields with corn, and increase the animals of our woods. He will see that the old be made happy, and that the young augment. He will make the nations prosper, make them rejoice, and make them put up their voice to him, while he rises and sets in their land, and while his heat and light can thus gloriously shine out.

The evening hymn, at the setting of the sun, was chanted

¹ Job xxxiii. 15.

in these words, after the people had formed into the segment of a circle :—

The nations must prosper ; they have been looked upon by the Great Spirit. What more can they wish ? Is not that happiness enough ? See, he retires, great and content, after having visited his children with light and universal good.

O Grand Spirit ! sleep not long in the gloomy west, but return and call your people to light and life — to light and life — to light and life.¹

If a storm lowers, and long rainy days intervene before the sun is again seen, the Indian implores his reappearance in such words as these : “ Shine thou, and look upon us ! ” The following extract from Sydney Yendys’ “ Song of the Sun ” might well represent the sun-god in grand speech to the earth, the red maiden of his love :—

I will spend day with you like a king !
 Your water shall be wine because I reign !
 Arise, my hand is open, it is day !
 Rise ! As men strike a bell, and make it music,
 So have I struck the earth and made it day.
 One blows a trumpet through the valleys ;
 So from my golden trumpet I blow day.
 White-favored day is sailing on the sea,
 And, like a sudden harvest in the land,
 The windy land is waving gold with day.

To which may be compared the Indian’s chant² to the sun :—

Och auw naun na wau do !
 (I am the living body of the Great Spirit above.)
 Och auw naun na wau do !
 Och auw naun na wau do !
 Och sun naun na wau do !

¹ American Antiquities.

² From the works of Mr. Schoolcraft.

Ah wauh wa naun e dowh ?
 (Ah say ! what spirit or body is this body ?)
 [Repeating four times.]

Ker zhig maid wa woash kun auu,
 I-ge-zis !
 (The day I tread upon, that makes a light —
 Maker of light.)

[Repeating, as before, the stanza four times, — the *mystic number*.]

It is declared by the Indians that the sun not only sees but hears all things ; accordingly, his pictography represents the luminary with semicircles at either side of the orb, in the relative position of ears ; and in order to express the god's willingness to listen, the disc is made to dip, with an appearance of leaning towards the supplicant.



Another chant, made by a prophetess, whose dream in the prescribed fast elevated her to this position, having dreamed of the sun and moon, is a repetition of the words : —

I am the living body of the Great Spirit.
 I am the living body of the Great Spirit.

According to the Navajoes, it was in this manner the sun, moon, and stars were built and placed in the firmament : —

At the beginning, when the people had all crept out of the aperture in the cave in which they had previously dwelt, a council of wise men was held to discuss the propriety of introducing more light upon the earth, which at that time was very small, and was only lit by a twilight, like that seen just at the breaking of dawn. Having deliberated some time, the wise men concluded to have a sun and moon and a variety of stars placed above the earth. They first made the heavens for them to be placed in ; then the old men of the Navajoes

commenced building a sun, which was done in a large house constructed for the purpose.

To the other tribes was confided the making of the moon and stars, which they soon accomplished; when it was decided to give the sun and moon to the guidance of the two dumb Fluters, who had figured with some importance as musicians in their former place of residence in the cave, and one of whom had accidentally conceived the plan of leaving that place for their present more agreeable quarters. These two men, who have carried the two heavenly bodies ever since, staggered at first with their weight; and the one who carried the sun came near burning the earth by bearing it too near, before he had reached the aperture in the mountain through which he was to pass during the night. This misfortune, however, was prevented by the old men, who puffed the smoke of their pipes towards it, which caused it to retire to a greater distance in the heavens. These men have been obliged to do this four times since the dumb man—the Fluter—has carried the sun in the heavens; for the earth has grown very much larger than at the beginning, and consequently the sun would have to be removed, or the earth and all therein would perish in its heat. Now, after the sun and moon had taken their places, the people commenced embroidering the stars upon the heavens the wise men had made, in beautiful and varied patterns and images. Bears and fishes and all varieties of animals were being skilfully drawn, when in rushed a prairie wolf, roughly exclaiming: “What folly is this? Why are you making all this fuss to make a bit of embroidery? Just stick the stars about the sky anywhere;” and, suiting the action to the word, the villainous wolf scattered a large pile all over the heavens. Thus it is that there is such a confusion among the few images which the tasteful Navajoes had so carefully elaborated.

The Navajoes, like the Persians, believed the sun made

its daily exit through an aperture in the mountain ; but in the Indian tradition it was that in which the Navajoes previously existed. Among the Persians, the sun, on rising, was said to pass through a hole in Mount Caucasus, when occurred the break of day ; to which Milton is supposed to allude in these lines :—

Ere the babbling Eastern scout,
The nice morn on the Indian steep,
From her cabined loophole peep.

It is related by both Captain Carver and Père Charlevoix, in their works upon the Indians, that there was a custom among them of speaking of the sun as dead when it was set, — a custom recalling that among the Egyptians, who were in the habit of mourning in the autumn for the lost Osiris, god of the sun, and in the spring exulting over Osiris found ; while their dead were called the Osiriaua, by which they intended to signify that they were gone to Osiris.

In the preceding legend it is seen, that, consistent with the above, the Navajoes give to the sun the same place of nightly rest as is given to the dead in a legend upon the “Origin of Man ;” and poetical fancy might picture the sun-god occupied at his toilet in the manner of the dead man who was found combing his hair, — an occupation that is, Mr. Tennyson would make us believe, peculiarly agreeable to certain spirits of the sea :—

A mermaid fair,
Singing alone,
Combing her hair,
Under the sea,
In a golden curl.

The belief that the sun and moon are borne along their daily and nightly journey in the heavens by two

dumb fluters, indicated by the legend under consideration, resembles Dante's conceit in his *Divina Commedia*:—

The virtue and motion of the sacred orbs,
As mallet by the woodman's hand, must needs
By blessèd *movers* be inspired.

These myths of the sun and moon may be compared to similar ones among the West Indians, as the following description of their place of exit illustrates.¹ The island of Hayti preceded all other lands in its creation. Therein were born the sun and moon, which originally issued out of a cavern in the island, to give light to the world. This cavern still exists above seven or eight leagues from Cape François, now Cape Haytien, and is known by the name of La Voute á Minguet. It is about one hundred and fifty feet in depth, and nearly the same in height, but very narrow. It receives no light but from the entrance and from a round hole in the roof, whence it was said the sun and moon issued forth to take their places in the sky. The vault was so fair and regular that it appeared the work of art rather than nature. Upon these rocks various figures of Zemes² (tutelary gods) were cut, and niches for the reception of statues. This cavern was held in great reverence, was painted and adorned with green boughs and simple decorations. Within were two images of Zemes. When there was want of rain, the natives made pilgrimages in procession to it, bearing with them offerings of fruits and flowers, amid songs and dances.

¹ Washington Irving's "Columbus."

² "Kind messengers between men and the supreme deity, Jochuna. The images were believed to possess indwelling divinity."—JARVIS.

The Haytiens claimed their ancestry from the Zemes.

The "Prose Edda" gives an account of these planets in a manner that is as quaint as those related above :—

The dwarfs—East, West, North, and South—stationed at the four cardinal points, took the wandering sparks and red-hot flashes that had been cast out of Muspelheim, and placed them in the heavens, both above and below, to give light unto the world; and assigned to every errant conusation a prescribed locality and motion. Hence it is recorded in ancient lore that from this time were marked out the days and nights and seasons. As is said in the *Voluspà*:—

The sun that knew not
Where was her home ;
The moon that knew not
What was his power ;
The stars that knew not
Their dwelling-place.

There is also in the same book, as in the Indian myth, an explanation of the regulation of the course of the sun and moon :—

"How doth All-father regulate the course of the sun and moon?" said Gangler. "There was formerly a man," replied Har, "named Mundilfari, who had two children so lovely and graceful that he called the male *Màni* (moon) and the female *Sól* (sun), who espoused the man named Glenur. But the gods, being incensed at Mundilfari's presumption, took his children and placed them in the heavens, and let *Sól* drive the horses and drive the car of the sun, which the gods had made to give light to the world out of the sparks that flew from Muspelheim. These horses are called *Arvak* and *Alsvid*, and under their withers the gods placed two skins filled with air to cool and refresh them, or, according to some ancient tradition, a refrigerant substance called *isarnkul*. *Màni* was set to guide the moon in his course, and regulate his increasing and waning aspect."

In the Edda we have the traditionary wolves, which are disturbers of peace among the luminaries of heaven.

"But the sun," said Gangler, "speeds at such a rate as if she feared some one was pursuing her for destruction."

"And well she may," replied Har, "for he that seeks her is not far behind, and she has no way to escape but to run before him."

"But who is he," asked Gangler, "that causes her this anxiety?"

"There are two wolves," answered Har; "the one called Skoll pursues the sun, and it is he that she fears, for he shall one day overtake and devour her; the other called Hati, the son of Hrodvitnir, runs before her, and as eagerly pursues the moon that will one day be caught by him."

"Whence come these wolves?"¹ asked Gangler.

"A hag," replied Har, "dwells in a wood to the eastward of Midgard,² called Jårnvid (the Iron-wood), which is the abode of a race of witches, called Jårnvider. This old hag is the mother of many gigantic sons, who are all of them shaped like wolves, two of whom are the wolves thou askest about."



An emblem seen in the hand of Agni, the Hindoo god of fire.



Sunrise.



FIRE.



Sunset.

Fire was viewed as a mystery by the Indians. Regarding it as a kind of connecting link between the

¹ The wolf was regarded superstitiously by some Indians tribes; and it may be supposed that it was so regarded by the Romans, as Pliny relates that the wolf's glance was able to destroy the power of speech.

² Mid-earth, in Scandinavian story, is said to be formed from the eyebrows of the giant Ymir.

³ Three Indian symbols.

natural and supernatural world, they believed, as do the Mohammedans, that spirits were able to dwell in it.¹ It was used by them in their sacrificial feasts as an emblem of purity; and when thus used, it was generally obtained from flint. Sometimes, however, it was obtained directly from the heat of the sun. In this the Indians resembled both the Mexicans and Scandavians, as these peoples were accustomed to make use of flint for kindling their sacred fire. The Indians were sometimes seen, in their religious rites, endeavoring to resuscitate the sacred fire by fanning it with the wing of a white bird; for, as by the Hebrews, the breath was thought impure. The fire that issues by friction of wood was believed to come from the Spirit of Fire.

Père Charlevoix gives an account of a holy fire kept burning by the Jossakeed, in honor of the sun, which none were allowed to use.

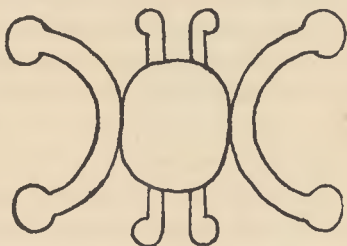
It is affirmed by the Cherokee Indians that fire was believed an intermediate spirit, nearest the sun. A child was waved over the fire, immediately after its birth; its guardianship was eutreated for children. Hunters waved their moccasins over it for protection against the bite of serpents. They speak of it as an active and intelligent being. Some people of this tribe of Indians represent the fire as having been born or brought with them. Others, that they sent for it to the Man of Fire across immense waters, and a spider was commissioned to answer their prayers. On its web was brought the mystic fire, but alas! enemies captured it and it was lost; yet a certain portion remains inside the earth, from

¹ "Know," said a Shawnee Jossakeed, "that the life in your body and the fire on your hearth are one and the same thing, and that both proceed from the same source." — TANNER.

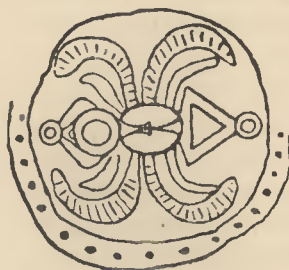
which the new fire (at the sacred feast of First Fruits) is made.

Mr. Pidgeon describes a mound constructed in the shape of a gigantic spider. It seems to be an illustration of the foregoing myth.

The adjoining outline of the mound is on a scale of one inch to a hundred feet.



Among various curious dishes, embossed with great taste and skill, found by Mr. Layard in an Assyrian palace at Nimrud, was a bowl engraved with the next device, which is a picture of the scarabee.



The illustration has the mystic symbols of the triangle, oval, and circle, common in the device of the Indian, very strongly emphasized; and by its similarity of outer lines suggests the mystic scarabee as an appropriate name of the Indian spider-mound. In Mexican mythology we read of *Yoallichecatl*, the wind, or spirit of

night, who descended from heaven by a spider's web, and presented his rival *Quetzalcoatl* with a draught purporting to confer immortality, but in fact producing uncontrollable longing for home; which is doubtless an allegory of the coming of night, who spreads her web of darkness upon the earth, and the consequent flight of the sun, — *Quetzalcoatl*.

There is an Indian myth that out of ashes arose the form of a man, called Pi-qua, which illustrates the Indian belief that life resided therein. It was the custom of some tribes to read in freshly-placed ashes, left over night for that purpose in the wigwam where a birth or a death had occurred, a horoscope of the future of the departed friend or of the new-born child,—any chance lines in the ashes serving their purpose of divination.

Fire is believed to be endowed with the faculty of sight. The Menomies tribes of Indians call the comets *sko-tie-nah-mo-kin*,—the Seeing Fire. These fiery bodies were represented with hair,—in the language of the Ojibway, *wa-ween-e-zis-e mah-guk ish-koo-da*.

It is related that the Creek tribes had a structure built in the form of a rotunda, and composed of three circular lines, within which was constantly kept a fire burning, guarded by the priests. This fire was newly kindled on the occasion of the feast of First Fruits. From this rotunda women were excluded. None but priests attended or renewed the fire. There was in the interior a *spiral fire*, curiously flaming up at an appointed time.

Fire has had some religious significance to nearly all nations of the earth. Throughout the Old Testament, fire was spoken of as an emblematic token of the divine presence. So holy was the sacred fire considered in Rome that an early writer says it was believed to betoken the godhead; and, were it extinguished, it was only lighted at the rays of the sun. Fire was extensively and prominently employed in China as a sacred medium, between the Ultimate Cause and human beings,¹ and had a presiding deity. The Egyptians regard this element as a

¹ Ridd, on China.

voracious animal devouring whatever it seizes, and, when satiated, expiring with the object consumed. Such was the veneration of the Persians for fire, it was regarded as profane to feed it with the human body. The Parsees of India worshipped the four elements, but gave the prominence to fire. Fire is supposed by the Hindoo to be presided over by a subordinate spirit, who is called Agni, to whom prayers are addressed.

Explanation of the use of this agent as a symbol has been made in the philosophy of the law of correspondence. Fire, or heat, proceeds from Divine Love, whose essence is life; wherefore, in the Word, the sun is emblem of the self-existent Being, and, in the language of correspondence, signifies Jehovah. Among the Brahminical writings this expression is used: "Truth constantly reveals itself by its own inward light, and the divine fire continually burning in the soul is sufficient worship," — an idea agreeable to the philosopher's explanation, since divine fire symbolizes divine love, the kindling flame of immortal souls.

"From the substance of that supreme spirit are diffused, like sparks from fire, innumerable vital spirits, which perpetually give motion to creatures exalted or base." Such is the statement of the Hindoo sage, which is but an elaborate expression of the Indian's idea of the human soul, or the essence of life. It is stated that the Persians worshipped fire with peculiar reverence, because it represented the original fire from Ormuzd, whose dwelling-place was in the sun.

The word Vedas, applied to the sacred ordinances and laws of the Hindoo, is derived from a root meaning light, or fire. In the Zend Avesta of the Persians is found this expression: "Kings are animated by a more

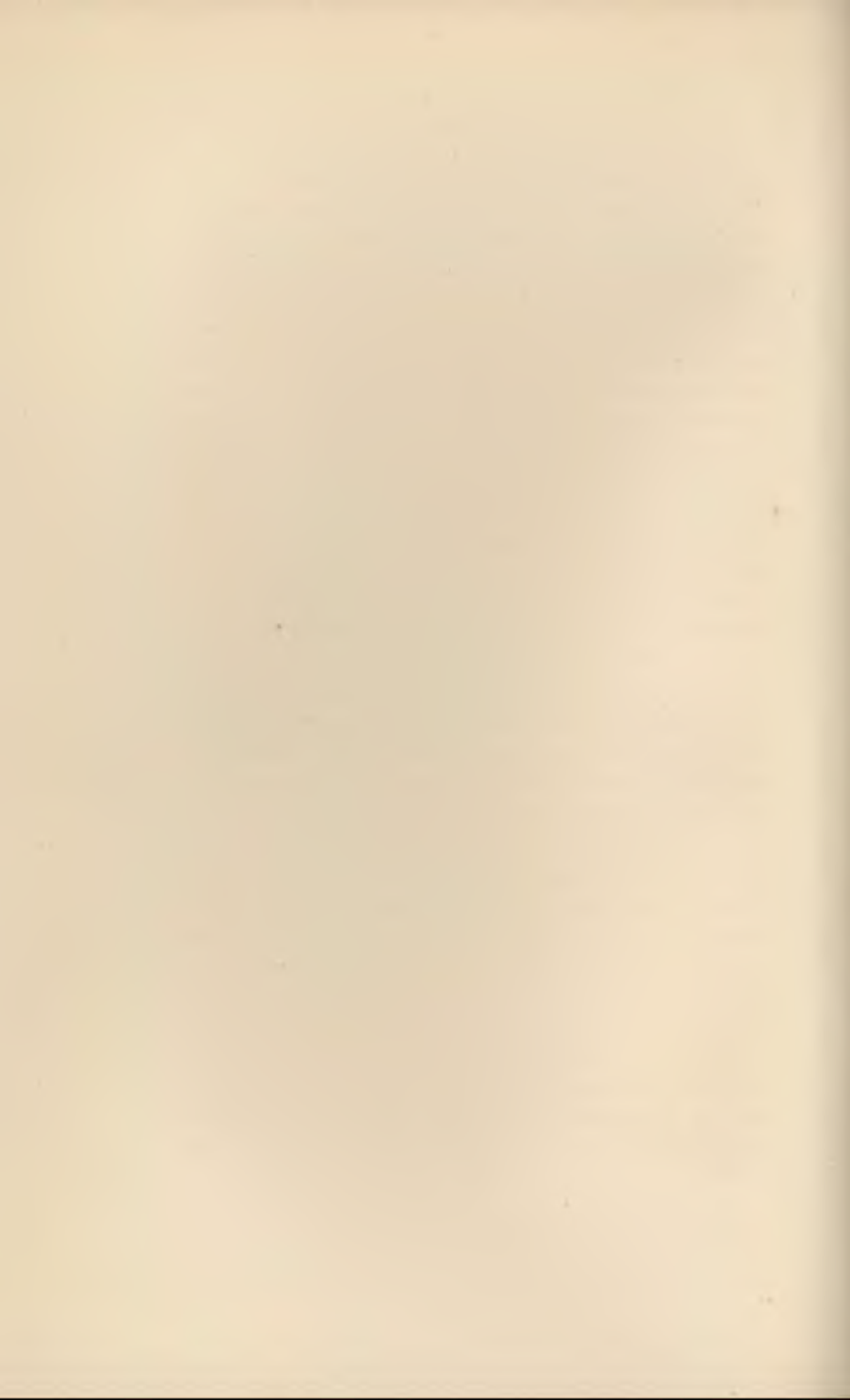
ethereal fire than other mortals, such fire as exists in upper spheres."

The sacred ceremonial, of which the accompanying picture is an illustration, — drawn by an artist sent to our continent for the purpose by Queen Elizabeth of England, — gives a view of our savages as they were when first known to the Englishmen, unchanged by civilization; and as seen by William Penn, whose catholic spirit marked itself in a wise non-interference with the religion of a race of which he knew nothing. Himself having passed through the ordeal of persecution for conscience's sake, he repeated not the same upon the Indian. Had our forefathers copied the wisdom of this noble disciple of an obscure sect, for which he had sacrificed much in the generous enthusiasm of his rich and manly nature, different results would have followed their many and untiring labors for the spiritual good of the savages. Fine or imprisonment has never convinced the conscience of man. This William Penn had experienced. He gave orders that the natives should be unmolested in their religious rites throughout his domain, and his name was mentioned with reverence by chief and tribe among all the Indians. The love of the Indian for his religion equalled that borne by other races. The eloquent King Philip vainly sought to restrain the white men from desecrating the objects of worship among his people, pleading to be allowed to exercise his choice in the manner of worship, while he expressed a desire for friendship and peace.

In the ceremony of the Feast of Fire, the service of worship related to the most vital belief of the Indian. Fire was believed to be the heart of being; upon it depended all existence, corporeal and spiritual. The



Ceremony of the Feast to Fire



breath of life was identical with fire. It was alive. It breathed and ate. "Perceive the lightning, the thunder-god; its food is a serpent, and it consumes the trees when it visits the earth." Of a tree struck by lightning there was the most careful avoidance. No hand was allowed to touch its broken branches. A piece of wood partially burned on the hearth remained untouched. It was not permitted to be cut, for fear of wounding the indwelling spirit of fire. In the Feast of Fire the Jossakeed was pre-eminent. It was he who kindled the flame upon the sacred hearth; and by his appointment the procession formed for the dance, composed of matrons and various branches of the *me-da-e-ki*, or of chiefs who had passed the rite of initiation. It will be noticed that the arrangement of the plumes upon the Jossakeed is the same as that in one of the symbols of the sun. The line in the foreground is doubtless to designate the line of the square, or parallelogram, in which the fire is kindled. The locality appears to be on the banks of the river, a favorite spot for tribal or national rites of worship. The savages were fond of chanting; but their songs were all plaintive, and some of them heavy and unmusical, says Père le Jeune. They use few words, which they chant, varying the tone, not the phrases. These chants accompany every ceremony. They are used to cure sickness, to propitiate spirits, to commemorate a victory and mourn the dead. In the Feast of Fire the chant occupied one of the principal parts of the ceremony. It should not be forgotten that the notes of the chants were always in imitation of the voice of the object of worship. The cry of *baim-wa-wa*, probably, was the constant refrain in this chant, an imitation of the mighty voice of thunder,—unmusical, perhaps, and

heavy, as stated by Père le Jeune, but calculated to inspire dread and awe. The softer intonations were illustrations of the whirring sound of flames,—much like the sound of the wings of the flying bird, which the Indiau made representative of the heavenly agent of fire.

RASA-MANDALA.

The myth related in regard to the Rasa-Mandala is as follows:—

When a dance was given in honor of Chrishna, or Krishna, by the sacred virgins, he appeared to each maiden in the form of a beautiful youth, and joined in the dance. The crowned figures seen with the maidens represent the god in honor of whom the ceremony was performed.

In this picture the sacred circle is seen. In the hieroglyphics of the Chinese, one of the most ancient symbols of the sun was that of a circle enclosing a waving line,—an emblem also of Tae-keih, the original, abstract principle of causation. It has been remarked that a comparison between the hieroglyphics of Egypt and those of China might unravel the characters on the ancient temples of Egypt.

It is noteworthy that the instruments—which appear to be small wands—in the hands of the maidens and Chrishna, are placed in the line of a fylfot cross. The picture might well be an illustration of the dance in heaven, “vast as the spirit-land,” described in the legeud of Sayadio; and also of Milton’s lines, as elsewhere quoted, descriptive of a dance in heaven.

The two central figures represent the sun and moon. On the frontlet of the crowned figure, Chrishna, is seen



KARMAKANDALA,
KUNJERNA (the STEW) on the festival day in barmanas near the road from
Punjab, Madra.



the symbol emblematic of that god. The other figure is a female divinity, on whose forehead we see the same mystic emblem which, in Indian hieroglyph, is used to represent the heart. The circle of worshippers represents the stars in their courses; and it may be taken as a suggestion that the Hindoos had an idea that the stars had their origin from the sun, there being a duplication of Chrishua, the sun-god, in this planetary circle.



A representation of the god of the sun, as ruler of the four winds.

CHAPTER VII.



The first figure is the Indian's symbol of the earth, the tortoise, used in pictography. The second is a device to represent the goddess of the moon, with a "white band around the throat." The crescent was a common hieroglyph of the moon.

THE EARTH AND THE MOON.

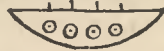
It is related by a certain Jesuit Father, that when he asked one of the Indians, "Who created the heaven from whence his goddess Atahensic fell?"¹ he received the subtle rejoinder: "Where was your God before he made the earth?" — "a question," cries the pious Catholic, "St. Augustine himself was unable to answer."

In our Sacred Word, light is described as the first born; and the earth then follows, succeeding the establishment of a firmament. The Indian declares the previous existence of light by his personification of day, Hero of Dawn,² who is ruler of the sun, while the creation of the earth is the subject of a great variety of myths, and is symbolized and used in divination. These accounts are not confined to aborigines of the American

¹ *Ataensic*, Huron dialect, — "she bathes herself," literally; equally represented as goddess of water and goddess of the moon. *Vide* Dr. Brinton's "Myths of the New World."

² Manabozho, according to Dr. Brinton.

continent, but may be found where there are any traces of myths of the creation. By some tribes it was described as flat, and pierced through for a passage for the sun. The Hindoos also figure the surface of the earth as flat, but represent it in the form of a lily, which compares with one of the Indian cup-shaped devices of the earth, the circles being symbols of the spirits within the earth. Placing this with the line of the sky, we have the shape of the "mundane egg." The following is a myth relating to its creation:—



CREATION OF THE EARTH:

A WINNEBAGO TRADITION.

In ancient days the Great Spirit awakened from a long dream, and, finding himself alone, took a piece of his body near his heart, and a bit of earth, and from them made a manitto.¹ Being pleased with this creation, he made three other manittos in the same form. These are the spirits of the four winds—east, west, north, and south. After having talked with these a little while, he created a female manitto, who was this earth. She was first without covering, with no trees and without grass. Perceiving this, the Spirit created them, together with a vast quantity of herbs. Now, after this was done, the earth grew irregular in her motions; the Spirit was obliged to make four beasts and four serpents, and place them under her for support. This excited the four winds, who blew upon her so furiously that she rolled about more than ever. Then the Spirit created a buffalo, and placed him beneath, after which her motions became regular.

¹ *Manitto*, — name for spirit.

To an Indian the dream is an oracle, a foreseeing of the future.¹ The condition in which the Creator dwelt, previous to the creation of the world herein described, agrees with the ancient idea in the East of the repose to which the Supreme returns after the exercise of his creative energies. In Plato's "Phædo" this expression is used: "The Creator, after arranging all things, then retired to his accustomed *repose*;" which has been quoted as bearing a striking resemblance to the following in Moses' account of the Creation, and as one of the proofs that Plato was acquainted with the sacred writings of the Hebrews: "And on the seventh day God ended his work, which he had made, and he *rested* on the seventh day from all the work which he had made."

Sidney Yendys has elaborated the idea in these lines:—

where pavilioned in glooms He dwelt
In brooding night for ages, perfecting
The glorions *dream* of past eternities,
A fabric of creation.

The Hindoo Brahma is represented, in his normal state, in repose; creation was represented as an energy awakened. The later philosophical idea, that preservation is continual creation, and action a necessary concomitant to being, did not appear in this ancient conception. Different, although not as characteristic as the preceding myth, is the following from one of the Algonkin tribes:²—

¹ Relations des Jesuites, 1642, p. 70.

² This myth is found among the Wyandot Indians, who claim to be the first tribe of Indians, and by whom migration is disclaimed. "They came out of this ground," as was said by a chief, in pleading to be permitted to remain in his ancestral domain.

The queen of heaven, Atahensic,¹ had been discovered in an amour with one of the six gods who dwell in heaven. The story was carried to Atahocan, her lord. He seeks the queen. He lifts her upon his arm, and hurls her from the walls of the sky. Behold! a tortoise raises his back from the abyss of waters and receives her. Thereupon she is delivered of twin sons, Inigoria (the Good Mind) and Inigohatea (the Evil Mind). And the tortoise grew to an immense size, and became the dwelling-place of all human beings.²

This myth has some points similar to the less poetical Mexican myth in respect to one Cihuacohuatl (Serpent-woman), who was believed to be the mother of the human race, and was represented with a great serpent. This woman was mother of two sons, as was Atahensic, who were represented, according to Humboldt, in the attitude of strife, which led him to compare their story with that of Cain and Abel. The dwelling-place of Atahensic was believed by some Indians to be in the moon. By others, to whom we assign the story of her fall, she was thought to have her abode in Popogusso, a region in the north, where she employed herself in deceiving souls; while her good son, called in one dialect Jouskeka, opposed her evil arts and contrived the victim's escape.

The common term for the goddess of the earth among the Indians was Great or Grand Mother, and the tor-

¹ In giving birth to the twin sons the goddess dies. A legend of the Cherokee tribes relates that of her body was constructed the moon, and of her head, the sun. Before this all was darkness.

² It is stated that among the Zabei, descendants of Cush, there is the legend that the first man was the offspring of parents who dwelt in the moon; and from thence he came into the lower world, and was called *Apostolus Lunæ*. It was he who taught men to worship this planet. *Vide* Sir Matthew Hale's "Origination of Mankind."

toise was her emblem. Of this emblem, as the representative of the goddess of the earth, there may be found many similitudes in the myths of other countries. The Chinese regard it as one of the four supernatural animals that preside over the destinies of the Chinese Empire, the three others being the stag (guardian of literature), the phoenix (guardian of virtue), and the dragon (guardian of national authority).

The Chinese also appropriate this symbol to divination. The tortoise was sacred to the Greek god Hermes, who was identified by the Greeks with the Egyptian god Anubis, under the name Hermanubis. In the Hindoo sacred books, Vishnu, in the form of a tortoise, is represented bearing up the earth in the abyss of waters, into which it had been plunged at the end of a series of years called a *kalpa*.¹ This god, also, after a second series of years, is said to have so far demeaned himself as to become a boar, the *varaha*, in which form he brought the earth up out of the water upon his tusks. The description of this animal is graphically portrayed in the following manner:—

The boar was two *yojanas* in breadth, a thousand *yojanas* high, — of the color of a dark cloud, — and his roar was like thunder; his bulk was vast as a mountain; his tusks were white, sharp, and fearful; fire flashed from his eyes like lightning, and he was radiant as the sun; his shoulders were round, fat, and large; he strode along like a powerful lion; his haunches were fat, his loins were slender, and his body was smooth and beautiful.

This description may remind the reader of the mystic

¹ *Kalpa*, or *calpa*, four hundred and thirty-two millions of years.

leviathan in that sacred poem of our Scriptures,¹ the beauty of which is unsurpassed:—

Who can open the doors of his face? His teeth are terrible round about.

His scales are his pride, shut up together as with a close seal.

One is so near to another that no air can come between them.

They are joined one to another; they stick together that they cannot be sundered.

By his neesings a light doth shine, and his eyes are like the eyelids of the morning.

Out of his mouth go burning lamps, and sparks of fire leap out.

Out of his nostrils goeth smoke, as out of a seething-pot or caldron.

His breath kindleth coals, and a flame goeth out of his mouth.

Among the Ottawa tribe of Indians is found the following tradition of the creation of the earth:—

MESSENGER WOLF.

When the earth, which was found in the claws and in the mouth of the muskrat, began to expand itself upon the surface of the water, Na-na-bou-jou sat, day by day, watching its enlargement. When he was no longer able to see the extent of it, he sent out a wolf, and told him to run around the ground, and then return to him, that he might thus know how large it had become. The wolf was absent only a short time, and returned. After some time he sent him out a second time with similar directions, and he was gone two

¹ Job xli.

years. Again, after this, he sent him out, and he returned no more. Then Na-na-bou-jou gave his younger brothers, Ne-she-mah, the animals, each his peculiar food. He instructed those animals which were to be food for men, that they should not resist but permit themselves to be slain, as long as the method of killing was a merciful one.

The spirit of the earth was used as an interpreting spirit and medium by the Jossakeed. To her was ascribed great supernatural power. She was represented in Indian tradition as ruler of minor spirits of earth and air,—a belief unlike the Persian, that among all spiritual agencies, except those of the minerals and plants, the spirit of the earth is the least; and to this spirit, called by them Espendermad, human beings were sacrificed by burying them alive.

The tortoise was thought by the Indian to be the cause of all earthquakes,—“as, being weary of one position, she turns herself, when all things quake and tremble; the trees are upturned, huge rocks are loosened and thrown from their resting-places, hills are swallowed up in yawning abysses, and the heavens seem to be convulsed with storms.” As the Indian’s custom of personifying the earth, and using a symbol to represent the personification, is like a similar custom among the Eastern nations; so if, as there is reason to believe, Manabozho,¹ who is one of the incarnations of the god of the sun, is believed by them to be the husband of Atahensic, spirit of earth, there will be found a similitude not only among the Persians, who have a similar myth, but among the Phœnicians also, who have their Tautes and Astarte, which symbolized heaven and earth,

¹ See Legends of Manabozho.

who, by some nations were called Jupiter and Apia, and by the Thracians, Cotis and Bendis ; also, by the inhabitants of Greece and Italy, Saturn and Ops. And we find that the Scythians adored the earth as a goddess, and wife of a superior god. The Turks celebrated her in their hymns ; and she figures yet again as the Frigga of the Scandinavians, who was wife of the god Odin, whose history resembles in some particulars that of the Manabozho of the Indians.

It is related by Vimont,¹ that the moon was the wife of the sun, of which Manabozho is pronounced to be an incarnation, and it also was affirmed that Atahensic made this planet her dwelling-place. We should have therefore, to suppose that not alone as the spirit of the earth was Atahensic represented, but as our Luna ; yet not with that attractive grace the poets attribute to the personification, but as a wicked power, fickle and changeable, a deceiver of souls, — liable to an ignominious fall from heaven. But in one of their legends the moon is described as the wife of the seasons, and pursued by her last husband, Jannary, escapes through the aid of Manabozho, to whom, in gratitude she presents the earth, under the title of Atahensic, again making that deity the goddess of this planet.

The various changes of the moon afford the Indian, says Mr. Tanner, a method of measuring time, very definite as to periods, but variable as to names. The old men dispute among themselves how many moons there are in each year. The *O-kee-zis*, moon of January, was believed to give longevity to those born in that month.

“The moon,” says the Indian, “is the old woman

¹ Relations des Jesuites, 1642, p. 54.

who never dies. She keeps watch over all our actions.¹ She has a white band around her throat," in allusion to the white line of the crescent. She has six children: the eldest is day, the next younger is the sun,² and the third is night. Her daughters are the "high revolving star" (alluding to the polar star), and Venus, the "child of the moon;" and "she who wears a plume" is the morning star.

This is an illustration of the Indian's constant and close observation of the stars. He notes their changes, their colors, and all their characteristics. If we could really get at their ideas, we should find that nearness to nature gives the aborigines a considerable knowledge of astronomy. In a certain way they distinguish between the planets and the other stars.

An Indian prophetess portrays the goddess of the moon, seen in her dream at the prescribed fast, by a figure similar to this, which is given in Abbé Domenech's work upon American Pictography. The symbol below the crescent represents two islands, or land upon water.

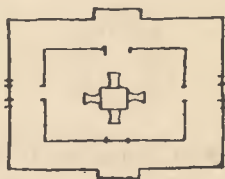


The recognition in these fables and myths of the two universal principles, the male and female, pervading the animate and inanimate world, is instructive to one who sees in "dark sayings of old" expressions of divine truth. If it is accepted that the attributes of God are

¹ The moon receives, or *gathers up* (to use a peculiar Indian phrase), the souls of the female dead, it is stated by the Indians; for women are curious by nature, and the habits of the goddess are congenial to them.

² Of the Indian goddess the sun is born; of the Egyptian Isis the sun receives breath.

Love and Wisdom,—and of these might be predicated these two principles,—have we not the duality which the varied myth and fable strive to disclose?



Plan of temple in which the Emperor of China offers sacrifice to the Earth. Here, as so often elsewhere, we have the cross and parallelogram united.

CHAPTER VIII.



This is the modern figure of the sun, and differs from the more ancient Indian device in the complete circle of its rays.



Symbol of the sky in which dwelt the creative spirit, the Breath-Master.

CONCERNING THE ORIGIN OF MAN.¹

MYTHS and legends are relics of a departed day, when credulity bore many a beautiful fancy and precious image, and by its larger belief has sometimes neared unwittingly the sphere of truth, as by its guileless faith the ignorant child draws nearer Heaven. It is with these its page begins; for the origin of nations and tribes is often obscure, and although each has its characteristic account, all appear to be founded on conjecture.

The varying fancy of the Indian derives his species from the heart of the Great Spirit, or from a snail, tree, or crane, with equal equanimity. Evolution appears to have no terrors to his sentiment of worship or religion. Many of these stories of the origin of the red man, taken in the *letter*, might be used in illustration of this modern, and yet most ancient, theory.

¹ In the Winnebago dialect, *Wonga-ha*; in Dacotah, *Weo-chasha*. — *Archæologia Americana*, vol. ii.

THE TWO CRANES.

The Great Spirit created two cranes, a male and a female, in the upper world, and, having let them through an opening in the sky, directed them to seek a habitation for themselves upon the earth. They were told, when they had found a place which suited them, to fold their wings close to their bodies as they alighted upon the chosen spot, when they should be immediately transformed into a man and woman.

The pair flew down to the earth, and spent a long time in visiting different climes. They went over the prairies, and tasted of the buffalo, which they found to be good, but they also came to the conclusion that this food would not last. They traversed the great forests, and tasted the flesh of the elk, the deer, the beaver, and of many other animals, all of which they found to be excellent; but they feared the supply of food from these sources would also fail. After making the circuit of the Great Lakes, and tasting the various kinds of fish with which their waters were supplied, they came at last to the rapids at the outlet of Lake Superior, where they found fish in great abundance making their way through its noisy waters. They discovered that they could be taken with ease, and that the supply was inexhaustible. "Here," they said to each other, "is food forever; here we will make our homes."

Near the site of Fort Brady, upon a little knoll by the foot of the Rapids of the St. Mary, which is still pointed out, the cranes alighted, folding their wings as directed. The Great Spirit immediately changed them into a man and woman, who became the first parents and the progenitors of the Crane clan of the Ojibways.

The following tradition relates the origin of man, as given by the Winnebago Indians:—

Having created the earth and the grass and the trees, the Great Spirit took a piece out of his heart, near which had been taken the earth, and formed the fragment into a man. The woman then was made, but a bit of flesh sufficed for her; therefore it is that the man became great in wisdom, but the woman¹ very much wanting in sense. To the man was given the tobacco seed, that, thrown upon the fire, it might propitiate the messenger-manittos to convey prayers or supplications; to the woman a seed of every kind of grain was given, and to her were indicated the roots and herbs for medicine. Now the Spirit commanded the two to look down; and they looked down, when lo! there stood a child between them. Enjoining the pair to take care of all the children which they might obtain in the future, he created the male and female the first parents of all tribes upon the earth. He then informed them, in the language of the Winnebagos, that they should live in the centre of the earth. The Spirit afterward created the beasts and birds, for the use of all mankind; but the tobacco and fire were given to the Winnebagos.

It is to the Cubans we are indebted for the following version of man's origin²:—

It was from the depths of a deep cavern in the earth that mankind issued. There were two apertures to this cavern, one large and the other small: out of the large aperture passed the men who are of tall, majestic proportions; and from the small issued the men of diminutive size. Now these men were a long time destitute of women. Wandering on one occasion near a small lake, they saw certain animals among the branches of the trees, which proved to be women. On attempting to catch them, however, they were found to be

¹ In the Winnebago, *Ho-gahah*; and that of the Dacotah, *Wee-ah*.
— *Archæologia Americana*, vol. ii.

² Washington Irving.

slippery as eels, so that it was impossible to hold them. At length they employed certain men whose hands were rendered rough by leprosy; and these succeeded in securing four of these slippery females, from whom the world was peopled.

It is with a different spirit we find woman spoken of in the traditions of the Chinese; but perhaps it may be considered equally unflattering:—

Tien (the Creator) placed man upon a high mountain, which Tai-Wang (the first man) rendered fruitless by his own fault. He filled the earth with thorns and briers, and said: "I am not guilty, for I could not do otherwise. Why did he plunge us into so much misery? All was subjected to man at the first; but a woman threw us into slavery. The wise husband built up a bulwark of walls; but the woman, by an ambitious desire of knowledge, demolished them. Our misery did not come from heaven, but from a woman. She lost the human race. Ah, unhappy Pao See! [first woman] thou kindlest the fire that consumes us, and which is every day augmenting. Our misery has lasted many ages. The world is lost. Vice overflows all things like a mortal poison."

Yet among this people the idea obtains that melody of tones arises from their opposite sex, through which is harmony delighting the ear! This accusation of woman recalls the record in Genesis, which expresses the same idea in a few words:—

The woman whom thou gavest to be with me, *she* gave me of the tree, and I did eat.

In accordance with which, Milton speaks of—

innumerable
Disturbances on earth through female snares.

It was a reason given by the Indians for making the moon a feminine deity, that woman was not equal to man; for they believed that, as the celebrated Persian poet, Firdousi, says, —

However brave a woman may appear,
Whatever strength of arm she may possess,
She is but half a man !

Père Brebeuf states that he was informed by an Indian that a package of immortality was presented to one of his race, but with an injunction that it should not be opened. A woman, with more curiosity than respect to the gods, disobeyed the command. She opened the package, and the flight of the spirit of immortality ensued.

It is related by one of the Jesuits that he heard an Indian exclaim,— forgetting his hereditary in a national prejudice,— when he had learned of the defection of Eve and the wily temptations she presented to Adam: “They say the first woman brought death into the world. That which they say is true; the women of their country are capable of such malice.”¹

The Indians of California held a belief that formerly, when one of their number died, the body became full of little animal manittos; and, after these little creatures had crawled over the body for some time, they took all manner of shapes,—some of them a deer, others an elk, an antelope, and other animals. But, on its being discovered that a great many were taking wings, and with these, after having fluttered about a little while, eventually sailed away, the wise men,—

¹ Relations des Jesuites, 1639, p. 12.

the old Coyotes,¹ who were the first Indians that ever existed, and were in the shape of wolves,²—fearing the earth might become depopulated in this way, concluded to make a change in the manner of their disposal of the dead, and ordered that, when one of their number died, the body should be burned.³ After this was practised the Indians began to assume the shape of men, although very imperfect in all their parts. At first they walked on all fours; then they began to have some members of the human frame, — one toe, one finger, one eye, one ear. After a time they had two fingers, two toes, two eyes, and two ears. Finally, by slow progression, they became perfect men and women. The habit of sitting upright gave them the disadvantage of a loss of the tail, which nevertheless was repaired by borrowing from the foxes, wolves, and other animals. After this, when they had taken the shape of men and women, the manner of their spirits' exit from the body became more uncertain. Some of the aged females of this tribe assert that the spirit neither goes up nor down, but on leaving the body takes a straight course over the earth towards the east, where they come to a great sea, and are launched in a large boat that awaits there to carry the departed across.

¹ Coyotes, from *coyoto*, a wolf.

² It is possible that the Indian attributed to his family-progenitor the disposition rather than the form of the animal whom he claimed as ancestor. There is a legend among some tribes, that their ancestors were changed into wolves and other animals, and that these were yet to be transformed into men.

³ This account of the use of fire, as the agent in attaining human shape, affords an example of the universal belief in the supernatural power of that element.



The *Me-da-e-ki*, or Medicine-tree.

THE MYSTIC TREES.

On the celebrated quarry of red pipe-stone, tradition relates that the Great Spirit, in ancient times, was accustomed to slay the buffalo; and hence its color. Here now is seen the impress of his feet, in the form of those of a large bird. It happened one day that a serpent, in pursuit of food, crawled into this bird's nest. In the nest lay an egg, that was suddenly hatched in a peal of thunder. The Great Spirit, then busy at his work, caught a piece of the red pipe-stone and threw it at the serpent. The serpent rose transformed into a man, with all his endowments and privileges, except that of locomotion. His feet were rooted deep in the ground. In this position he grew for ages. He was older than a hundred men of to-day. At length, at his side, equally rooted to the ground, appeared a feminine form, when the serpent came, and, by releasing their feet, permitted them to walk upon the plains of the world. From these two sprang the children of men.

Dr. Brinton relates a myth, found among the Huarochisi Indians on the coast of Peru, in which it is stated that at the beginning of things there were five eggs on Mount Condocate; these eggs opened, and from them came forth five falcons, who were none other than the Creator of all things, *Pariacaca*, and his brothers, the four winds.¹ The Persians give, as the origin of the

¹ Dr Brinton's "American Hero Myths."

mixed condition of things, — good and evil in the universe, — the breaking together of a bad and good egg.

There is a myth in respect to trees in the lore of the Ute Indians: —

At length on his journey to give battle to the sun, Tā-vwits arrived at the edge of the world. Now to come to the summit of this cliff it is necessary to climb a mountain; and Tā-vwits could see three gaps in the mountain, and he went up into the one on the left. Here he demanded of all the trees which were standing by, of what use they were. In reply each one praised its own qualities, the chief of which was its value for fuel. Tā-vwits shook his head and went into the centre gap, where he had another conversation with the trees; but he received the same answer. Finally he went into the third gap, that on the right. After he had questioned all the trees, he came at last to a little one, Yu-i-nump. This modestly said it had no use; it was not fit for fuel. "Good!" said Tā-vwits, and laid himself down under it and slept.¹

May we think the little one, Yu-i-nump, another Ariel, this time of the American forestry, — that grumbling Ariel, whom Prospero threatens to peg within an oak, since

Thou . . . think'st

It much to tread the ooze of the salt deep;
To run upon the sharp wind of the north;
To do me business in the veins o' the earth,
When it is baked with frost;

the "spirit too delicate," confined

Into a cloven pine; within which rift
Imprisoned, thou didst painfully remain
A dozen years;
. . . . where thou didst vent thy groans
As fast as millwheels strike;²

¹ Mr. Powell, Director of Bureau of Ethnology.

² "The Tempest," Shakespeare: act i. scene 2.

and whose sad plight has its travesty in a misadventure of the hero of gods in Indian legend, the venturous Manabozho, as herein related:—

THE TWO BRANCHES.

One day there was a great noise in a tree under which Manabozho was taking a nap. It grew louder, and, at length exasperated, he leaped into the tree, caught the two branches whose war was the occasion of the din, and pulled them asunder. But with a spring on either hand, the two branches caught and pinioned Manabozho between them. Three days the god remained imprisoned, during which his outcries and lamentations were the subject of derision from every quarter,—from the birds of the air, and from the animals of the woods and plains. To complete his sad case, the wolves ate the breakfast he had left beneath the tree. At length a good bear, the *che-mahn-duk*, came to his rescue and released him, when the god disclosed his divine intuitions, for he returned home, and without delay beat his two wives.

Says the Hindoo, in “Yafurda:” “As a tree is the lord of the forest, even so without fiction is man; his hairs are leaves, his skin is exterior bark. Through the skin flows blood; through the riud, sap.”



In Indian pictography is seen a rude design of a tree, that was called the singing-tree. It had the faculty of emitting curious sounds in a still day, or at night when no wind was abroad. This was the object of numerous offerings; even when overthrown in a tempest, it remained an object of worship.

The trees were put to many uses by the Indians, not only as fuel but as food. A voyager relates:—

When we had satisfied ourselves with fish, one of the people, who came with us from the last village, approached, with a kind of ladle in one hand, containing oil, and in the other something that resembled the inner rind of the cocoanut, but of a lighter color. This he dipped in oil, and, having eaten it, indicated by his gestures how palatable he thought it. He then presented me with a small piece of it, which I chose to taste in its dry state, though the oil was free from unpleasant smell. A square cake of this was next produced, when a man took it to the water near the house, and, having thoroughly soaked it, he returned; and after he had pulled it to pieces like oakum, put it into a well-made trough about three feet long, nine inches wide, and five deep; he then plentifully sprinkled it with salmon oil, and manifested by his own example that we were to eat of it. I just tasted and found the oil perfectly sweet, without which the other ingredients would have been insipid. The chief partook of it with great avidity, after it had received an additional quantity of oil. This dish is considered by these people a great delicacy; and on examination I discovered it to consist of the inner rind of the hemlock-tree, taken off early in summer, and put into a frame, which shapes it into cakes of fifteen inches long, ten broad, and half an inch thick. In this form I should suppose it could be preserved a long time. This discovery satisfied me respecting the many hemlock-trees which I had observed stripped of their bark.¹

In the Persian accounts of the rival work of Ormuzd, king of light, and Arimanes, prince of darkness, in the creation of the world, the following event is related, which bears some resemblance to the tradition of the Mystic Trees. After the earth was created,

¹ Sir Alexander McKenzie, "Among the Indians of the Northwest Coast."

Ormuzd, by his will and word, created a bull, the symbol of all life upon earth. Arimanes slew him; but drops from his body, falling into the ground, afterwards produced various plants. When the elementary particles of his body had been purified in the light of the sun forty years, they became the germ of the Ribas Tree, consisting of two closely intertwined stems. Into these Ormuzd infused the breath of life; and they became the first man and the first woman, named Meshia and Meshiane.

There are traditions in respect to a mystic tree among nearly all nations of the earth. Among the Chinese a tradition is preserved concerning a mysterious garden, where grew a tree, bearing apples of immortality, guarded by a winged serpent, called a dragon. Among the Greeks there was a tradition of a tree which grew in Paradise, and bore golden apples of immortality, guarded by three nymphs and a serpent. It was one of the labors of Hercules to gather some of these apples of life. In the Hindoo description of the Paradise of Indra, a celestial fruit is spoken of, called *amrita*, which confers immortality on whoever tastes it. In Scandinavian tradition there is a myth related that has significant features of resemblance to the Indian legend. It states that when the gods had created the world, of an ash-tree they made a man, and of an alder a woman; and the man they called Aske, and the woman Embla. Odin then gave them life and soul.

Besides these two trees, there is mentioned an ash-tree called Yggdrasill, which was believed to be a symbol of universal nature. Under this tree the gods assembled in council. Its branches were believed to spread over the whole world, reaching above heaven.

It possessed three roots, very wide asunder. One of them extended to the Æsir (gods), another to the Frost-giants; the third root was in heaven, and it was under the holy Urda-fount. Upon its branches was perched an eagle, who knew many things; between his eyes sat the hawk called Verdurfölnir. The squirrel, Ratatosk, runs up and down the ash, and seeks to cause strife between the eagle and Nidhoog, the *gnawer*, under the third root, who is accompanied by a throng of serpents. Four harts run across the branches of the tree, and bite the buds. There have been many speculations and efforts at explanation as to the significance of this tree, among which is the following by Finn Magnusen:—

Yggdrasil is the symbol of universal nature. One of its stems (roots) springs from the primordial abyss,—from the subterranean source of matter, Hvergelmir, as it is termed,—runs up through the earth, which it supports, and, issuing out of the celestial mountain in the world's centre, spreads its branches over the universe.

These wide-spreading branches are the ethereal or celestial regions: their leaves, the clouds; their buds or fruits, the stars. The four harts are the four cardinal winds; the eagle, the symbol of the air; the hawk, of the wind-still ether; and the squirrel signifies hailstones, snowflakes, vaporous agglomerations, and similar atmospherical phenomena. Another stem springs in the warm south over the ethereal Urda-fountain, in which are swans, and these denote the sun and moon. The third stem takes its rise in the cold and cheerless regions of the north, over the source of the ocean, typified by Mimir's Well.

In Mexican tradition there is mentioned a celestial tree that distils milk from the extremity of its branches, and around which are seated infants, who have expired

a few days after their birth. Père Charlevoix speaks of a tree which was held sacred by the Indians, and which grew in the neighborhood of Acadia; of which they were accustomed to tell many wonderful stories, that remind one of the marvels of the Yggdrasill. It was always loaded with offerings. In the legend entitled "Nishanaba and the Messenger Spirit," a mystic tree is sent down from heaven to a sorrowing man.

Whether these various accounts of mystic trees have one origin and are one in allegory, it is impossible to state. The prevalence, however, of these accounts points to similarity of meaning; and it is but just to apply to the language of the Indians the interpretation of symbolism and correspondence universally applicable to that of other ancient races.

➤ HOW WASBASHAS, THE SNAIL, BECAME A MAN.

Upon the banks of the Missouri River there once lived a snail, in great enjoyment; for he found plenty of food, and was never in want of anything that a snail could desire. At length, however, disaster reached him. The waters of the river overflowed its banks; and, although the little creature clung to a log with all his strength,—hoping thereby to remain safe upon the shore,—the rising flood carried both him and the log away, and they floated helplessly many days, until the waters subsided, when the poor snail was left upon a strange shore that was covered with the river's slime, where, as the sun arose, the heat was so intense that he was irrecoverably fixed in the mud. Oppressed with the heat and drought, and famishing for want of nourishment, in despair he resigned himself to his fate and prepared to die. But suddenly new feelings arose, and a renewed vigor entered his frame. His shell burst open; his head gradually arose above

the ground ; his lower extremities assumed the character of feet and legs ; arms extended from his sides, and their extremities divided into fingers ; and thus, beneath the influence of the shining sun, he became a tall and noble-looking man. For a while he was stupefied with the change ; he had no energy, no distinct thoughts ; but by degrees his brain assumed its activity, and returning recollection induced him to travel back to his native shore. Naked and ignorant, and almost perishing with hunger, he walked along. He saw beasts and birds enticing to the appetite ; but, not knowing how to kill them, his hunger was left unappeased.

At last he became so weak that he laid himself down upon the ground in despair, thinking that he must die. He had not been lying thus very long, when he heard a voice calling him by name, "Wasbashas, Wasbashas !" He looked up, and before him beheld the Great Spirit sitting upon a white animal.¹ And the eyes of the Spirit were like stars ; the hair of his head shone like the sun. Trembling from head to foot, Wasbashas bowed his head. He could not look upon him. Again the voice spoke, in a mild tone, "Wasbashas, why art thou terrified ?" "I tremble," replied Wasbashas, "because I stand before him who raised me from the ground. I am faint ; I have eaten nothing since I was left a little shell upon the shore." The Great Spirit then lifted up his hands, displaying in them a bow and arrows ; and telling Wasbashas to look at him, he put an arrow to the string of the bow, and sent it into the air, striking a beautiful bird, that dropped dead upon the ground. A deer then coming in sight, he placed another arrow to the string, and pierced it through and through. "There," said the Great Spirit, "is your food, and these are your arms," — handing him the bow and arrows. The beneficent Being then instructed him how to remove the skin of the deer, and

¹ "We have five gods," states an Indian chief ; "our chief god often appears to us in the form of a great hare." *Vide* Legend of Tã-wvits, chapter on the Sun, and note on the hare-god.

prepare it for a garment. "You are naked," said he, "and must be clothed; for although it is now warm, the skies will change, and bring rains and snow and cold winds." Having said this, he also imparted the gift of fire, and instructed him how to roast the flesh of the deer and bird. He then placed a collar of wampum¹ around his neck. "This," said he, "is your title of authority over all the beasts." Having done this, the Great Spirit arose in the air and vanished from sight. Wasbashas refreshed himself with the food, and afterwards pursued his way to his native land. Having walked a long distance, he seated himself on the banks of a river, and meditated on what had transpired, when a large beaver² arose up from the channel and addressed him. "Who art thou?" said the beaver, "that comest here to disturb my ancient reign?"

"I am a man" he replied. "I was once a creeping shell; but who art thou?"

"I am king of the nation of beavers," was answered; "I lead my people up and down this stream. We are a busy people, and the river is my dominion."

"I must divide it with you," said Wasbashas; "the Great Spirit has placed me at the head of beasts and birds, fishes and fowls, and has provided me with the power of maintaining my rights;" and then he exhibited the gifts of the Great Spirit, the bow and arrows and the wampum.

"Come, come," said the beaver in a modified tone, "I perceive we are brothers; walk with me to my lodge, and refresh yourself after your journey." So saying he conducted Wasbashas, who had accepted the invitation with

¹ An Iroquois word, meaning *mussel*. It was of the mussel-shell the Indian made his *wampum*.

² To the beavers, Little Wise People, the Indians denied immortal life, but attributed a remarkable fidelity of affection, stating that, at the loss of their mates, none were ever known to solace themselves by new marital relations.

great alacrity, to a beautiful large village, where he was entertained in the chief's lodge, which was built in a cone shape ; and, as the floor was covered with pine mats, it had a very delightful appearance to the eyes of Wasbashes.

After they had seated themselves, the chief bade his wife and daughter prepare for them the choicest food in their possession. Meanwhile he entertained his guest by informing him how they constructed their lodges, and described their manner of cutting down trees with their teeth, and felling them across streams so as to dam up the water ; and also instructed him in the method of finishing the dams with leaves and clay. With this wise conversation the chief beguiled the time, and also gained the respect of Wasbashes. His wife and daughter now entered, bringing in fresh peeled poplar and willow and sassafras and elder-bark, which was the most choice food known to them. Of this Wasbashes made a semblance of tasting, while his entertainer devoured a large amount with great enjoyment. The daughter of the chief now attracted the eyes of Wasbashes. Her modest deportment and cleanly attire, her assiduous attention to the commands of her father, heightened very much her charms, which in the estimation of the guest were very great ; and the longer Wasbashes gazed upon the maiden, the more deeply he was enamored, until at length he formed the resolution to seek her in marriage ; upon which, with persuasive words, he spoke to the chief, begging him to allow his suit. The chief gladly assented ; and, as the daughter had formed a favorable opinion of the suitor, a marriage was consummated,—but not without a feast, to which beavers and friendly animals were invited. From this union of the snail and beaver the Osage tribe has its origin.

MYTHICAL TRADITIONS OF THE MIGRATION OF
THE RED PEOPLE.

There are various traditions among the Indians of their people having lived under the earth, as will be seen in the legends of the Navajoes, and also of the Algonkins, — a race overspreading the larger part of the North and West at the time of the visits of the Jesuits. These traditions, hinted upon in their legends, are sometimes developed in mythical story. One of these relates that when under the earth, or on the other side, an opening was accidentally discovered, through which was seen the light of the sky. In this opening there were vines in luxuriant growth, stretching upwards towards the light beyond ; these formed an easy ladder, up which the people clambered. While some were making their journey, a fat old lady, midway upon the vines, gave a disastrous pull, breaking the stem ; when she fell backward upon those behind, consequently hurling them all into the regions from whence they came. In another version of the same story, there is, in place of the account of the old lady, that of a certain pig, which was unable to follow the other people in the journey, and consequently became the sole proprietor of the territory in which he was left. In yet another version of the story the vine grew across a great river, *Ouau-we-yo-ka*, the Mississippi.

In relation to these mythical stories of migration, Dr. Brinton remarks that "the most that can be said with certainty is that the general course of migration, in both Americas, was from high latitudes toward the tropics, and from the great western chain of mountains toward

the east;" from whence, if we accept the statement of an Indian chief, they are "fast travelling to the shades of their fathers, towards the setting sun." Dr. Brinton adds:—

These movements took place not in large bodies, under the stimulus of a settled purpose, but step by step, family by family, as the older hunting-grounds became too thickly peopled. This fact hints unmistakably at the gray antiquity of the race. It were idle then to guess how great this must be, but it is possible to set limits to it in both directions.

This able writer deduces evidences from geological research, from ethnology, from the multitude of arrow-heads found even upon surface ground, and botany,—a record carrying the age of man in America not beyond the present geological epoch. His citation of known laws of plant life is especially interesting to the botanist:—

They declare that a very lengthy course of cultivation is required so to alter the form of a plant that it can no longer be identified with the wild species; and still more protracted must be the artificial propagation, for it to lose its power of independent life, and to rely wholly on man to preserve from extinction. Now this is precisely the condition of the maize, tobacco, cotton, quinoa, and mandioca plants, and of that species of palm called by botanists the *Gulielma speciosa*. All have been cultivated from immemorial time by the aborigines of America, and, except cotton, by no other race; all no longer are to be identified with any known wild species; several are sure to perish unless fostered by human care. What numberless ages does this suggest? How many centuries elapsed ere man thought of cultivating Indian corn? How many more ere it had spread over nearly a hundred degrees of latitude, and lost all semblance to its original form? Who has the temerity to answer these questions? The judi-

cious thinker will perceive in them satisfactory reasons for dropping once for all the vexed inquiry how America was peopled, and will smile at its imaginary solutions, whether they suggest Jews, Japanese, or, as the latest theory is, Egyptians.

Finally, agreeing with Professor Buschmann, Dr. Brinton expresses the belief in an extensive intercourse between the great families of the race, in very distant ages, and a possible oneness of descent, which is the only rational conclusion. With the present opportunity for information, through the extensive research of antiquary and historian, such a conclusion is inevitable; and a careful examination of symbols and customs may add the evidence of the Indian's priority of race, as geological research has shown a priority of continent.

THE FIRST APPEARANCE OF MAN, ACCORDING TO THE NAVAJOES.

A great many years ago the Navajoes, Pueblos, Coyoteras, and the white men all lived under the Cerra Naztarny, on the Rio San Juan. Here they subsisted on flesh alone, for they had with them all kinds of birds. These people were obliged to live always in the twilight. Now among the Navajoes were two dumb men, who were greatly skilled in various things, among which was the art of playing on the Indian flute. One of these, having accidentally touched the roof of the cave in which they were dwelling, heard a peculiar hollow sound, and became excited by curiosity to such an extent that he determined to bore through the cave, and discover what was outside. He placed his flute against the roof of the cave, and made the raccoon first ascend and try to dig his way out; but the raccoon did not succeed. Upon his coming down,

the moth-worm took his place and succeeded in boring through the roof, when he found himself upon a mountain, surrounded by water. Having thrown up a little mound, the moth-worm rested himself; and, as he began to look around, he discovered four large white swans, placed at the four cardinal points, each carrying an arrow under either wing. The swan from the north first rushed upon him, and thrust an arrow through his body on either side, each of which he withdrew and examined attentively, exclaiming, "He is of my race," and then he retired to his station. This was repeated by the other three; and after the ordeal was gone through with, and each had resumed his former place, four great ditches were made, which drained off all the water and left in its place a mass of soft mud.¹ The worm now carefully descended to the dumb man, and the raccoon passed above; but the first leap he made he went mid-leg deep into the soft mud, by which his paws and legs were stained so black that the marks have remained to this day. The discomfited raccoon then made his way back again, when the wind came forth and blew upon the mud and dried it up; after which the men and animals appeared, but their passage from the cave occupied several days. First came the Navajoes, who had no sooner got up than they commenced a game of *patole*, of which they are passionately fond at the present time. Then came the Pueblos, and other Indians who cut their hair; these commenced building houses. Last came the white men, who started off toward the point where the sun rises, and were not heard from until within the past few years. Now the reason of separation might have been that, on coming out of the cave, the different people spoke different languages, whereas they had previously all spoken the

¹ Is there any significance in the *worm's* being the first to appear upon the inside of the mountain, since worms figure in the Cambrian system as the only discoverable shapes of life that burrowed in the ooze of a vast geological period? See Miller's "Old Red Sandstone."

same. It was found that the beasts and birds, that had occupied the cave also, on leaving it, immediately betook themselves to the woods and plains, for they were wild creatures; and so the Grand-mother,¹ seeing her children's need, created domestic animals for their especial use.

After this gift, and when four days had elapsed since they had left the cave, a death occurred. This caused great anxiety, and the dead body was carefully laid aside; but in four days it disappeared. Then one of the old men went down into the mountain, where they had all formerly lived, to look for the dead man, and found him there combing his hair. Since then he has several times been heard to cry out, "All who die will come down here, to live with me in our first home." And for this reason the dead are placed under the ground, where the sun lights up the dead men, during the time of its disappearance at night.

Many writers have stated that these myths contained traditional history of the migrations of the red race; but a universal belief in an origin from the sun is doubtless a more correct interpretation of their meaning.

We find that it is through an opening in the sky that the cranes are sent to earth. It is by the action of fire upon the dead that human shape is attained. The serpent, doubtless identical with that mentioned in connection with the god of the sun, is transformed into a human being. A snail becomes a man through the agency of the shining sun. It is in a cavern, wherein the sun disappears at night, that the Navajo has his first abode,

¹ A reference, doubtless, to the mother-goddess Atahensic. To the earth, offerings were made, and these were thrown upon or deposited inside the ground. In burial of the dead the mourners are seen to beat the earth beside the grave with their hands, while they raise their voices in a plaintive chant.

— all pointing to the sun as the source of human life. And who can marvel at this belief, however puerile the mode of narration? What more probable solution of the cause of the cold rigidity of the dead body, than that the Source of its warmth had withdrawn the heat, which had returned to the Heart of the Sky?¹

The following narration, in which the relative position of the three races is given, is sufficiently flattering to the dominant race to have gained the ear of the Spanish hidalgo in the pride of his first appearance on the continent.

The tradition had its origin among those Indians who, on the first appearance of Spaniards, supposed them to be children of the sun, and objects of worship. And incidentally it may be remarked that history might find, among the causes of the terrific warfare carried on by the Indian nations against the early discoverers, the rude and often cruel awakening from this belief; for hatred springs quickly where once were reverence and confidence, and frequently takes revenge upon the object of credulity. The Jossakeeds, whose influence has not been duly estimated, excited this mortification into frenzy, and instituted, in the secret forests, tortures surpassed only by those practised by the more refined arts of the monks of Spain.

The pride, that is the prominent feature of the Indian character, was ill suited to bear the chagrin of becoming a dupe to those who at the same time were taking, as their right, those possessions that had been his beyond the annals of tradition, and ridiculing the faith which made the theft easy, — a faith which is nowhere more

¹ One of the metaphoric terms for the sun in the language of Aztec Indians.

pathetically shown than by Mr. Parkman in his "Pioneers of the New World:" —

There appeared a woful throng, the sick, the lame, the blind, the maimed, the decrepit, brought or led forth, and placed on the earth before the perplexed commander [Cartier] "as if" he says, "a god had come down to cure them." His skill in medicine being far behind the emergency, he pronounced over his petitioners a portion of the Gospel of St. John, — of infallible efficacy on such occasions, — made the sign of the Cross, and uttered a prayer, not for their bodies only, but for their souls. Next he read the Passion of the Saviour, to which, though not comprehending a word, his audience listened with grave attention. Then came a distribution of presents.

"What," demanded an aged Indian chief of Sir Alexander McKenzie, "can the reasons be that you are so particular and anxious in your inquiries respecting a knowledge of this country. Do not you white men know everything in the world?"

And again the same author relates: —

On my interpreter's encouraging the guide to dispel all apprehension, to maintain his fidelity to me, and not to desert in the night, — "How is it possible for me," he replied, "to leave the lodge of the Great Spirit? When he tells me that he has no further occasion for me, I will then return to my children." As we proceeded, however [adds the author, with customary unassuming candor], he soon lost, and with good reason, his exalted notions of me.

In this incident the belief in the incarnation of the Great Spirit is made evident. The reappearance of Manabozho, worshipped under various names, was found

prevalent among various tribes of Indians, as was the belief in the return of Quetzalcoatl among the Mexicans; and among whom, in respect to Cortes,¹ a similar misapprehension is related. But the considerate treatment of the savages by the nobler Scotsman, Sir Alexander McKenzie, — who tells us of a similar misconception of the Indians in respect to himself, — contrasts with that of the Spanish commander, marking an individual and national dissimilarity of character.

THE ORIGIN OF THE THREE RACES :

A SEMINOLE TRADITION.

Having resolved to create mankind, the Great Spirit made first a man whose skin was black ; which, on contemplation, did not please him. He therefore determined upon making another trial. His second effort was more successful ; this creation proved to be a red man. But although gratified at the improvement in the color of the second man, the Spirit felt constrained to make another trial. He again went to work, and created a man who proved to be white ; this was satisfactory. Calling the three men before him, he exhibited to them three boxes. The first box contained books and papers ; the second was filled with bows and arrows and tomahawks ; the third held spades, axes, hoes, and hammers. The Great Spirit then addressed them in these words : “ These, my sons, are the means by which you are to live ; choose among them.” The white man, the youngest brother, being the favorite, was allowed the first choice. He passed by the working-tools — the axes, hoes, and hammers — without notice ; but when he came to the weapons of war and hunting, he hesitated, examining them closely. The red

¹ *Vide* Prescott's “ Conquest of Mexico.”

man trembled, for his whole heart was full of the desire of their possession, and he feared he was to lose them. But the white man fortunately, after deliberating some time, passed them by, and chose the box of books. The red man's turn came next: he seized upon the bows and arrows and tomahawks, and his soul was glad within him. Then the black man, the Spirit's first offspring, having no choice left, humbly took the box of tools.

The Congo negro would no doubt be astonished at this account of the origin of the three races, as he believes that the Creator took exceeding pains to make him black and beautiful; and as an evidence of the pleasure he felt after having finished the work, he passed his hand caressingly over his offspring's face, thereby lowering his nose to a near level with his face, — which feature is still considered a living witness, among many of the negro tribes, of the superior approbation of their Maker.

The Innuít Esquimaux, who is unsurpassed in his aristocratic pride by any nation, would not only be astonished, but indignant, at the Seminole's account; for he now maintains that his race was the second and only successful effort of the Creator,¹ who, having tried first with the white man, cast him contemptuously aside as irremediably imperfect.

There is a tradition, however, among the Marabouts, — the priests of the most ancient race of Africans, — very similar to that of the "Origin of the Three Races;" and it is a somewhat significant fact that it bears marked features of resemblance to a Shawnee tradition. It is as follows: —

¹ Anguta is the name of the Innuít's Supreme Being; and Sidue, his daughter, is a tutelary deity of the Innuít people.

After the death of Noah, his three sons — one of whom was white ; the second, tawny red ; the third, black — agreed to divide his property fairly, which consisted of gold and silver, vestments of silk, linen, and wool, horses and cattle, camels and dromedaries, sheep and goats, arms and furniture, corn and other provisions, besides tobacco and pipes. Having spent the greater part of the day in assorting these different things, the three sons were obliged to defer the partition of the goods till the next morning. They therefore smoked a friendly pipe together, and then retired to rest, each to his own tent. After some hours of sleep, the white brother awoke before the other two, — being moved by avarice, — arose and seized the gold and silver, together with the precious stones and most beautiful vestments, and, having loaded the best camels with them, pursued his way to that country which his white posterity have ever since inhabited. The Moor, or tawny brother, awaking soon afterwards with the same intentions, and, being surprised that he had been anticipated by his white brother, secured in great haste the remainder of the horses, oxen, and camels, and retired to another part of the world ; leaving only one coarse vestment of cotton, pipes and tobacco, millet, rice, and a few other things of but small value. The last lot of stuff fell to the share of the black son, the laziest of the three brothers, who took up his pipe with a melancholy air, and, while he sat smoking in a pensive mood, swore to be revenged.

THE TRADITION OF THE CHOCTAWS.

Many winters ago the Choctaws commenced moving from the country where they lived, which was a long distance to the west of the great river Mississippi, and far beyond the Mountains of Snow. They travelled a great many years ; being led by a Jossakeed, who walked before them bearing a

red pole, which he fixed in the ground every night where they encamped. This pole was found each morning to be leaning toward the east : and they were told by the Jossakeed that they must continue to travel eastward as long as it pointed in that direction ; but when it stood upright, there they should live, for so the Great Spirit directed. Journeying on, they came to a sloping hill ; and there, when the pole was fixed upright, it was found to stand firm, without leaning either to the east or west, north or south.¹ And so they pitched their encampment, which was one mile square, with the men encamped on the outside, and the women and children in the centre. And this was the central place of the old Choctaw nation, called Nah-ne-wa-ye — the Sloping Hill.

¹ Some writers affirm that the rod, or pole, put forth green leaves in one night, according to ancient prophecy.



Fire, and its indwelling divinity.

CHAPTER IX.



The horizontal line represents the earth. The black balls, above and below the line, indicate evil influences from manittos on and beneath the earth. The first symbol represents an inimical serpent-god beneath the earth. The middle symbol is called the evil *me-da-e-ki*; and it might be an appropriate symbol of the tree of life and the serpent of Eden.

CONCERNING THE ORIGIN OF EVIL, AND ITS PERSONIFICATION.

As the pious Marquette journeyed along the Mississippi, his eye was often offended by remarkable pictures on the tall cliffs that border that river. These pictures, he concluded, were of a diabolical nature. They reminded him, he said, that the "devil was lord paramount of the wilderness." A remarkable description of the origin of one of these so-called lords of the wilderness is found in a legend discovered among the Northwestern tribes:—

THE EVIL SPIRIT A MISTAKE OF THE GREAT SPIRIT!¹

Metowac, or Long Island, was formerly a vast level plain, that, having once been overwashed by the sea, was exceedingly smooth and seemed like a large, sandy table. It was

¹ This legend, translated by Mrs. E. Oakes Smith, is attributed to an Indian by the name of Iagou, and is regarded as an accurate rendering of the Indian thought. For the sake of brevity, only the simple ideas of the legend have been copied by the author.

upon this plain the Great Manitto, the Master of Life, worked out his creations undisturbed; for the sea encircled him on every side. Here he formed those early creations which were of such gigantic size that he himself found it difficult to control them; for he always gave to each certain elements, the laws of which they controlled until he took back their life to himself. Here also he would frequently try his creations, and, giving them life, would set them in motion upon the island; when, if they did not suit him, he would withdraw their life from them before they escaped. There are now seen upon this island little lumps, or green tussocks, where the Great Manitto had commenced some immense quadrupeds, and, finding them unsuitable for his purpose, had destroyed them on the very spot whereon they had been formed. It was in this manner he constructed his animals: He placed four cakes of clay at proper distances upon the ground, and then slowly worked upwards as one constructs a canoe. After the animal was finished, he dried it a long time in the sun; then, opening a place in its side, he entered it and remained many days. When he came forth the shivering creature swayed from side to side, shaking the island by its motion. If his appearance was pleasing in his master's sight, he was allowed to depart upon the north side of the island, passing through the sea to the opposite shore. At one time the Great Manitto occupied himself a long time in building a creature of marvellous size, which was an object of great curiosity to the little manittos, who often visited it; but it was still more curious to the Puckwudjinnies and the Nibanabas,¹ who found great amusement in hiding behind its ears or capering along its back, — sometimes sitting within its mouth, perched upon its lower teeth, — while the foolish little things thought the Great Manitto could not see them, for he was deeply absorbed in his work. But the Great

¹ *Nibanabas*: literally, Little Men who Vanish. (See chapter on Deities.)

Manitto can see all things ; he can see through all the creatures he has made.

Notwithstanding the pains with which the Great Manitto worked over the animal, it proved too large for his taste ; besides, he was unwilling to give life to a creature that would have so much strength ; and so he concluded to leave it where it was. Thus neglected, the weight of the monster caused it to partly sink down into the island, where it hung supported by its head and tail.

After this the Great Spirit amused himself by making very small creatures ; but, on finding that they were not so attractive as the Puckwudjinnies and Nibanabas, he would receive their life into himself, and then cast their bodies within the frame of the unfinished animal. In this way a great variety of oddly shaped things were hid together in what was called the Roncommon, or Place of Fragments.

One day Kitchi Manitto moulded two pieces of clay into two large feet, like those of a panther. He did not make four ; there were but two. He slipped his own feet within them, and was pleased to find their tread was light and springy, so that he might walk with noiseless speed ; and, taking his feet out, he made a pair of very long legs. These he caused to walk, and finding their motion was easy he fastened upon them a round body, covered with large scales, like an alligator's. But the figure doubled forward ; so, catching up a black snake that was gliding by, he fastened it to the body and let it wind itself about a sapling near by, which not only held the body upright, but made a very good tail. The Great Manitto had made the shoulders broad and strong, like those of a buffalo, covering them with hair, and making the neck very short and thick and full at the back.

Thus far the Master of Life had worked with little thought ; but, when he came to the head he reflected a long time. He took a round ball of clay into his lap, and worked it over with much care. Musing deeply, patting the while

the top of the ball, he almost forgot the work to be done ; for he was considering the panther-feet and buffalo-neck. Thus the ball became very broad and low. Reflecting upon the sports of the Puckwudjinnies and Nibanabas, who had made the eye-sockets of the great unfinished animal a sort of gateway, out of which they leaped with much merriment, he concluded to make the eyes like those of a lobster, and then the creature could see on all sides. The forehead he made broad and low, and the jaws were set with ivory teeth, and were made heavy and strong, with gills on either side. The nose was like the beak of a vulture, and a tuft of porcupine quills made the scalp-lock.

Here the Great Manitto paused. Holding the head out at arm's length, he turned it from side to side. He passed it rapidly through the air, and saw the gills rise and fall, the eyes whirl, and the beak look keen ; and he became very sad. He had never made such a creature, one with two feet, — a creature who should stand upright and see upon all sides, — yet he resolutely placed the head upon a pair of shoulders. Night now approached, and with it a tempest arose. Heavy clouds obscured the moon, and the wind swept over the island in fierce gusts ; the beasts of the forest began to roar, and the bats skimmed through the air. A panther approached, and with one foot raised and bent inward looked at the image, smelling of the feet that were like his own. A vulture swooped down and made a dash at the beak, but the Manitto brushed him away. Then came a porcupine, a lizard, and a serpent, each attracted by a likeness to itself. The Master of Life veiled his face many hours, while the strong wind swept by him. Seeing that like attracts like, the idea grew into his mind that he would have some creatures who should be made, not like the things of the earth, but after his own image. Many days and nights he reflected upon this.

He saw all things. Now, as he raised his head, he noticed that a bat lit upon the forehead of the image, its great wings

spreading on each side ; and he rose up, took the bat, and held its wings over the image's head. Since then the bat, when he rests, hangs his head downwards. He then twisted the body of the bat from its wings, having taken its life ; by which means, as he held the bat over the image's head, the whole thin part of the bird fell down over its forehead, like a hooded serpent. The Great Manitto did not cut off the face below, but went on, making a chin and lips that were firm and round, that they might shut in a forked tongue and ivory teeth. He knew that, with the lips and chin, it would smile when life was given it. The image was now entirely completed, except the arms ; and the Manitto saw that, with a chin, it must have arms and hands.¹ He grew more grave, for he had never given hands to any creature ; but he did not hesitate. He made the hands and arms very beautiful, after the fashion of his own.

The work was then finished ; but the Master of Life took no pleasure in it.

He began to wish he had not given it hands. Might it not, when trusted with life, create ? Might it not thwart even himself ?

He looked long at the image. The Master of Life saw what it would do, should he give it life. He knew all things.

He now put fire into the image, and a red glow passed through and through it. But fire is not life.

Terrible and fierce was its aspect. The lobster-eyes were like burning coals, and the scales of its body glistened with fierce light.

The Manitto opened the side of the image. He did not enter.

¹ In Indian pictography the hand is emblematic of the prophetic art. Among other devices it is seen sculptured upon a rock in Independence County, Ohio. It also is a device used by the Mexicans, and is seen on a frieze of one of the temples, — an emblem of *Huemac*, the Strong Hand.

By his command the image walked around the island of Metowac, that he might see it move.

He now put a little life into it ; but he did not take out the fire. He saw that the creature's aspect was very terrible, but that it could smile in such a manner that it ceased to be ugly.

The Great Manitto dwelt long upon these things, and finally decided that such a creature — made up mostly of beasts, with hands of power, a chin lifting its head upwards, and lips holding all things within themselves — must not live.

Upon this decision he took the image in his hands and cast it into Roncommon, the Place of Fragments ; but he forgot to take out the life.

The fall was great, and the creature lay a long time without motion among the discarded creations that had been thrown there lifeless.

When a long time had elapsed, the Master of Life heard a great noise in Roncommon ; and, looking in, he saw the ugly image sitting up, trying to put together the old fragments that had been cast within the cavern.

He gathered a large heap of sand and stones, and closed up the mouth of Roncommon.

The noise now grew louder ; and when a few days had passed the earth began to shake, and hot smoke issued from the ground. The manittos of sea and land crowded to Metowac to see what was the cause of the disturbance.

For the first time, it occurred to the Manitto that he had forgotten to take the life from the image he had cast within the cavern ; and he therefore came to watch the result of his mistake.

While he and the manittos stood close by the cavern listening to the noise, which continually increased, suddenly there was a great rising of the sand and stones ; the sky grew dark with wind and dust, fire ran along the ground, and water gushed high into the air.

Terrified by these sights the manittos retired with fear; when, with a great, rushing sound, the image came forth from the cavern. His life had grown strong within him, fed by the burning fire; and at the sight of him every earthly creature trembling hid, while, filling the air with their cries, the manittos fled from the island, shrieking: "*Matchí Manitto! Matchí Manitto!*"

It was the Evil Spirit.

In Mohammedan tradition Adam is created upon a vast plane of the earth, and the progress of his formation is watched by spirits. The similarity of place in the creation of Matchí Manitto recalls the question of a savage related by Eliot, "Whether the Devil or man was made first?"

Although the savage adhered to his superstitions with the tenacity belonging to the character of his race, there is evidence in those legends, subsequently narrated, that the religious teaching of the missionary found ground of assimilation in his mind; as Scriptural phraseology is often appropriated in the language of his description. This indication of a partial acceptance of Christian tenets, so engrafted upon his own beliefs, might have been an occasion of encouragement to the pioneer in the grand and heroic work of Christianizing the Indian.

It is true it would seem but a gleam of light in the dark labyrinth of superstition to those teachers of our religion; for the Indian's "best graces" were termed by the Apostle Eliot "but as mere flashes and pangs," while his "weak questions" or, in his own phrase, "papoose questions" were received in a manner "that cooled their boldness." But one of their people — the protégé of Amos Lawrence, Mr. Copway, who was himself an illustration of this truth — remarks:—

It can be proved that the introduction of Christianity into the Indian tribes has been productive of an immense good. It has changed customs as old as any on earth. It has dethroned error and enthroned truth. This fact is enough to convince any one of the injustice and falsity of the common saying that "the Indian will be Indian still." Give the Indian the means of education, and he will avail himself of them. Keep them from him, and, let me tell you, *he* is not the only loser.

The wise prophecy of this conclusion is at length accepted by statesman as well as humanitarian.

The Indian's idea of evil spirits is somewhat different from that of other nations, as he dwells more particularly upon their mischievous and destructive qualities as freaks of a nature still capable of goodness.

It has been said¹ that the Indians had the idea that a spirit can be good when necessary, and do evil when he thinks fit; which might be interpreted in these lines of Milton:—

For spirits, when they please,
Can either sex assume, or both; so soft
And uncompounded is their essence pure,
Not tied or manacled with joint or limb,
Not founded on the brittle strength of bones
Like enmbrous flesh; but in what shape they choose,
Dilated or condensed, bright or obscure,
Can execute their airy purpose,
And works of love or enmity fulfil.

That the savages believed in the tractability of the Devil is shown by the question to the Apostle Eliot,—
"if there might be something, if only a little, gained by praying to him." It was discovered that they held the

¹ Schoolcraft.

evil machinations of spirits in as much dread as the Chinese or Persians, or even the ancient Celts.¹

In the Indian legend there is shown a similar custom to that which has prevailed among all Eastern nations, by which the person of the Evil One is pictured as an amalgamation of a great variety of animals, — represented, as among the Germans, by cloven feet, bat-wings, saucer-eyes.

In speaking of a goblin, called *Ourisk* by the Scottish Gael, — whose form was like that of *Pan*, something between a man and a goat, the nether extremities being in the latter form, — Sir Walter Scott remarks, in his “*Letters on Demonology and Witchcraft* :” —

It is not the least curious circumstance, that from this sylvan deity the modern nations of Europe have borrowed the degrading and unsuitable emblems of the goat’s visage and form, — the horns, hoofs, and tail, — with which they have depicted the author of evil when it pleased him to show himself on earth.

That these emblems obtained in the East, while the same, with slight additions, were used in the West, is evident ; and it may be thought a proof of a communion of ideas at some period ; nevertheless it is reasonable to suppose the use of parts of these various animals grew out of the natural belief that there existed in the attributes of the mind of the Evil One the dispositions known to belong to these animals.

The making the Evil One a production of their Great Spirit, as in the legend of *Matchí Manitto*, is not peculiar to the Indians ; but that, through a mistake, his life was left in him after he was formed, is distinc-

¹ See also, “*Relations des Jesuites.*”

tively original. The traditions of the Hindoo unite the destroying and the reproducing principle in one deity, called Siva, who is an emanation from Brahma. In Egypt, the beneficent and destructive gods, Osiris and Typho, are believed to be twin-brothers, and also emanations from the Eternal Soul. In the Persian mythology, evil — which is there called Arimanes, prince of darkness, and brother of the beneficent Ormuzd — is thought to be a production or emanation from Zeruânè Akerènè, the one supreme essence.

The Indian had not arrived at a belief in an omnipresent evil spirit, premeditatedly created by the Great Spirit for the purpose of tempting mankind, with the privilege of destroying, were he able. This was left to a different people. The origin of the preservation of this dread being, — attributing it to a mistake of the Creator, — is as wise a way of quieting the haunting question of the origin of evil as that taken by many philosophers. A belief in the existence of a personal devil is common to mankind. The belief continues to have its adherents in the Christian world, — not to the extent of a certain sect in Persia, called Yezidis (Devil Worshipers), who attribute omnipresence to this mighty angel, Melek el Kout, whose powers are fully to be restored at a certain period when he assumes his high estate in the celestial hierarchy, reminding us of Milton's lines : —

Who can yet believe, though after loss,
That all these puissant legions whose wiles
Hath emptied Heaven, shall fail to reascend,
Self-raised, and repossess their native seat ?¹

The personification of a principle or attribute known

¹ Speech of Lucifer, in "Paradise Lost."

to reside in the soul is common among all nations. The virtues have had their personifications; many of the vices also. But either, separate from the soul, is as impossible as health or disease existent without the mortal body. Man is a receptacle of the principle of primal good; the attribute of evil is a distorted use of this principle. Satan, the deity of evil, has the varying shape of the changeable phases of the human will, made up of the varied qualities of the soul; and these qualities are best exemplified in the dispositions of lower animate life. And hence (may it not be supposed?) arose the universal practice of picturing evil in an image made up of various parts of those beasts whose propensities exhibited the disorderly dispositions of the human mind.

In the preceding we have only given an illustration of the idea of the Indian concerning a male principle of evil. There is, however, a female manitto, — a sort of human *shrike*, or *ichneumon*, — surpassing the male creature in the malignancy of her disposition. A Reverend Father gives this account: —

* It is true that the male manitto is not possessed with attributes of great malice, but he has a wife, *qui est une vraye diablesse*. Of the evil male it is only to be said that he presides over wars, and gives the victory to those who are pleasing to him. “Wherefore,” says my Indian host, “I pray all day that his favor should be with us, and he should not regard the Iroquois.” But for the female, she is the cause of all the maladies which are in the world. It is she who slays the men; otherwise they would not die. She fills herself with their flesh, gnawing it entirely away, and man’s brains are her choicest viand. Evil, indeed, must have been her appetites. As for her person, she was pictured *embonpoint*.

Her robes are described as composed of fine hair, the locks of the men and women she has slain, and her voice is like the roar of flames. "Although we cry,"¹ complains the Indian, "we beat the tambour, we dance, that the *diablesse* shall not strike the blow of death, she does her deed so slyly we cannot defend ourselves, for we see her not."

That there is an antidote for the malignant works of these evil beings, we are to be persuaded by the following narrative : —

It is when a Catholic is in the company of the Indians that the devil ceases from disturbing them ; but should a Huguenot, instead, be present, there is no cessation to the disturbances. Now it happened that one of these latter, a Calvinist, perceiving something of the kind, yet doubting, appealed to God to manifest its truth, promising to become a Catholic should he be convinced. Then the devil ceased his (or her ?) troubling at once, and let the savage go in peace. Consequently, the professor of Calvin renounced his creed.²

That corporeal punishment is effective in ridding the soul of temptation is shown by this relation : —

Hearing a great stamping, leaping, and loud cries in the outer room, I opened the door, says a zealous Père, when my eye was met with the sight of one of our converts chastising himself, amidst great upbraidings. As he saw me he desisted ; and to my inquiry as to what he was doing, said that he had a desire to leave his present wife, whom he did

¹ Mr. Tanner mentions the unrestrained weeping of those who were afflicted.

They make continual complaints, constantly repeating *ed-ui-y*, "it is hard," in a whining and plaintive tone of voice. So writes Sir Alexander McKenzie, of the Indians of the extreme Northwest.

² Père le Jeune.

not love, for a woman whom he did love. This devil pursued him incessantly, and to rid himself he had resorted to whipping.

It is related that the Chinese believed evil to be feminine, but that she was necessary to the male creation.

THE FIRST BATTLE BETWEEN INIGORIA AND INIGOHATEA, GOOD AND EVIL.¹

The Great Spirit created Good and Evil, brothers. The one went forth to make beautiful things, and all pleasant places were the products of his labor; the other busied himself in thwarting his brother's plans. He made hard and flinty places in the earth, and caused bad fruits to grow. In truth, he was continually employed in making mischief throughout the whole universe.

Good had patiently endeavored to repair the effects of Evil's mischievous works; but, finding his labor would never be completed, one day, while thinking over this, he determined to destroy his brother. Not wishing to use violence,

¹ Perhaps no myth has been so often quoted — remarks Dr. Brinton, in a discussion as to the Indian's idea of an evil spirit — as confirmatory of the Indian's belief in the dual good and evil spirits, as that of the ancient Iroquois, which narrates the conflict between the first two brothers of our race. It is of undoubted native origin and venerable antiquity. Nevertheless we perceive that Christian influence, in the course of two centuries, has given the tale a meaning foreign to its original intent, as in the case of the version of Father Brebeuf, missionary to the Hurons in 1636. Moral dualism can only arise in minds where the ideas of good and evil are not synonymous with those of pleasure and pain, for the conception of a wholly good or wholly evil nature requires the use of these terms in their higher ethical sense. The various deities of the Indians, it may safely be said in conclusion, present no stronger antitheses than those of ancient Greece and Rome. *Vide* Dr. Brinton's "Myths of the New World," p. 65.

he meditated some time as to the means that he would use to cause his death. At length he concluded upon a plan, and, going to his brother, proposed a race with him. To this Evil consented, and together they decided upon a place for the race.

"First tell me," said Good, "that which you dislike the most." "Bucks' horns,"¹ replied Evil, "and now tell me what is most hurtful to you?" "Indian grass-braid,"² answered Good. This Evil then procured in large quantities from his grandmother, Mishiken, who had created it. This he placed in Good's racecourse, thickly strewing it upon the ground, and hanging it all along upon the trees; while Good filled his brother's course with bucks' horns.

The question now arose between the brothers, who should start first in the race; and, after some dispute, Good was allowed the preference. He accordingly started, Evil following. After running some distance, feeling fatigued, Good stooped, and gathering up some of the grass-braid ate of it; which reinvigorated him so much that he tired out Evil, who, panting and breathless, cried out to his brother, requesting him to stop and wait for him; but Good was unwilling to do this, and so continued his way until he reached the goal. In the mean time Evil toiled along, encountered everywhere by the dreaded horns, until at last he besought his brother to relieve him from going any farther; but no, Good insisted on his running his course; whereupon, at sunset, Evil, wearied out, fell down in his path, when he was quickly despatched by his brother with one of the horns. The victor then returned to the lodge of their grandmother, whom he found in an ill-humor; for she loved Evil best, and was greatly grieved at his defeat. Now at night Evil came and requested permission to enter the lodge, but his brother denied him

¹ It was the horn of the serpent-god which was used in the *me-da-ki*. *Vide* chapter on Rites and Ceremonies.

² In another rendering, the *wild rose*.

admission. "Then," said Evil, "I go to the northwest, and you shall see no more; but all who follow will be in the same state in which I am. They will never return to earth. Death shall keep them forever." Thereupon he departed to the Land of Silence.

It may be interesting to note that this legend has been ascribed to a possible tradition among the Indians of the murder of Abel by Cain, as related in Biblical history.¹ The strife of these two brothers may be compared to that of the two brothers — Ormuzd, king of light, and Arimanes, prince of darkness — in Persian mythology; each of whom are emanations from the same deity, and between whom there was a continual strife, while to Arimanes is attributed all the warring principles in the earth. It is surely a curious fact that Arimanes is represented as having his residence in the north, — the region into which the Indian spirit of evil flees, with a dire threat, after his defeat; in reference to which place we find it related, in Persian story, that when Arimanes, through various strategies, had brought Meshia,² the first man, to worship him, among the forms of his worship was that of pouring milk toward the north, as a libation to the spirits of darkness, and their power was greatly increased thereby.

The north has an evil reputation in Eastern legend. The chill region of "thick-ribbed ice" is a suitable abode for this most negative of all beings, the Melek el Kout, —

¹ Humboldt.

² Is there more than an accidental similarity between this name and *mishiken*, the Indian name of earth? In the Old Testament, *Adam* means *dust*; and *homo* (Latin for *human being*) is allied to *humus*, or the *ground*.

of that shirking soul, who seeks, in some heterogeneous being, a scapegoat for undesirable burdens. Consistently, Milton places his shining Satan enthroned in the same locality : —

At length into the limits of the *north*
They came, and Satan to his regal seat
High on a hill.

But wherever his abode, in ice or fire, his machinations may well be dreaded, as the following myth indicates:—

THE WORKS OF THE EVIL SPIRIT.

While the Great Spirit had been at work, the Evil Spirit was asleep. He now awoke ; and on finding how much the Great Spirit had created, he went to work himself, quite sure of being able to do as much. His first effort was to try to make an Indian ; but, through some mistake in the ingredients, a black man was produced. He then endeavored to make a black bear, and it turned out a miserable grizzly creature.¹ He then made several serpents, but they were filled with poison. He commenced work in the vegetable line, and created a set of useless herbs ; he made a few ugly and distorted trees, and sowed broadcast myriads of thistles. To complete the sum of his machinations, he tempted the creations of the Great Spirit to evil ; he made some of the Indians steal and murder and lie. With the Evil Spirit the Great Spirit is to have a battle ; and at that time there will be darkness four days and nights, there will be thunders and lightnings, and then the wicked will go to the Evil Spirit. At that time the earth will be destroyed again by a great flood of waters ; but the Great Spirit, who will always exist, will restore it again.

¹ The grizzly bear was despised by some Indians, who would not eat its meat.

But Arimanes, prince of darkness, in Persian story, out-rivals the Winnebago devil:—

✕ Ormuzd, the king of light, and Arimanes, the prince of darkness, both emanated from the Eternal One, and consequently were brothers. Arimanes, who was the second emanation, became jealous of Ormuzd, the first born; on account of which feeling, the Eternal One condemned him to remain three thousand years in the realm of shadows, where no ray of light could penetrate. During the time of this exile, Ormuzd made the firmament, the heavenly orbs, and celestial spirits, without Arimanes's knowledge. When the period of his banishment expired, he came forth from the shadowy realms of his exile into the light; and, dazzled by its beauty, his old feelings of envy were excited to such a degree that he resolved to compete with Ormuzd in everything. He found that Ormuzd had created six Amshaspands, — Immortal Holy Ones, — guardians of the six planets, and attendants on himself, who presided over the seven. Arimanes now created seven spirits, called Archdevs, in opposition to the Amshaspands; and attached them to the seven planets, to paralyze their efforts of good and substitute evil. Then (finding that Ormuzd had created twenty-eight gentle and kindly spirits, called Izeds, — the chief of whom was the radiant Mithras, — which presided over sun, moon, and stars, showered beneficent gifts upon the earth, endeavored to protect it from evil influences, and served as messengers between men and the superior spirits, the Amshaspands) he made twenty-eight spirits, called Devs, to defeat the influence of the Izeds, by spreading all manner of disorder and distress; and for their leader he created a serpent, with two feet, named Aschmogh. But his work was not yet completed; for Ormuzd, in the plenitude of his power, had created another order of spirits, called Fervers, — who were infinitely more numerous, for they were the ideas which Ormuzd con-

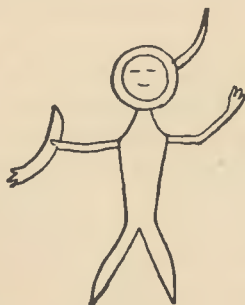
ceived before he proceeded to the creation of the world. Hence they were the archetypes of everything that existed; the vivifying principles which animated all things in the universe; and the guardians of stars, men, animals, plants, and all other created things. Every mortal had one of these spirits by his side through life, to protect him from evil. Even Ormuzd himself was supposed to have his attendant Ferver.

Arimanes had now to set about making a multitude of genii, who opposed the benevolent operations of the Fervers; so that everything had an attendant bad spirit as well as good one. Perceiving the industry of his brother Arimanes, Ormuzd commenced creating again; he made an egg containing kindly disposed spirits. But Arimanes made a counterpart, containing an equal number of spirits of hatred; then, to add to his disastrous work, he broke the eggs together, and good and evil became mixed in the new creation.

After this, Ormuzd created the earth and its inhabitants. This was done in six successive periods, when, on the seventh, there was a festival among the good spirits. It seems that in this creation Arimanes was not excluded; he was allowed to aid in creating the opaque elements. But when Ormuzd created, alone, a guardian spirit to watch over every human being, Arimanes, greatly exasperated, made an evil spirit to attend upon and tempt them through life. These wicked ones slipped into their thoughts, and said: "It is Arimanes who has given the sun and moon, and all good things." And when they listened to this suggestion, Arimanes cried aloud from his realm of shadows: "O men, worship us!" To harass and destroy the good animals of the earth, Arimanes made wolves and tigers and serpents and venomous insects. By eating a certain kind of fruit, he transformed himself into a serpent, and went gliding about on the earth to tempt human beings. His Devs entered the bodies of men, and produced

all manner of diseases.¹ They entered into their minds, and incited them to sensuality, falsehood, and revenge. Into every department of the world they introduced discord and death. When Ormuzd tried to lead men against Arimanes, they deserted him and joined the enemy, thus enabling him to gain the ascendancy three thousand years.

¹ This idea, of the body being possessed with evil spirits when diseased, is also the Indian's belief; and we find the same belief in the New Testament. It is rational that both physical and mental disease should be attributed to moral disorder, and consequently to evil spirits.



The Evil Priest.

CHAPTER X.



“Weighed in the path, and found light.”

LEGENDS OF THE DEAD, AND BURIAL RITES.

BLACK was the Indian's symbol of evil, death, and mourning. A black orb signified the departure of the soul, whose transit was believed to be like that of the sun's departure at night. “I shall soon be dead,” says the dying Indian, “as is the sun in the great waters, the *gitche-gitche-gum-me*; but I shall live again, as he lives.”

Legends of the dead are perhaps the most accurate exponents of the condition of religious thought among ancient peoples. They are the expression of the most earnest powers of the mind. The Indians of our continent had many myths concerning their dead, in which are disclosed their ideas upon the future of the departed soul. These ideas were retained long after conversion. Père Brebeuf, on describing heaven to one of his converts, receives this rejoinder: “That is a heaven for *your* race; I prefer to go to my ancestors.” “And great,” says the Jesuit narrator, “is the temerity of the Indian who seeks any other than his own class in the Place of Souls.”

“An Indian,” states a chief to Mr. Tanner, “was made a convert to the religion of the white people. He died,

but on coming to the gate of the white man's heaven and demanding admittance, the sentinel replied: "Depart! In the west are your villages, — there are the people of your race." But on following the direction, and arriving at the Place of the Dead, his demand for admittance was again met by a refusal. "You have chosen the white man's god; you were ashamed of your people. Let the white man's god take care of you. Thus will it be with the Indian who is false to the beliefs of his ancestors."

THE LOVER'S VISION OF THE HAPPY ISLAND.

There was once a very beautiful girl, more beautiful than all the Indian maidens of her tribe, who died suddenly, on the eve of her marriage to a handsome young chief; and, although her lover was brave, his heart was not proof against his loss. He mourned as one without hope. After her burial he sat near the spot where her remains were deposited, without speaking, musing and dreaming of her he had lost. War and hunting had no charms for him. He pushed aside his bow and arrows, for his heart was dead within him. He had heard the old people say that there was a path that led to the Land of Souls, and he determined to follow it. With this resolution he left the remains of his beloved, and, after making some preparation for the journey, set out at an early hour of the morning.

At first he hardly knew which direction to take, for he was guided only by the tradition that he must go southward. For a while he could discover no change in the appearance of the country; forests, hills, valleys, and streams had the same familiar look that they wore around his native home. There was snow upon the ground, however, when he set out; and it was sometimes seen clinging in thick mats

upon the trees and bushes, but at length it began to diminish, and finally, as he travelled swiftly along, totally disappeared, when the forest assumed a more cheerful appearance. The trees appeared to be putting forth their leaves, and suddenly, as if by enchantment, as he walked onward, he found himself surrounded by the budding flowers of spring; the air seemed warm upon his cheek, while overhead, instead of wintry clouds, the sky was clear, and his ears were saluted with songs of birds.¹

The lover's heart beat quickly at these changes, for he knew he was in the right path, as appearances agreed with the traditions of his tribe. As he sped along, he discovered a footpath, which he followed, and was led through a dark grove, then up a long precipitous ridge, on the extreme summit of which he came to a lodge. In the doorway of this lodge stood an old man, whose hair was white as snow, and whose eyes, though deeply sunken, had a wonderful brilliancy. He had a long robe of skins thrown loosely around his shoulders, and a staff in his hand. The young lover accosted him and began to tell his story, when the old man interrupted him by saying: "I have expected you, and had just risen to bid you welcome. She whom you seek passed here a few days since. Enter my lodge, for therein she rested, being fatigued, and I will answer all your inquiries, and give you direction for your journey from this point."

Having entered and rested within the lodge, according to the old man's invitation, the young lover, impatient of delay, soon issued forth from the lodge-door, accompanied by the venerable chief. "You see yonder gulf," said the chief, "and the wide-stretching blue plains beyond. It is the Land of

¹ "Mémoire sur les Mœurs, Coustumes, et Religion des Sauvages de l'Amérique Septentrionale." "Jacques Quartier trouva les naturels du pays fermement convaincus de l'immortalité de l'âme : Le dit peuple, écrit-il dans sa relation, n'a aucune créance de Dieu qui vaille." NICHOLAS PERROT.

Souls. You stand upon its borders, and my lodge is its gate of entrance; but you cannot take your body along with you; leave it here with your bow and arrows, your bundle and your dog; you will find it safe on your return." ¹

So saying, he turned and re-entered his lodge, and the freed traveller bounded forward as if his feet were winged. He found, as he thus sped forward, that all things retained their natural colors and shapes, except that they seemed more beautiful, — the colors being richer and shapes more comely; and he would have thought that everything was the same as heretofore, had he not seen that the animals bounded across his path with the utmost freedom and confidence, and birds of beautiful plumage inhabited the groves, and sported in the waters in fearless and undisturbed enjoyment. As he passed on, however, he noticed that his passage was not impeded by trees or other objects; he appeared to walk directly through them. They were, in fact, but the souls of trees, and he then became sensible that he was in the Land of Shadows.

When he had travelled some distance through this country, which continually became more and more attractive, he came to the banks of a broad lake, in the centre of which was a beautiful island; and tied upon the shore of this lake he found a canoe of white, shining stone, within which were white paddles that seemed to be of the same shining material.

He immediately entered the canoe and took the paddles in his hands, when, to his joy and surprise, on turning around, he discovered the object of his search, the young maiden, in another canoe exactly the counterpart of his; who, having imitated his motions in gathering up the paddles and making preparations for embarking, followed him as he pushed off from shore.

¹ *Vide* Dr. Brinton's "Myths of the New World" (p. 249), in which is the statement that we are to find an explanation of the soul's journey in the tenet that the sun is its destination.

The waves of the lake soon began to rise, and, at a distance, looked ready to submerge them in their watery embrace ; but yet, on approaching their white edges, they seemed to melt away. Still, as these enormous waves followed each other in quick succession, it kept them in continual fear ; for they felt no certainty but that some one of them might break upon their canoes and bring them to destruction ; while, added to this perpetual fear, the water of the lake was so clear that it disclosed to their affrighted gaze large heaps of bones of human beings who had perished before. And, as they moved on, they saw many persons struggling and sinking in the waves. Old men and women, and young men and maidens, were there ; and but few were able to pass over. The children alone were seen to glide on without fear. However, notwithstanding their terror, the young man and maiden moved unharmed along, for their deeds in life had been free from evil,¹ and the Master of Life had decreed their safety ; and, at length, they leaped out upon the shore of the Happy Island, the place of their destination, and wandered together over the blissful fields, where everything was formed to delight the eye and please the ear. The air itself was like food, and nourished and strengthened them. There were no tempests. No one shivered for the want of warm clothes. No one suffered from hunger. No one mourned for the dead. They saw no graves. They heard of no wars. There was no hunting of animals. Gladly the young lover would have remained forever with his beloved in this beautiful land, but this was

¹ It is believed by Dr. Brinton and others that the distinction between good and the evil, as here shown, is either attributable to a false interpretation or to Christian instruction. There is a diversity of statements in regard to this subject, as in respect to the belief in a Supreme Being. We find that Biard makes this statement: " Ils tiennent l'immortalité de l'âme et le recompense des bons et des mauvais confusément et en général ; mais ils ne passent pas plus avant en recherches ny souci, comme cela doit estre ; occupez tousjours ou préoccupez ou des nécessitez de la vie ou de leurs us et coustumes." (Ch. viii. p. 20.)

not permitted; for, although he did not see the Master of Life, he heard his voice in a soft breeze which commanded his return: "Go back," said the voice, "to the land from whence you came. Your time has not yet come; your work is not finished, and the duties for which I made you are not completed. Return to your people and accomplish all the duties of a brave man. You will be the ruler of your tribe for many years. My messenger at the gate shall instruct you in your future work, when he surrenders your body. Listen to him, and you shall afterwards rejoin the spirit which you must now leave behind. She is accepted, and will dwell here forever, as young and as happy as when I called her from the Land of Snows." And with this the Lover's Vision closed.

It appears that all tribes of Indians did not believe that the employments of the future would be similar to those of the present life; war and hunting would cease. It is, however, a general belief among them that the spiritual life and its avocations are similar to those of the earthly life. The cause of certain apparent differences in beliefs regarding the employments of the soul may be looked for in the different opinions regarding the soul itself. It has been related by some authors that the Algonkin tribes believed in two souls residing in the body. One of these souls was believed to keep the body animate, and remain with it during sleep; the other, less closely allied to the body, moved about at will; and it was for the physical soul,—if it may be so called,—which animates the sleeping body, that the Indian placed food beside his dead, and left with it all the implements used by the person before decease.¹

In respect to this belief, Père Charlevoix states that

¹ Père le Jeune, Vimont, and others.

the Indians affirmed that the soul which possesses the same inclination as previous to death, remains near the corpse several days, and finally departs in the shape of a dove;¹ while the other soul leaves the body but to go into another human form. The children, having enjoyed life but a short time, were allowed to begin upon earth a new existence, and were buried by the sides of the pathway, that the women, as they passed, might gather the souls. These souls must be fed; and it was to fulfil this duty that they carried provisions to the graves. But as time elapsed and this rite was discontinued, they were obliged to accustom themselves to fast. It is said that the Dacotahs believed that each person has four souls: one wanders about the earth and requires food; a second watches over the body; the third hovers around its native village, while the fourth goes to the Land of Spirits. This belief, which prevails among many Indian tribes, is similar to that of the Chinese, who affirm that the body possesses three souls, which at death are separated: one of these remains in the house as its protector, to which incense is daily offered by the surviving members of the family; another becomes the guardian divinity of the sepulchre, to whose honor a small stone tablet is erected, with the words "happy spirit," "guardian of the tomb," "spirit behind," or something similar; the third passes into the invisible state, to receive honors and offerings rendered by its worshippers on a platform of stone prepared for their accommodation at the head of the grave. In number of souls the Chinese agree with the Romans, who attribute to every man a threefold soul, which, after the dissolution of the body, resolves itself into the *manes*, the *anima*,

¹ Père le Jeune states the same.

or *spiritus*, and the *umbra*, to each of which a different place is assigned. The Persians held the belief that the soul of man, instead of a simple essence, — a spark of that eternal light which animates all things, — consists (and this is according to the philosophy of Zoroaster) of five separate parts, each having peculiar offices: the *feroher*, or principle of sensation; the *boo*, or principle of intelligence; the *rouh* or *rouan*, the principle of practical judgment, imagination, volition; the *akho*, or principle of conscience; the *jan*, or principle of animal life, which is the fifth and last. When the first four of these, which cannot subsist in the body without the last, abandon their earthly abode, the *jan* mingles with the winds, and the *akho* returns to heaven with the celestial *rouhs* (or spirits), because, its office being to continually urge man to do good and shun evil, it can have no part in the guilt of the soul, whatever that may be. The *boo*, the *rouan* and the *feroher*, united together, are the only principles which are accountable for the deeds of the man, and which are accordingly to be examined at the day of judgment. If good predominates, they go to heaven; if evil, they are despatched to hell. The body, they believe, is a mere instrument in the power of *rouan*, and therefore not responsible for its acts. After death, the *akho* has separate existence, as had the *feroher* previous to birth; these are sometimes called “unembodied angels,” and are spiritual prototypes of every reasonable being destined to appear on earth.¹

The belief in more than one soul inhabiting the body is very frequently found in the records of superstition among various peoples. The New Zealander holds

¹ Fraser's work on Persia.

that a separate immortality is given each of the eyes of the deceased; the spirit of the left eye ascends to heaven, and is seen as a star in the sky; the spirit of the right eye takes flight to Reinga, a place beyond the sea.

This diversity of ideas concerning the soul, and belief in its divisibility, make the offerings of food to the dead consistent with pictures of happy spirits in Elysian fields. While one soul may be devouring the dainties laid by the grave, its dual may be flitting through illimitable fields, in entranced felicity,—like those lovers pictured in the previous legend, undesirous of delicate viands, since “the air itself is like food, and nourishes and strengthens them.”

As in Plato’s “Atlantis :” —

In one word, what water and sea is to us for our necessities, the air is to them; and what air is to us, ether is to them.

Both the Hindoo and Egyptian held the belief that there was a peculiar virtue in the air breathed by disembodied souls, which they called ether, the fifth element, in which was a scale of existences susceptible to transmigration. “The human soul,” states one author,¹ “was represented among some tribes as a dark and sombre image, with feet, hands, and head,—in brief, the entire shape of human bodies. Therefore, it was said the soul eats and drinks, and food was offered to their shades.” By some Indians the best part of this food was burned as an offering, the spirit of which was believed to be that part consumed by the soul, as in a similar ceremony among the Chinese.

¹ Relations des Jesuites.

“Whither depart these souls?” queried Père le Jeune, when conversing on this subject. “They go to a grand village, where departs the sun at night.” “Your country,” said the Père, “is a great island surrounded by a sea; how are the souls of men and beasts, with all their riches, to pass over? Does there lie a vessel awaiting them at those shores?” “Nay, they go on foot, passing lightly the water.” “But the deep, how walk over that? It is a vast ocean.” “Thou deceivest thyself; there is a place where the lands are united, making a convenient passage for the souls of the dead. It is from the north coast.” “Is this the cause of the ice in those regions?” rejoined the Jesuit,—to which there was given no response.

In this journey it is related that the old and the young were excepted. The old, remaining near their homes, are often heard opening or shutting their cabin doors; and the voices of children ring in the air as they shout while chasing the birds. These are they who sow the plains with corn. A roasted fragment is often found left by them!

The Chippewa Indians believe that, immediately after their death, they pass into another world, where they arrive at a large river, on which they embark in a stone canoe, and that a gentle current bears them on to an extensive lake, in the centre of which is a most beautiful island; and that within sight of this delightful abode they receive that judgment for their conduct during life, which determines their final state and unalterable allotment. If their good actions are declared to predominate, they are landed upon the island, where there is to be no end to their happiness, which however, according to their notions, consists in an eternal

enjoyment of sensual pleasure and carnal gratification ; but if their bad actions weigh down the balance, the stone canoe sinks at once, and leaves them with their heads only above water, to behold and regret the reward enjoyed by the good, and eternally struggling, but with unavailing endeavors, to reach the blissful island from which they are excluded.

By other tribes the way of the souls is described as well-trodden and broad. There is a gigantic strawberry for the refreshment of the journeying soul. There is a great rock painted in various colors, that marks the passage. They meet a man who scalps the dead and preserves the hair.¹

There is a dog who guards a slippery log over which the souls seek to glide, beneath which is a boiling flood. Those who fall therein are transformed into fishes.

The Indians vary much in their accounts of the place of departed spirits. By some tribes it is supposed that these spirits dwell under the earth, where shines the sun during the time of its disappearance at night.

This is the more universal belief. It is related that the Egyptian monuments show the spirit of the dead rising from the tomb to mingle with the beams of the sun ; and their ancient Book of the Dead, *Pire-em-hron*, relates, as the term is translated, their Outgoing as, or with, Day.

¹ Sur sa route elle rencontre une cabane, où loge uu certain Osce-tarach, c'est-à-dire Perce-tête ainsi appelé parce qu'il ouvre la tête des âmes et en retire la cervelle qu'il garde. . . .

“ Contradiction : car si l'âme est immortelle, elle ne peut être tuée ny par l'eau ny par le pillon.”

Assurément. Mais il ne s'agit pas de trouver un procédé logique dans les assertions des sauvages. La véritable question se réduit au fait de savoir si cette croyance a vraiment existé chez eux, et non si elle est raisonnable ou absurde. (*Relations des Jesuites*.)

Among the Mexicans, the praises sung to a wife dying in giving birth to her child make reference to the dawn:—

O woman, strong and toil-enduring! O child,—beloved, beautiful, tender dove,—thou hast conquered! Up with thee! Break from sleep! Already the morning shoots through the clouds! Hie thee to the house of thy father; let thy sisters, the celestial women, carry thee.

By others the place of the departed spirits is believed to be in the south, and this also was called the sun's place.

There were tribes of Indians who believed the meridian heavens to be their future dwelling-place. It was the same Indians who called the Milky Way a Pathway of the Dead; and it was their custom to light fires upon the grave of their dead, which were kept burning for four days, during which time spirits of the deceased were supposed to have arrived safely in the Land of Spirits,—a practice not dissimilar to that of the California Indians, who kept watch over the graves of their dead three days after decease, to keep away the evil spirits.

The Winnebagoes had a similar fear of the disturbance of the evil spirits; for they swept the grass about the grave in a circle from six to twenty feet in diameter, over which they believed the evil spirits could not pass.

The burial of their dead was accompanied with a great variety of superstitious rites. In describing the ceremony of burial, Mr. Johnston said he noticed one who gave utterance to his sorrow by loud and broken wails, while he drew lines upon the sand, accompany-

ing the act with these words, addressed to a group of Indians near him : " We are like these lines, — to-day we are here, and can be seen ; but death takes one away, then another, as the wind wipes out these lines in the sand, until all are gone."

Then, stooping, the speaker passed his hand over the lines : " They are all gone, even now," said he ; " like them we shall vanish, and shall be seen no more."

On carrying the body of a distinguished chief to its place of interment at Prairie du Chien, in 1825, a requiem was chanted by a band of one hundred warriors. The chant is translated in the following words ; of its accuracy Mr. Tanner makes no doubt : —

Grieve not, our brother ; the path thou art walking
Is that in which we and all men must follow.

The same intonations, the same words, were continued until the body was deposited in the grave.

The burial of an Omaha chief is thus described : —

Upon a promontory, on the banks of the Missouri River, upwards of four hundred feet high, is an Indian mound. In this mound, which overlooks a large area of country and is seen several miles distant along the river, was buried the celebrated chieftain, Blackbird, in the following manner.

His corpse was robed in the richest furs that he possessed ; his head was decorated with the feathers of the war-eagle, and in his hand was fixed the tomahawk which had seen brave service in the war-path ; after which the chief was placed astride his war-steed, which was alive, and loaded with all the trappings belonging to an Indian warrior. A mound then was raised over them, on the summit of the hill. On top of the mound a staff was erected, from which hung the scalps the chief had taken.

There are some features in this description that are similar to that of Saxo Grammaticus, as given in a work by Sir Walter Scott. This relates the manner of burial of the two Norse chiefs, Assuit and Asmund :—

These warriors were buried in a mound that was formed after the ancient custom, in what was called the Age of Hills ; that is, when it was the custom to bury persons of distinguished merit or rank on some conspicuous spot which was crowned with a mound. And with them were placed the war-horses of the two champions, and these horses were buried alive.

There are two manittos who are conspicuous in the Land of the Departed ; one of whom is called Chibiabos, who, like the Egyptian god Osiris, and the Hindoo judge of the dead, Yama, was master over the realms of the dead, and was believed to take charge of the soul on its entrance into this region. It was thought that sometimes he would not allow the soul a resting-place with him, but would send it adrift in space ; and it was often a question eagerly asked by the relatives of the deceased, if Chibiabos allowed the departed soul to enter and dwell with him in the realms of the dead.

The other manitto conspicuous in the Land of the Departed was called Pauguk, who was represented as a hunter of men, bearing with him an invisible bow and arrow.

The person of this manitto was pictured in the form of a man. Among other superstitions respecting the dead, there is a belief in a funereal phantom which hovers over damp and swampy places, and is, in their belief, the unlaid *manes* of some departed friend.

In the poem, " Yamoiden, a Tale of the Wars of King

Philip," published in 1820,¹ the following reference is made to this phantom: —

Oh, saw ye that gleaming ueearthly light,
Where it winds o'er the moor from our sight?
'T is the soul of a warrior who sleeps with the slain.

This soul is believed to await a sacrifice to be made to him, such as placing upon his grave some coveted article of personal property retained by his friends at his decease.

This reminds us of a belief of the Hindoos, who hold that departed souls are dependent on the good offices of those who survive them. Sacrifices are therefore performed for the souls of the deceased. Water, with prescribed prayers, is their daily offering. It is supposed that these abridge the term of their punishment for sins committed in the body; if neglected, the desolate spirit may be left to hover about its buried form.

It appears to have been believed that it was possible to enter the eternal realms in search of souls. This belief is not common to all races, as is the belief in future existence. Its most illustrious example may be that of the Greek myth of Orpheus seeking Eurydice, to which the following legend bears some resemblance; or that tale to which the quaint Chaucer refers, in his description of the friendship between Perithous and Theseus:

That when one was dead, sothly to telle,
This felaw wente and sought him down in helle.

¹ For this work the author is indebted to Dr. Cyrus Briggs, formerly a resident of Rhode Island, where the scene of the poem is laid.

SAYADIO, AND THE MAGIC CUP.

Very sad was the heart of Sayadio, for his sister had departed to the Land of Souls, to the Isle of the Blessed. With his head covered and bent to the ground in the deepest dejection, he spent many hours in mournful reflection. On a certain night, when thus meditating on his loss, Sayadio received intimation from his manitto that it was permitted him to go to the Land of Souls, and once more greet his beloved sister. He made preparations with haste and started on his journey, resolving to bring her back on his return. His path was long and tedious, and he had nearly given up his purpose in despair, when he met an old man, who gave him a magic cup, with which he might dip up the spirit of his sister, should he succeed in finding her, and he went on with a buoyant step; but when he had reached the Land of Souls he was astonished to find that the spirits all fled from him. As his sister was among them, he persisted in calling her name over and over again, although there was no response. At this time, according to the custom of the isle, the inhabitants began to gather for a dance; and Ta-ren-ya-wa-go,¹ the master of ceremonies, seeing the perplexity of the young man, kindly offered to aid him by furnishing him with a mystical rattle of great power. Very soon the deep-sounding *tavaiegun*, or spirit-drum, was beaten for a choral dance, Tarenyawago accompanying with the music of the Indian flute. The effect was instantaneous: the spirits commenced a strange and bewildering dance, in circles as vast as the spirit-land. Sayadio saw his sister among the dancers, and, making a sudden sweep with his cup, dipped up the entranced spirit, securely fasten-

¹ Ta-ren-ya-wa-go, — *Holder of the Heavens*; who, according to David Cusick, the Indian historian, visited his people in the early days of their existence, and “talked with them face to face,” but on their becoming corrupt, his visits ceased.

ing her within ; but this was in opposition to the efforts of the captivated soul.

Retracing his steps Sayadio soon reached his lodge, with his precious charge in perfect safety. His own and his sister's friends were immediately summoned, and the body of the maiden brought from its burial-place, to be reanimated with its spirit. Everything was ready for the ceremonies of the resurrection, when the thoughtless curiosity of one of the female friends frustrated all ; she peeped into the magic cup, and out flew the imprisoned soul ! Consternation filled all hearts. The brother was called. Overwhelmed with grief, he gazed frantically into the sky, calling upon the departed spirit to return ; but there was no response. No sign of her he had lost was seen in its blue vault. Sayadio returned to his lodge in despair, and, mourning in silence sought no more to recall his dead.

MAGICAL WATERS.

A large company of warriors went forth on the war-path. They travelled over many lands. They suffered from hunger ; and had not one of their number owned a magic cup, containing water in such abundance that it was inexhaustible, they would have died from thirst. But the more they drank, the more there was within the cup. How great was the power in the water shall be told.

Cin-au-äv was dead and all people mourned, for he was a man of great influence. Cin-au-äv was a god. His brother had a cup of such mysterious quality that the waters contained within it would cure the sick and raise the dead. The dead Cin-au-äv lay on the plain, and his brother came and sprinkled him with the magic water. The dead man immediately arose, saying : "Why do you disturb me ? I had a vision of mountains, brooks, and meadows, — of cane on which honeydew was plenty." But Cin-au-äv took the cup

and drank from it. When the god ceased drinking, there was no water left.

There was a belief prevalent among the Indians that the spirits of the dead could be recalled after death by the aid of powerful medicines, or charms.

The ceremony of dancing, it is to be borne in mind in reading the legend of Sayadio, was often used in sacred ceremonials of rejoicing among the Indians as well as among other peoples. This dance, in circles vast as the Spirit Land, reminds us of the description in "Paradise Lost" of a dance in Heaven:—

That day, as other solemn days, they spent
 In song and dance about the sacred hill,
 Mystical dance, which yonder starry sphere
 Of planets and of fixed in all her wheels¹
 Resembles nearest, mazes intricate,
 Eccentric, intervolved, yet regular
 Then most, when most irregular they seem ;
 And in their motions harmony divine
 So smoothes her charming tones, that God's own ear
 Listens delighted.

ADVENTURES OF A WARRIOR'S SOUL.

According to Grecian legend, the soul has power to leave the body for a length of time and resume it, as one dons a garment. Among the Indian myths the legend herewith given is remarkable as an illustration of this belief, while it reveals a watchfulness over the phenomena of the mind, and its deathless activity and independence of the body, gratifying to the student of the thinking powers of savages.

¹ Of planets and fixed *stars* in all their wheels (?).

In a great battle fought between two tribes of Indians, a warrior of eminence was wounded, and his companions thought he was dead. They placed his body in a sitting posture on the field of battle, his back being supported by a tree, and his face turned towards the enemy's country. They placed on him his head-dress of feathers, and leaned his bow against his shoulders; they then left him, and returned to their homes.

The warrior, however, heard and saw all they did. Although his body was deprived of muscular motion, his soul was living within it. He heard them lament his death, and felt their touch as they set him upright against the tree. "They will not be so cruel as to leave me here," he thought to himself. "I am certainly not dead. I have the use of my senses." And his anguish was extreme, when he saw them, one after another, depart, until he was left alone among the dead. He could not move a limb nor a muscle, and felt as if he were buried in his own body. Horrid agonies came over him. He exerted himself, but found that he had no power over his muscles. At last he appeared to leap out of himself. He first stood up, and then followed his friends. He soon overtook them; but, when he arrived at their camp, no one noticed him. He spoke to them, but no one answered. He seemed to be invisible to them, and his voice appeared to have no sound. Unconscious, however, of his body's being left behind, he thought their conduct most strange. He determined to follow them, and exactly imitated all they did, — walking when they walked, running when they ran, sleeping when they slept; but the most unbroken silence was maintained as to his presence. When evening came, he addressed the party. "Is it possible," said he, "that you do not see me, nor understand me? Will you permit me to starve when you have plenty? Is there no one who recollects me?" And with similar sentiments he continued to talk to them, and to upbraid them at every stage of their

homeward journey ; but his words seemed to pass like the sounds of the wind. At length they reached the village ; and the women and children and old men came out, according to custom, to welcome the returning war party. They set up the shout of praise : “ *Kumandjing ! Kumandjing ! Kumandjing !* They have met, fought, and conquered ! ” was heard at every side. Group after group repeated the cry, —

“ Kumandjing ! Kumandjing ! Kumandjing !
They have met, fought, and conquered ! ”

His absence was soon noticed ; but this did not mar the general joy. The sight of scalps made every tongue vocal. A thousand inquiries were made, and he heard his own fate described, — how he fought bravely, was killed, and left among the dead. “ It is not true,” replied the indignant chief, “ that I was killed and left among the dead upon the field of battle. I am here. I live, I move. See me ! ” No one answered. He then walked to his lodge. He saw his wife tearing her hair, and lamenting his fate. He asked her to bind up his wounds. She made no reply. He placed his mouth close to her ear, and called for food. She did not notice it. He drew back his arm and struck her a blow. She felt nothing. Thus foiled, he determined to go back. He followed the track of the warriors. It was four days’ journey.

During three days he met with nothing extraordinary ; but on the fourth, towards evening, as he drew near the skirts of the battlefield, he saw a fire in the path. He stepped on one side, but the fire also moved its position. He crossed to the other side : the fire was still before him. Whichever way he took, the fire appeared, and barred his approach.

At this moment he espied the enemy of his fortunes in the Moccasin, or flat-headed snake. “ My son,” said the reptile, “ you have heretofore been considered a brave man ; but be-

ware of this fire. It is a strong spirit. You must appease it by the sacred gift." The warrior put his hand to his side ; but he had left his sack behind him. " Demon ! " he exclaimed, addressing the flame, " why do you bar my approach ? Know that I am a spirit. I have never been defeated by my enemies ; and I will not be defeated by you." So saying, he made a sudden effort, and leaped through the flames. In this effort he awoke from his trance. He had been eight days on the battlefield. He found himself sitting on the ground, with his back supported by a tree, and his bow leaning against his shoulder, as his friends had left him. He looked up and beheld a large *ghee niew*, or war-eagle, sitting in the tree, which he immediately recognized as his guardian manitto and totem. This bird had watched his body, and prevented other birds of prey from devouring it. He arose and stood a few moments, but found himself weak and emaciated. By the use of simples, and such forest arts as he was versed in, he succeeded in returning home. When he came near, he uttered the *sa-sa-kwan*, or war-cry, which threw the village into an uproar ; but while they were debating the meaning of the unexpected sound, the wounded chief was ushered into their midst. He related his adventures as before given, and concluded his narrative by telling them that it is pleasing to the spirits of the dead to have a fire lit upon the graves at night, after their burial. He gave as a reason that it is four days' travel to the place appointed as the residence of the soul, and it requires a light every night at the place of its encampment. If the friends of the deceased neglect this rite, the spirit is compelled to build a fire for itself.

The Indians believed in angel visitants, according to the following legend :—

THE MYSTERIOUS VISITORS.

It was evening. A hunter's wife sat alone in her lodge, waiting for the return of her husband. Hearing the sound of approaching footsteps, she hastily went to the door, from which she beheld two females approaching in the darkness, whom she kindly bade enter her lodge, at the same time inviting them to remain through the night. As they entered, the wife observed that they were strangers in the land, and that they were very shy, keeping their faces partially covered with the garments that they had carefully drawn about them to shade themselves from observation ; but in the fitful light of the fire, the portion of their faces that could be seen looked wan and emaciated, and their eyes seemed very much sunken. "Merciful spirit!" cried a voice from the opposite part of the lodge, "There are two corpses, clothed with garments!" The hunter's wife turned around, but seeing no one she concluded the sounds were but a sigh of wind. She trembled, however, and felt ready to sink to the earth. Her husband now returned, and his presence dispelled her fears. He had been successful in hunting, and threw upon the ground a large, fat deer. "Behold, what a fine fat animal!" cried the mysterious females ; and they immediately ran and pulled off pieces of the whitest fat, which they ate greedily. The hunter and his wife looked on with astonishment, but remained silent. They thought their guests might have been famished. Next day, however, the same unusual conduct was repeated. The strange females tore off the fat from the hunter's game, and devoured it with eagerness. The third day the hunter thought he would anticipate their wants by tying up a portion of the fattest pieces for them, which he placed on the top of his load. They accepted it, but still appeared dissatisfied, and went to the wife's portion and tore off more. The hunter and his wife were surprised at such rude and unaccountable conduct, but they made no remarks, for

they respected their visitors, and had observed that they had been attended with unusual good luck during their visit; besides, the strangers were very modest in their behavior in all other respects, always seating themselves quietly in the back part of the lodge, and never speaking through the day. At night they would occupy themselves in procuring wood for the lodge, and they were never known to stay out until daylight. They were never heard to laugh or jest.

The winter had nearly passed away without anything uncommon happening, when one evening the hunter was delayed until a late hour; and the moment he entered with his day's hunt, and threw it at the feet of his wife, the two females began to tear the fat off in such an unceremonious manner that the wife's anger was excited. She endeavored to restrain herself, however, but she was unable to conceal her feelings entirely; her looks betrayed her displeasure. The guests observed her, and at once became reserved and appeared uneasy. The good hunter perceived this, and inquired of his wife the cause. She assured him that she had spoken no harsh word to them. In the night he was disturbed by the sound of weeping, and soon discovered that his guests were in great grief. He arose on his couch, and addressed them as follows: "Tell me," said he "what it is that gives you pain of mind and causes you to utter these sighs? Has my wife given you offence, or trespassed on the rights of hospitality?"

"We have been treated," they answered, "by you with kindness and affection. It is not for any slight we have received that we weep. Our mission is not to you alone. We come from the Land of the Departed Spirits to test mankind, and try the sincerity of the living. Often we have heard the bereaved say that if the dead could be restored, they would devote their lives to make them happy. We were moved by the sounds of bitter lamentations, which have reached the ears of the departed, to come upon earth

and make a proof of the sincerity of those who mourn. Three moons were allotted us by the Master of Life to make the trial. More than half the time had been successfully passed when the angry feelings of your wife indicated the irksomeness you felt at our presence, and has made us resolve on our departure."

The two guests then continued to talk to the hunter and his wife, and, giving them instructions as to their future life, pronounced a blessing upon them. "There is one thing which we wish to explain," said they; "it is our conduct in possessing ourselves of that delicacy that properly belonged to your wife, and which was the choicest part of the hunt. This was done as a test. Pardon us. We were the agents of the Master of Life. Peace to your dwelling!"

As the sound of their voices ceased, darkness fell over the place; and the hunter and his wife, unable to see their guests, heard them leave the lodge, and soon their departing footsteps were lost in the distance.

FEAST OF THE DEAD.

The Feast of the Dead is a ceremonial about which centred the most profound interest, preparations for which were made with the utmost care.¹ Articles of clothing were saved against this time during many years; for it was at the interval of twelve years (or ten, according to some authorities) that the feast occurred. At this time all the deceased bodies of the tribe were exhumed, or taken from skins stretched upon high poles whereon they had been laid, swathed, and protected from vultures of the air. These were borne upon the shoulders of surviving relatives, and placed within a fosse dug for

¹ *Vide* Perrot, iii. p. 37 — "Manière dont les sauvages font la feste de leurs morts."

the purpose. The procession marched singly, as was the custom on the war-path. All acted simultaneously and in silence. At a given signal each deposited his burden, and together their offerings were given; then all raised their voices in loud lamentations and harassing cries, followed by profound silence. Yet again the lament was resumed, to be followed by a similar silence, and this was at length broken by the multitude in a melancholy chant.

To the priests, who were witnesses of one of these ceremonies, the sound was full of terror. Horrified, they began a chant of the *De Profundis*, hopeful that those among the deceased who had accepted a "True Faith" might be saved from "the diabolical influences of these devices of the devil," as they said. It is to be regretted that the origin of this rite was not sought by the authors of its description, as it is asserted that it bore an important part in the Indian's religious ceremonies.

An inference may be made from "*Relations des Jesuites*" that it was connected with a belief in the stated departure of the souls of the dead from the land of the living. This appears to hint at a belief corresponding to the Hindoo's, and the twelve years might have been the prescribed time for the souls to pass the cycle of their migrations. This fixture of certain length of time would appear to be similar to the Chinese belief that death was fixed by numerical order. It was declared, in the *Great Plan of the Shu-King*, that there is a natural and moral order of the world, which it constructs upon numerical formulas.

To enable the soul of the dead to have immediate departure, some Indians were observed to strike the tent wherein rested the body, at the same time filling the

air with cries and loud clamor. As the breath departed, they who were watching drew breath together and made their voices ascend,—so seeking to hasten the departure of the tarrying souls, whose contact, they believed, would produce death among the children.

An ordinary doorway was not used to bear out the body, the cause of which was inquired by Lallemand. "It is the door of the living, not of the dead," was answered. "Yes," said the missionary, "but when you slay a castor, its body is brought through the doorway of the living." "That is a beast," replied the Indian. "Ah! then your door is that of the beast?" sneeringly rejoined Lallemand. "Yes, assuredly, that is true," was gravely assented.

It was in a sitting posture that certain tribes buried their dead,—the same as that of the mummies of the East,—and this posture gave the figure the appearance of a mammoth chrysalid, when closely wrapped. It may have been significant of the metamorphosis, as the shape indicates.

The funeral vases of the Indians were made of unpolished pottery of a dark color, composed of shells and clay, mixed and baked. This vase is without a foot; and the lip is slightly turned, and externally ornamented by impressions made on the vase when wet. In these vases were deposited the food-offerings for the departed. A vase of this description was excavated on the banks of the Kennebec in Maine, together with a large quantity of wampum. Near these was exhumed the skeleton of a large-framed man. As the art of making pottery was not made use of by the Kennebec tribes, we infer the body to have been that of a Southern Indian.¹

¹ Both vase and wampum are in the author's possession.

Like the Chinese, the Indians held their ancestral dead in great reverence. At their common repasts some portions of the food were offered in sacrifice, — thrown into the fire or upon the earth. It occurred, not many years since, that a party of curiosity-hunters, seeking to get enlightenment concerning the contents of an opened mound, selected an Indian to accompany them to its precincts. On nearing the spot, the savage turned on the party in a frenzy of distress and enraged agony. It was only by drugging him with liquor that he was made more tractable, — a suitable resort for such desecrators.

But reverence for the departed did not extend, among some tribes, to their enemies. We find this narration in Sir Alexander McKenzie's Journal: —

Before us appeared a stupendous mountain (in the extreme northwest), whose snow-clad summit was lost in the clouds; between it and our immediate course flowed the river to which we were going. The Indians informed me that it was no great distance. We set forward, and came to a large pond, on whose bank we found a tomb, but lately made, with a pole, as usual, erected beside it, on which two figures of birds were painted; and by them the guides distinguished the tribe to which the deceased belonged. One of them, very unceremoniously, opened the bark and showed us the bones which it contained; while the other threw down the pole, and having possessed himself of the feathers that were tied to it, fixed them on his own head. I therefore conjectured that these funeral memorials belonged to an individual of a tribe at enmity with them.

According to one account given by this author it appeared that this tribe of Indians buried their dead;

but subsequently, when another of the family died, the remains of the person who was last interred were taken from the grave and burned ; so that the members of the family are thus successively buried, and burned to make room for each other, and one tomb proves sufficient for a family through succeeding generations. The larger bones, however, were not buried, and these were those seen suspended in rolls of bark upon the poll desecrated by the Indian guides. Great care was bestowed upon the grave. A mother is seen by the travellers engaged in clearing a circular spot of about five feet in diameter, beneath which lay her dead, of the weeds and grass upon it, these not being allowed to remain. It is related that an opening is left at the foot of the grave for the exit of the dead.

RETRIBUTIVE EFFECTS OF THE DIVINE RULER'S DECISION.

Once upon a time the C'in-au-äv brothers met to consult about the destiny of the U-in-ka-rets.¹ At this meeting the younger brother said : "Brother, how shall these people obtain their food ? Let us devise some good plan for them. I was thinking about it all night, but could not see what would be best, and when the dawn came into the sky, I went to a mountain and sat on its summit and thought a long time ; and now I can tell you a good plan by which they can live. Listen to your younger brother. I look at these pine-trees, — their nuts are sweet ; and there is the *us*, very rich ; and there is the cactus full of juice. On the plain you see the sunflower, bearing many seeds ; they will be good for the nation. Let them have all these things for their food, and

¹ Indian name for his own race.

when they have gathered a store, they shall put them in the ground, or hide them in the rocks; and when they return they shall find abundance, and having taken of them as they need, shall go on. And yet when they return a second time there shall still be plenty; and though they return many times, as long as they live the store shall never fail; and thus will be supplied with abundance of food without toil."

"Not so," said the elder brother, "for then will the people become idle and worthless, and, having no labor to perform, engage in quarrels. Fighting will ensue, and they will destroy each other, and the people will be lost to the earth; they must work for all they receive." Then the younger brother answered not, but went away sorrowing. The next day he met the elder brother and accosted him thus: "Brother, your words were wise; let the U-in-ka-rets work for their food. But how shall they be furnished with honeydew? I have thought all night about this; and when the dawn came into the sky, I sat upon the summit of a mountain and did think; and now I will tell you how to give them honeydew. Let it fall like a great snow upon the rocks, and the women shall go early in the morning and gather all they desire, and they shall be glad."

"No," replied the elder brother, "it will not be good, my little brother, for them to have much, and find it without toil; for they will deem it of no more value than dung, and what we give them for their pleasure will only be wasted. In the night it shall fall in small drops on the reeds, which they shall gather and beat with clubs; and then it will taste very sweet, and, having but little, they will prize it more."

And the younger brother went away sorrowing, but returned the next day and said: "My brother, your words were wise; let the women gather the honeydew with much toil, by beating the reeds with clubs. Brother, when a man or a woman or a boy or a girl or a little one dies, where shall he go? I have thought all night about this; and when

the dawn came into the sky I sat upon the top of the mountain and did think. Let me tell you what to do: when a man dies, send him back where the morning returns, and then will all his friends rejoice."

"Not so," said the elder brother, "the dead shall return no more." The little brother answered him not, but bending his head in sorrow went away. One day the younger Cín-au-äv was walking in the forest, where he saw his brother's son at play. Taking an arrow from his quiver he slew the boy, and when he returned he did not mention what he had done. The father supposed the boy was lost, and wandered around in the woods for many days and at last found the dead child, and mourned his loss for a long time. One day the younger Cín-au-äv said to the elder: "You made the law that the dead should never return; I am glad you were the first to suffer." Then the elder knew that the younger had killed his child, and he was very angry and sought to destroy him; and as his wrath increased, the earth rocked, subterraneous groanings were heard, darkness came on, fierce storms raged, lightning flashed, thunder reverberated through the heavens, and the younger brother fled in great terror to his father Tă-vwötz.¹

¹ "Report of Bureau of Ethnology," Powell.



This device represents the god of the sun in his relations to human life. The closed cross, signifying death, is placed in the locality of the heart in the human body. The god takes the life, or makes the heart cease to pulsate, to *close up*; and he draws its living warmth to himself, which act is denoted by the line from the sun to the centre of the cross.

CHAPTER XI.



Representation of Unkatahe.

STORIES OF TRANSMIGRATION AND TRANSFORMATION.

STORIES of the transmigration, as also of the transformation, of the human soul, mark the mythology of the Indian; for it is a sort of Gobelin tapestry, the woof of which is inwoven with fitting figures of transforming souls. An ambitious boy ascends the skies, and takes the glowing shape of a star; three brothers form in the shining plain a group of heavenly bodies; a mouse also finds celestial elevation by creeping up a rainbow, and at the same time gnaws the bright threads for an opening through which a captive of the skies may slip to earth.

Indian legend relates that there resides in the depths of the sea one who presides over these fluctuations of the human soul. This animal was called Unkatahe, in one dialect. It was believed he had power over human diseases. There is related the following myth concerning him:—

Unkatahe entered the village of my tribe, took me in the spirit *before I was born*, and carried me down into the great deep. As we passed by his associates in the water, they each gave me good advice ; and when I came to the last of the circle of gods he gave me a drum, and informed me that when I struck it and used the language of the gods, everything would come to pass as I wished.

Unkatahe is the object of many incantations. In his feet we see the crescents. On his head, which is the emblematic circle, are the horns denoting the moon, from which rises the spiral fire. The black front-line denotes death. In this combination we see the Indian's idea of the influence of the moon over death, and the relation of water to life, as this mystic animal is always portrayed as a dweller in the water.

There is a peculiar feature in the Indian belief : the migration of the soul is regulated by an occurrence in human life. The mystic dream of the religious fast establishes what form the soul shall enter : for the animal or planet seen then, which is adopted as a *totem* in natural life, is that into which the soul passes after death.

It seems also that it was believed that the soul might resume the human form more than once ; as it has been stated that a certain Indian believed he had lived through two generations. He had died twice ; and to live out the present race he was born a third time, after which he was to die, and never more to come to this country.¹

Of the Chippewas it was related that they had an idea of the transmigration of the soul ; so that, if a child is born with teeth, they instantly imagine, from its

¹ Relations des Jesuites, 1639, p. 46.

premature appearance, that it bears a resemblance to some person who had lived to an advanced period, and that he had assumed a renovated life with these extraordinary tokens of maturity.¹

Change of form was not alone the privilege of man, but it was an especial prerogative of the gods. The metempsychosis of Manabozho is the theme of ever varying story. He is represented as flitting from one body into another, assuming the shape of man or beast, as suited his pleasure, as was the case with Vishnu.

The doctrine of the transmigration of the soul is found in the most ancient books of the Hindoo; from which, it has been surmised, Pythagoras borrowed many of his tenets. According to these books, the highest Brahmin may gradually sink himself, by sin and neglect of duty, lower and lower, until he is condemned to reappear in the world, after various transmigrations, as a pariah or a reptile. The Chinese have also a belief in the transmigration of the soul, its pre-existence, and a transmission of the soul of an ancestor through one generation to another; which last belief is shown by the history of their Lamas, and is not dissimilar to a tradition among the Jews, — which was that the soul of Adam was transmitted to Abraham, and from him it passed to King David, and would again animate the Messiah, whom they yet expect.

The Egyptians, who also taught the transmigration of the soul, stated that the most impure souls were those which were obliged to return to the earth in the form of swine. It was only by a slow process of transmigration from one animal to another that these souls ever were able to resume the dignity of human beings; except

¹ Sir Alexander McKenzie.

when one happened to be used in an annual sacrifice to Osiris, and thereby expiated his sin.

Among other superstitions in regard to the transmigration of the soul, it is related that Pythagoras interdicted the use of beans for food, as they contained the souls of the dead. It would seem probable that the philosopher was acquainted with the fact that in Egypt, where the use of the bean for food was not allowed, the fragrant blossom of the golden bean was sacred to Osiris, who was called the Lord of the Dead. The bean was used by the Indian Jossakeed in the rattle by which he frightened away the evil spirits which entered the body of the sick. At the ceremony of baptism, in Mexico, the three children appointed for the purpose ate toasted maize, mixed with boiled beans.

It is stated of the Mexicans that they constructed idols of seeds, and then ate them, believing the god thus became incarnated. An afflux of spiritual life was believed to be bestowed through the germinating power of the seed. It is a myth among the Ute Indians, that the weeping of their god, Tavwötz, caused seeds to flow anew upon the earth with the fall of his tears, — a divinely baptized gift. A picture of the sun among the Indians of Nicaragua resembles a bean, — rite, myth, and symbol all having reference to the mystery of the essence of life, and its reproduction and incarnation.



We find this account relating to the use of seeds in the sacred rites in Mexico:—

In the festival of Huitzilpochtli, the sacred virgins, with grains of roasted maize, and other seeds, mixed together with honey or the blood of children, made an idol of the god, which they clothed in rich garments and seated on a litter.

On the morning of this festival they carried this idol in procession around the city of Mexico, and then to the temple, where they prepared a great quantity of the same paste, which they called the flesh and blood of Huitzilpochtli. After a certain form of consecration the idol was sacrificed after the manner of other sacrifices of human beings; and the body was broken in small pieces, which, together with those portions called his flesh and bones, were distributed among the people, men, women, and children, who received it with many tears, fear, and reverence, as it was an admirable thing, saying they did eat the flesh and bones of God.¹ Such as had any sick folks demanded thereof for them, and carried it with great reverence and devotion.

It is related by Mr. Tanner that a messenger brought to his village a communication from the Great Spirit; and one of the rites attendant upon receiving it was that of drawing through the hand four strings of beans, gently and from the upper end of the strings downwards. These seeds were claimed to be composed of the body of a Shawnee prophet. It is believed by the laborers in Leicestershire, England, that insanity may be produced by sleeping in a bean-field.

The Chaldeans have a theory in respect to human souls, that in a primeval age of purity men were formed with wings, but through sin lost them; but, unlike the

¹ That the soul, or thinking principle, requires sustenance, lest it perish, is many times said in our Sacred Scriptures, as is seen in the expressions: "Man does not live by bread alone, but by the word of God;" "I am that bread of life;" "He that eateth my flesh and drinketh my blood, dwelleth in me and I in him;" and "Whoso eateth my flesh and drinketh my blood, hath eternal life."

We may not raise the sacred rite of the Mexicans into the spiritual sense of these words, yet the need of the human soul disclosed in the institution of the rite is met by this divine meaning.

prophecy of the Hindoo — that declares if the pure gem of love is found they will be recovered — it is by a long succession of transmigrations that they will be able to resume them. “Transmigration of the soul,” says the Hindoo Indian, “is like the human footstep. The soul does not quit one body until another is ready for its reception.” In relation to this belief we append the following extracts¹ from “Laws of Menu,” as found in the Hindoo’s sacred scriptures: —

Action, either mental, verbal, or corporeal, bears good or evil fruit, as itself is good or evil; and from the actions of men proceed their various transmigrations, in the highest, the mean, and the lowest degree. Of that threefold action, connected with bodily functions, disposed in three classes, and consisting of ten orders, be it known in this world that the heart is the instigator.

Devising means to appropriate the wealth of other men, resolving on any forbidden deed, and conceiving notions of atheism or materialism, are the three bad acts of the mind. Scurrilous language, falsehood, indiscriminate backbiting, and useless tattle are the four bad acts of the tongue. Taking effects not given, hurting sentient creatures without the sanction of the laws, and criminal intercourse with the wife of another, are the three bad acts of the body. And all the ten have their opposites, which are good in an equal degree. A rational creature has a reward or a punishment for mental acts, in his mind; for verbal acts, in his organs of speech; for corporeal acts, in his bodily frame. For sinful acts mostly corporeal, a man shall assume after death a vegetable or mineral form; for such acts mostly verbal, the form of a bird or a beast; for acts mostly mental, the lowest of human conditions.

¹ From the Works of Sir William Jones.

By the vital souls of those men who have committed sins in the body reduced to ashes, another body, composed of nerves with five sensations, in order to be susceptible of torment, shall certainly be assumed after death ; and being intimately united with those minute nervous particles, according to their distribution, they shall feel in that new body the pangs inflicted in each case by the sentence of Yama. When the vital soul has gathered the fruit of sins which arise from love of sensual pleasure, but must produce misery, and when its taint has thus been removed, it approaches again those two most refulgent essences, — the intellectual soul and divine spirit.. They two, closely conjoined, examine without remission the virtues and vices of that sensitive soul, according to its union with which it acquires pleasure or pain in the present and future worlds. If the vital spirit had practised virtues for the most part, and vice in a small degree, it enjoys delight in celestial abodes, clothed with a body formed of pure elementary particles ; but if it had generally been addicted to vice, and seldom attended to virtue, then shall it be deserted by those pure elements, and having a coarser body of sensible nerves, it feels the pains to which Yama shall doom it.

Goodness is declared to be true knowledge ; darkness, gross ignorance ; passion, an emotion of desire or aversion. Such is the compendious description of those qualities which attend all souls.

It is he (the Divine Spirit) who, pervading all beings in five elemental forms, causes them, by gradations of birth, growth, and dissolution, to revolve in this world, until they deserve beatitude, like wheels of a car.¹

¹ *Vide* Chap. II., Spirits of Winds. “ Whithersoever the spirit was to go, they went ; thither was their spirit to go ; and the *wheels* were lifted up over against them : for the spirit of the living creature was in the *wheels*.” *Ezekiel* i. 20.

The belief in transmigration and transformation very likely arose from observation of nature. The metamorphoses of insects appear to mirror the transit of the fitting soul. Some underlying universal law, in all life, seems to be indicated by these ever-recurring transformations, equally found governing human and animal life. Nature thus persuades us that Psyche, the living tenant of the human frame, has liberty to change her garb, flitting from one sphere to another, and asserting the impossibility of death. We perceive that life never becomes death ; as truth never becomes falsehood, nor love, hatred. Life is an imperishable essence, traversing the seen and unseen in the varying conditions of transition. Life in man flits from sight ; the natural eye cannot follow. His chrysalid is vacant, his departure unseen. Profound mysteries environ his soul's escape. But what may be inferred from Nature ? She is uniform in her work. Transition and development are the exercise and labor of the universe. The seed of the plant is the demure chrysalid of its own renewal. The human life is not outside nature's laws. The so-called natural law is also spiritual law. As all life is spiritual, all law is spiritual by which life is governed. Law is another name for the Divine Mind. Divine Mind is the arbiter of human destiny, in common with that of the plant and the insect ; the circle of the wide arms of Eternity enfolds human life, together with all other animate things. Death, throughout the kingdom of nature, is simply transmigration. In human, as in animal, vegetable, and mineral life, it is the era of transition. It is true, the transit is effected by subtle processes, and invisible ; but analogy teaches that it is as safely effected as in the case of the journeying life of the plant.

Nothing dies ; all suffer change. But shall we believe, with the Hindoo, the escaped human soul sheathes itself in the body of a beast ? The dispositions of animals — representatives and illustrations of man's affections and passions, implying kindred intelligence — point, like a terrible Nemesis, to the possibility of this transition. But in the metamorphoses of insects we find no mirror of such a change ; the typical form remains, while all is development, not degradation. The individuality of species is sacred. Transition has its laws of constancy ; it keeps a fixed type in all its revolutions.¹ It is yet to be discovered that a particular species glides out of its individual and typical form to inhabit and reproduce that of another. The metamorphosing insect is but as a wheel that turns on its axis. It is the symbol of the metamorphosis of the human soul, which expands, but does not change the essential character of its being.

✕ ORIGIN OF O-PE-CHE, THE ROBIN-REDBREAST.

It was the desire of an ambitious hunter that his only son should obtain a powerful guardian spirit, and, when the proper time arrived for the lad to fast, he gave him minute directions for his conduct, bidding him be courageous and acquit himself with a manly spirit. Whereupon the young lad went into the *se-ra-lo*, or vapor-bath lodge, — which is apart from others and contains hot stones, upon which is

¹ And God said : Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit *after his kind, whose seed is in itself*, upon the earth ; and it was so.

And God said : Let the earth bring forth the living creature *after his kind*, cattle, and creeping thing, and beast of the earth *after his kind* ; and it was so. — *Genesis* I. 11, 24. *Vide* 1 *Corinthians* iii. 8.

poured cold water until the lodge is filled with steam, — and having remained within this lodge as long as necessary, came out and plunged into the cold water of the river. This process he repeated twice, and then went, accompanied by his father, to a secret lodge within the deep shades of the forest, which had been expressly prepared for him, where he laid himself down upon a mat woven by his mother, covering his face in silence, upon which his father took his departure, promising to visit him on the morning of each day. Each succeeding morning for eight days the hunter presented himself before his son, when he would give him kind words of encouragement, commending him for his perseverance. On the eighth day the lad's strength failed rapidly and he lay totally unable to rise or move, while his limbs had the rigidity of one about to die. On the ninth he addressed his father with this appeal: "My father, my dreams are not good; the spirits who visit me are unfavorable to your wish. Permit me to break my fast, and another time I will try again. I have no strength to endure longer."

"My son," replied the father, "if you give up now all will be lost. You have bravely persevered in your fast nine days. Only a little time now remains; some other spirit will come to you. Strive my lad a little longer."

The lad covered his face again and lay perfectly still, neither moving nor speaking until the eleventh day, when he again faintly whispered his request. "To-morrow," answered the father, "I will come early in the morning, and bring you food." Silence and obedience were all that remained to the lad. He seemed like one who was dead, and it was only by closely watching that it could be perceived that he breathed. Day glided into night, and night into day, but time was unmarked by him. He lay motionless, while the forest trees bent and whispered in the breeze, and the river ran its hasty course, in whose sparkling waters he had plunged in the full strength of dawning manhood. The twelfth morning came,

and at its earliest dawn the hunter appeared with the promised repast.

On drawing near to the lodge he heard sounds from within, as if of some one talking. Stooping to look through a small opening he discovered his son sitting up, and in the act of painting his breast and shoulders as far as his hands could reach, while he was muttering to himself: "My father has destroyed me; he would not listen to my requests. I shall be forever happy, for I have been obedient to him even beyond my strength. My guardian spirit is not the one I sought; but he is just and pitiful, and has given me another shape."

At this the father broke into the lodge, exclaiming: "Ning-wis! Ning-wis!—My son! my son! leave me not, leave me not!" But the lad, on the instant, even as the old man spoke, was transformed into a beautiful bird, — the *O-pe-che*, the Robin-Redbreast, — and flew to the top of the lodge, where he addressed his father in these words: "Mourn not my change, I shall be happier thus than I should be as a man. I could not gratify your pride as a warrior, but I will cheer you with my song and strive to produce in you the buoyancy I feel. I am now forever free from cares and pains such as mankind endure. My food is furnished by the fields and mountains, and my path is in the sweet, bright air."

Thus speaking he spread his wings and flew away.

But *O-pe-che* delights, say the old wise men, to live near the lodges of his people. Often he takes a stand on the highest branch of a tree, and to foretell some one's coming he cries *n'doan-watch-e-go, n'doan-watch-e-go*; but when his prediction proves false, he flies down and hides in the thick rushes, crying, *che! che! che! che!*

THE BOY AND THE WOLVES ; OR, THE BROKEN
PROMISE.

In the depths of a solitary forest a hunter had built his lodge, for he was weary of the companionship of the people of his tribe ; their habits of deceit and cruelty had turned his heart from them. With his family, his wife and three children, he had selected a home in the solitude of the forest. Years passed by while he peacefully enjoyed the quiet of his home, or the more attractive pleasures of the chase, in which he was joined by his eldest son. At length his peaceful enjoyments were interrupted : sickness entered the solitary lodge, and the hunter was prostrated upon his couch never more to rise.

As death drew near, he addressed his family in these words : " You," said he turning to his wife, " you, who have been the companion of my life, shall join me in the Isle of the Blessed. You have not long to suffer. But oh, my children !" and he turned his eyes affectionately upon them, " you have just commenced life ; and, mark me, unkindness, ingratitude, and every wickedness is before you. I left my tribe and kindred to come to this unfrequented place, because of the evils of which I have just warned you. I have contented myself with the company of your mother and yourselves, for I was solicitous that you might be kept from bad example ; and I shall die contented if you, my children, promise to cherish each other, and not to forsake your youngest brother."

Exhausted with speaking, the dying hunter closed his eyes for a few moments, and then, rousing himself with a great effort, he took the hand of his two eldest children and said : " My daughter, never forsake your youngest brother. My son, never forsake your youngest brother."

" Never ! never !" responded both ; and the hunter sank back upon his pallet and soon expired.

His wife, according to his predictions, followed him after

the brief expiration of eight months ; but in her last moments she reminded the two children of the promise made their father. During the winter following their mother's death, the two elder children were exceedingly thoughtful in regard to their brother, who was a mere child and very delicate and sickly ; but when the winter had passed away, the young man became restless, and at length determined to break his promise to his father, and seek the village of his father's tribe.

He communicated this determination to his sister, who replied : " My brother, I cannot wonder at your desire, as we are not prohibited the society of our fellow-men ; but we were told to cherish each other, and protect our little brother. If we follow our own inclinations, we may forget him."

To this the young man made no reply, but, taking his bow and arrows, left the lodge and never returned. Several moons passed after his departure, during which the girl tenderly watched over her little brother ; but at length the solitude of her life became unendurable, and she began to meditate escaping from the care of her brother, and leaving him alone in his helplessness. She gathered into the lodge a large amount of food, and then said to her brother, " My brother, do not leave the lodge ; I go to seek our brother, and shall soon return."

Then she went in search of the village of her tribe, where she hoped to find her elder brother. When she reached the village, she was so delighted with the novelty of society and the pleasure of seeing others of her own age that she entirely forgot her little brother. She found her elder brother nicely settled in life, he having married very happily ; and, on receiving a proposal of marriage herself, abandoned all thought of returning to the solitary lodge in the forest, accepting a home in the village with the young man who became her husband.

As soon as the little brother had eaten all the food collected by his sister, he went into the woods and picked ber-

ries and dug up roots, that satisfied his hunger as long as the weather was mild ; but, when the winter drew on, he was obliged to wander about in very great distress for want of food. He often passed his nights in the clefts and hollows of old trees, and was glad to eat the refuse-meat left by the wolves ; and he became so fearless of those animals that he would sit by them while they devoured their prey, and the animals themselves were so accustomed to him that they seemed pleased with his presence, and always left some of their food for him. Thus the little boy lived on through the winter, succored from hunger by the wild beasts of the woods.

When the winter had passed away and the ice had melted from the Great Lake, he followed the wolves to its open shore. It happened one day that his elder brother was fishing in his canoe on the lake, and, hearing the cry of a child, hastened to the shore, where at a short distance from him he discovered his little brother, who was singing plaintively these lines : —

Nesia, Nesia, shug wih, gushuh !
Ne mien gun-iew ! Ne mien gun-iew !

My brother, my brother !
 I am turning into a wolf !
 I am turning into a wolf !

At the termination of his song, he howled like a wolf ; and the elder, approaching him, was startled at seeing that the little fellow had indeed half turned into a wolf, when, running hastily forward, he shouted, “ My brother, my little brother, come to me ! ” But the boy fled from him, while he continued to sing : “ I am turning into a wolf ! — *Ne mien gun-iew ! Ne mien gun-iew !* ” Filled with anguish and remorse, the elder brother continued to cry, “ My brother, my little brother, come to me ! ” But the more eagerly he called, the more rapidly his brother fled from him, while he became more and more like a wolf, until, with a prolonged howl, his

whole body was transformed, when he bounded swiftly away into the depths of the forest.

The elder brother, in the deepest sorrow, now returned to his village, where with his sister he lamented the dreadful fate of his brother until the end of his life.

THE ORIGIN OF THE WHITE-FISH; OR, THE INCONSTANT WIFE.

There is a singular legend among the Indians of the transformation of an inconstant wife into the white-fish, after having been killed and buried beneath the ashes of her hearth by her husband :¹—

After the wife was buried, the husband passing upwards through a tree, became a spirit; when he commenced an aerial battle with his wife. The noise of their contentions continually filled the ears of their two sons, who were journeying southward, making them wretched.

The woman was determined to have the guidance of her children, while her husband was equally resolved that she should not. The two, doing battle, kept close by their sons, — the father nearest, for he was lighter-winged, and the mother following in hot pursuit.

The way was devious and intricate; and the husband, not being in a gentle humor, flew through tangled woods and dark ravines, and finally turned into a thicket so dense with thorns that when his wife, after some scrambling, made her exit, it was with her head only. Her dissevered body had been left in the bramble-bushes. The husband accelerated his flight, thinking she would never attempt to follow in such a predicament, but she still pursued him in this headlong manner; her desire for her sons seemed to augment rather

¹ The story appears to be an allegory. Possibly it is derived from observation of the habits of the shrike.

than decrease in her forlorn state. On the third day of their journey the children reached the rapids of Bawating. Here the father informs them that he is transformed into a woodpecker, and encouragingly adds, that bird seldom if ever was attacked by birds of prey; while he takes occasion to order them to await their grandfather, Oshuggay, who would take them across the river. After a little time this old gentleman appeared, and the two sons were borne safely over the river upon his long neck. The mother now arrived at the banks of the river, and entreated Oshuggay to convey her across also, telling him that she was in pursuit of her children. Oshuggay was not at first persuaded by her entreaties; for he knew her character, and addressed her with a long lecture, in which he speaks of the effect of such an example as hers upon mankind. But the head persisted in her entreaties to be carried across the river to her sons, using all her blandishments, and talking as if she were still a woman.

Becoming weary of her importunity, Oshuggay promised to convey her across, on the condition that she should not touch the bald part of his head, but mount upon the crooked or hollow part of his neck,—to which she agreed. Then Oshuggay stretched his long neck across to the bank, where the head was impatiently waiting,—who immediately mounted. But when Oshuggay had withdrawn his head about half way, on perceiving that she had forgotten her pledge he dashed her upon the rocks; and the small fishes in the water quickly fed upon the fragments of her skull and brain, thereupon growing to very large white-fish. “From this time forward,” said Oshuggay, “these fish shall be very abundant, and remain in these rapids to feed the Indians and their children from generation to generation.”¹

¹ It is related that the small white shell-fish the white-fish live upon, and the white substance in its gizzard, are to this day believed by the Indians to be the brains and skull of the Inconstant Wife.

THE SPECTRAL CANOE.

Ampata was the faithful companion and wife of a brave young hunter and warrior, by whom she had two children. Together with her husband and children, she lived in great happiness, always following him in all the vicissitudes of his wandering life. With him and her children she passed quiet winters in the seclusion and shelter of the forest, and pleasant summers upon the banks of some river, where she and her children spent the long summer day in fishing. After a few years her husband became a celebrated warrior ; and then sorrow entered the peaceful family, for, according to the habit of his tribe, he sought another wife. This was a grievous thing to Ampata. Her husband's reason, that it would give him influence in his tribe, as he wished to marry a chief's daughter, had no effect upon her. She fled from him to her father's lodge, taking her children. Here the winter wore quietly away ; and when the spring opened, she followed her father's band down to the Fall of Waters,¹ where, having waited her opportunity, she embarked in a canoe with her children. On approaching the falls, the increasing velocity of the current rendered the paddles of but little use, and she rested with them suspended in her hands, while she arose and uttered this lament :

“ I loved him with the love of my heart. I prepared for him with joy the fresh-killed meat, and swept with boughs my lodge fire. I dressed for him the skin of the noble deer, and worked with my hand the moccasins that graced his feet.² I waited, while the sun ran his daily course, for his return from the chase ; and I rejoiced in my heart when I heard his footstep approach my lodge. He threw down his burden at the door. I flew to prepare food for him. He

¹ St. Anthony's Falls.

² The Indian women appeared to take more pride in the dress of their warriors than in their own. SIR ALEXANDER MCKENZIE.

departed from me. I can live no longer. My children add to my grief. I have lifted up my voice to the Master of Life. I have asked him to take back my life. I am on the current that fulfils my prayer. I see the white foam on the water; it is my shroud. I hear the murmur from below; it is my song. Farewell!"

They saw her enter the foaming torrent. An instant the canoe was suspended upon the brink of the Falls; then it disappeared for ever. Since then the canoe of Ampata Sapa has sometimes been seen by moonlight plunging over the Falls, while strange elk and fawn are seen on the shore.

THE MAGICIAN'S CALUMET.

Many winters ago a magician lived upon earth who possessed a marvellous calumet. This calumet was never smoked but by its owner, who was seen using it with great pleasure at his lodge door each successive day of the year. Now, when he was tranquilly smoking, to the astonishment of all witnesses, beautiful young pigeons would take form in the wreaths of smoke that curled about the magician's head, and with many circles wing their flight through the air.

MOOWIS, THE SNOW-IMAGE, AND THE INDIAN COQUETTE.

There lived in a large Indian village a noted belle, who was greatly admired by all the warriors and hunters of the tribe. Among these warriors there was one young man who desired greatly to make this maiden his wife. But he had been rejected in an insulting manner; for she was a fearless coquette, and acted according to her own pleasure, without regard to others. She had, in reply to his attentions, placed her three fingers upon her thumb, and deliberately opened them in his face, — which is an expression of the highest con-

tempt ; upon which he had retired from her presence in deep dejection. As the refusal was made in the presence of others, it was soon reported all over the village, to his great mortification. This young man became very moody and taciturn, and finally took to his couch of skins ; and would not leave it, even when the villagers prepared to break up camp and move off to the place of their summer residence. But when they had completed their preparations, and had left him solitary and alone, he arose ; and after listening attentively until all were silent far and near, he then, with great animation, betook himself to action, for he had resolved on this singular stratagem of revenge.

Calling upon his personal manitto for assistance, he carefully gathered up all the soiled bits of cloth and fragments of finery, and the cast off-clothing and ornaments that had been either forgotten or lost by the departed band. This motley collection he then carefully restored to its original beauty, piece by piece ; and made a part into coat and leggings, which he trimmed elaborately with beads. He also selected material for moccasins, which he garnished with beads. Having done this, he searched for cast-out bones¹ of animals, pieces of skins, bits of meat ; and cementing them together with snow and dirt, he pressed them firmly into the clothes that he had prepared. So he fashioned them into the shape of a tall, handsome man, in whose hand he placed a bow and arrow, at the same time decorating his head with a frontlet of feathers. Again calling upon his manitto, he bade the image stand forth, breathing upon him the breath of life ; and the image stood forth a living man, — a man made of rags and dirt. “Moowis,” said the young man, “follow me, and I will direct your actions henceforth.”

¹ *Vide* Brinton, p. 257. It was believed that one of the souls dwelt in the bones ; that these were the seeds which, planted in the earth or preserved unbroken in safe places, would in time put on once again a garb of flesh and germinate into living human beings.

The two walked straight forward to the summer encampment, where they were received with great attention by the whole band. Great was the admiration felt and expressed by the Indian maidens for Moowis, the handsome stranger; and chief among these admiring maidens was the belle who had so haughtily refused the young man. Completely infatuated, she invited him and the discarded lover to the lodge of her mother; where her hospitality would have soon put an end to the Snow-image's career by placing him nearest the fire, had he not adroitly contrived to take another seat, — a manœuvre that at the same time saved him from dissolution and secured the grateful admiration of the belle, who considered his removal from the honored seat by the fire an indication of a magnanimous and hardy spirit. Moowis, readily perceiving his accidental advantage, commenced a triumphant wooing; and the rejected young man — who accompanied him to the lodge with the secret hope that the belle might show some kindness toward himself — departed, leaving the successful lover to establish himself in the bridegroom's seat by the side of the maiden.¹

On the morning following the marriage, Moowis arose, and, adjusting his plumes, gathered up his bow and arrows, when, turning to his wife, he said: "I must go, for I have important business to transact, and there are many hills and streams between me and the object of my journey."

"I will go with you," replied his bride.

"It is too far," he replied; "and you are little able to encounter the perils of the way."

"It is not so far but that I can go," she responded; "and there are no dangers that I will not fully share with you."

Moowis now went to the lodge of his master, the young man, and related to him the replies of his bride, so full of

¹ To preserve order in the lodge, each person is assigned a fixed seat. This is called the *abinos*. It would be gross impropriety for one inmate of the lodge to take the *abinos* of another.

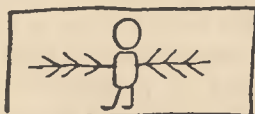
devotion. Pity for a moment entered the breast of the rejected lover. "But it is her own folly," he said; "she has turned away from the counsels of prudence, and she must submit to her fate."

Then Moowis, the Snow-image, departed, followed by his wife at a distance, as was the custom. The way was rough and intricate, and she was unable to keep up with his rapid pace, although she struggled hard and perseveringly to do so. Moowis had been long out of her sight when the sun arose and commenced the work of dissolution upon his snow-formed body. As he began to melt away, his misguided bride found piece after piece of his clothing in the path; his mittens, then his moccasins, his leggings and coat,—each were found upon the ground in their original soiled condition. But still she followed, over rocks and across marshes, wherever she espied a bit of his garments.

"Moowis! Moowis!" at last she cried; "*nin ge won e win ig; ne won e wig!*" ("you have led me astray; I have lost my way!"). But she received no reply; and, almost frantic with fear, she wandered through the wood, sometimes wildly leaping over a fallen tree or springing upon a high rock, still hoping to see her lost husband walking in the distance.

Day after day departed, and yet she walked on; while through the woods her voice could be heard calling, "Moowis! Moowis! *nin ge won e win ig!*" Alas! there was no reply. The deluded wife wandered on for many months, until fatigue and exposure brought her to a lonely and unlamented death. And now, in the deep recesses of the wood, her unhappy voice is often heard repeating,— "Moowis! Moowis! *nin ge won e win ig; ne won e wig!*"

CHAPTER XII.



Mystic Parallelogram.

CEREMONIALS, RITES, AND SYMBOLS.¹

THE mystic parallelogram represents fire; its inmate, the deity who is believed to rule the affairs of life, and whose figure combines the sacred oval and circle, the plumes and feet signifying the divinity's power to fly or walk as may suit his pleasure. This device may be compared with a Hindoo statue which is described as the Great Spirit, — the soul with feet and wings, manifested in the *abîme* of heaven.

The six deities who are objects of worship — the sun and moon, together with the four winds —



are represented by the six symbols in the above parallelogram.



The high-priest, or Jossakeed (the *Pontifex Maximus*, as Torquemada said of Quetzalcoatl), is symbolized by the quaint cut at the left.

¹ "Tradition of doctrines is oral; the tradition of ceremonies is ocular." Samuel Jarvis's "Discourse on Religion of Indian Tribes."

The cut below represents a *Me-da-c-ki* lodge, in the form of the sacred triangle, upon which is the cross of the winds. The circles within indicate that the lodge is filled with manittos, or star-spirits.



The adjacent picture of the Indian Jossakeed represents him at the moment of divination. It was by the movement of his body, by gesture, and by the look of the eyes, that the Indian added to the force of his words in chant and augury, as in oratory. The articulation of his words was peculiar, and the pronunciation was guardedly different from that of ordinary speech. In this the priest assumed that he used language understood only by the gods. The bird upon the side of the head is the insignia of his office. The *gush-ke-pi-tá-gun*, or medicine-sack, hangs from the belt at the right side. This sack was sometimes made of human skin; and especial qualities were claimed to enter the contents from this kind of a sack. That the Jossakeed himself believed in the power of his incantation cannot be doubted. We learn of the grief of these priests at the time of the epidemic of the smallpox, brought among them by the Europeans, on finding all their efforts unavailing among their dying people. Over and over again they made unavailing efforts to destroy the evil spirit that had so possessed the bodies of their patients. Finally, one and all took their emblems of incantation and instruments of cure, and threw them into the adjacent waters, thus sacrificing them to Unkatahe. The misery of sorrow into which this plunged them and their people can only be understood when we realize their ancient and time-honored belief in the art which they practised. So desperate, indeed, did the patients become, that many



A Priest or Conjuror.



destroyed themselves, either by drowning or beating their bodies against the trees.

The Ojibway Indians, relates Mr. Copway,¹ had three depositories for sacred records near the waters of Lake Superior. Ten of the wisest and most venerable men of the nation dwelt near these, and were appointed guardians over them. Fifteen years intervened between the opening of these records. If any vacancies had been caused by death, others were chosen in the spring of the year; and in the month of August these were called to witness the ceremony. As they were opened, all the information respecting them was given. After this the plates were closely examined; and if any had begun to decay, they were taken out, an exact copy was made and placed in its stead. The old one was divided equally among the wise men. It was very highly valued for being deposited; every fibre was sacred, and was considered capable of endowing the possessor with wisdom. These records were written on slate-rock, copper, lead, and the bark of birch trees. It is claimed they contain the transcript of what the Great Spirit gave the Indian after the flood, which has been transmitted by the hands of wise men to other parts of the country ever since. There is a code of moral laws, which the Indian calls a Path made by the Great Spirit. They believe a long life will result from obedience thereto. The records contain certain emblems, which transmit the ancient form of worship, and the rules for the dedication to the four spirits who alone are to expound them. In them are represented how man lived before death

² Copway's "History of the Ojibways." The name of the tribe is from their use of a peculiar moccasin, gathered from the tip of the toe and at the ankle; *ojibway*, — "gathering."

entered the world; and the path he then followed marked out an example for those of the present time.

For the place in which to construct these depositories, the most unfrequented spots were selected. A ditch of fifteen feet was made, large cedar trees were sunk around the excavation, in centre of which was placed a large hollow cedar log, sealed at one end with gum. The open end, lying uppermost, was made the receptacle of the records, after being enveloped in the down of geese or swan, which was changed at each examination. These feathers were afterwards used in war, as they were supposed to have a protective power. When camping, a few of these feathers were left near each place where the warriors held their war-dance.

Such was the care and solicitude of the Indian for his sacred records and symbols of worship, whose rites, according to Mr. Copway, were held in that degree of veneration, their revelation to strangers would have been a sacrilege. This concealment from the curious, and in some instances sneering, foreigner often rendered the efforts of the blinded missionary fruitless; who then asseverated that the Indian was destitute both of sentiment or formula of worship. Yet the myth, the pictured rock, and painted pebble — itself as grotesque as the josses of the Chinese — should have conveyed the fact that the Divine dwells omnipresent in the universe, that where the soul is, there is a receptacle for God. Varied though its worship, it is yet subject to divine intuitions.

As to the Jossakeeds¹ and *Medas*, medicine-men, may

¹ *Jeruka*, "to peep and mutter," Ojibway, — in reference to their investigating occult things, and their speech. The *Manitto-siou* of the Algonkins and Dacotahs is translated, "knowing divine things," and "dreamers of the gods." The Cherokees called their priests Possessors of Divine Fire; the Iroquois, Keepers of the Faith.

be attributed nearly all those legends in this work that have any religious significance, the following description of them is given.

There were three secret associations or societies in the Indian tribes, which cultivated medical and occult knowledge, using picture-writing as helps to their memory: the prophets, seers, or Jossakeeds; the Medas, or professors of medical knowledge; and the Wabenos, whose orgies were always held at night. The society of the Wabenos is deemed the most impure, and is the most diabolical in its rites and ceremonies. To these societies candidates were admitted with great ceremonies, and after long trials and preparations, during which the secret charms of the members were exhibited to each other in profound secrecy and under solemn obligation.

The Medas society was a fraternity of physicians, whose practice was supposed to be accompanied with supernatural manifestations. These manifestations usually bore a striking likeness to mesmeric influence, and exercised more power upon the imagination of the Indians than any other phenomena.¹ In Wood's "New England's Prospect"² we find the following upon this class of Indian conjurers:—

Their pow-wows³ betaking themselves to their exorcisms and necromanticke charmes, by which they bring to pass

¹ Schoolcraft.

² Printed at London, 1684.

³ In the records concerning the Indians who were residents of Concord, Mass., in 1646, there is the following statute: "There shall be no more *powwowing* amongst the Indians; and if any shall hereafter *powwow*, both he that shall *powwow* and he that shall procure him to *powwow* shall pay twenty shillings each."

strange things, if wee may believe the *Indians*, who report of one Pissacannawa, that hee can make water burne, the rocks move, the trees dance, metamorphize himselfe into a flaming man. But it may be objected this is but *deceptio visus*. Hee will therefore doe more, for in winter, when there is no greene leaves to be got, hee will burne an old one to ashes, and putting those into the water, produce a new greene leafe, which you shall not onely see, but substantially handle and carrie away ; and make of a dead snake's skinne a living snake, both to be seen, felt, and heard ; this I write but upon the report of the *Indians*, who confidently affirm stranger things. But to make manifest, that by God's permission, thorough the Devil's¹ helpe, their charmes are of force to produce effects of wonderment, an honest Gentleman related a storie to mee, being an eye witness of the same : a Pow-wow having a patient with the stumpe of some small tree runne thorough his foote being past the cure of his ordinary surgery, betooke himselfe to his charmes, and being willing to show his miracle before the *English* stranger, hee wrapped a piece of cloth about the foote of the lame man ; upon the wrapping a Beaver skinne,² thorough which hee, laying his mouth to the Beaver skinne, by his sucking charmes hee brought out the stumpe, which hee spat into a tray of water returning the foote as whole as his fellow in a short time. The manner of their conjuration is thus : The parties that are sick or lame being brought before them, the Pow-wow sitting downe, the rest of the *Indians* giving attentive audience to his imprecations and invocations, and after the vio-

¹ The association of thought is greater than appears here in connecting the work of Pis-sa-can-na-wa with those of the devil, as the Jossakeed doubtless, when metamorphosing himself into a *flaming man*, was in the effort of representing the god of fire, whose symbol is the serpent ; but it must be remembered that the Indian priest made this species of animal emblematic of supernatural life, and not of Satan.

² The skin of the beaver was believed to be of medicinal effect.

lent expression of many hideous bellowing and groaning, hee makes a stop, and then the auditors all utter a short Canto; which done, the Pow-wow still proceeds in his invocations, sometimes roaring like a Beare, other times groaning like a dying Horse, fuming at the mouth like a chased Boar, smiting on his naked breast and thighs with such violence as if hee were madde. Thus will hee continue sometimes halfe a day, spending his lungs, sweating out his fat, and tormenting his body in this diabolicall worship; sometimes the Devil for requital for their worship, recovers the partie, to nuzzle them up in their devilish Religion. In former times hee was wont to carrie off their wives and children, because hee would drive them to these Matters, to fetch them againe to confirme their believe of this his muche desired authoritie over them.

Thomas Morton relates that the medicine-man would "make ice appear upon faire water in midsummer, and cause thunder to be heard when the sky was clear;" upon which he concludes the conjurer was "a consort of the Devil." These descriptions of the Indian conjurations may remind the reader of the custom among the Chinese of employing for physicians aged female diviners, who dress themselves in the fantastic style of the nation, somewhat exaggerated, and perform a ceremony of dancing to the gods in the room of the sick. In this dance the wildest postures are introduced, while the dancer beats an iron drum that she carries for the purpose. The noise of the drum and the effort in dancing are thought to propitiate the spirits. In this sorceress the healing art is thought to be centred, for it was believed that, —

The old enchantress well could say
 What would befall on distant day;
 And by her art omnipotent
 Could from the watery element

Draw fire, and with her magic breath
Seal up a dragon's eyes in death ;
Could from the flint-stone conjure dew ;
And of all things invisible
To human sight, this erone could tell.¹

The dress of the Medas of the celebrated Mandan Indians, whose tribe is now extinct, was a medley of the animal and vegetable kingdom. All anomalies in nature were used as of great medicinal effect in the construction of this professional garb. The skin of the yellow bear usually formed the most important feature of the dress, and to this were sometimes attached the skins of snakes, and the hoofs of deer, goats, and antelopes.

The custom of the Indian Jossakeed of wearing ceremonial robes is not peculiar to his nation. The Chinese appear, relates a distinguished author, in the earliest ages, to have had some dress consecrated to the service of the priesthood, which was first of all made of the *skins of animals* ; while state-caps are now sometimes made of the fur of animals, or the down and feathers of birds.

The Jossakeed was distinguished from the Meda by higher occult knowledge. It was to him the Indians went to have their dreams expounded and their omens explained. Through him they usually learned the wishes of the subordinate spirits, or manittos ; for he was believed to receive communications from these supernatural beings by Ackwin, the Grand-mother of the Indians, who was called the gossip, or babbler. Though the Jossakeed was their prophet and their priest, it is of him the early missionary speaks with animosity, in affirming that he kept the "devil for his sentinel."

¹ Firdousi's "Shàh Nàmeh," — Atkinson's translation.

"The beloved speech," as they termed their traditional lore, was claimed to be preserved solely by these men, and they composed the songs for dances and feasts. It is related by Mr. Catlin, that the Jossakeed was supposed to have power over the elements, and could cause rain to fall when there was a drought; and Mr. Schoolcraft asserts that such was their faith in his power, they believed him able to bring the dead to life. There was a story told among some of the Indians, of their Jossakeed's destroying an Indian maiden by concentrating a sunbeam upon her through a loophole of her lodge, where she lay sick on her couch. It was believed that this class of prophets could cause sickness and death, even were they not present with the victim. Among the ancient Indians, according to the Shawnees, the Jossakeeds practised their art without feigning. They were true prophets. These prophets were members of the Medawin, or the Society of the Medas, but in the society there was no succession of office. An Indian was obliged to endure protracted fasts, and frequently use the vapor-bath, before being received as a regular Jossakeed; and should he be false to his office, and use the influence of evil spirits upon his patient, there was a law that he should be put to death.

Occupying the prominent place of prophet, interpreter, and physician, the Jossakeed's influence over the Indians was of a character not justly appreciated by the missionaries. All was pronounced absurd, grotesque, or wicked. But a history of the medical art shows this prescription given for epilepsy at Frankfort, in Germany, which does not put the Indian Jossakeed to a disadvantage in the art of healing: "Take of polypode of oak, well dried and reduced to a subtle powder, of the *moss*

grown on a human skull who has suffered a violent death, of the parings of human nails of the hands and feet — of each, two drachms; of the root of dried peony, half an ounce; and of true oak mistletoe, half an ounce. This last must be gathered in the decline of the moon.”

The rite in the name of religion, performed over the dying by the priest of his nation and belief, has always a sacred import. The buffoon humor of certain narrations of such scenes among the Indians is as repulsive as it is discreditable to humanity. Cleared from their coarse settings, they appeal to every Christian heart. The priesthood are the conservators of all those elements best calculated to strengthen spirituality among the people to whom they minister. This is as true in relation to the heathen as the Christian priest. The true Jossakeeds — and there were, as has been stated, those who were stigmatized among the Indians as false — eminently illustrate this; they were the leaders of their people. In the following scene the sanctity of religion may not appear, yet in the performance of such rites all the recipient's hopes of immortality may have been centred.

A chief lies dying upon the field, having received a death-wound from an enemy. The Jossakeed, being called, appears in the garb appropriate to the office; it is the skin of a yellow bear. This covers his head; the claws lie upon his wrists and ankles. He carries the mystic rattle containing the sacred seeds.¹ A segment of a circle is formed around the dying chief; through the opening moves the Jossakeed. In all things he seeks to illustrate the animal of his representation, — in voice, in gait, in movement. On nearing the body,

¹ Emblems of resurrection.

crouching, he leaps upon it, and then turns it from side to side, making outcries and guttural ejaculations, and sounds of anxiety or distress. This he does until the breath departs, when arising, the priest in silence walks away into the forests. If the yellow bear is the totem of the chief, the drama of this representation is explained. The Jossakeed is guardian of the soul's transit; perhaps, in his retirement to the forest, he carries the soul, so aiding in its transformation¹ to the animal of his totem. The yielded breath of life—to the Indian conception, life itself, as the winds are gods²—is transferred to the priest, to be breathed forth again. When the rite of burning the body of the dead is performed, it is related that the priest receives the spirit into his hands from the burning body, and then breathes it upon some person selected for the purpose, who takes the name of the deceased in addition to his own.

As an illustration of the Indian's distinction between his true and false prophets, the following incident is given by Mr. Tanner,— whose disbelief in the Shoshone medicine-man is shown in this assertion, that “if the Great Spirit had communications to make, he would make them through a *white* man, not an Indian:”—

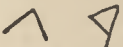

MUK-KWAH. THE PRETENDER.

Nadoway was sick, and a medicine-man of the Crees was employed to cure him. “Give me,” said the medicine-man, “ten beaver-skins, and I will cure him.” The hunters had

¹ *Vide* Transmigration and Transformation, Ch. XI, — the Sacred Bean.

² And as his name of the Supreme also shows. *Vide* chapter on the Great Spirit. *Spirit* and *wind* are synonymous.

but nine, but a piece of valuable cloth answered for the tenth. The patient then was carried to the medicine lodge, in which sat the physician beside a fire. An examination now ensued. Muk-kwah ejaculated, and made strange sounds, but these, he said, came from the breast of the sick man, for therein dwelt bad fire. After blowing his breath and rubbing the body of the patient, a ball was seen to drop from his hand. This he took up and rubbed, and then threw into the fire, when a loud whizzing was heard. (The ball had been covered with powder to produce the noise.) But the patient was not recovered. Then, said the Muk-kwah, the sick man has a serpent in his breast. This will take another day. On the following day, with similar operations, he drew a serpent from the breast of Naudoway, which was carefully put away lest it might be the occasion of a similar sickness in others. Nevertheless, Naudoway did not recover. Then ridicule and derision followed Muk-kwah. His voice, his incantations, and ejaculations were mimicked. He became the laughing-stock of his people.

In the effort of the medicine-man to cure his patient, mention is made of a ball which drops from his hands. It is claimed that when the god of lightning strikes a tree, a round ball of flame enters the earth at its roots. We associate the ceremony of the priest, in the burning of the ball, with his worship of fire, to which deity it is an offering. An antique, globular stone was found in the Ohio Valley, on which, with two other characters,  was sculptured the parallelogram, which, as  has already been mentioned, is an emblem of fire. Another mode of operation in the cure of the sick is related by Sir Alexander McKenzie.

On my return I found the native physicians busy in practising their skill and art on the patient. They blew on him,

and then whistled ; at times they pressed their extended fingers, with all their strength, on his stomach ; they also put their doubled forefingers into his mouth, and spurted water from their own with great violence into his face. To support these operations the wretched sufferer was held up in a sitting posture ; and when they were concluded he was laid down, and covered with a new robe made of the skins of lynx. I had observed that his belly and breast were covered with scars, and I understood that they were caused by a custom, prevalent among them, of applying pieces of lighted touchwood to their flesh, in order to relieve pain or demonstrate their courage. He was now placed on a broad plank, and carried by six men into the woods, where I was invited to accompany them. I could not conjecture what would be the end of this ceremony, — particularly, as I saw one man carry fire, another an axe, and a third dry wood. I was, indeed, disposed to suspect that, as it was their custom to burn the dead, they intended to relieve the poor man from his pain (he was suffering from ulcers on his back and knee), and perform the last sad duty of surviving affection. When they advanced a short distance into the wood, they laid him upon a clear spot, and kindled a fire against his back, when the physicians began to scarify the ulcer with a very blunt instrument, the cruel pain of which operation the patient bore with incredible resolution. The scene afflicted me, and I left it.

In the pictography of the Ojibway Indians a bear is seen represented with a line running from the mouth to the heart. The heart, in most cases of incantation, is depicted in its natural position in the body of man or animal. With the figure is the parallelogram denoting fire.

A-she-mang guit-to iah-na ish-ko-lang.

A-she-nahng guit-to iah-na,

(I made myself look like fire),

is the song, sung with many repetitions and little variation. "This," explains Mr. Tanner, "is a medicine-man, disguised in the skin of a bear. The small parallelogram, under the bear, signifies fire; and they, by some composition of gunpowder, or other means, contrive to give the appearance of fire to the mouth and eyes of the bear-skin, in which they go about the village at night, bent on deeds of mischief, oftentimes of blood. But the customs of the Indians require of any one who may see a *metai*, or medicine-man, on one of these excursions, to take his life immediately. Whoever does it is guiltless." Of one of these evil *metai*, Mr. Tanner relates that a dark stigma lay upon him among his tribe, as it was rumored he had killed and eaten his own wife.

THE FAST.

It was the habit of the Indian warriors to oblige their sons to go through a kind of probationary fast at the period of maturity, during which time they were supposed to receive their guardian spirit, who generally appeared to them in their dreams. If, however, they had no intimation of this tutelary god, they believed themselves forsaken of their Great Spirit. Père Charlevoix, in speaking of these fasts, makes the following remarks:—

Among these people, whom some have represented as having no idea of religion or a deity, almost everything appears to be the object of religious worship, or at least to have some relation to it. Some have fancied that their fasts were only intended to accustom them to hunger, and I agree that they may be partly designed for this end; but all the circum-

stances which accompany them leave no room to doubt that religion is the principal motive, as their observance of dreams indicates; for it is certain that these dreams are esteemed as real oracles and communications from heaven.

There are a variety of facts to justify this conclusion. The fast had a religious significance, for it was required of the Jossakeed in his initiation into the fraternity of the sacred, or *medicine* society, and made a mystic rite in other ceremonials. Certain legends point to a similar belief to that of the Hindoo, a gradual absorption into deity by abstinence and contemplation.

Among the Mandan Indians this fast was often accompanied with physical torture, the endurance of which, however, was allowed to be optional with the youths under probation. Mr. Schoolcraft thus describes the vapor-bath lodge, the *ser-a-lo*, or *madodisnon*, which is used in this rite:—

Whatever number of persons are to enter the vapor-bath lodge, its vault can have only four¹ or eight supporting poles. Make a square or an octohedron upon the ground; fasten the branches of a young flexible tree at each corner; bend these branches toward the centre of the lodge, so as to make them converge toward the centre; bind these arches well together at their point of convergence, in such a manner as to form a vaulted roof, which has not more than three or four feet of elevation. Make a collar, at half the height of the lodge, of *lanières*, so as to embrace each arch-pole and consolidate the whole. Spread the blankets on the top, leaving a passage to slip in, and the lodge is constructed.

¹ "We must seek," remarks Dr. Brinton, "in mythology the key to the monotonous repetition and the sanctity of this number; and, furthermore, we must seek it in those natural modes of expression of the religious sentiment, which are above the power of blood or circumstance to control."

This lodge is held sacred from all intrusion when there are inmates within it. From this lodge the Indian youth was conveyed to another, of extreme privacy, where he was left to fast a prescribed number of days, until the appearance of an oracular vision. To fast for a religious purpose is a well-known custom among religious devotees. The rite, therefore, is only peculiar in its manner of performance.

THE TOTEM.¹

The totem is a symbol of the name of the progenitor, — generally from some quadruped or bird or other object in the animal kingdom, — which stands, if we may so express it, as the surname of the family. It is always some animated object, and seldom or never derived from the inanimate class of nature. Its significant importance is derived from the fact that individuals unhesitatingly trace their lineage from it.

By whatever names they may be called during their lifetime, it is the totem and not their personal name that is recorded on their tomb, or *adjedatig*, that marks the place of burial. Families are thus traced when expanded into bands or tribes, the multiplication of which in North America has been very great, and has increased in like ratio the labors of the ethnologist. The turtle, the bear, and the wolf appear to be primary and honored totems in most of the tribes, and bear a significant rank in the traditions of the Iroquois, and the Lenapis or Delawares.

The following from a Navajo Indian of New Mexico is a traditional account of the origin of the totem:—

Very many years ago the Grand-Mother brought from her

¹ *Totem*, correctly *do-daim*, derived from the Ojibway; *odanuh*, name for a town; *neen dodam*, "my totem friend (or fellow)." *Vide* Schoolcraft.

home in the distant West nine races of men¹ in the following forms : first, the deer race ; second, the sand race ; third, the water race ; fourth, the bear race ; fifth, the hare race ; sixth, the prairie-wolf race ; seventh, the rattlesnake race ; eighth, the tobacco-plant race ; ninth, the reed-grass race.

Having placed them on the spot where their villages now stand, she transformed them into men, who built the present pueblos, and the distinctions of the tribes are now kept up. The narrator of the above tradition was of the deer race ; that is, the deer was his totem ; and throughout his tribe the belief prevailed that, on their death, their souls would transmigrate into the form of the animal of their totem.²

Père le Jeune states that the Indians believed that the pronunciation of the name of the deceased would resuscitate him.

It is related of the Navajo Indians that the name of their dead was never allowed to be spoken. If, however,

¹ "Those who are unwilling," remarks Dr. Cushman, "to accept the position taken by many who have sought for the origin of the Indians, — namely, that they are descendants of the lost tribes of Israel, — have objected that the numbers do not agree. If, in the Indian tradition, the number were ten instead of nine, they would probably consider the tradition as having a greater semblance of truth. It is no occasion of difficulty that the tradition should speak of the division of the Israelitish tribes as different races in their new home ; but the discrepancy in number is considered, perhaps, as falsifying the tradition ; still, may not the very number be an evidence of its truthfulness, for, although there were twelve tribes in Israel, and but two of them, as such, returned after the captivity, there could be but nine left, if, as was the case, the Levites were scattered among them, as a tribe without an inheritance of its own, which never had a geographical position, as the rest did in their own land, and became very naturally the prototypes of the medicine-men of the other nine," — a suggestion of significance, should one become an advocate of this almost obsolete theory of the origin of the Indians.

² *Vide* chapter on Transmigration.

by accident it was uttered, there was a visible shudder among the auditors. And as this name was inscribed upon their *adjetags* also, it may be inferred the sacredness with which it was held was caused by its being the totem name, as described by Mr. Schoolcraft. Whenever the name of the Great Spirit is uttered by the speaker in the Medicine Feast, all the audience, who are wrapped in the deepest attention, respond to it by the interjection, *Wah-a-ho-ho-ho-ho-ho!* the first syllable being uttered in a quick and loud tone, and each of the additional syllables fainter and quicker, until it ceases to be heard. The Indians believe the speaker touches the Great Spirit when he mentions his name, and the effect on the audience may be compared to a blow on a tense string, which vibrates shorter and shorter, until it is restored to rest. This interjection is used in the rite of initiation.¹

The significance of the totem is evident from the practice at religious feasts of taking the postures characteristic of the animal of their totem, in the mystic dance that accompanies all Indian festivals; the voice of which animal was imitated, it is thought, by the Indian warrior in his *sas-sah-kewi*, or war-whoop, which, according to Mr. Tanner, intimidates and overcomes the weak, or those who are surprised without arms in their hands, while it rouses the spirit of such as are prepared for battle. It has also a surprising effect upon animals, says the same author, who had seen "a buffalo so frightened as to fall down in its steps, being unable to run or make resistance." A bear, on hearing this cry, was so terror-stricken as to drop helpless from the tree in which it was mounted. The obli-

¹ Tanner.

gations of the totem are scrupulously regarded. Inter-marriage among the families of the same totem was considered criminal; a violation of this rule was punished with death. Of whatever clan, friendly or hostile, the same totem bound those possessing it to all the rights of hospitality, succor in distress, and friendship, as in the case of blood relations. This name is never changed; while the common name is often changed, on going to war, or at the occurrence of any remarkable event.

SACRED FEASTS.

The ceremonials of the sacred feasts of the Indians are of various kinds; their object is described as having reference now to a god, to medicine, or to war.¹

When the Indians make their feasts they remove all fire from the lodge, and rekindle it before the food is put on to cook, so as to be sure and not have anything unclean about the feast. For my part, I am forced to believe these feasts have been handed down from the children of Israel, but have through time lost all their original features and merits. . . . The feast of first-fruits is strictly regarded among the Sioux. An Indian will not eat of his fruits until he has made a feast. All meats offered must be of the best kind. In all the Indian's sacred feasts incense is offered in the following manner: After the feast is over, the host draws a large coal or two from the fire, and some leaves of the cedar² are laid thereon, and all the dishes are perfumed. Then the Indians leave the lodge for home, taking with them the dishes.

¹ Mr. Prescott.

² Among the Dacotah tribe the white-cedar tree is believed to have supernatural power, and its leaves are burned as incense to propitiate their gods.

Meats forbidden are strictly eschewed by the Indians; but tribes differ in the kinds of meat forbidden. In some of their feasts they have to eat all of the food cooked. Not a morsel of the food must fall to the ground; for if it does, the gods will be displeased, and some great calamity befall the Indians. The bones from the meat are all gathered up, and either burned with the sacred fire or thrown into the water, so that the dogs cannot get them nor the women trample upon them.

The feast most universal is that of the Medawa, which is thus described by Mr. Schoolcraft:—

This feast was an ancient ceremony. It is accompanied with dancing, and is sometimes called the Medicine dance. The members, or communicants of this feast, constitute a society, having secrets known only to the initiated. Gentlemen of the Masonic fraternity have discovered unmistakable evidence that there is a similarity between the secret signs used by the members of this society and those of the Freemasons.¹ Like them, they have a secret in common with societies of the same order wherever located, and, like them, have different degrees, with secrets belonging to each respectively, in the same society; but, unlike the Masons, they admit women and children to membership.

They have no regular or stated time for holding this feast; and all the members do not attend at the same time, but only such as are invited by the master of the feast. Persons desirous of joining this society will in some cases use the most rigid economy for years, to enable them to lay up goods to

¹ This is a well authenticated fact; and travellers in the West have met with Indians who were seemingly perfectly acquainted with the various Masonic signs and emblems. Mr. E. R. Emerson, while in the vicinity of the Upper Lakes on an exploring expedition, had with him an aged Chippewa chief who indicated by indisputable signs that he was acquainted with the secrets of this society.

pay the initiation fee. This fee is not fixed at any stipulated amount; those who join pay according to their ability. Sometimes goods to the amount of two or three hundred dollars are given by an individual. Goods given for this purpose generally consist of blankets, broadcloths, calicoes, wampum, and trinkets, and are given to the medicine-men, who perform the ceremony of initiating the member. When one or more persons make application to join the society, preparations are made for a feast and dance, which is held in an arched lodge, constructed of poles, and covered with tent-cloth and other material. The size of the bower is made to conform to the number of persons to be invited; and this number depends much on the ability of the person who makes the feast. The width of a bower is about sixteen feet; the length varying from ten to seventy-five yards. The members of the society sit on each side of the bower, the centre being reserved for dancing. Candidates for admission are required to fast three days previous to being initiated. At some period during this fast they are taken by the old medicine-men to some secluded secret spot, and instructed in the doctrines and mysteries of the society; and it is said that the candidates are during this fast subjected to a severe sweating process, by covering them with blankets and steaming them with herbs. The truth of this is not here vouched for; but the appearance of the candidate, when brought forward to be initiated before the public, corroborates it.

The public ceremony of initiation usually takes place about eleven o'clock A.M. The exercises of dancing, singing, praying, and exhorting, which precede the initiation, commenced the previous morning. Before the candidates are brought forward, the ground through the centre of the arbor is carpeted with blankets, and broadcloth laid over the blankets. The candidates are then led forward and placed upon their knees on the carpet, near one end of the bower, and facing the opposite end. Some eight or ten medicine-

men then march in single file round the bower, with their medicine-bags in their hands. Each time they perform the circuit they halt, and one of them makes a short address. This is repeated until all have spoken. They then form a circle, and place their medicine-bags on the carpet before them. Then they commence retching and making efforts to vomit, — bending over until their heads come nearly in contact with their medicine-bags, on which they vomit or deposit from their mouth a small white sea-shell about the size of a bean. This they call the medicine-stoue, and claim that it is carried in the stomach and vomited on these occasions. These stones they put in the mouths of their medicine-bags, and take their position at the end of the bower, opposite to and facing the candidate. They then advance in line, as many abreast as there are candidates. Holding their medicine-bags before them with both hands, they dance forward, — slowly at first, and uttering low guttural sounds as they approach the candidates, their step and voice increasing in energy, until, with a violent *Ough!* they thrust their bags at their breasts. Instantly, as if struck with an electric shock, the candidates fall prostrate on their faces, — their limbs extended, the body quivering until the muscles become rigid in every fibre. Blankets are then thrown over them, and they are suffered to lie thus a few moments. As soon as they show signs of recovering from the shock, they are assisted to their feet and led forward. Medicine-bags are then put in their hands and medicine-stones in their mouths. They are then medicine-men, or women, as the case may be, in full communion and fellowship. The new members now go round the bower with the old members in single file, knocking down members promiscuously by thrusting their medicine-bags at them.

After continuing this exercise some time, refreshments are brought in, of which they all partake. Dog's flesh is always a component part of the dish served on these occasions.

After partaking of the feast, they generally continue the dance and other exercises for several hours. The drum and rattle are musical instruments used at this feast. The most perfect order and decorum are preserved throughout the ceremony.

The members of this society are remarkably strict in their attendance at this feast; nothing but sickness is admitted as an excuse for not complying with an invitation to attend. Members sometimes travel fifty miles, and even farther, to be present at a feast when invited. It is remarkable that neither want nor a thirst for whiskey will tempt the members of this society to part with their medicine-bags. Whether these men possess the secret of mesmerism or magnetic influence, or whether the whole system is a humbug, is difficult to determine. A careful observation of the ceremonies of this order for six years has been unable to detect the imposture, if there be one; and it is unreasonable to suppose that an imposition of this character could be practised for centuries without detection. There is no doubt that the tribe generally believe that their medicine men possess great power.

The adjoining cut is a representation of the sidereal heavens. The two lines of dots on the upper side signify the stars in their multitude. The Mexican Indians indicated the stars in the same way. The short perpendicular lines beneath symbolize the celestial influence of the stars upon human life. It was the Indian belief that the star-rays would cause transformation,¹ for to each star was attributed personal will. This conscious force, however, was subject to a superior power, which directed its action.



Medicine House.

Among the traditions of the Indians are found

¹ *Vide* chapter on Transmigration.

accounts of the origin of this feast, which show that its ceremonials were believed to have been established by supernatural agency, as will be seen in the following legend:—

THE ORIGIN OF THE SACRED FEAST, THE MEDAWA.

Manabozho and Chibiabos lived on intimate terms in close retirement; for they were brothers, and of superior powers of mind and body, and were constantly engaged in plauuing for the good of mankind. One would have supposed that such employment would have received high encomiums from all created beings, but it was not so. There are spirits among the manittos who are of an envious disposition; these spirits inhabit almost every imagiuable place upon the earth, and are rife with conspiracies. Should any one be engaged in good work, he is interrupted through some mischievous prank performed by them.

Manabozho had warned his brother against their machinations, and cautioned him not to separate himself from his side, as he was the more powerful of the two. But, notwithstanding his advice, Chibiabos ventured alone upon the ice of the Great Lake one day; when, as soon as he had reached the centre, the malicious manittos broke the ice and plunged him to the bottom, where they hid his body. News of the disaster quickly reached Manabozho. He was inconsolable. He paced back and forth upon the shores of the lake, filling the air with his cries. Then he began war upon the manittos, and precipitated great numbers into the deepest abyss. He used all manner of means to torture them; and finally, weary with his labors, he sat down six years to lament, previously blackening his face in token of his grief. The whole country now was filled with the sound of his lamentations and his cries for Chibiabos, whose name he uttered in prolonged wails.

His inconsolable sorrow filled the repentant manittos with

dread ; and they consulted together, in order to find a way by which they might lessen it. At last, the oldest and wisest of them, who had had no part in the death of Chibiabos, offered to undertake the task of reconciliation. He bade the manittos build a sacred lodge close to that of Manabozho, and prepare a sumptuous feast. The manittos obeyed ; and, taking a pipe filled with choice tobacco, they assembled in order, one behind the other, each carrying under his arm a sack formed of the skin of some favorite animal, — as a beaver, an otter, or a lynx, — filled with precious medicines culled from various plants. They approached Manabozho, and invited him to their feast, with many pleasing words and ceremonies. To their joy, raising his head and uncovering, Manabozho washed off his mourning color and then followed them. When they had reached the sacred lodge, the manittos politely offered him a liquor prepared from the choicest medicines, as at once a propitiation and an initiative rite, which Manabozho drank at a single draught, and his melancholy instantly departed. The manittos commenced their songs and dances, united with various ceremonies : some shook their sack at him as a token of skill ; some exhibited the skins of birds filled with smaller birds, which, by some art, would hop out of the throat of the bag ; and others showed curious tricks with their drums. All sang, all danced, all acted, with the utmost gravity and earnestness of gesture, but with perfect exactness of time, motion, and voice.

Manabozho was cured. He ate, danced, sang, and smoked the sacred pipe. Thus, the mysteries of the grand feast, the Medawa, were first performed. But to show more fully their repentance, the previously recreant manittos united their powers to bring the lamented Chibiabos to life. This they succeeded in doing ; but it was forbidden that he should enter the sacred lodge, and they gave him through a chink in the wall a burning coal, and bade him go and preside over the Country of Souls. They also bade him make a fire with

the coal, to light his kindred to that country ; and this fire must never be extinguished, for all the future dead would have need of light in their pathway to the Country of Souls.

From the village of his childhood,
 From the homes of those who knew him,
 Passing silent through the forest,
 Like a smoke-wreath wafted sideways,
 Slowly vanished Chibiabos !
 Where he passed, the branches moved not,
 Where he trod, the grasses bent not ;
 And the fallen leaves of last year
 Made no sound beneath his footsteps.
 Four whole days he journeyed onward
 Down the pathway of the dead men ;
 On the dead-man's strawberry feasted,
 Crossed the melancholy river,
 On the swinging log he crossed it,
 Came unto the Lake of Silver,
 In the stone canoe was carried
 To the Islands of the Blessed,
 To the land of ghosts and shadows.¹

The scene of private sacrifice is the lodge of the person who performs it, which is prepared for that purpose, by removing everything out of it, and spreading green branches in every part, The fire and ashes are taken away. A new hearth is made of fresh earth, and another fire is lighted. The owner of the dwelling remains alone in it; and he begins the ceremony by spreading a piece of new cloth, or a well-dressed moose-skin neatly painted, on which he opens his medicine-bag and exposes its contents, consisting of various articles. The principal of them is a kind of household god, which is a small carved image about eight inches long. Its first covering is of down, over which a piece of birch-bark is closely tied, and the whole is enveloped in sev-

¹ "Song of Hiawatha," by H. W. Longfellow.

eral folds of red and blue cloth. This little figure is the object of the most pious regard. The next article is his war-cap, which is decorated with the feathers and plumes of rare birds, beavers' and eagles' claws, &c. There is also suspended from it a quill or feather for every enemy whom the owner has slain in battle. The pipe, tobacco, roots, and simples complete the contents. These articles being all exposed, — and the stem of the pipe placed upon the two forks, in position not to come in contact with the ground, — the master of the lodge sends for the person he most esteems, who sits down opposite to him. The pipe is then filled and fixed to the stem. A pair of wooden pincers is provided to put the fire in the pipe, and a double-pointed pin to empty it of the remnant of tobacco which is not consumed. This arrangement being made, the men assemble, and sometimes the women are allowed to be humble spectators; while the most religious awe and solemnity pervades the whole. The *ni-chini-wais*, or assistant, takes up the pipe, lights it, and presents it to the officiating person, who receives it standing, and holds it between both his hands. He then turns himself to the east, and draws a few whifs, which he blows to that point. The same ceremony he observes towards the other three quarters, with his eyes directed upwards during the whole of it. He holds the stem about the middle, between the three first fingers of both hands; then raising them upon a line with his forehead, he swings it three times round from the east, with the sun, and, after pointing and balancing it in various directions, he reposes it on the forks. He then makes a speech to explain the object of the meeting, concluding with thanks to the Master of Life, and supplication for his

future protection. He then sits down, and, at the moment, the whole company utter an exclamation of approval, a protracted *ho!* prolonging the last letter. The *mi-chini-wais* then takes up the pipe and holds it to the mouth of the officiating chief, who, after smoking three whiffs, makes a short supplication to the Master of Life, and then goes around, taking his course from east to west, to every person present, who individually says something to him on the occasion. The pipe being smoked out, after turning it three times around his head, he drops it downward and replaces it in its original position.¹

SACRIFICE TO THE FOUR WINDS.

To these manittos, the four spirits of the winds, the Jossakeed appealed in his capacity of diviner and prophet. For them was constructed a lodge, in which was placed the presiding Jossakeed, who on entering invited each spirit to receive incense from his calumet. When this invitation had been given, there was a silence among the people; they looked in the air to see the spirits come. The Jossakeed sang, and a few chanters joined; the lodge shook; a noise and extraordinary confusion arose. It was thought to be the spirits, who were coming from the four corners of the earth. There were, besides the four spirits above named, four manittos of lesser degree, making eight — a sacred number — who attended the Jossakeed. The first spirit to arrive was Ackwin, the spirit of the earth, who was the interpreting spirit. After her appearance, the

¹ Sir Alexander McKenzie, in "Narration of Habits and Customs of the Chippewayan Indians."

four manittos previously invoked by the Jossakeed made their appearance. Whenever a manitto arrived, a heavy blow was heard upon the ground, like the fall of some heavy article, and the lodge was rudely shaken. When the spirits were assembled the council began. Speaking was heard in the lodge; there was much order in the discussion, the spirits speaking only one after the other, but each with a different voice. The people sat listening to these sounds in silent awe, and with fixed and breathless expectation. The sacred lodge was believed to be filled with spirits of omnipotent power, who had come, at the bidding of the chief prophet, from the remotest parts of the earth. And it was also believed that the Jossakeed could send these agents to the uttermost bounds of the world in a few seconds, to do his bidding,

be 't to fly,
To swim, to dive into the fire, to ride
On the curled clouds;

for the Jossakeed, like Prospero, had power to command these "dainty spirits" at his pleasure. In this ceremony the people expected to receive information in regard to the causes of certain distempers, and answers to their speculations in respect to their future life. Questions like the following were often asked: "Where is the body of him who was drowned in Lake Superior?" "Has the person who recently died been allowed by Chibiabos to enter the Place of Departed Spirits?" "What is the sickness of my child?" At each of these questions the lodge was seen to be rudely shaken, when, if the interpreting spirit was sufficiently appeased by presents of tobacco and other things, which afterwards became the property of the Jossakeed, it gave an

answer. The answer, if the question was in regard to sickness, was sometimes like the following: "The soul of the patient is no longer in his body. An evil spirit has carried it off. It is imprisoned. A powerful spirit must be sent for it." Thereupon, the relatives gave something for a messenger spirit to go in search of the soul.¹

WORSHIP OF THE CONCH-SHELLS.

A sacred service is described as a rite of worship of the conch-shells. Two of these were taken from a place appropriated to the care of objects of religious regard, within the Sacred Square, and were filled with a bitter liquid made from a species of the tea-plant, the *cus-suna*, or *yapon*. These were carried by two attendants to the chief, who sat upon a seat painted white. At the moment of presentation the attendants cry *yah* in loud, shrill accents. Bowing, and then turning, they face each other with hands crossed low upon their breasts, when they add the syllables *o-he*, prolonging the last syllable till the breath expires. A pause for an instant is made, when with the new respiration they intone in lower key, but in a full, rich voice, the syllable *wah*. Mr. Adair, with other early writers of the seventeenth century, believing the Indians were Israelites, seeks to prove that this exclamation was the name of Jehovah, — in the Indian tongue *Yah-o-he-wah*; and the original mystic Hebrew name is even more like the Indian

¹ It was an opinion often held by the Indians, that when a person was very feeble and sick his soul had left the body, but it might be brought back by a messenger spirit; which is similar to a belief held among the Greeks, that a person could send his soul out of his body, and after a length of time it would return to it.

word than the modern corrupted form. The pronunciation of this ancient form of the word — *Jaho*, the holy name of four letters — was forbidden among the Israelites, as was the totem-name among the Indians.¹ The assertion of Mr. Adair, that *Yah-o-he-wah* was an invocation to the Supreme Deity, is justifiable, although his zeal in proving his theory as to the origin of the Indian must be thought more pious than wise; yet it should be remembered that William Penn, and many others not easily led into error through sentimental regard for the Indians, were inclined to his view; and it is not impossible that future research may revive these obsolete theories by transferring the drama of the Hebraistic cosmogony to this, the elder world.

The terminal sound *wah* to the invocation appears to have reference to the living spirit, which, the Indians believed, dwells in fire. Dr. Brinton translates it by our English word *white*, in explanation of the name of Manabozho, whom he states might be called properly the Great White One. In Dacotah it is the Indian name for snow, — probably in reference to the color of that lovely transformation of the rain through atmospheric alchemy, by which we have the white crystals of the winter storm, that are, according to Thoreau, created in enthusiasm and finished in an ecstasy. White is one of the Indian's sacred colors. It is of interest to trace this word in the dialect of a single tribe, — that of the Dacotahs, as given in an Indian vocabulary in the "Archæologia Americana;" for its repetition is significant, as it shows the Indian's sense of the omnipresence of his Supreme Deity. The name given God by this tribe is *Wah-khon-tung-hah*, and that for lightning is *wah-*

¹ Josephus, book ii. chap. 12.

kong-dee ; for man, *wee-chas-ha* ; and woman, *wee-ah* ; for the moon, believed to give length of life, *ha-yait-oo-wee* ; and night, *ha-hai-pee* ; for the stars, *wee-zah-kohsk-keh* ; that is, "sun suspended." Spring, the time of the renewal of life, is spoken of as *way-ya-ay-too*.

It has been stated that in some dialects this syllable forms part of every descriptive word of animate things that are possessed of desirable qualities. The invocation of *Yo-hc-wah* is declared to have been universal among the Indians, the word varying in sound only as the dialects of the tribes differed. One author related that the ceremonials of a feast at which he was present began by the chief's rising from the principal place, the central seat of a semicircle, painted white, — the circle being in a crescent, according to William Penn, — and making a shrill cry of *ho*, or *yo*, when all present responded with a prolonged intonation of the word *wah*.

A conch-shell was found in a mound a few years since bearing the appearance of great antiquity. It may be concluded that the worship of the shell arose from the Indian's belief in aerial gods, and that he conjectured that there was an aerial spirit whirring its delicate wings like an invisible and imprisoned humming-bird — that marvel of Indian fancy — in the reverberant shell.

In the Hindoo illustrations of Vishnu, whose attribute is Preservation, is seen in the left extended hand the *çankh*, a sea-shell of the genus *Buccinum*. This shell distinguishes Vishnu, whose attributes it represents, and is only found in the illustrations of this deity.

MEDICINE-SACK (GUSH-KE-PI-E-TA-GUN).

The medicine-sack, which was the *penates* of the American Indian, was usually formed of the skin of the animal of which he dreamed in his fast, when changing from youth to manhood. This sack was ornamented in various ways, according to the fancy of the owner, and was held in great reverence. Feasts were often made in honor of it, while sacrifices of some favorite dog also were offered, if they imagined its presiding manitto was offended. Within these sacks was placed some article of supernatural import, such as green plumes or a medicinal herb,—as these were held to be a charm against disaster. These charms were kept sacred, and were not allowed to be seen,—a custom that was never violated, even among the bitterest enemies.

Mr. Calvin Cushman, who was a missionary among the Choctaws, relates that among that tribe there was kept a kind of box, instead of the individual sack, containing some kind of substance which was considered sacred, and kept entirely secret from the common people; and this box was borne by a number of men who were considered pure and holy. Whenever these Indians went to war with another tribe, they carried this box; and such was its purity in their view, that nothing would justify its being rested on the ground. Only a clean rock, or scaffold of timber was considered sufficiently pure for a resting-place for the sacred coffer. And such was the veneration of all the tribes for it, that whenever the party owning it was defeated and obliged to leave it on the battlefield, the conquerors would by no means touch it. This box, together with the rites and ceremonies of these Indians, were thought by Mr.

Cushman to give much reason for the belief, entertained by some, that they were descendants of Abraham, and that the box was an imitation of the Ark of Covenant.

PREPARATORY CEREMONY OF THE YOUNG
WARRIOR.

On the first day the youth begins his prescribed fast and purification, preparatory to entering upon the war-path, by eating two handfuls of button-snakeroot, powdered for the purpose; and afterwards he drinks a decoction made from the leaves of this plant. In the sunset and dusk of evening he eats a little boiled corn. This is repeated four days. On the fifth he puts on new moccasins and goes out from the lodge, wherein he had remained during these ceremonies. Twelve moons he abstains from eating the meat of bears, turkey-cocks, fowls, and any bucks except the old ones. He does not touch his ears or head¹ with his hand. For four moons a separate fire is required upon which to cook his food, which may be done by another person, who must partake of the food first, however, and afterwards serve the youth with separate utensils. Every new moon he drinks the decoction of the button-snake-root, and a fast is observed until evening, when the boiled corn is eaten sparingly. The twelfth moon is observed with the ceremony used on the first four days. The fifth day of this moon the "spine of the corn" is burned and the ashes rubbed over his person. When this moon has expired, the *madis-do-wan*, or sweating-lodge, is entered, and after a profuse sweat, a bath in

¹ The head was sometimes made a sacrificial offering to the sun.

the adjacent waters is taken, when the youth becomes a young warrior, prepared for taking the war-path.

THE WAR-MEDICINE.

A wildcat, in early days, became troublesome, way-laying and attacking the Indian people. After a council it was concluded best to slay this wildcat; and this was done, although this species of animals was believed to preside over the occult ceremonies of the *medas*. The body of the wildcat was burned, and the ashes carefully preserved. About the same time there appeared a serpent in the water. The old wise men, standing on the banks, sang to it, at which it lifted itself a little above the water. The wise men renewed their invocations, and the serpent raised its head, showing one horn. This the wise men cut off. They continued their songs, and the serpent lifted the other horn. The wise men cut this one off. This was its fourth and last appearance. The serpent was seen no more. Now of a fragment of these horns, and a little of the ashes of the burned wildcat, a marvellous drink is prepared. The warrior is made brave when he partakes of this medicine, or *me-da-e-ki*.

It may be concluded that the serpent of the waters is the sacred Unkatahe, presiding over the transmigration of souls. There

seems to be an association of ideas, in this myth,



with the belief in the moon's influence upon longevity, and in an appointed guardian over the transmigration of

the human soul; for the serpent is represented with horns resembling a crescent, which is an emblem of life among the Indians, and the wildcat has four small crescents for feet, as seen in the pictures.



Remembering the myth of the creation, in which it is related that the goddess of the moon was precipitated from heaven upon the waters, where she gave birth to those elder gods, rulers of the primeval world, the four winds, and considering the name of the moon in one dialect, — *nepa* (I sleep) and *nip* (I die), — the association of ideas seems appropriate.

We perceive in the bath of the youthful warrior, and the use of ashes, both in drink and anointment, illustrations of the Indian's belief in these two elements, fire and water, as the guardian powers over human existence. In his worship of Unkatahe and of Atahensic, and his incantations to the wildcat, these are the influences he invokes. It is these divinities whose protection he seeks.

DIVINATION, AND CUSTOMS OF INDIAN WARRIORS.

The *push-kwaw-gunme-gemah gun*, or cleared ground, for the purpose of divination, *ro-zau-bun-ziche gun*, is made in the following manner. A spot of ground, in the form of a parallelogram,¹ is cleared of the turf. The soil is then made soft and fine, and enclosed with poles; no foot must step upon it. The chief sits down at one end, opposite the enemy's country, and, with song and

¹ The parallelogram signifies fire. *Vide* Tanner.

supplication, places before him, on the margin of the piece of ground, two small round stones.¹ Entreating the Great Spirit to disclose the direction he should lead his war-party, the chief requests the principal warriors to offer incense or smoke from their calumets; a fire is struck, the stones are seen upon the opposite margins of the ground, and their line of direction is the result of the *ro-zau-bun-ziche gun*. At this place various offerings are made, — beads, locks of hair, pieces of cloth, the *je-bi-ug*, or memorials of the departed; these are afterwards carried into battle, left on the plain, or if possible thrust into the body of the wounded or dead.

The three first times a man accompanies a war-party, the customs of the Indians require some peculiar observances. The young warrior must constantly paint his face black, must wear a head-dress of some kind, and the vessels from which he eats or drinks must be touched by no other person. He is not to eat or rest during the day; and when he halts, his face must be turned to his own country, that the Great Spirit shall perceive his wish to return home again.

The encampments of the warriors are enclosed by sticks or poles in the form of a square, with an opening towards the enemy's country; within which are arranged first the principal warriors, chiefs, and old warriors, next the younger men, and last the new warriors, on the extreme end of the encampment. All sleep with their faces towards their own countries. The accoutrements of each warrior are held sacred; they must be neither stepped over nor handled. To wet the feet is an evil omen, or to walk in a beaten path. If compelled to

¹ The globular stones, found in a mound and already mentioned, were probably used in rites of divination.

cross a stream, or pass over a swamp, the water is wiped off with sticks or grass. Bowls of birch-bark are marked with a line through the centre; from one side of which the warrior drinks in going to battle,—from the other, on his return. These bowls are not carried home, but left on the prairie, or suspended from trees within a day's journey of his village.

Any man who is preparing for war, and whose supply of moccasins, or of powder and ball, or any other common and necessary article has failed, takes a specimen of what he needs,—if moccasins, one of these,—and walks about the encampment, pausing a moment before such of his companions as he hopes will supply his demand. He has no occasion to say anything; usually immediate compliance is given; but if not, the chief, dressed as for battle, accompanied by other warriors, goes from one to another and takes the necessary articles from those who have the largest quantity.

CEREMONY ON THE RETURN OF A WAR-PARTY.

The return of a war-party is the occasion of a sacred ceremony of rejoicing. The ground within their lodges is swept, and utensils, used during their absence, carried out. The warriors decorate themselves with swan's-down, a tuft of long white feathers being affixed to the crown of the head; and red and black figures are painted on their bodies. Approaching their homes, they raise their voices in the usual song, whose words are thought to resemble the syllables in the name of *Je-ho-rah*. In their hands are borne branches of pine, to which are hung the scalps of the enemy slain in battle. Arriving at one of the houses, wherein are

their sacred symbols, the chief, at the head of the company, walks in a contrary direction to the course of the sun, crying, *yo-he-he-wah-wah*, and all repeat, *yo-he-he-wah-wah*, while the circle is made. Opposite the door is the war-pole; and upon blocks, arranged for the purpose, is placed a box, constructed of pieces of wood securely fastened together in the form of a square, — the middle of three sides extending a little, the fourth being flat for convenience in transportation upon the back of the Opáe whose office is taken only after ceremonials of initiation. This box is fastened close with hickory splinters; its contents are of the most pious mystery and occult meaning.¹ When the box is deposited, silence ensues, all having seated themselves.

To sit down was an act that indicated peace and friendship. It was the expression used by the warriors in their invitation to William Penn and others to unite with them in a treaty. They speak of their god, Na-nabush, as having sat down when he had created men and animals, — “Thus have I sat down, and the spirits of the earth above and below have listened to me sitting here.”²

At length the warriors rise, and following their chief make the circle of the war-pole, crying the peculiar words, as before, three times. Successively and in order they then go into the house, wherein is the hearth on which is the sacred fire. Three days and three nights are given to fasting, during which time the warriors drink a warm decoction of *button-snakeroot*. The women

¹ The Sacred Box mentioned by Mr. Cushman.

² “And God rested on the seventh day.” *Genesis*. *Vide* chapter on Origin of Man. The idea of the repose of Deity, after the creative act, was universal.

stand beside the door in two rows, the first night of the fast, where they cry, *Ha-ha-he-he*, with a shrill voice; following this utterance is an entire silence. The chief, from time to time during the fast, comes out with his warriors; and, shouting the war-whoop, makes the circle of the war-pole, waving as before the pine branches with the scalps appended. Finally a general procession is formed, the chief as before at the head, when all move in orderly succession, the women last, around the chief's lodge, from the east to the north¹ the men singing the death-song. Then they fix on the top of the house a branch, with a piece of a scalp fastened to it; after which they visit each house of the village, placing a pine branch and scalp-lock upon each, and the spirits of the dead being thus appeased, all ceremonial ends.

PRAYER TO THE RULER OF THE WINDS.

From an island in Lake Superior a party of hunters started to cross the lake on their way home. There were ten canoes. It was early dawn, after a night of perfect calm and quiet. The hunters rowed forward some distance, when simultaneously all ceased rowing; and the chief of the party, in a loud voice, made the following supplication to the Great Spirit, ruler of the winds: "O Great Spirit, you have made this lake, and you have made us, your children; we appeal to you to keep the water calm, and let us pass over it in safety." He then threw an offering into the lake, others of the party doing the same; when all recommenced rowing in silence, while the chief began a chant, which was continued until the passage was made.

¹ It was in the north that the Evil Spirit was believed to have his dwelling-place.

THE SE-SE-GWAM, — SONG OF ENTREATY.

At nightfall, when all had retired to rest, the natives began to sing in a manner very different from what I had heard. It was not accompanied either with dancing or drum or rattle, but consisted of soft, plaintive tones, and a modulation that was rather agreeable; it had somewhat the air of church music.¹

This chant, mentioned by Sir A. McKenzie, is referred to by those who have lived with the savages. It is described as a melancholy sound heard in the stillness of the night. In the biography of Mr. Tanner, mention is made of these chants; and the following incident seems to be an explanation of their purport:—

When the snow had fallen, and the weather began to be cold, so that we could kill no more bears, we began to suffer from hunger. One morning Net-no-kwa rose very early and left the lodge. She did not return that night, but the next day towards evening, as we were lying down inside the lodge, she came in, and, touching Wa-me-gon-a-brun on the shoulder, said: "My son, you are a great runner; and now let us see with what speed you will go and bring the meat which the Great Spirit gave me last night. Nearly all night I prayed and sang; and when I fell asleep near morning, the Spirit came to me and gave me a bear to feed my hungry children. You will find him in that little copse of bushes in the prairie. Go immediately; the bear will not run from you, even if he sees you coming."²

¹ Sir Alexander McKenzie.

² The directions were followed, and the bear captured, — a uniform result, according to Mr. Tanner; who doubted, however, that Net-no-kwa's eyes were actually holden by sleep when she saw the bear. Nevertheless, a faith in his own dreams is the constant feature of Mr. Tanner's Biography.

In the story of the dream there was some artifice, according to Mr. Tanner. He, however, frequently relates that Net-no-kwa, his adopted Indian mother, directs him in the hunt, by a dream, following a night's prayer and chant. The concluding remark, relates to the belief that the Great Spirit bade certain animals permit themselves to be slain for food, if this was done in a merciful manner. Net-no-kwa believed the animal she had seen would act in obedience to the Great Spirit; he would not run from the hunter, for he was given her for her children.

The chant, prior to the dream, was doubtless a prayer to be directed as to the locality of the game, to be shown the haunts of the bear, which were to be sought in perfect faith on awakening. Uniting this belief in divine guidance through dreams, with that in divination by fire, in which the Spirit is believed to disclose the direction of a successful hunt over the forest or plain, we perceive the dependence these savages felt in their relations to him whom they called the Master of Life.

THE FEAST OF FIRST FRUITS.

In building the sacred fire, a branch of poplar, willow, or white-oak is cut from the tree. A hole is bored partly through it; and, with another piece sharpened for the purpose, friction is made by revolving this within the hole, by which fire is *gathered*.¹ This is cherished with fine chips, and fanned with the wing of a white swan. An earthen vessel, consecrated for the purpose, receives the burning mass; and the priest then carries

¹ This word is also used in reference to the deity's withdrawal of the spirit from its earthly body.

the fire to the altar, which is overhung with green boughs, and places it thereon. Then fruits are brought, which have been carefully anointed with bear's oil, and laid upon the fire. So great is the demand for bear's oil, for this and kindred purposes, at the feast of First Fruits, that it requires the most active labor of the various tribes to provide it in sufficient quantities.

The altar used in the sacrifice was yearly rebuilt. No portion of a past sacrifice was allowed to remain on the sacred hearth. The hearth was first swept clean. Then a few roots of the button-snakeroot were laid at the bottom, with small leaves of tobacco; and to these were added small quantities of carefully selected fruits. Over this was put marley clay, sprinkled with clean and pure water.

The use of oil in sacrifice by the Indian will remind the student of the Sacred Scriptures of the *hin* of oil used in sacred worship by the Jews. The law of peace-offerings is set down in Leviticus as follows:—

If ye offer it for a thanksgiving, then ye shall offer with the sacrifice of thanksgiving unleavened cakes mingled with *oil* and unleavened wafers anointed with *oil*, of fine flour, fried.¹

The oblation of first fruits was regulated according to the following commandment:—

As for the oblation of first fruits, ye shall offer them unto the Lord, but they shall not be burnt on the altar for a sweet savor.²

Among the Attick laws was the following enactment: "Let sacrifices be performed with the first fruits of the

¹ Leviticus vii. 12.

² Leviticus ii. 12.

earth.”¹ It is related that it was the custom of the Athenians to burn herbs and plants as an offering. Leaves, branches, roots, and fruits, all were burned in the oblation.

To sweep clean the place of sacrifice, is not unlike the care shown in the law of Moses, that the priest shall put off his garments of fine linen, and put on other garments, and carry forth the ashes without the camp unto a *clean place*.²

The arrangement of the dance at the feast of First Fruits in the illustration will be seen to be that of the sacred circle.³

It is related that three circles were made around the fire, as was done by the Athenians in their ceremonies in honor of Neptune, in accordance with an enactment of Lycurgus. When the ceremony of the dance was concluded, all painted their bodies with white clay, and then formed a procession and marched out of the sacred square, within which was the altar and fire, and passed onward to the river, or lake, wherein they bathed.

The Chinese have a record that fire was discovered by one Suy-jin, or Fire Producer, by boring a piece of wood, — which was done, probably, in nearly the same manner as among the Indians.

In the feast of First Fruits the greatest gravity accompanied the ceremonies previous to the games and feasting, when all was hilarity and joy. This ceremony was the culmination of the happy days of summer, when open-air life had no obstacles. All friendly tribes joined in partaking of, as they had united in providing

¹ “Archæologia Græca.” J. Potter, D. D., Archbishop of Canterbury.

² Leviticus vi. 11.

³ An etching by John Wythe, in 1690.



The Feast of First Fruits.

for, the general thanksgiving. The autumnal season, the period of transition, when the trees dropped their leaves, and also the time when they first began to bourgeon in spring, were called *Ache-les-ca-toueth*, and each had its guardian divinities, as related in the chapter on deities. The Harvest Feast is a universal custom.

CHAPTER XIII.

LANGUAGE, PICTOGRAPHY, SYMBOL, AND SONG.

THE Priest of Secotan was the Jossakeed of one of the tribes, who called themselves the Real People, the Lenni-Lenape. Their meaning in the use of this expression is explained by the fact that they disclaimed migration, having come out of *this* ground; alluding to the continent, and their especial locality, which is now called Virginia, — in honor of that queen whose interest in the natives of the New World was the occasion of sending the artist whose etching is here reproduced. It was said by one of the Indian chiefs that their people were of unmixed blood, remaining as they were created, in contradistinction to the mixed blood of the Anglo-Saxon settlers.

The illustration portrays the Jossakeed in ordinary dress. The preparation of the skin, seen on the priest's shoulders, was as careful as that used in tanning choicest skins by civilized people. The success of their work is worthy of admiration. The knot on the shoulder was probably composed of the deer's sinew, which was believed to bestow strength on the wearer.

The records of the Ojibways have a twofold meaning, states Mr. Copway, an Ojibway Indian: the hieroglyphic symbols refer to their religion; the picture-writing is used in medicine, hunting-songs, stories, and communications of various import.



A Priest of Scotland.

The names of animals were imitations of the sounds they produced; the names of trees signified the sound they appeared to make; thus making the name a description of the thing,—according to what is believed to be the primitive origin of names. Thus *see* indicated the sound of waters upon the rocks; and *sahse*, the commotion of waters. It was found, in making up an alphabet for the Cherokee dialect, that *f*, *l*, *r*, *v*, and *x* were excluded. These gentle savages, at the end of a word, made a liquid note resembling our vowel *a*; this produced a flowing sound, compared best, perhaps, to the flow of water. Certain Indian names of bodies of water are very beautiful,—for instance, the familiar name *Min-ne-ha-ha*, meaning “laughing water,” as the poet Longfellow has correctly rendered it. *Ath-a-bas-ca* is rendered “meeting of many waters;” *Min-ne-so-ta*, “sky-tinted water.” A complete understanding of Indian words might reveal matters of the highest interest to the linguist. There is now, inadequate as has been the study of the language, evidence that it has that which our Saxon words retain, the pith of sententious meaning; notwithstanding certain words have been growing, according to one writer, since the flood, for one Indian word, as Dr. Francis Lieber truly remarks, is equal to ten of ours, and a single letter has generally the meaning of a whole word in our language. As an example of the synthetic character of the language, Mr. Tanner mentions the word *ke-meen-waw-bum-me-na*, which expresses approbation,—*ke* the inseparable pronoun, in the accusative plural; *meen*, from *ne-me-noan-dun* (I love, or am pleased); and *waw-bum*, from *ne-waw-bo-man* (I see),—which would be termed a *holophrastic* word by Dr. Lieber.

The term for the red race among the Algonkin tribes is Unish-aba. *Unish* is a prefix, meaning "in general," or "all;" and *aba*, from *i-am-ba*, or *i-a-ba*, is the masculine or feminine name for an individual. Among the Ojibways, years are counted by winters, *pe-bo-an*. A moon is called *gee-zis*; and if in contradistinction to the sun, *de-bik gee-zis*, or "night-sun." The word of which no human language is destitute, and which is placed at the threshold of every tongue by the grammarian, is, in the Ojibway, *ne sageau* ("I love," active); in the passive, *ne sageau-ego* ("I am loved"). A vowel preceded by a consonant is long. A vowel followed by a consonant is usually short. A vowel between two consonants is short. A vowel standing by itself is always full or long.¹

Dr. Jarvis states, in his discourse upon the Indian tribes, that it was his opinion that there were but three radical languages spoken by the Indians.

The fact of the Indians having a complete system of signs, by which they made communications among all tribes on the continent, is interesting. An Indian, it has been stated, would by his signs "talk all over," his whole body being made use of to convey a message.² The sapient Hindoo teaches:—

As words from an echo, so the eye and the motions of the body are comprehended by the sagacious. Let prudent men, therefore, give counsel in secret.

By winks, by the walk, by action of speech, by the motion of the eye and the lip, a wise man discovers the mind.

¹ Schoolcraft.

² Said Ke-wa-ze-zhig to an audience in Allston Hall: "If you will be so kind as to notice my gestures and the expression of my face, it will help you very much,"—in an apologetic allusion to the short two years' study he had given our language.

An effort at inculcating moral principle was sometimes made in the song of certain Ojibway priests.

Ah-ne-ah-gah kah-noon-na
Ke-taus-san-wa-un-na ke-mis-se-go-na.

(Your own tongue kills you.
 You have too much tongue.)

This song is illustrated by the figure of a man holding an arrow reversed. A line is extended from the mouth to the arrow. The body of the man is covered with marks of the injuries he desired to inflict on others, but which have reverted on himself.



A WAR SONG IN INDIAN PICTOGRAPHY.¹

I will haste to the land of the foe,
 With warriors clad with the bow.

I will drink the blood of their very heart ;
 I will change their joy into sorrow's smart ;
 Their braves, their sires, will I defy.

They are in their homes now, happy and free,
 No frowning cloud o'er their camp they see ;
 Yet the youngest of mine shall see the tall
 Braves scattered, wandering, and fall.

The warrior is represented by the figure of a man, with a bow about him, and arrows in his hand. The

¹ Copway, the Indian historian.

plume of the eagle waves upon his head, indicative of his acquaintance with war-life. The next figure represents a watching warrior. The third represents a person with the heart of a woman, as symbolized by the mark in the cheek, an indication that the best of the enemy's warriors were to fall, and that their wail must be heard like the wail of a woman. The wigwam,¹ with its smoke curling upward, indicates a council-fire and the defiance of an attack. The other wigwams are seen without fire, and the black one signifies silence and death.

When the minds of a war-party were fully aroused to the subject of war, and they were prepared to give utterance to their feelings by singing and dancing, their priest or Jossakeed composed a song to be accompanied with dancing.

WAR SONG.²

The eagles scream on high,
 They whet their forkèd beaks ;
 Raise, raise the battle-cry !
 'T is fame our leader seeks.

The birds of the brave take a flight round the sky,
 They cross the enemy's line.
 Full happy am I that my body should fall
 Where brave men love to die.

¹ Properly, *wig-ge-wham*.

² A free translation by Hoffman.

DEATH SONG.¹

A'-BE-TUH-GE'-ZHIG.

I.

Under the hollow sky,
 Stretched on the prairie lone,
 Centre of glory, I,
 Bleeding, disdain to groan ;
 But like a battle-cry,
 Peal forth my thunder-moan,
Baim-wā-wā !

II.

Star, morning star, whose ray
 Still with the dawn I see,
 Quenchless through half the day
 Gazing thou seest me ;
 Yon birds of carnage, they
 Fright not my gaze from thee !
Baim-wā-wā !

III.

Bird, in thine airy rings
 Over the foe's man's line,
 Why do thy flapping wings
 Nearer me thus incline ?
 Blood of the Dauntless² brings
 Courage, O bird, to thine !
Baim-wā-wā !

¹ A translation given by C. F. Hoffman, which, it is stated, would bear a close and critical comparison with the original Indian. The word *Baim-wā-wā* is spoken so as to represent the sound of the voice of the thunder-god, and in general is of more frequent repetition in their original songs than as given by Mr. Hoffman.

² Fraternalized bands of warriors in the Northwest, who had sworn never to leave a brother on the battle-field.

IV.

Hark to those spirit notes,
 Ye high heroes divine,
 Hymned from your godlike throats !
 The song of praise is mine, —
 Mine whose grave-pennon¹ floats
 Over the foeman's line !

Baim-wā-wā !

ME-ZEN-NE-NEENS.

Bark, skin, pieces of wood, precipitous rocks, or boulders, constituted the material for inscription in pictography, which was simply a record of concrete ideas, suggested by the power of association. If none of these articles were available, the Indian used ashes, on which he traced the picture with a quill from a bird's feather; and when the tracing was done the feather was burned, having been fixed in the heart of the form traced; and from this an augury was made. As an example of these *me-zen-ne-neens*, Mr. Schoolcraft mentions the picture of a bear, which, he says, recalls to an Indian the ideas, not merely of a particular kind of quadruped, but of a strong, clumsy, black, and cunning animal, with powerful claws, whose flesh is deeply coated with a tender kind of white fat, and whose skin is suitable for particular purposes. The animal is fond of sweet berries and fruits, loves certain precincts, and is to be hunted in a certain way. To capture him and to foil his sagacity are superior achievements. To ensure success in this, the Indian draws a figure of the animal, depicting its heart, with a line leading to it from the

¹ A flag at the head of a grave, which it was deemed sacrilegious to disturb.

mouth. By uttering incantations of magic words, he conceives himself to get power over this heart. He believes he can control its emotions and desires. He draws him from his lair. He leads him into his own path in the forest.

AN INCANTATION.¹

Hear my power [alluding to voice, or drum];
 My swiftmess and vengeace are the eagle's ;
 I hear the world over.
 The bear shall obey the magic of my lodge ;
 My secret lodge is double [two divining-stones].
 Fear then, man !
 A serpent shall enter thy vitals,—
 Can a bear escape my arrow ?
 Can a bear fly from magic ?
 My medicine is strong.

These incantations are at the same time symbolized by significant gestures.

Mr. Tanner mentions and illustrates a song for medicine-hunting, by which success is believed to be attained in this art, that required attentive study for two years. For this the instructor exacted the payment of a large number of beaver-skins. The Ojibways relate that in using the charms and song for four days, one of this tribe succeeded in bringing into the midst of the village, at Was-waw-gun-nink, a live moose, in such a state of fatuity that he made, although uninjured, no effort to escape! There are twenty-seven figures, together with the incantations, in the song, pictures of which are to be found in Mr. Tanner's Biography.

¹ From the works of Schoolcraft.

The structures used for dwellings among the Cherokee Indians were plastered on the interior with red or white clay, on which were portrayed various objects and symbols. On the color of the wall depended the color of paint used in the pictography; if white, the pictures were red; but if the wall was red, they were blue. Great variety was disclosed,—animals, plants, trees, flowers, men with animal heads, and *vice versa*. These hieroglyphics, states Mr. Squier, were made in bold and firm outlines, conveying meaning, passion, and admonition.

NA-NA-BUSH, THE INTERCESSOR.

I.

Waw-ne-ge-ah-na gah-ne-geah-na manitto-wah-ga gah-ge-zhe-hah-gwaw gah-ne-ge-ah-na.

(I wished to be born; I was born; and after I was born I created all the spirits.)

II.

Gec-she-hah-ga manitto-wah-ga.

(I created the spirits.)

Such is the chant attributed to Na-na-bush when he assumed the form of a man. The god is pictured without the right arm, and in the hand of the left is held a serpent.

*Na-ha-be-ah-na na-nah-too-shoo
O-tish-ko-tahn ma-jhe-ke-sha.*

(He sat down, Na-na-bush;
His fire burns forever.)

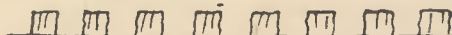
This chant reveals the belief, universally held,—legends and myths of which are found in all tribes of

the Indians, — that at one time the Creator assumed the human form. Na-na-bush is but one of the many names, varying with the dialect of the tribe, that was given this spirit.¹

A MESSAGE.



Me-da-e-ki Lodge.



Great Lodge.



Woods.



Wigwam.



Wigwam.



Lake.



River.



Canoe.



Come.



Great Spirit.

Hark to the words of Sa-ge-mah :

The great medicine-lodge will be ready in eight days.

Ye who live in the woods and near the lakes,

And by streams of water, come with your

Canoes, or by land, to the worship of the Great Spirit !

In Chinese inscription the open triangle is seen, as in the device between the two wigwams.

Beads and shells used in conveying a message are colored, and each has a meaning according to its place on the string: black signifies war or death; white, peace and prosperity. Numerals are marked on the shell. The knot gives information of the starting-point

¹ *Vide* Manabozho, Ch. XIV.

of the message, or the name of the person sending it. In stringing the shells or beads the end of the sentence is strung first, so that the beginning of the message comes first to the receiver's hand as he unrolls it, together with a peculiar knot. This manner of correspondence is the most common. Three years ago, says Mr. Copway, the Delawares sent communications in this way to the Shawnees in Sandusky, Lake Erie, and they to the Ojibways in Superior and Huron.

The Indians counted by tens, and, as it was often by the hand that they conveyed the number, they gave a name to each digit. The cross \times denoted all the cardinal points; the completeness or whole of anything was denoted by the full number of the fingers, with somewhat the force of the Roman numeral X, or ten. Thus the cross stood for the human shape, or it represented all the heavenly powers, the four gods.

These are the names of the numbers in the language of the Indians of the Chocktaw tribe:—

- | | |
|------------------------|--------------------------|
| 1. — <i>Chiphaha.</i> | 6. — <i>Hannāble.</i> |
| 2. — <i>Toogàlo.</i> | 7. — <i>Untoogàlo.</i> |
| 3. — <i>Tootchena.</i> | 8. — <i>Untootchēna.</i> |
| 4. — <i>Oosta.</i> | 9. — <i>Chakhāle.</i> |
| 5. — <i>Tahlabe.</i> | 10. — <i>Pokoole.</i> |

For ten and one, *pokoole aawa chiphaha*; ten and two, *pokoole aawa toogàlo*, and so on. *Skoch chooke harére*, interpreted, is “the old one's hundred,” — that is, a thousand; other large numbers having similar descriptive names.

Referring to the growth of vegetables, these Indians use the expression “Moved by Jo-he-wah;” and ripened vegetables they call *wah-àh*, — “moved to their joy.” *Àh* signifies “he moves.”

NURSERY SONG :¹

IN KANIGA-

The poor little bee
That lives in a tree, —
The poor little bee,
That lives in a tree,
Has only one arrow
In his quiver.

E-WE-YEA :

LULLABY OF AN INDIAN MOTHER.²

I.

Wa-wa wa wa-wa we-yea.
(Swinging, swinging, lullaby.)

Ne baun-ne baun-ne baun.
(Sleep thou, sleep thou, sleep thou.)

Ne dannis-aïs, e-we-yea.
(Little daughter, lullaby.)

II.

Ke-guh, ke-gun ah-wain-e-ma.
(Your mother cares for you.)

Ne baun-ne baun-ne baun e-we-yea.
(Sleep, sleep, sleep, lullaby.)

Ka-go, sai-quixze-kain, ne dannis-aïs.
(Do not fear my little daughter.)

Ne baun-ne baun-ne baun.
(Sleep thou, sleep thou, sleep thou.)

¹ Copway ; Powell.

² Mrs. Elizabeth Oakes Smith.

III.

Wa-wa wa wa-wa we-yea.
(Swinging, swinging, lullaby.)

Ka-ween, nu-zheka kedi-asec.
(Not alone art thou.)

Ke-kan nau-wai, ne-me-go, suh-ween.
(Your mother is caring for you.)

Ne baun-ne baun nedaunis-ais.
(Sleep, sleep, my little daughter.)

Wa-wa wa wa-wa we-yea.
(Swinging, swinging, lullaby.)

NAMES OF BIRDS IN OJIBWAY.¹

- Ke-neu.* "Master of all birds," — war-eagle.
Me-giz-ze. White-headed eagle.
Ka-kaik. Spotted hawk.
Bub-be-nug-go. Spotted-tail hawk.
Ondaig. Crow.
Kah-gah-ge. Raven.
As-eig-ge-nawk. Blackbird.
Teen-de-se. Blue-jay.
Be-gwuk-ko-kwa o-wais-sa. Thrush.
Ween-de-go be-nais-sa. "The bird that eats its own kind," — king-bird.
O-pe-che. Robin.
Ma-mah-twah. Catbird.
Ma-ma. Red-headed woodpecker.
Mis-kobe-na-sa. Redbird.
Wain-wain-je gun-no. Great horned-owl.

¹ Selected from a list given by Mr. Tanner.

- Koho-o anse.* Little owl.
Waw-be-ko-ko. Snow-owl, very large.
Wa-wa. Goose.
Ken-is-te-no-kwa-sheeb. "Cree woman," — duck.

The pronunciation of the name is made to imitate the song or cry of the bird.

INSECTS.

- A moe.* Bee.
Gitche-ah-mo. Humble-bee.
Waw-waw-tais-sa. Lightning-bug.
An-ne-me-ke wid-de-koam. Sphinx-moth, or thunder-louse.
 (This insect is supposed to fall from the thunder-bird's wings.)
Pah-puk-ke-na. Grasshopper.
Me-main-gwah. Butterfly.
Metig-onish-moan-ka-she. "He that sleeps in a stick;"
 found under water.
Sha-bo-e-ya-sa. "Rowing," — water-bug.
Man-toanse o-ke-te-beeg pe-me-out-toan. "The little spirit
 who runs on the water."
Sug-ge-ma. Mosquito.
Pin-goosh; pin-goosh-ains-sug. Gnats and sand-flies.
Sub-be-ka-she. "Net-worker," — spider.
A-a-be-ko. Large black spider.
Puh-beeg. Flea.
O-o-chug. House-flies.

FISHES.

- Shig-gwum-maig.* Shovel-nose (Mississippi fish).
Kuk-kun-naun-givi. Little toad-fish (Lake Huron).
O-gah-suk. Little dories.
O-ga. Dory.
Ag-gud-dwaawsh. Sunfish.

- Bush-she-to.* Sheep's-head.
Na-ma-goosh. Trout.
Ke-no-zha. Pickerel.
Buh-pug-ga-sa. Large sucker.

TREES.

- Ma-ni-hik.* Norway pine.
A-nee-naun-duk. Balsam fir.
Kik-kaun-dug. Spruce. (The black pheasants feed on the leaves).
Mus-keeg-wah-tick. Hackmatack.
Mis-kuan-wauk. Red cedar.
Ke-zhik. White cedar.
Kaw-kaw-zheek. Juniper bushes.
Ah-kaw-wun-je. Yew.
Kaw-kaw-ge-winz. Hemlock-spruce.
Puk-quain-nah-ga-mak. "Peeling-bark," — white pine.
Shin-gwawk. Yellow pine.
Nin-au-tik. "Our own tree," — sugar-maple.
Buh-wi-e-me-nin aw-gaw-wunje. Red cherry, — "the wood of the shaken-down berry."
Sus-suh way-meen ah-gaw-wunje. Choke-cherry.
Me-tik-o-meesh. "Wood-cup," — black oak.
Ah-sa-tia. White poplar.
A-nee-b. White elm.
O-shah-she-go-pe. Red elm. (Two varieties; the bark of one used for sacks.)
Boo-e-auk. White ash.
We-sug-auk. Black ash.
Bug-gaun-ne-me-zeesh-ah. Hazel-bush.
O-to-pe. Alders.
Sis-se-go-be-mish. Willow.
Bug-ga-sah-ne mish. Plum-tree.
Mish-she-mish ga-wunje. Crab-apple-tree.
Ke-te-ge-manito. New Jersey tea, — "red root."

PLANTS.

- Mus-ko-ti-pe-neeg.* Lily, — "prairie potatoes."
O-kun-dun-moge. Pond-lilies.
Be-na-bug-goou. Partridge-flowers.
Mus-ke-gay-me-tans. Side-saddle flower, — "swamp bottles," in allusion to the shape of the leaves.
Ta-ta-sis-koo-see-nen. "The flower that follows the sun."
Pe-zhe-ke-wask. "Buffalo-medicine," — wild carrot.
A-nich-e-me-nun. Wild pea-vine.

ANIMALS.

- Gwin-gwaw-ah-ga.* "Tough beast," — wolf.
Na-nah-pah-je-ne-ka-se. "Foot the wrong way," — mole.
Bo-taich-che-pin-gwis-sa. "Blow up the ground," — gopher.
Waw-boot. Rabbit.
An-ne-moosh. Dog.
Shoon-sho. Long-eared hound.
Kah-zhe gainse. "Little glutton," — cat.
Pe-zhev. Wildcat.
O-saw-waw-gooth. Red fox.
Ah-meek. Beaver.
Waw-wan-gais. Virginia deer.
O-mush-koon. Elk.
Ke-na beek. Snake; reptiles.
O-kante-be-na-beek. "Snake with legs."
Que-we-zains. "Little boy," — a lizard.
Be-go-muh-kuk-ke. Common toads. (On the approach of winter, these are said to place themselves erect on the surface of the ground, on their hams; and by turning themselves round and round, they sink into the ground, which closes over them. They are found several feet below the frost, with heads erect.)
Dain-da. Bullfrog.

The *a-wi-a-li*, or emblems of the heart in Indian pictography, are here given. The first of the three devices



is the parallelogram, representing fire, and is illustrative of the belief of the Indian that the fire of the heart is the same as that in wood and in the sun.

The second device is the mystic triangle, which is an emblem of sacred import to the Asiatic people. The number three was not used, I think, in the enumeration of deities in Indian mythology or religion, but was expressive of the power of *one* deity. The constant recurrence to it in primitive worship implies a basis of truth, of which it is a representation. It has been explained as denoting the attributes of the deity, — love and wisdom, and the Holy Ghost, or the creative energy. These are called the Divine Trinity, in the image of which man is created, having a brain, seat of his thinking principle, a heart, citadel of the affections, and energy, or power to act. That the Jossakeed placed the triangle in the locality of the human heart in his *ke-kee-ko-win* is significant. The third and last figure is of interest in comparison with a similar device, yet undeciphered, in Hindoo hieroglyphics. The first of these was found on the forehead of a

Hindoo goddess, in a ruined temple on the island of Caveri. A similarly shaped figure is to be



seen on Hindoo sacrificial instruments. It is not without especial import that these emblems of the Hindoos are of the greatest antiquity. The same symbol, on the left, is seen in pictography, on the cheek of an Indian warrior who had been conquered in battle, to

symbolize that he had the heart of a woman. This use of the triangles, the oval and plain, suggests the origin of the sign, it being representative of the affectional qualities in distinction from the intellectual, — the feminine, rather than the masculine, principle in gods or men. As by the sign, so by the sacred number three, of which it is representative, the affections or will-power may be symbolized.

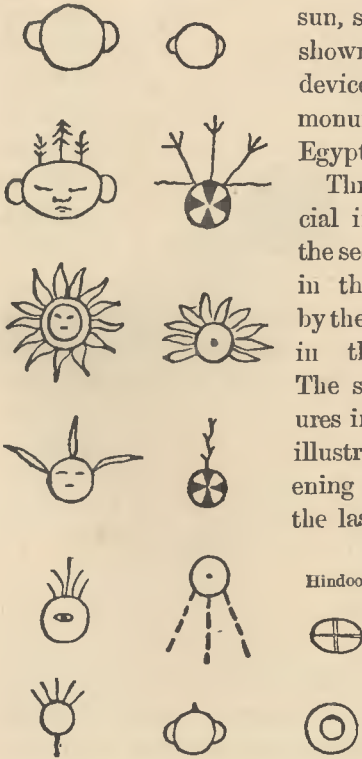
These symbols, already explained in chapters upon the sun, stars, and wind, are here shown in comparison with devices in inscriptions upon monuments and temples in Egypt and Hindostan.

Three, as a number of special import, is illustrated by the second and fourth figures in the Indian column; and by the second and fifth figures in the Egyptian column. The second and the last figures in the Egyptian column illustrate the belief in a listening deity; and so does the last figure but one in the

Indian column (see next page), a device that recalls the question in Sacred Scripture: "He that formed the ear, doth he not hear?"

Indian.

Egyptian.





The cross on the oval is seen on the circle in the Indian emblem, which is similar to our astronomical sign of the earth; and it is seen on ancient Roman altars, together with the fylfot cross.

The orb, painted black with a white centre, in the Hindoo symbols, is an emblem of Vishnu.

The black orb in the Indian column, without the white centre, is like our

astronomical sign of the full moon; and as to the Indian this was the symbol of death, and as he believed death to be controlled by the moon, this symbol probably referred to both.



The Mithraic symbol of the Persians is here given in two forms, both bearing the device of the double circle, representing the eye. The second emblem, seen on a

pale red carnelian, appears to represent the orb of the sun, with ears like those of a rabbit or hare. This is like an emblem of the god Bel, seen on a Babylonian cylinder, illustrating the battle between Bel and the Dragon. It might also illustrate our Indian's hare-god, Manabozho, who had battle with the serpents.

Another Babylonian design (not here given) represents a *trimurti*, — three divinities encircled in an emblematic ring, — probably the gods Bel, Hea, Anu, the three great gods at the head of the Babylonian system, who are the leading divinities in a circle of twelve gods. These twelve gods are also called *great*, this word being a general term, applicable to divinity, as was the prefix *gitche* in an Indian dialect, — e. g. *gitche manitto* (Great Spirit or god).

This picture, representing a crowned figure, with the circle in his left hand, appears to portray the god of the sun, and spirit of fire. Its signification is doubtful, except as we may trace the meaning of the emblems in the device. It is probably a form borrowed from a similar figure in Assyrian sculpture. The worship of fire was the Persian's principal religious rite. This device is found also on the seal of a Syrian chief, of the ninth century.¹



¹ *Vide* picture at the end of this chapter.

Again we see the sun represented in an old Persian coin. The double circle is also seen in Chinese inscriptions, as shown here.



The various circles in these designs below, on the right, seen in Hindoo inscriptions, are noteworthy for the

number in each device, five and four being emblematical in Hindoo as in Indian



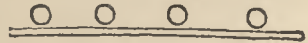
mythology. It is probable

that these numbers in Indian mythology have reference to the five gods, — the ruler and the four spirits of the winds, — whose emblems are the same as that of the stars, a circle. It might be



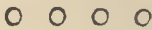
conjectured also that these rings were symbols of the five planets.

The occurrence of the number four is seen in the Persian hieroglyphics, as in that adjacent ; and in this device

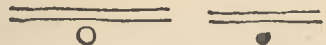


the horizontal lines accompany the circles. The single horizontal line is used in the pictography of the Indian, and denotes the earth.

The same number of circles occurs again in Persian inscriptions, without the lines. In Hindostan one circle, with the double

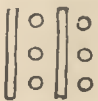


line, is to be seen as a frontlet on the forehead of both Siva and Parvati



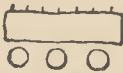
and, as sometimes in Indian picture-writing, one of the circles is painted black. In the following is another

device, presenting an emblem of Vishnu ; and adjoining it is an Indian device, distinguished by two rings, so similar as to be easily mistaken for the Hindoo symbol.



The Egyptians used a device having the significant number three repeated, as sometimes occurs in Indian pictography.

The sacred parallelogram occurs in two of the devices seen below, and the three circles appear in the first and third, which is an example of the constant allusion of the Hindoo to that sacred number.



In the following Indian device the mystic cross is combined with eight circles. The figure below the circles is designed to represent the oval in common use as a symbol among the Indians, and may be a representation of the mystic egg. The oval is sometimes seen with feet and head,



and thus represents the tortoise, the emblem of the earth. The Hindoo device more nearly approaches the circle. The same is seen on sacrificial instruments used in Egypt. ○ Another form is



seen in Egyptian inscription, as here given, which has less similarity to the Indian device than the oval of the Persian tortoise, also a symbol used in inscrip-



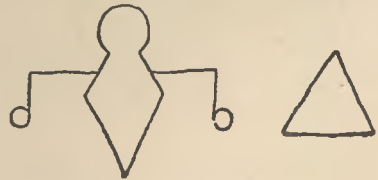
tions. The next form is the emblem as seen in Egypt, which sometimes has a horizontal line closing it. Half of the oval, with the sacred parallelogram, is shown in Egyptian inscriptions, as in the lower figure.



The oval is again seen in Eastern hieroglyphics, as the Persians have a device which seems to represent not only this figure, but the triangle and circle. The triangle is one of our Indian symbols, as shown in the picture below, with which is a mystic figure resembling a device of the cross Tau, in which astronomers will recognize the emblematical sign of Aries.



There are yet other shapes of the triangle found in the rock-inscriptions, or *muz-zin-na-bik*, of the Indian, among which are these two. The first device appears to combine symbols of the sun, or the head, and the triangle, or the heart. The horizontal line represents the earth; and it is possible that the appended circles denote the two gods of the cardinal points, east and west. It might also be a device repre-



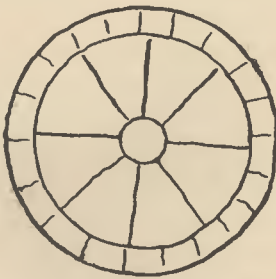
senting Libra, the figure of the Balances. The second

device resembles the emblem used among the Hindoos for Siva, which is also given in the triangle, page 290, with apex upward. This symbol signifies fire. The triangle inverted is Vishnu's symbol, and signifies water. The cut on the right is a Persian device, from a remarkable stone found among the ruins in the vicinity of the edifice called the Tomb of Daniel, at Irvan, Persia.

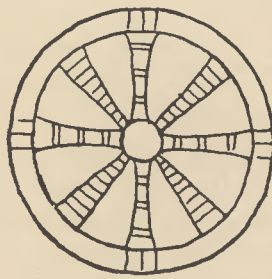


In the figure representing a wheel, the eight spokes are significant, as this number is of frequent occurrence in Indian worship.

The wheel is found in Egyptian hieroglyphics, and in the accompanying picture is seen to have the same number of spokes. The second wheel-figure represents the



Indian.



Egyptian.

pedestal of the bronze statue of Athor, — the Venus of Egypt.

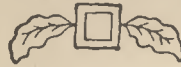
The appearance of wheels is given to the arms of Vishnu, that god being pictured with four. Each arm is single to the elbow, which forms the hub, from which extend the several spokes, or arms, giving the deity the appearance of being in a cloud of arms. As the Indian said of the moon, "it has a cloud of feet and legs."

The wheel is here figured from Hindoo sculpture, within which are represented the heart-shaped emblems already mentioned. And the next device, resembling that of the Indian yet more, is an emblem of the Hindoo god, Vishnu. It



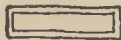
is evident that the changeless "round of things," the constant return and passing of the years, the vast cycles of geological and astronomical periods, were represented in this device. The unending and eternal is the wheel, which, seen by the prophet Ezekiel, is recognized as a symbol of the universe.¹

The square and parallelogram of the Indian, on the left, are common devices in the Eastern sacred inscriptions. A square of copper was worn on the breast of the chief of Roanoke, in the fifteenth century, at the time of the settlement of Virginia, and was the insignia of royalty.



These two devices are taken from sculptures in China. The branches, or leaves, from the side are similar to those seen in Indian pictography, appended to a circle.

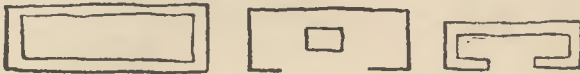
Ancient Chinese coins have the sacred square cut in the centre; a specimen is in the author's possession.



The square and parallelogram are seen frequently in Hindoo sculpture and hieroglyphics.

¹ *Vide* chapter on Winds.

The parallelogram is also found in use among the Egyptians, on their sacred temples and monuments.



The first and second are on the shrine of Amoun, or Osiris. The opening at the side of the parallelogram is also an Indian device in mound-structure. The astronomer will recognize in the smaller Indian device his emblematical sign of the planet Vesta. And these emblems, seen on ancient Hindoo monuments, will be seen to be the same as the ascending and descending



nodes, the dragon's head and tail, signs used in astronomy. The second figure is like the device used by the Indians for a symbol of the sky, as already given in the chapter upon Serpents. The figure on the left is a device used by the Chinese.



The Egyptians have a similar sign, as here seen. Another sign seen in Egyptian hieroglyphics is the following, which is the figure of the astronomical sign of Libra, the balances, and resembles an em-



blem of the sky used in Indian pictography, given in the device at the left.

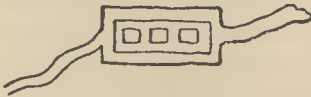


The reader is already familiar with the serpent-emblem of the Indian. The next cut represents a mound-structure; and that following, a device painted upon a rock, which combines the serpent with the parallelogram

of fire, so showing that the Indian's serpent-divinity may be called the Fiery Serpent, using the term of the He-



brews for the Brazen Serpent. The two small illustrations below are reduced from the original, as in fact a large number of the Indian symbols have been, for the convenience of the



page. Their resemblance to the Egyptian *cerast* will be readily seen. The ser-

pent is a constant emblem in the East; the Hindoo gods are sometimes



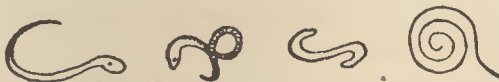
depicted with them coiled about the neck, and around the waist and the arms.



Christna is seen lying upon the bodies

of prone serpents, whose heads stretch upwards, and, curving forward, form in line a canopy above the head of the reposing god.

The fourth of these illustrations is of significant resemblance to those of the Indian (on the next page), and



is intended to represent the coiled serpent, seen in Egyptian inscriptions in this form.

The Persian depicts the serpent in various attitudes,



of which the picture on the right is of common appear-



ance. In Chinese sculpture the following small device



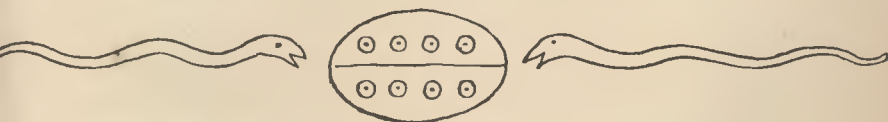
is seen, in which the appears to be repre-



uncoiling serpent ap-
sented.

In an early Babylonian cylinder, Izdubar, a mythical king, is represented with locks of hair about the face and head, like the bodies of serpents, each lock ending in a similar coil of three concentric circles. The beard, falling low upon the breast, forms a crescent, by a semi-circular line of these coils. At each side of his face are three coils, emphasizing, by their size, the representation.¹ The same device occurs in another picture of Izdubar, from a Khorsabad sculpture. This is evidently a representation of a Medusa Head, like that of the mythical king, Atotharo, of the Indians. In the same sculpture are seen, on the dress of the figure of the so-called king, the sacred square and plain cross.²

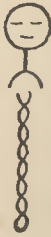
In this device there is a combination of emblems which relate to the forces of life, — the serpent repre-



sented fire; the oval, an egg; the four circles, above and below the line, the four spirits of the winds. The Indian often duplicated his sacred emblems.

¹ Chaldean Account of Genesis. Frontispiece. G. Smith.

² The same. Izdubar strangling a lion (p. 174); and Oannes, from Nimroud Sculpture, (p. 307).

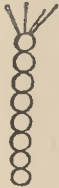


Painted on a rock, on our shore, was seen the device on the left, which conveys a similar idea to a device of the Hindoos, as shown on the right, and is an illustration of the same myth—that in the primeval world there existed serpents with the human head—that is found in the Indian traditions. The Hindoo



sacred books describe a serpent with a hawk's head, beautiful to look upon, who, if he open his eyes, fills the universe with light. If he wink, it is darkness.

The Indian device, I think, is the goddess of the moon and coiled serpent. It is similar to this device of the Persians, in the intertwined lines.

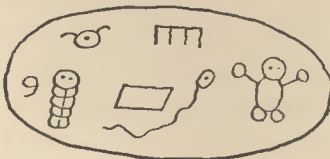


Among the designs of the Indians, equally ancient, is the one on the right, that appears to be another form of the same device, and is of marked resemblance to an Egyptians' feminine serpent-divinity. In the



following illustration, apparently a kind of *cartouche* of the Indian, the same figure occurs, the reading of which may be made in this manner:

The sun is overruling god. From the *abîme* of the heavens radiate four divine influences: the moon; female serpent-divinity, controller of the event of death; fire; and serpent of fire, protector and source of life.



Finally, the seventh, and last figure, depicts the overruling god of heaven and earth,—the hands and feet, represented by the four small circles, be-

ing symbols of the four gods of the winds; the large circle, an emblem of the sun-god; and the oval, sign of the earth. In this manner we find the Creator, Destroyer, and Preserver, the *trimurti* of the Hindoo, in the elder Indian's device. That a sacred triune was worshipped by him is disclosed by the fact that from a mound on the fork of Cumberland River was exhumed a stone idol with three heads.

In yet another form the Indian combines the three. In this figure the horns represent the moon; the circle and cross, the sun and four winds; the body of this device being that of a serpent. This is an ingenious mode of combination, and is indicative of noteworthy synthetic power in the savage mind.



This figure, a rock-inscription, suggests the Indian's god Ta-ren-ya-wa-go, Holder of the Heavens, having upon his head the sacred ring representing the solar orb, surmounted by a cross, emblem of the four winds,—*wind of lives*. It is noteworthy that in this deity's name are the mystical syllables already mentioned,—*ya-wa*, similar to the Egyptian *Y-ha-ho*, or *Yah-wah*, and also the Hebrew *Ja-ho*; and a further comparison suggests the Babylonian *Hea*,—name of one of the Three Great Gods,



or *trimurti*, of the Assyrian system. According to a custom existing in the East from time immemorial, remarks Layard, the name of the supreme deity was introduced, in Assyria, into the names of men. It has been mentioned that the Indian introduced the syllable *wah* into the names of kindly disposed animals, and agreeable objects in nature, as in the term for ripened vegeta-

bles, *wah-ah*, "moved to their joy;" and likewise it may be assumed that the syllable was introduced into the names of men, as in the case of the Jossakeed, *Wah-go-mend*, — who, according to Heckwelder, claimed to have views of heaven and its inhabitants, and endeavored to persuade his people that the doctrine of making atonement for sin, by purging the body and having feasts and sacrifices, was the only doctrine pleasing to the Great Spirit.

The sitting figure here given represents Na-na-bush, who in another device, not here given, is represented seated upon the sacred parallelogram. The interpretation, by an Indian Jossakeed, is, as has already been given: "He sat down — he sat down; his fire burns forever;" or, in another representation: "Thus have I



sat down, and the earth above and below have listened to me sitting here. *Gee-she-hah-ga manitto-wha-ga*, — I created the spirits." The accompanying figure is found in Hindostan, and is a very ancient rude cast in brass.

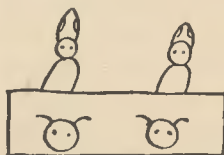
Another rude cast, also in brass, seen among the ancient monuments of Hindostan is given on the next page, in which is represented the circles, the crescent,



and the sacred square; in the left hand is the same device as that already mentioned as a picture of the coiled serpent. This monument, or statue, is, I think, that of the god of fire, and the varied symbols combined have reference to that "vital spark," the animating and reproductive principle of life. The crowned head is seen also in the Indian's pictography; and in this picture the figures represent



two presiding deities of fire, — the two heads, with the emblematical horns, symbolizing the indwelling divinities of fire.



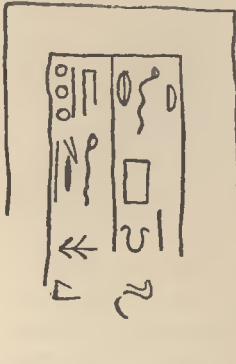
The ancient crowns, placed upon the head of the "elder gods" of Hindostan, disclose the use of the symbols of the Indians, as in the two next devices; and their import is explained in the Indian's interpretation of the same emblems. The second device is that upon the head of a very ancient figure in brass. It is evident that the more remote the



time in the past cycle of years in which these emblems and figures were wrought, the more complete the similitude between the Asiatic and North American signs.

These symbols appear, indeed, to have been wrought in the childhood of mankind, when the races were united in one human family. Comparing the most ancient Chinese, Egyptian, Hindoo, Persian, and Assyrian symbols with the more modern hieroglyphics used in those

countries, we find, as in the case of the handwriting in childhood and in maturity, a development without change of essential characteristics. The Indian symbols are, as has been shown, like those of the older Eastern races. Statues and hieroglyphics of the most ancient character, the purpose and meaning of which have been heretofore unknown, are those whose resemblance to the devices of the Indians is the most complete. May we not believe this to be one of the evidences that America, the elder continent, is the cradle of hieroglyphics, and that of the Indian, in his relations to the races of the East, it may be said in the often-quoted words of Wordsworth, "The child is Father of the Man?" May it not be that here upon these hoary rocks, and with this plastic earth, were wrought the primeval images of thought,—here the alphabet of the human language first found expression, and inscribed its sacred hopes and religious beliefs on the fresh pages of nature, formed of enduring stone?



On the side of a pedestal of a statue of the shrine-bearing priest, in the reign of Hophra of Egypt, is the inscription, in which is seen many of the symbols used by the Indians. It is not the intention of the author to more than call attention to the form of inscriptions. To read them has been the labor of a lifetime to those authors from whose works these illustrations have

been selected; and to these works, which are monuments of industry and rare scholarship, the reader is

referred.¹ The famous Rosetta Stone,² the deciphering of which by Champollion (following the suggestions of the Englishman, Thomas Young) opened the ancient world of thought to modern research, discloses symbols similar to those already seen on the pedestal of the Egyptian priest, among which these selections are given:—



The symbol of the bird is, as has been observed, of universal use. The accompanying cut represents the Indian's bird of thunder, which is represented with mouth open, uttering the cry *baim-wa-wa*,—the war-cry,—a sound imitated by the In-



dian in his worship. In the next picture is shown the Egyptian device of a bird supporting the sun.



An Indian symbol, seen both in the structure of the mound, and in pictures upon rock or wood, is here given. In the next is seen a very ancient



¹ I Monumenti dell' Egitto e della Nubia. Dal IPPOLITO ROSSELINI. History of Arts and Sciences. THOMAS MAURICE.—Hindoo Pantheon. EDWARD MOOR, F.R.S. Edited by the Rev. ALLEN PAGE MOOR, M.A.

² Rosetta Stone, in black basalt, found in 1799 by M. Bouchard, French officer of Engineers, Fort St. Julien.

device from Egyptian inscription. The Indian device is diminished from the size of the original. In these four devices — the ancient, as in the latter, and the modern, as in the former two — we have an illustration of the Indian and Egyptian hieroglyphics, as improved in the progress of years. On Hindoo monuments



the bird is inscribed in the form of a dove, — a form not unknown to the Indian, as is shown by the question to the Jesuit (if the holy dove of his sacred rites was the *thunder-bird*) before related.






The Persian has the adjoining figure in an inscription. He has also a device combined of a feather and orb, — the two representing the sun, and its power of flight through the air.¹ Plumes, as has been noticed, were of common use as emblems among the Indians, and were by them also combined with devices of the sun.

That he believed that the ruler of the sun had power over the birds, is shown by his name for these bright inhabitants of the air, Manabozho's Chickens; and hence probably the Indian's divination by birds. This device of the Egyptian, on the right, appears to represent the bird of the sun brooding over the earth, and may be an emblem of the Creative Spirit. This form of device is used by the Indian, and is sometimes



¹ *Historia Religiones Veterum Persarum eorumque majorum.*
THOMAS HYDE.

painted black,  as here given, and is exactly similar to that given by Signor Ippolito Rossellini, from Egyptian hieroglyphics, as is seen in the following cut.

 That in this case it may represent the moon in its first quarter seems probable; but on reflecting that the first device is of the most ancient use, we conclude that when represented with the bird it has reference to the earth, and is a picture of one half of the "mundane egg." The following  is an Indian emblem, to which we assign the same mean-

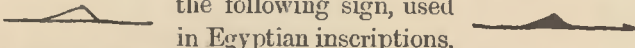
ing; and in the adjoining cut the upper half of the egg may be represented, inclosing the four symbols of the winds.



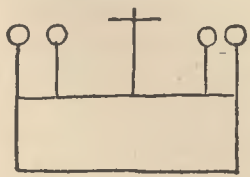
The crescent is here given, as seen on Egyptian, Persian, and Indian inscriptions. The Indian device representing the earth, as here seen, is similar to



the following sign, used in Egyptian inscriptions,



which is painted black. The Chinese have the two following lines in their sculptures, arranged in similar manner.

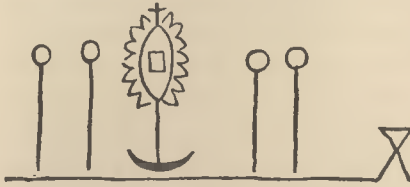


This picture is the *muz-zin-nabik*, or rock-inscription, of our savages, in which is seen the *cruz capitata* and the sacred parallelogram, together with four circles; and the following is an Egyptian

device with the same number of circles. Again, on the next page, is an Indian inscription, in which the crescent, the sacred tree, the parallelogram, and the *cruz capitata* are united in one figure.



Appended to this device is the representation of a man slain in battle, this being a common mode among the In-



dians of narrating such an event. A history of dreams also was frequently recorded in the manner of these devices. A medi-

cine-man who aspired to the honors of a prophet—a Jossakeed, seer of divine things—would picture all his visions through the year of his probation in this way. These pictures were called *ke-ke-win*, and were believed to be from revelations of the spirits.



The above cut is a picture taken from an early Babylonian cylinder, and has been thought to prove that a form of the Hebrew Genesis-story of the Fall of Man was known in early times in Assyria. There is, however, no direct connection known between the emblematical Tree and the Fall; but there are evidences of a belief in a Tree of Life, for a sacred tree is a common emblem on the Babylonian seals and larger sculptures. A tree also is mentioned in the Genesis-legends among the cuneiform inscriptions. It has been surmised that

the device pointed at by the two figures in the cut is a representation of Forbidden Fruit, like that mentioned in our Sacred Scriptures. The fir-cone was a sacred emblem of fire among the Babylonians; and as the fir-tree appears to be the one represented, it is more probable that the fir-cone is the object to which attention is drawn. There is a harmony of meaning in the picture, with this rendering; since the serpent, which is here represented, is constantly seen in pictures of the solar orb. It is represented upon the seal of a Syrian chief,¹ for double-headed serpents are appended to the encircling lines of a crowned figure, which is over a sacred tree, on the branches of which are devices similar to the fir-cone. Two priest-robed figures, on either side of the tree, grasp the double heads of the appended serpents. Directly back of the two priests are two bird-men, bearing in their hands the mystic vessels, whose use has not been discovered; but it may be conjectured that they were utensils used in the religious rites of the Babylonians, and were of the same sacred import as the medicine-sack of our Indians. An early Babylonian cylinder pictures two nude figures, bearing in their belts sacks like those of the Indians. Appended to the heads are three coiled forms, like the bodies of serpents seen in representations of Izdubar. A figure near by has upon his head the typical horns used by the Jossakeed in the rites of his office. This figure stands with arms crossed, as was the habit of our savages. An eagle-headed man, in Nimroud sculpture, is represented, holding in his left hand one of these mystic vessels, on which is a picture of a sacred tree. Two winged figures

¹ *Vide* the cuts near the end of this chapter.

also bear the same vessel in the left hand; while with the right, the winged figures appear to pluck some object from the branches. That the object sought is the fir-cone is implied in the resemblance of the tree to the fir-tree. The eagle-headed man of the sculpture bears in his right hand a cone-shaped device, which has been assumed—justly enough, I think—to be a fir-cone.

In the picture given on page 304, it is worthy of note that the mystic figures are seated on a square seat, which is similar to the following Indian devices.¹



These pictures² are in illustration of the time when the Great Spirit assumed human shape, and exerted his creative power: *Gee-she-hah-ga manitto-wah-ga*,—"I created the spirits."

That the square was the most ancient form of the throne among the Babylonians, is indicated by the figure of the bronze throne found by Mr. Layard in his excavations at Nimroud; and by the throne of rock-crystal, originally in this shape, found by Mr. Smith in the palace of Sennacherib. There was excavated, among other Assyrian relics, a well-shaped statue of a man sitting upon a square block, as in the Indian's unskilled device. The head and arms of the statue were gone. The cube is found among Assyrian relics, with the sacred scarab sculptured upon its sides. This shape was doubtless as significant to the Babylonians as to the Indians; and since a luminous square is seen on



¹ *Vide* Assyrian picture near the end of this chapter.

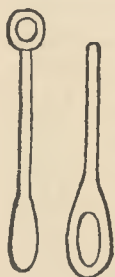
² *Vide* Tanner.

an ancient Babylonian cylinder,¹ with other mythological figures, it may be conjectured that the sacred square or parallelogram of the Indians, and the cube or square of the Assyrians, represented the same idea, and both were emblems of fire, vehicle of the principle of life.

In the accompanying cut is seen a device found among the inscriptions upon Egyptian monuments.



The next two devices are upon a Hindoo temple. This single device is seen in Chinese sculpture.



The cross, to which may be given the name of *fyfot*, as there are four feet arranged at equal distances from the centre, X as here seen, is a more common form of device than the *cruce capitata* among the Indians. In this form were placed two war-clubs, in the *ma-dis-do-wan* tent. The cut



here given from Hindoo inscriptions is similar to the *fyfot*, but seems to be a union of four of the crosses, called Key of the Nile, as the feet

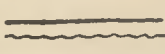



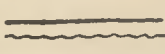
appear to be the four heads of crosses known by that name. In this cut is given another Hindoo cross, in slight variance from the other, and distinguished by the four rays, or lines, as in the modern figure of the stars used by the Indian, given at the end of the chapter on Stars.



The likeness of the *fyfot* of the Indians to the cross of the Egyptians, given upon the next page, is evident. The horizontal line at the head of the cartouche is

¹ Smith's Chaldean Legends, p. 39. Oannes and other mythological figures are from cylinders. *Vide* chapter on Animals.

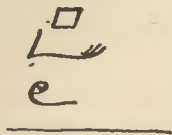
the same as the Indian's ———; a wind-storm was denoted in this manner.  The

 two devices, separate in  the cartouche, are placed together in the Indian hieroglyphics. The device in the fourth line from the top is like the sign of the descending node, or dragon's tail, used in astronomy, and resembles the Indian's line of the sky, by simply inverting the figure.

The two other devices in the cartouche, painted black, are the sacred parallelograms used by our savages in pictography. In the accompanying device the hawk's head, so often seen in Egyptian inscriptions, surmounts the sacred parallelogram, on which is seen a cross, the shape of which is the counterpart of the device used by the Indian to represent death.¹



In a rock-inscription the device below is found. The three terminating rays of the transverse lines may be compared with the Egyptian device on the right, which is accompanied by two other devices,



the parallelogram and uncoiling serpent, already mentioned among Chinese inscriptions. In this combination we find a representation of the three sacred objects, fire, serpent, and bird, the emblems of which are so frequent

¹ *Vide* Babylonian Cylinder, representing the Builders, near the end of this chapter.

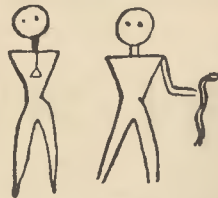
on Egyptian monuments; and we may conclude the device of the Indian has a sacred import, referring to the four winds, and Wah-ke-on, the All-fier.

In an Egyptian inscription, as shown in the following cut, is seen a similar device, surrounding the heart-shaped figure painted black, — the line from which the heart is suspended being surmounted by a *cruce capitata*. Below this is a funeral vase. The cross, the black heart, the vase, and extended lines ending in bird's claws, are all devices used by our savages.



This device represents the human figure, and is an application of the emblem of the winds, for the purpose of representing the human form, that betrays the association of human with spiritual existence, constantly seen in Indian legendary thought.

The emblem of the heart, in shape like the devices on the Babylonian Sacred Tree, is seen on the breast of the first figure in the following representation; and in the left hand of the second is the ever-recurring serpent, both of which — the single arm and the serpent — are rude hieroglyphic expressions of primitive belief. The single arm, and hand grasping a fiery serpent, — the thunderbolt, — have the effect of the Biblical words, "He bared His arm;" that is, he disclosed himself through the cloud and in the lightning. The representation of deity with one arm, or simply the head with ears, or a circle with feet, had the import of corresponding attributes; as in the first instance, *to uphold* and



promote life; or, in the second, *to listen to appeal*; or, lastly, *to traverse the world*, — *to visit his people*, as David Cusick relates in his History of the red men of ancient days.

It is noteworthy that the Babylonian cylinder represents the emblematic horns, of constant use in Indian pictography. Association of ideas, in the similarity of device in cylinder and Indian figures, is thus made more complete; while their difference in grouping, and skill in graphic art, serve to strengthen the impression that the Indian drawings are the more ancient of the two, and are perhaps the first and original illustration of the exertion of creative energy, an account of which is given in the Babylonian and Hebraic stories of the Creation.¹

Upon a Babylonian cylinder,² that is thought to represent the building of the Tower of Babel, is seen the closed cross at the base of a parallelogram; and in another cylinder, illustrating the migration of an Eastern tribe, the plain cross *within* a parallelogram is seen. These cylinders are relics of the earliest Babylonian people; and their inscriptions are of a cuneiform character,

44 11 11 11 44

of which the following is an illustration, copied from a fragment of pottery, found by Layard

in his excavations at Nimroud.

In an Indian mound a globular stone was excavated, bearing the adjoining characters.

The first two are seen to be

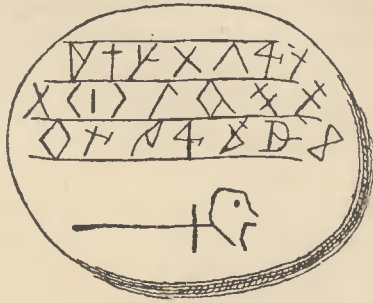


¹ *Vide* the chapter on Animals.

² *Vide* illustration near the end of this chapter.

like the fifth and second characters in the Babylonian inscription.

Upon the celebrated Amulet taken from Grave Creek Mound, in Ohio, are seen devices similar to the cuneiform inscriptions on the preceding page. Their verisimilitude to the other characters of Indian pictography will be recognized, and their authenticity admitted; although their resemblance to an alphabetic form of writing has been the occasion of controversy.¹



Heckwelder remarks:—

The Indians have no alphabet, nor any mode of representing words to the eye, yet they have certain hieroglyphics, by which they describe facts in so plain a manner that those who are conversant with their marks can understand them with the greatest ease,—as easily, indeed, as they can understand a piece of writing.²

The same writer asserts that the simple principles of the system are so well understood, and are of such general application, that the members of different tribes can interpret with the greatest facility the drawings of other and even remote tribes. These signs are taught to the young as carefully as our alphabet. Most of the signs, used in this system, remarks Mr. Squier, are rep-

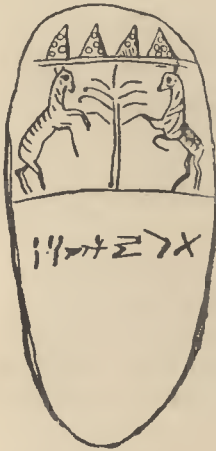
¹ Schoolcraft, p. 126. *Vide* also *Mound Builders*, by Maclean. The illustration is copied from Colonel S. Eastman's drawing.

² *Historic Account of the Indian Nations*, p. 118.

representations of things. Some, however, are derivative; others, symbolical; and still others, arbitrary.

In the Amulet of Grave Creek Mound is seen the symbol of the winds, illustrated in the plain cross. The *cruz ansata* is also noticeable, the Tau cross, and also the closed cross. The square is also used. All these signs indicate that this inscription belonged to the symbolical class of writing,—the *ke-ke-win* inscription,

principally used by the Jossakeeds. The stone upon which this inscription was made was flat, its shape being well adapted to the purpose.



Mr. Layard found, in his excavations in a mound at Nineveh, a white pebble, on which were a few cuneiform characters, as seen in the cut on the left.

The plain cross is here noticeable, and other figures seen in Indian rock-pictography. The



four triangles at the top, filled

with circles, are devices used by our savages. The small cut on the left is a picture of one of these designs, found by the Abbé Domenech.



These three pictures of the hand, Indian, Egyptian, and Hindoo, are given as illustrations of the use of this

device in hieroglyphics. The waving line in the Hindoo representation, and the circles in the Egyptian, are equally used in Indian pictography.

The following cut, in which is seen a representation of a star-manitto, is doubtless a picture of a star obscured, or having passed from sight, as in the case of the myth of the Wandering Star, and is like the accompanying cut from Egyptian hieroglyphics.



These two devices, Indian and Egyptian, are the same symbols, without the feet and legs. Another form of Egyptian device is given on the right, wherein is seen

the human feet appended, and in which are the sacred parallelogram and oval. The Chinese depicted the human feet in connection



with both parallelogram and square, as here seen. This mode of ascribing power of locomotion to the indwelling spirit of star and fire, by the foot of a man, discloses a conception of the deity in the human form.



In this figure, which is an Indian device, is represented the circle, parallelogram, and oval, with feet appended. This representation has the cross of the winds upon the upper circle, and appears to be a device in which creative life is figured. It is perhaps the Wa-zha-wald, Maker of the Universe, — the spirit of the winds and of fire, whence come the living breath and vital warmth.



The next two symbols are representative of the god Manabozho. In the first cut are seen two circles, from

which radiate three rays; and the lower portion of the device is an effort to combine with the circle the dome



of the sky, which was believed to be the wigwam of the ruler of the sun. The second cut has a small parallelogram, capping a triangle, a crescent, and a circle.

The Egyptian symbol of Osiris is here seen on the right, in which the sun-orb and the crescent are represented as supported by the sacred hawk.



The Indian pictured the crescent with this device on the left, thus denoting the goddess of the moon; and it is probable that the second cut above, representing Manabozho, is a device denoting the relationship believed by most tribes of Indians to exist between the god of the sun and the goddess of the moon.



It is possible the same meaning may be denoted by the Egyptian device, the bird representing the creative power existent in the solar deity. The line uncoiled, within the oval of the Indian figure representing the mother-goddess, is a picture of the serpent of fire; and thus is denoted the sustaining principle of life in the breast of the goddess. To this female divinity, Atahensic, the term Gatherer of Souls was applied. She *gathers* the souls of the dead, relates the Indian. This expression, or word, *gather*, is familiar to the student

of Hebrew Scriptures; it is found in the history of the death of the high-priest, Aaron: —

And the Lord spake unto Moses and Aaron in Mount Hor, by the coast of the land of Edom, saying, Aaron shall be gathered unto his people.

The history of Manabozho has been compared to that of Mercury. In Hindostan the accompanying cut is symbolic of the planet Mercury, — the crescent denoting the lunar, and the circle, the solar element. The Chinese have the union of circle and crescent in their sculpture, as the following cut exhibits.



It has been already mentioned that the Indians had a large number of names for constellations which they had traced. Their worship of the heavenly bodies is shown in the fact that they offered one of their youths as a sacrifice to the planet Venus, or Woman's Star, — to use their name for this beautiful object, left in the departing footstep of day. With arms bound, the Indian youth was placed upon some spot commanding a view of the western sky, and, on the appearance of the planet, was shot by the warriors of his tribe. The hurtling arrows were heard at the moment the eyes of the youth were greeted by the object of his immolation, and he expired as its glow deepened in the departing radiance of the sun. The ancients in all lands disclose, in their picture-writing, this deep reverence for the stars. Sacrifice of life was a privilege; to be immolated in honor of a deity was a coveted distinction. The origin of the names of constellations would be an interesting study, since the primitive thought is ex-

pressed by their names. It has been suggested that the fifteen southern constellations are a commentary upon the first chapters of Genesis, and that memorials of events that engrossed the thoughts of the "post-diluvian fathers of mankind" are given through their names. The following nine have been cited as proof of this:—

- Navis*— the ship, or Ark ;
- Ara*— the altar of Noah's sacrifice ;
- Sacrificer* ;
- Lupus*— animal of sacrifice ;
- Corvus*— raven ;
- Crater*— cup of libation ;
- Canis minor* ;
- Canis major* ;
- Lepus*— the hare.

An author ingeniously connects the constellation of *Lepus*, or Hare, with that of Nimrod, the mighty hunter before the Lord, — who is apotheosized in the constellation Orion, and who hunts the hare across the starry fields.

Shall the Indian's god Manabozho, represented by the hare, be identified with the same constellation? It was indeed Manabozho who taught the primitive man the art of hunting, the use of the bow and arrow.

It is probable that the Indian derived the sacred symbols of his worship from the configuration of the constellations. The figures of the triangle, the square, and the parallelogram, of such frequent repetition in the sidereal heavens, could not escape the attention of the observant savages. The constellation of Orion presents the triangle and parallelogram, the two emblems in constant use among the Indians, — the latter being formed

by four brilliant stars, intersected in the middle by the three stars, or yard and ell, which are about 25° south of the horns of Taurus, and which the mighty Orion is represented as attacking with a club, the Indian's weapon of war. In the head of this constellation is seen a little triangle of three small stars; one of which forms part also of a large triangle, with the two stars in the shoulders. The constellation beneath, or south, of Orion is Lepus, the Hare,—a name given to one of the *avatars* of Manabozho, and in this constellation is seen the sacred square formed by four stars.

Not only are these three emblems traceable among the starry hieroglyphics, but the cross also glitters in glowing beauty in the Southern skies; while in the Northern Hemisphere this sacred emblem is yet more definitely traceable in the constellation of the Cygnus, which itself might be called a composite image of the bird and cross,—objects of Indian worship.

These figures are mentioned as those earliest used among the Assyrians, for the embellishment of their garments, the square and circle being the figures most noticeable.

Representations of heavenly bodies, as sacred symbols, are of constant occurrence in the most ancient sculpture; and the religion of the Assyrians was originally pure Sabianism, in which the heavenly bodies were worshipped only as types of the power and attributes of the supreme deity. It is from the Assyrians the Persians received their religious system. The Persians adored the sun, the moon, earth, fire, water, and the winds. These are termed their original divinities. Later they added Urania, or Venus, to the number,—following the example of the Assyrians, that race of

people whose origin is shrouded in mystery. Venus is the planet whose worship was attended by the rite of human sacrifice among our savages. The Indian's belief in the influence of the stars upon human life has already been mentioned. Sabianism—in a primitive, perhaps in its original, form—is found among the red men; but that the worship of, or belief in, a divinity in fire arose from star-worship among the Indians, as is claimed in relation to the Persians, does not seem probable. Belief in, or worship of, the indwelling divinity of fire appears to be the origin of the belief in the stars, and in sidereal metempsychosis; for the savages recognized physical heat to be the embodiment of spiritual life, and believed that this principle, which was described as a fiery substance beyond the sun, was the origin of stars and men. The divinity of this divine fire was believed to overrule the stars in their influence for good or evil.



Seal of a Syrian Chief of the Ninth Century B. C.

This picture, to which reference is made earlier in this chapter, contains the composite figures, the sacred

vessels, the crown upon priest-robed personages, and the sacred tree, together with the sacred symbol above the tree, which have already been mentioned singly in comparison with other sacred emblems and figures of the Indians. On this seal is a cuneiform inscription.

In this picture is seen the composite figure of man and bird, as made by the Indian. It represents a priest or Jossakeed, "sustained by birds in prophecy," according to Indian authority.

Prominent among other emblems seen on the heads of the four figures in the picture below, from a Babylonian cylinder, are the horns, so common among Indians. There is also seen the closed cross at the base



of a parallelogram, crowned with a star. The division of the parallelogram into six compartments, a duplication of the sacred number three, distinguishes it from the common open cross-figure, adding to the complexity of the combination of sacred emblems. This picture is denominated by Mr. Smith, *The Builders*, as it suggested to his mind the building of the Tower of Babel. It is especially interesting as containing em-

blems used by our savages. The representation of the Babylonian sacred lion has a resemblance to the cata-mont used in the *metai* chants, — that “elder brother,” guardian over its species, invoked in the Indian hunter’s sacred feasts. It is noteworthy that there are four figures in the design, the fourth of which is remarkable for the appearance of rays, three upon each side of the arms and shoulders, concerning which farther mention is made in the Miscellaneous Chapter, where will be seen another picture of similar design.

In one of the wigwam tales of the exploits of the Indian god Manabozho, it is stated that when he walked the earth, his footsteps measured eight leagues. The mountains were no impediment to his mighty tread; he passed from vale to peak with one stride. In the representation of this figure, the same tale seems to be illustrated, of a mythic personage in Babylonian tradition.



This figure is accompanied by the following chant:—

*We-waw-bum o-kah-tawn neen-gah-beah
no-kwa-nah.*

We-waw-bun o-kah-tawn we-he-ha-ya!

(I make the east wind come and pass over the ground.)

This is sung four times, the north, south, and west wind being successively substituted for the east wind. The sounds in the utterance of the syllables in the words of this chant are illustrations of the Indian’s vocal representation of objects by the sound of the name itself, the whirr of the wind rushing unimpeded across an open plain being well expressed in the first

word of the chant. We have here again, in the last word of the chant, the mystic syllable *ya*, combined with *ha* and *we-he*, and used in reference to the *unseen* air. It has been observed, already, that one or more of these syllables were applied to objects believed to possess beneficent qualities, two of which are seen in the name of the founder of the Iroquois League, *Hayen-watha* (Hiawatha), and in the name given the league, *Kayanerenhkowa*, the Great Peace. Glancing at the names of the Iroquois chiefs, given in their Book of Rites, these syllables are discovered, coupled with others, that together form titles of encomium. *Skanya-driyo*, "beautiful lake;" *shadekaronyes*, "skies of equal length," or "the equal skies;"¹ *shakenjowane*, "large forehead." According to Mr. Hale, *akwah* is a form of assent, — *truly, very*. It is the Iroquois *yea*, in itself a bond, in the stern uprightness of unbroken faith. One of the syllables appears in the Mohawk (Canienga) *konoronkwa*, "I esteem him." *Yo*, seen in the *wiyo* of the Seneca dialect, signifies *good*. Lastly, the verb *I love* is *kenonwes*, the last syllable being but a softer utterance of the *wa* or *wah*, the appearance of which, in the mystic *yo-he*, *yo-he-wah*, is explained by these examples. It is noteworthy that the Tuscarora Indian, David Cusick, gives as the meaning of *Ouau-we-yo-ka* (Mississippi), "the principal stream;" and it is a fact

¹ It would almost seem as if the poet Pope had in mind the Indian's metaphoric name when he wrote his oft-quoted couplets concerning our primitive savage :—

Lo, the poor Indian ! whose untutored mind
Sees God in clouds, or hears him in the wind.

But thinks, admitted to that *equal sky*,
His faithful dog shall bear him company.

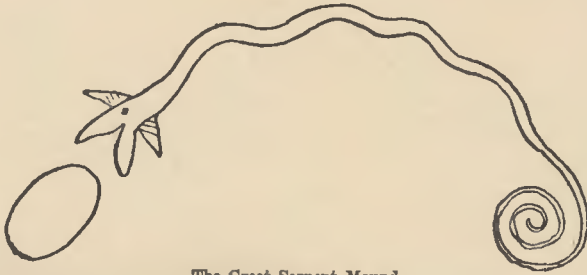
that in Iroquois hydrography this river was the central stream, "the great river of the ancient Alligewi domain," to which all the rivers of the West are tributary; ¹ for in seeking the meaning of the mystic name of Indian invocation, we have this to add to the examples, which is of importance. It is by this, and other examples, that some approach is made to an understanding of the Indian's conception of deity. Was their invocation that of fetich-worshippers, when they called on Yo-he-wah? Let their language itself reply; for in this manner prejudice, preconception, or sentiment ceases to have part in the argument. Their myths disclose a belief in a supreme God, governor of other and lesser gods, who was chief, — like the principal stream of the Mound-builders' country, to which there were many tributaries.

The character of this God was Love, *kenonwes*, and Goodness, *iyó*, synonymous with Beauty. It was the *ak-wah*, the *yea*, of the universe, answering blind appeal, — the power which all good things resembled. The brotherly league of the children of men; the over-bending blue of the skies; the beautiful lake — these all, and many other things, were an image of Him. Hence their metaphoric names.²

¹ Book of Rites, p. 14; also chapter x. p. 99-113, on the Iroquois Language.

² Other examples might be given, illustrative of the meaning of the name Yo-he-wah. *Royancer* was the name of a member of the Iroquois League; *oyander* — old form — was the title of the oldest matron of a noble family, whose privilege it was to select the successor of a deceased chief of that family. The Iroquois *Rawennio*, Great Master, was substituted for our word God, in the Indian translation of the Bible, and *Royancer*, for Lord. Vide M. Cuoq, "Lexique de la Langue Iroquoise," and others. See final Chapter.

Indian skill, in symbol or illustration of thought, is not seen alone upon the tablet and stone; but those structures of earthwork, seen in the Ohio Valley and in the Northwest, are equally illustrative of this accomplishment. There is an embankment on Brush Creek in Adams County, Ohio, which is evidently intended for an inscription, and is a structure of careful labor. It is five feet high, and its breadth thirty feet, diminishing towards the head and end. This is be-



The Great Serpent Mound.

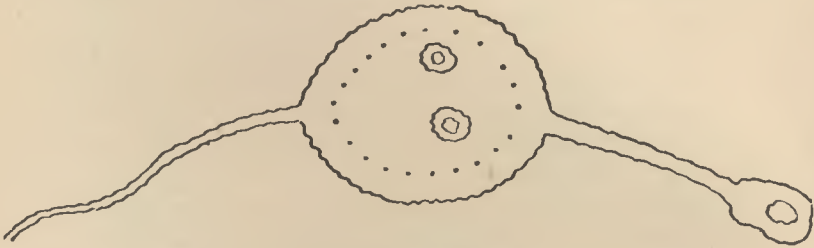
lieved to picture a huge serpent, near whose open jaws an oval mound is raised, equally significant in the mythology of the Indians.¹

The idea that is intended to be portrayed by this earthwork appears to be that of the creative energy of the sun: the coil of three concentric lines representing the sun; the projecting line, the air-god, or meteorological serpent,—the two triangles, at the head, probably representing wings; the oval figure, an egg.

In the interesting volume upon "Antiquities of Wiltshire," by Sir R. C. Hoare, is described an ancient work, termed the "parent of Stonehenge," from its greater

¹ *Vide* Legend of the Red Pipe-stone.

antiquity, the outline of which is in the form of a serpent. It is built of unhewn stone. The head was made conspicuous by a double circle of unhewn stones; two avenues of stones, extending for one mile each, formed the neck and tail; and the grand earthen circumvallation represented the body. Its interior had a circle of stones; and the area, two concentric circles, in one of which was the altar. The whole contained, in 1663, six hundred and fifty stones.



Avebury Dracontium.

It appears that the openings to this mound, or temple, were to the east and west, regarding the point of compass as in Indian structures. "*Dracontia*," says Dr. Stukely (whom Sir Richard Hoare quotes), "was a name, amongst the first learned nations, for the very ancient sort of temples, of which they could give no account, nor well explain their meaning upon it. The plan on which Abury was built is that sacred hieroglyph of the Egyptians, and other nations, the circle and snake. The whole figure is the circle, snake, and wings."

"By this," adds Dr. Stukely, "they meant to picture out, as well as they could, the nature of divinity. The circle meant supreme fountain of being, the Father; the serpent, that divine emanation from him which was

called the Son ; the wings imported that other divine emanation from them, which was called the Spirit, the *anima mundi*."

The circles are thus described :—

Round about the grasse, on the edge or border of it, are pitched on end huge stones as big, or rather bigger than those of Stonehenge, but rude and unhewen. Most of the stones thus pitched on end are gone, only here and there doe still remain curvillaneous segments ; but by these one may boldly conclude, that heretofore they stood quite round about like a *corona*, or crowne.

Sed longa vetustas.

Distruit, et saxo longa senecta venit ! Within this circumvallation are also remaining segments (of a roundish figure) of two, as I doe conjecture, *sacella*, and thes ruins are not unlike Ariadne's crowne.

Aurea per stellas nunc micat illa novem, and are no nearer to a perfect circle than is that constellation. So, within Christian churches, are several chapelles respective to such or such a Saint, and the like might have been here in old time.¹

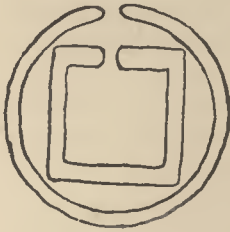
Another structure, in Licking County, resembles an alligator. Mention has been made of mounds in serpentine form in Iowa. At Prairie du Chien there is a circle enclosing a pentagran, the entrance on the east. The outer circle measures twelve hundred feet ; the pentagon is two hundred feet on each side. The mound is thirty-six feet in diameter, and twelve feet high. Its summit is composed of white pipe-clay, beneath which has been found a large quantity of mica, in sheets. Four miles distant from this, on the low lands of the

¹ Mr. Aubrey's Manuscript, 1663. Sir R. C. Hoare's "Antiquities of Wiltshire."

Kickapoo River, Mr. Pidgeon discovered a mound with eight radiating points; this undoubtedly represented the sun. It was sixty feet in diameter at the base, and three feet high, the points extending about nine feet. Surrounding this were five crescent-shaped mounds, so arranged as to constitute a circle.

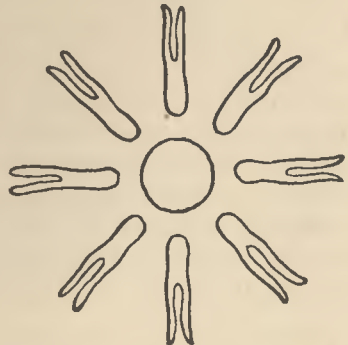
Remembering the mythical relations of the sun and moon, in Indian mythology, the illustration is of interest; while this and other monuments of similar character are indications of patient toil and endurance of hardship, unsurpassed among nomadic races. There is another work in Pike County, on the banks of the

Scioto River, consisting of a circle and square, constructed with geometrical accuracy. In the adjoining illustration is seen a similar design of a mound found on a tributary of Apple River. Its opening is also at the east. A cross is seen in Pickaway County, in the shape of a Greek cross,



the sides corresponding to the cardinal points. The centre is a circular basin.¹

At Capille Bluffs, we are told, there is a conical, truncated mound, surrounded by eight radiating effigies of men, the heads pointing inwards.²



¹ *Vide* chapter on the Winds.

² Pidgeon, and others.

The ring or circle, in Indian mound and pictography, is an emblem of the sun and stars and the divine being. The oval has relation to the Creator and the creation. The square and the tortoise designate the fire and earth; the open cross, the four cardinal points. The closed cross, with a ray from the top, is an emblem of thunder, and the spirit of lightning. The Indian seems to have attributed to this god power over life, as the emblem was found pictured on infant's cradles. It also is wrought on tobacco-pouches,¹ as an emblem of fire, the element universally indicated as the active agent in human destiny.

The mounds bear evidence of great antiquity; on the summits are trees eight hundred years old. The altarmounds disclose burned clay and blackened stone, indicating their use. Those mounds, forming a parallelogram, appear to have been enclosures for sacred ceremonies of various kinds. Sir Alexander McKenzie thus describes one of these ceremonies:—

There are stated periods, such as the spring and autumn, when they engage in very long and solemn ceremonies. On these occasions dogs are offered as sacrifices, and those which are very fat and milk-white are preferred. They also make large offerings of their property, whatever it may be. The scene of these ceremonies is in an open enclosure on the bank of a river or lake, and in the most conspicuous situation, in order that such as are passing along or travelling may be induced to make their offerings. There is also a particular custom among them that, on these occasions, if any of the tribe, or even a stranger, should be passing by, and

¹ An Indian chief gave one of these pouches to Mr. E. R. Emerson. It was wrought very prettily, in colored beads on broadcloth, by the chief's daughter, the so-called Princess of the Chippewas.

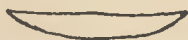
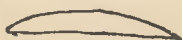
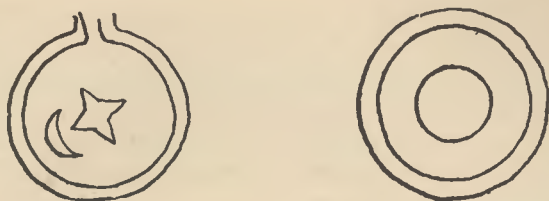
be in real want of anything that is displayed as an offering, he has a right to take it, so that he replaces it with some article he can spare, though it be of far inferior value; but to take or touch anything wantonly is considered a sacrilegious act, and highly insulting to the great Master of Life, . . . who is the sacred object of their devotion.

The burial-mounds of the Indians appear to relate, in the design of their configuration, to the totem of the dead, and were sculptures of those sacred names to which an Indian attributed vital import, influencing individual and tribal destiny, and he doubtless believed that these pious structures could have no possible termination to their existence except in the dissolution of the earth itself.

As a more complete illustration of the pictography of the Indians, shown in the structure of mounds, the cuts¹ on the opposite page are offered.

It appears that the mounds are the earliest records of the aborigines, bearing marks of antiquity perhaps even greater than that of the hieroglyphic figures upon the moss-grown rocks. Their variety of conformation is remarkable. Distinguishing the purpose and object of the structure, are seen the Sacrificial, the Burial, the Festival, the Matrimonial, and the Historical mounds. The Sacrificial mounds have been found to be composed of a dense stratum of clay, bearing marks of intense heat; this rested on a stratum of ashes, sand, and charcoal, of several feet in depth, beneath which lies a compact hearth, or pavement, regularly formed of round, water-washed stones, that were evidently obtained from

¹ William Pidgeon's "Antiquarian Researches." Atwater and others upon Indian mounds.



INDIAN MOUNDS.

some remote place, as none of similar form are found in the vicinity. The Pentagon Mound, as seen in the cut below, is one of this class. Traditionary history among the Indians relates that this mound was built



Pentagon Mound, Wisconsin. Scale, 135 feet to the inch.

for the purpose of sacrifice to the sun and moon. This was made by a human offering; to the oldest man of the tribe was this privilege of self-sacrifice given. Says Mr. Pidgeon:¹—

The pentagon was recognized by the aborigines as representative of the head, the five angles of the figure denoting the five senses, seeing, hearing, feeling, tasting, and smelling, of which the head is the fountain. The head, and this only, was

¹ The authority for this statement, it is inferred, is that of the Indian guide Da-coo-dah, from whose narrations Mr. Pidgeon quotes.

burned upon the pentagon.¹ The times of sacrifice were spring and fall. There were five prophets who took part in the ceremony. The first ceremony was in the spring, and to the sun. The victim, a male self-appointed, or determined by lot, was covered with mistletoe, except the head, and this was painted. He was conducted to the mound at the entrance of the great circle. Afterwards he proceeds around the pentagon, followed by the prophets. The spectators strew evergreen in his path. Five times he walks around, in the midst of the incantations of the priests. At length he climbs the pentagon. The knife is presented to him, which he kisses and returns to the prophet, whose hand he also kisses. This knife is then raised towards the sun, while the victim prostrates himself, looking upward at the planet, the object of his sacrifice; at the same moment the head is dissevered from the body. Fuel is placed around the dissevered head; taking from the sacred fire² a brand, it is lighted, and the sacrifice consumed, under the direction of the chief priest. The second day the body of the victim is burned; the mistletoe being used as incense, from the smoke of which it is believed is disseminated the principles of life. If the sun rose clear, a portion of the sacrificial ashes was delivered, with the body of the victim, to the friends or relatives, for commemoration; a part being reserved for deposit by the prophet in the mounds, from which is made his divination, and by which deposit he seeks to secure intercourse with the dead. But if the sun, at its rising, was obscured by clouds, that was considered ominous of some calamity, or as indicating the disapprobation of the sun, or his refusal to accept the sacrifice; then the ashes were retained on the altar, that the sun might daily look upon

¹ *Vide* myths in relation to the head, in chapters upon the Sun and Moon.

² The conclusion is drawn by Mr. Pidgeon that mica was used for the kindling of the sacred flame, as sheets of this mineral were found in sacrificial mounds. *Vide* also E. G. Squier.

them and be propitiated, and the body was burned with wailing. If the sun remained obscured five successive days, a second sacrifice was made. During these ceremonies a fast was maintained.

The Autumnal Sacrifice was to the moon, and a woman was the sacrificial offering. It was performed at the time of the full moon. If at that time a circle surrounded the planet, which was believed to be a fiery serpent, two victims were offered. The earth in these mounds was sacred, small portions of which the migratory tribes carried with them. This was done also from the burial mounds and the inner circles, which were composed of the ashes of the dead; and this was used as the base of a new structure. Exhumation and human sacrifice were discontinued, according to Da-coo-dah, when the sun at a time of sacrifice refused to shine, and this while there was not a cloud in the firmament.

The Matrimonial Mounds were built in commemoration of marriage. They were composed of the ashes of infants. Around these mounds the bride fled, pursued by her Indian lover, the third time being the final trial; on this the success of the object of the pursuit depended. If uncaught, the maiden remained free. The Festival Mounds were for the purpose which their title indicates. The festival rites were the frequent ceremonies of these happy children of the woods and plains, for which the bountiful provision of game was procured, and during which dancing and merriment and games filled their careless hours. These joyous people, we infer from William Penn, lived in the simplicity and freedom of our first parents, as regards the cares of life. Skins of animals were their clothing, used principally in the severity of the winter; and game and fish supplied their chief food.

Da-coo-dah relates as follows:—

It was the custom in ancient times, when it was not uncommon for healthy men to survive thirteen hundred moons,

for aged chiefs to retire from chieftom when they became infirm or forgetful ; and it was the privilege of such to bestow titles on whomsoever they might select, with or without the consent of the national council ; but in all cases where national consent was obtained, a symbolical mound was erected, which became indicative of the origin of the chief thus honored, by the deposit of a nut or acorn in some part of the monument after its completion. If the chief designated was a legitimate son of the chief who bestowed the title, this nut or acorn was planted in the imaginary loins of the monumental figure ; but, if he were illegitimate, it was placed below the loins. If title was conferred upon a grandson, the deposit was made in the breast, that it might take root in the heart. If the party was not immediately related to the family of the chief, the nut or acorn was planted at the head, to indicate his wisdom.



The Coiled Serpent. Scale, 200 feet to the inch.

But the trees which sprung from seed thus planted have all passed away, although traces of their existence are still seen. Every long mound with oval ends had originally two trees standing upon it, as the emblems of war and peace. The latter was usually an evergreen,

— the pine or cedar. To mar the trunk, or break the limbs of this Tree of Peace, was regarded as a formal declaration of war; and to mar or break the trunk of the other, the Tree of War, denoted a cessation of hostilities. At the final ratification of peace, the old trunk was prostrated and a new one planted in its place.

Every nation had one monumental mound at which no other ceremonies than those described were ever observed, and so sacred was the soil of which they were formed, that all game rested unharmed upon them. To stain with the blood of man or beast that soil, incurred the penalty of death. No medicinal herb that grew upon these mounds was suffered to be removed.



Composite Mound.

Many of the Historical mounds are those structures, the shapes of which are a combination of human and animal forms, or those of the human or animal alone. Those of the amalgamated form denote the union of two tribes. Circles and squares seem to be walls within which were the homes of the tribe or tribes by which they were built. Figures of planets were doubtless records of worship and offering, as also *totemic* names of the builders.

A reference to religious worship is constant in all these structures, as in the pictography. If the mound-structure is that of a colossal man or beast, beside it is the sacrificial mound or altar; and in many cases the ring, which when filled, it being then a full circle, denotes the death of a chief—whose totem is shown by the figures near by—and his translation to the stars.

Upon the vast plains, on the lovely hills and river-banks, these inscriptions — hieroglyphics of the Indian race — are seen. Beneath the canopy of heaven the Indian pictured on the green turf another sky, on which is seen the cross, the star, the crescent, the serpent, the bird, and the sun, guardian divinities of the *Lenni-Lenape*, the Original People.

Of the pictography of the Indian, Abbé Domenech remarks:—

Les Indiens, il est vrai, depuis l'Atlantique jusqu'à l'Océan Pacifique, et depuis le Canada, ce pays aux *grandes neiges*, jusqu'aux plages embaumées de la Floride, sèment avec assez de profusion leurs pensées symbolisées sur les rochers baignés par les lacs et fleuves de leurs sublimes déserts, sur les arbres séculaires de ces forêts immenses qui n'ont encore jamais retenti des bruits de la hache civilisatrice du pionnier, et sur les peaux et l'écorce du bouleau, ce papyrus d'Amérique du Nord, — les peaux-rouges, que l'on méprise et que l'on abrutit pour les anéantir, laissent ainsi des traces profondes de leur passage dans les solitudes, des marques de leur piété envers le Créateur, de leurs exploits dans les combats, de leurs souvenirs historiques, de leurs poétiques aspirations, et de leurs mystérieuses croyances; mais ces inscriptions sont courtes, simples, ignorées comme l'existence de ceux qui les ont tracées . . . ; puis, les rochers se couvrent de mousse ou de limon; la pluie, les torrents, et les tempêtes usent la pierre; les arbres meurent, pourrissent, tombent en poussière, et c'est ainsi que s'effacent peu à peu ces vestiges de l'art idéographique d'un peuple encore dans l'enfance, qui s'étient avant sa virilité.

CHAPTER XIV.

MANABOZHO.



THE first and third of the above symbols have already been mentioned as emblems of Manabozho. It is probable that the central figure, in which the human form is rudely delineated, represents the same deity; yet the crescent-shaped horns, the black triangle, and the serpent, seem to indicate that the figure was that of Atahensic, the divinity of the moon, these three symbols being associated with that goddess. There is a similar uncertainty as to sex in Indian as in Assyrian designs. But another figure like this was given by an Indian as a picture of Manabozho. The Persian depicted his deity of the sun as holding in the right hand a serpent, and having, as in the Indian figure, two arms. The apparently most ancient Indian representation is that of the one-armed deity, seen in the chapter upon Pietography;

to which might be compared the one-handed German sun-god Tyr, whom Grimm identifies with the Sanskrit sun-god.

Manabozho, the higher and ruling deity, called by Dr. Brinton "God of Light," most often appears in the form of a man in ancient legend. It is probable, while attributing to the lower animals similar spiritual powers to his own, the Indian recognized in himself the greater possibilities of higher endowments; and therefore this deity, the god of light, according to Dr. Brinton, was conceived in corresponding higher form. In the kingdoms of nature — the animal, the plant, and the mineral — there is a struggling tendency to human lineaments and human attributes. The whole universe implies the human shape as the goal of perfection. Its high office and position were recognized by the Indian; and this god, in his relation to the human race, is rudely represented in that "glorious shape divine." The ethical interest in this conception is from this its human representation.¹

At an unknown period a great manitto visited the earth, and, becoming enamored with a maiden,² made her his wife. From this union were born four sons at a birth, and in ushering them into the world the mother died. The first son was Manabozho, who is the friend of the human race. The second, Chibiabos, who has the care of the dead and presides over the Country of Souls. The third was Wabassa, who immediately fled to the north, where he was transformed into a rabbit, and under that guise became a powerful spirit. The

¹ *Vide* Na-na-bush, the Intercessor, in chapter on Language and Pictography.

² Dawn, whose four sons were the four spirits, North, East, South, and West, according to Dr. Brinton. *Vide* "Hero Myths."

fourth was Chokanipok, or the Man of Flint, or Firestone. Manabozho was very valiant, and his first effort was made against Chokanipok, to whom he attributed the death of his mother. The war between the two brothers was frightful and long-continued. Signs of their combats exist at the present day.

In one of these combats Manabozho cut huge fragments from the body of Chokanipok, which were transformed into stones. These stones, called flintstones, are to be seen scattered all over the earth, and are useful in supplying fire to the children of men. In a final battle Chokanipok was slain by Manabozho, who tore out the bowels of his conquered foe, and changed them to long twining vines. After this signal victory Manabozho traversed the earth, carrying with him all arts and improvements, which he distributed among men. He gave them lances and arrow-points, and all implements of bone and stone ; and he taught them how to make *agukwats*, or axes ; also showed them the art of making snares and traps, by which they might catch fish and birds. During his journey upon the earth he killed those ancient monsters whose bones are now found under the earth ; and cleared the streams of many of the obstructions which the Evil Spirit had placed there.

He also placed four good spirits at the four cardinal points, to which is turned the calumet before smoking in the sacred feasts. The spirit that he placed in the North gives snow and ice, to enable man to pursue game. The Spirit of the South gives melons, maize, and tobacco. The Spirit of the West gives rain ; and the Spirit of the East, light. Thunder is the voice of the spirits, and to them is offered the incense of tobacco. Manabozho now resides upon an immense piece of ice in the Northern Ocean. If he were driven off upon the earth, it would take fire by his footprints, and the end of the world would come ; for it is he who directs the sun in his daily walks around the earth.

Thus, as mover of the sun, Manabozho appears as the regent Surya, in Hindoo mythology, who is second only to Chrishna in rule of that planet.

Manabozho is spoken of as the *agent* and *defender* in Indian history. He has been identified with Ta-ren-ya-wa-go, who rescued the Indian people from their enemies, the enormous serpents and gigantic animals which infested the primeval world. It was as the beneficent, incarnated God, Manabozho, that he *re-created* the world. He instituted the Sacred Medicine Feast. He is the one divinity universally recognized in legend and myth by all Indian tribes in North America; and as he was called *great*, in common with other gods, he has been thought to have been the Indian's highest conception of spiritual being.

The far-spread stories of Manabozho gave occasion to many speculations among those few who were intimately acquainted with the religious beliefs of the Indian, some of whom drew a likeness between the gospel history of the Messiah, and a portion of the stories of this incarnated spirit.

As we become acquainted with the religion of these people, wearing the warmer tints of the "shadowed livery of the burnished sun," a more remarkable resemblance appears to the belief held by the devotees of other lands. In Manabozho we have a Vishnu of the Hindoo, in his varied incarnations, by the name of Chrishna and Buddha Sakya, — the latter conceived by a ray of light, and the former, ruler of the sun, — and whose history describes a similar incident to that related in the vicissitudes of Manabozho's career. He was swallowed by a crocodile, to whom is made the sacrifice of infants, — a rite truly Oriental.

In certain legends that relate the story of Manabozho's birth, his origin is ascribed to Kabeyun, or the West Wind, who is the father of the four winds, the traditions of whom remind us of Kneph, the Egyptian's Spirit of the supreme, who moved, according to their scripture, upon the face of the waters at the creation of the world.

Among the Mexicans we find tales of a mysterious person called Quetzalcoatl, possessed of knowledge that exceeded all human wisdom, and whose birth was marvellous, as well as the manner of his disappearance from the face of the earth. This personage, sometimes called the God of Air, and, in other interpretations, the Wonderful Serpent (bearing a name that signified "Serpent clothed with green feathers," — from *coatl*, serpent, and *quetzal*, green feathers), is the superior god of Mexican mythology. He is represented in a Mexican drawing preserved in the Vatican Library, according to Mr. Humboldt, as appeasing by penance the wrath of the gods, when, thirteen thousand and sixty years after the creation of the world, a great famine prevailed in the province of Culan. The age in which this mysterious personage reigned was distinguished for peace and plenty on earth; and to his teaching, as to Manabozho's, among the North American Indians, was attributed all knowledge of the arts then practised. This famous character was compared by Mr. Humboldt to Buddha, of Eastern history, who was called by Sir William Jones "the Odin of Scandinavia, the Fo of China, and the Mercury of Greece;" and whom we, for similar reasons, would call the Manabozho of North America.

The belief in some supernatural being who shall, or already has, appeared to the world to save his people

from ignorance and evil, prevails among nearly all the nations of the world ; and there is something peculiarly touching in such a belief. Humanity, from the beginning of history, has stood in the childlike attitude of faith and hope, looking for a Deliverer who shall take it out of the vast congeries of human misery. The Persians have a tradition that a holy personage, named Pashoutan, is waiting, in a region called Kanguedez, for summons to our earth, for the purpose of restoring the true religion. In the five volumes of Confucius, the sacred writings of the Chinese, this assertion is made: "The Holy One will unite in himself all the virtues of heaven and earth. By his justice the world will be re-established in the ways of righteousness. He will labor and suffer much. He must pass the great torrent, whose waves shall enter his soul ; but he alone can offer up to the Lord a sacrifice worthy of him." Again it is said: "We expect our king. When he comes he will deliver us from all misery. He will restore us to new life."

"We expect this Divine Man," writes a nephew of Confucius, "and he is to come after three thousand years." And a disciple of Confucius adds: "The people long for his coming, as the dry grass longs for the clouds and rainbow."

From these predictions, both of the Persians and Chinese, we are led to believe that these nations, like the Jews of later times, are still in the attitude of expectancy, and believe that a deliverer is yet to come. This anxious looking and waiting has led each nation, from time to time, into the belief, when any person of unprecedented powers appears, that this is the deliverer ; and it is a singular fact that to each personage in the histories of both East and West is given a supernatural birth.

Among the Chinese these expectations led the people to accept one Lao-kun, who promulgated new doctrines, and who, as it was said of Manabozho, existed from all eternity; who descended to the earth and was born of a virgin, black in complexion, "marvellous and beautiful as jasper;" and who, after his benevolent mission was completed, ascended bodily into the paradise above. These traditions, all of which are of similar import, bear resemblance to the story of Manabozho. This fact of a belief so similar among nations of different languages, some of whom are widely separated, is remarkable. Shall we not think it points, in the early stage of man's existence, to a revelation of the coming Saviour? At least, do we not see in these universal examples of hope and prophecy, and fancied fruition, the differentiation from the embryo of some primitive idea, whose ramifications through human thought among the varied races of men are but leadings — stalk and stem, branches and leaves — to the flower of all religion, Christianity, whose God is the Human made Divine, the blending of the two in one, a Divine manhood. For this conclusion is not opposed to the most spiritual interpretation of the universal stories of these hero-gods, that they are dawn-heroes. For the God of Light, God of Fire, God of Air, Ruler of the Winds, in the grand language of correspondence, is the God of Truth, God of Love, Omnipresent Being, Breath-Master, and Soul of Lives.

The redeeming or renewing power of the creative and divine energy we perceive illustrated in nature, as making up through her labyrinths towards a more perfect assertion. A royal presence is disclosed, and everywhere, in the cycle of its labor, signified by lineaments suggestive of human attributes. Suiting the oracles of nature,

these prophecies of men declare a renewed type of manhood, — the entrance of saving Divinity in the human form, — at once the disclosure and development of Divine Humanity latent in the universe.

WIGWAM TALES OF THE EXPLOITS OF MANABOZHO.

As to Manabozho were attributed the varied powers of the divinity of fire and air, of whom it is related he recreated the earth and ruled the sun, the emblems ingeniously combined in this figure — the parallelogram capped by the globular ball,¹ the circle, the oval and wings — are conjectured to make up a composite figure representing that deity.



The Northern Indians, relates Schoolcraft, when travelling in company with each other, or with other persons who possess enough of their confidence to put them at ease, were in the habit of making frequent allusions to Manabozho and his exploits. "There," said a young Chippewa, pointing to some huge bowlders of green stone, "are pieces of the rock broken off in his combats with his brother." "Under that island Manabozho lost a beaver." "There lives the duck that Manabozho kicked," — which last expression has its origin in the following story.

Among the exploits of Manabozho was the capturing of a fish of such monstrous size that the fat and oil he obtained from it formed a small lake. He therefore invited all the animals and fowls to a banquet, making the order in which they partook of the repast a measure of their fatness. The bear came first, and was followed by the deer, opossum, and

¹ The globe-like ball is black, and it would seem to be, from its color, a symbol of death. The Wintun Indian, of the California tribes, doubles the dead body, and wraps and binds it into the shape of a ball.

such other animals as are noted for their peculiar fatness at certain seasons. The moose and bison came tardily. The partridge waited until the oil was nearly exhausted. The hare and marten came last, and these animals have consequently no fat. When the feast was over, Manabozho invited the animals to dance. Taking up his drum, and crying, "New songs from the south! Come, brothers, dance!" he directed them to pass in a circle around him, with their eyes shut. They did so. Now when Manabozho saw a fat fowl pass by him, he adroitly wrung off its head, at the same time beating his drum with greater vehemence, to drown the noise of the fluttering, while he kept crying out in a tone of admiration, "That is the way, my brothers, that is the way." At last a small duck, the diver, thinking there was something wrong, opened one eye, and saw what was being done; when, giving a spring, and crying, "Ha-ha-a! Manabozho is killing us!" he made for the water. Manabozho followed him, and, just as the duck was getting into the water, gave him a kick, which is the cause of his back being flat and his legs straightening out behind, so that when he gets on land he cannot walk, while his tail-feathers are very few. Meantime Manabozho pursued the duck, the rest of the birds flew off, and the other animals ran into the wood.

Among other adventures related of Manabozho is the following:—

One day Manabozho went out upon the lake to fish. He put his line down, saying: "Meshenahmahgwai, king of fishes, take hold of my bait." He continued repeating this for some time. At last the king of the fishes said: "Manabozho troubles me; here, trout, take hold of the line." The trout obeyed, and Manabozho commenced drawing up his line, which was very heavy, so that his canoe stood nearly perpendicular; but he kept crying out, "*Wha-wee-he! Wha-wee-he!*" until he could see the trout, when in anger he shouted:

"*Esa! Esa!* Shame! shame! why did you take hold of my hook, you ugly fish?" The trout let go at once. Manabozho again put his line into the water, saying, "King of fishes, take hold of my line!" but the king of the fishes told a monstrous sunfish to take hold of it. Manabozho drew up his line with difficulty, crying, as before: "*Wha-wee-he! Wha-wee-he!*" while his canoe was turning in swift circles; but when he saw the sunfish, he cried: "*Esa! Esa!* you odious fish! Why did you dirty my hook by taking it into your mouth? Let go, I say, let go!" The sunfish dropped the hook, and disappeared. "Meshenahmahgwai! take hold of my hook!" again vociferated Manabozho, in great impatience. Weary of his importunity, the king of fishes caught the hook and allowed himself to be drawn up to the surface; which he had no sooner reached than, at one mouthful, he swallowed Manabozho and his canoe. Finding himself in the belly of the fish, Manabozho turned his thoughts to the way of making his escape. Looking in his canoe, he saw his war-club. With this he struck the heart of the fish. There was a sudden motion, as if of moving with great velocity through the water. The fish was heard to observe to the others: "I am sick at my stomach for having swallowed that dirty fellow, Manabozho." Just at this moment he received another more severe blow on the heart. Manabozho placed his canoe lengthwise of the fish's throat, fearing he would be thrown up in the middle of the lake, where he would be drowned. The fish commenced vomiting, but to no effect. Here it is proper to say, in his efforts to save himself from being thrown into the lake, Manabozho was helped by a young animal which had followed him in his canoe unperceived, upon whom he bestowed the complimentary name of Ajidaumo (Bottom-upwards).¹ In the mean time the attack was renewed upon the

¹ A squirrel was believed to revere the dead; and a dead body might be exposed with impunity before it, as no molestation would ensue.

fish's heart. Finally, it was perceived it moved not; death had taken place. Then the body of the fish, lifeless and inert, was tossed by the waves upon the shore. Manabozho waited. Soon he heard birds at work upon the body, and all at once light broke in. Observing the heads of gulls, who were peering in by the opening they had made: "Oh!" cried Manabozho, "my younger brothers, make the opening larger, so that I can get out." At this there was astonished chattering. "Why," said the gulls, "here is Manabozho in a fish's belly!" And immediately they set at work enlarging the orifice. Very soon Manabozho found himself at liberty. Stepping out of his inglorious confinement, the magnanimous god said to his liberators: "For the future you shall be called Kayosk [Noble Scratchers], in consideration of your kindness!"

The piscatory art seems to have been difficult of attainment among the gods. There is a story related among the Tonga Islanders of a fishing adventure equally unsuccessful. It is an example of the uncertainty of events. He who casts his line into the sea is subject to disappointment¹:—

At a certain time, in ancient days, the god Tongalou, who presided over arts and inventions, went forth to fish in the great ocean. His seat was high, being in the sky; his line was long, as may be supposed, and he let it down with care. It began suddenly to tighten. "Ah, an immense fish!" thought the god, and pulled with all his strength. Presently there appeared, above the waters, the back of the points of rocks and tops of mountains. He jerked and strained, — more rock, more mountain! One more extraordinary pull, he thought, and then — we shall see. But, alas! snap went

¹ This history is thought to have reference to the flood mentioned in Sacred Scripture.

the line, and his prize lay half-way out of the sea, — a puzzle to the god, but an island to a happy race, who call it Tonga, in memory of him who fished.

Manabozho had resided from his birth with the grandmother, Ackwin. One day, after the fishing transaction, accidentally he saw her engaged in a very serious flirtation with a wolf, who was a young man of great personal attractions. Considering it his duty to put a stop to this disgraceful thing, Manabozho made some fire, with which, stealthily approaching the unconscious pair, he touched the long hair of the paramour, when lo! it was all in flames in an instant. Then at once the wolf ran howling into the woods, and was seen no more. After this little feat, Manabozho made an excursion to the region of the fiery serpents,¹ and by a shrewd manœuvre was able to kill the prince of serpents; for which he became more celebrated than heretofore. Not being, however, satisfied himself with this exhibition of his powers, he went from these regions into a place occupied by a shining manitto,² who was the god of wealth. With this god he waged a long warfare; but finally, through a woodpecker, he learned that the god had a vulnerable spot upon the crown of his head, and aiming his arrows at that, soon brought his opponent down. Feeling deeply grateful to his informant, Manabozho, ever ingenious in generous device, rubbed the dead manitto's blood upon the woodpecker's head, the feathers of which

¹ In the traditions of the Scandinavians this description is given: "There is an abode remote from the sun, the gates of which face the north; poison rains there through a thousand openings. The place is all composed of the carcasses of serpents. There run certain torrents, in which are perjurers and assassins." In Mexican traditions, Miztecas of Cuilapo ascribe their origin to a god and goddess, called Lion and Tiger snake, who dwelt in an *apoula*, or heavenly seat of snakes before the flood.

² The Mexicans have a myth of a similar spirit, whom they call Shining God.

are red to this day.¹ After this exploit, Manabozho changed ; he became less warlike, and, in all his intercourse with the animals of the earth, showed a selfish and mean spirit. At this period he met with the serious affliction of losing an attendant wolf, who had shared his lodge.² This attendant was drowned, and Manabozho determined to make an effort to recover him. Accordingly he went to the Keckemunisee, the kingfisher, and inquired about the habits of the fishes. The kingfisher graciously gave him all the information he could, telling him that the serpents had got the body of his friend. Manabozho, in an impulse of gratitude, placed a medal of wampum on the kingfisher's neck, which is the white spot seen on his breast ; but hardly had this been accomplished, when a sudden thought occurred to him : the kingfisher might prove unfriendly, and warn the serpents. Startled by this danger, he dashed forward to catch the little fellow by the head ; but the wary bird escaped from his hand, — not however without ruffled feathers, which all kingfishers wear at the present day.

Some time after the above exploit, Manabozho undertook to wage war upon the serpents in the lake ; but, while he was doing this, and had wounded their prince, he was overtaken by a great deluge of water. Climbing a tree, he bade it grow up higher ; thus, as the water arose, the tree, in obedience, grew rapidly higher and higher, until at last it cried out, "I can go no farther !" Then Manabozho was obliged to let the water rise until it was close up to his chin ; but then it began to abate, and, in consequence, hope revived in his heart. He cast his eyes around over the waters, and soon discovered a loon. "Dive down, my brother," cried he to him, "and bring up some earth, so that I can make a new

¹ The tuft-feathers of the red-headed woodpecker were used to ornament the stem of the Indian's pipe, being symbolical of valor. Red is a symbol of war.

² *Vide* Legends on Izdubar, in the chapter on Animals.

world!" The bird obeyed; but, alas! rose up to the surface a lifeless form. Manabozho then saw a muskrat. "Dive," said he, "and if you succeed, you may hereafter live on land or water, as you please; or I will give you a chain of beautiful lakes,¹ surrounded with rushes, to inhabit." The muskrat went down; but soon he also floated up without breath. Manabozho, undaunted, took this body and breathed into its nostrils, and thus restored it to life. "Try again," said Manabozho. The muskrat, revived by the breath of the god, again made a dive, when he came up with a little earth clutched in his paws; but his breath had again left his body. Heedless of this fact, since his object was gained, — from the bit of earth taken from the muskrat, together with the body of the dead loon, Manabozho created the world anew, with all living animals, fowls, and plants. This beneficent creation did not drive from the memory of the implacable serpents their hatred of Manabozho; and it was not until Manabozho had found the skin of the slain prince of serpents, and disguised himself within it, that he was able to succeed in destroying these enemies.

It may be interesting to the reader to compare this account of the deluge with

THE HAYTIEN TRADITION OF A DELUGE.²

There once lived in the island a powerful chief, who killed his only son for conspiring against him. He afterwards collected and picked his bones, and preserved them in a gourd,³ as was the custom of the natives with the relics of their

¹ It was said by the Indians that the northern chain of lakes was made by Manabozho.

² See "Life of Columbus," by Washington Irving.

³ A symbol of water, and a figure occupying an important place in myths of the creation. *Vide* Legends among the South American Indians.

friends. On a subsequent day the chief and his wife opened the gourd to contemplate the remains of their son, when, to their astonishment, several fish, great and small, leaped out. Upon this, the chief hastily closed the gourd, and placed it upon the top of his house, boasting that he had the sea shut up in it, and could have fish whenever he pleased. Four twin brothers,¹ who were famed for intermeddling with other people's affairs, hearing of this gourd, during the absence of the chief, came and peeped into it; and, in their carelessness, they suffered it to fall upon the ground, where it was dashed to pieces; when, to their dismay, there issued a mighty flood, with dolphins and sharks and tumbling porpoises and great spouting whales; and the water spread until it overflowed the earth and formed the ocean, leaving only the tops of the mountains uncovered, which are the present islands.

The accompanying illustration of the Hindoo myth — relating to Chrishna's war with the serpents, quoted as similar to that concerning Manabozho, in a battle with these enemies of his people — affords an example of the appropriateness of the comparison. Strife with the serpent seems to be a later tradition or myth, both among the Hindoos and among our savages. The idea of enmity to the human race, on the part of any species of animals, appears to have come in with an epoch of infidelity to the gods, or attributes of the one God. Indian tradition relates that on account of evil conduct, Taron-ya-wa-go, the Holder of the Heavens, left his people; and at that time the stone giants, serpents with human heads, gigantic bears, and other animals, infested the

¹ This is, probably, in reference to the prying winds, — those fleet-footed messengers who are the presiding gods of the four cardinal points, according to the universal myth. *Vide* chapter on Four Winds, — the four sacks containing water.



KRISHNA about to destroy the Serpent KALIYA, the NERIEIDS, his wives, interceding.



land. The Agent, the Defender, Na-na-bush, or Manabozho, was sent to overcome these monsters, — or, as we would say, to save the people from evil.

It is noteworthy that the Hindoo picture represents the women, the wives of Chrishna, interceding for the serpents. That the feminine element sympathized with and sought to protect these victims of the god's displeasure, is an ever-recurring myth among the ancients; as is shown in the chapter upon the Origin of Man, woman is not only the protector of evil but connives at it. It is perhaps a symbol of the fact that the debasement of the affections, of which the woman is the representative, is much more corrupting to the soul than the debasement of reason. Love is the fulfilment of the law; the man is what his love is.

CHANT OF THE LENNI-LENAPE.

The following chants or songs embody the Lenni-Lenape traditions of the Deluge. They are from a manuscript of Professor C. S. Rafinesque, who stated that the originals were obtained in 1822. They were submitted by Mr. Squier, without explanation, to an educated Indian chief, Kah-ge-gah-gah-bowh (George Copway, the *protégé* of Amos Lawrence), who "unhesitatingly pronounced them authentic, in respect not only to the original signs and accompanying explanations in the Delaware dialect, but also in the general ideas and conceptions which they embody." He also bore testimony, states Mr. Squier, to the fidelity of the translation. The repetition of their traditions was a universal custom among the Indians. This was made in a recitative form by their Jossakeeds. That they had these

traditions recorded in pictography as aids to the memory is probable, as they also had their medicine-chants and hunter-songs so recorded. Undoubtedly, the figures given in the following cuts are less crudely pictured than were the originals. This is seen by comparing them with rock-inscriptions still extant; but the symbols used are identical. In perceiving a similarity to Scriptural accounts, in both this story of the Deluge and that of the Creation, given in connection with the Izdubar legends in the chapter upon Animals, it should be recalled that the Indians expressed astonishment at the likeness, to the Jesuit Fathers, who resented the comparison as an indignity and sacrilege.

THE DELUGE.¹

1.

*Wulamo maskan-ako-anup lennowak makowini
essopak.*

(Long ago powerful snake when men also bad beings
had become.)



2.

*Maskanako shingalusit nijeni-cssopak shawalenida-
mep ckîn-shîngalan.*

(Strong snake enemy beings had become, become
troubled, together hating.)



3.

*Nishawi palliton, nishawi machilon, nishawi matta
lungundowm.*

(Both fighting, both spoiling, both not peaceful, —
or keeping peace.)

¹ From the *walum olum*, or painted sticks, the bark-record of the Lenni-Lenape. The Ojibway Indians also possessed similar bark-records.



4.

Mattapewi wiki nihanlowit mekwaznan.
(Less men with dead-keeper fighting.)



5.

Maskanako gichi penau welendamep lennowak owini palliton.
(Strong snake great resolved men beings to destroy, — fight.)



6.

N'akowa petonep amangam petonep akopehella petonep.
(Black snake he brought, monster he brought, rushing snake, water he brought.)



7.

Pehella-pehella, pohoka-pohoka, eshohok-eshohok, palliton-palliton,
(Much water rushing, much go to hills, much penetrating, much destroying.)



8.

Tulapit menapit Na-na-boush, maska-boush, owini-mokom linowimokom.
(At Tula [or turtle-land], at that island Na-na-bush [strong], of beings the Grand-father, of men the Grand-father.)



9.

Gishikin-pommixin tulagishatten-lohzin.
(Being born creeping, at Tula he is ready to move and dwell.)



10.

Owini linowi wemoltin pehella gahani pommixin nahwi tatalli tulapin.
(Beings men all go forth flood water, creeping [floating?] above water which way [where] turtle-back.)

11.

*Amangumek makdopamck alendguwck mitripan-
nek.*



(Monsters of the sea they were many, some of them they did eat.)

12.

*Manitto-dasin mokol-wichemass pulpal payal payal
wemi chemap.*



(Spirit daughters boat helped come, come coming coming all helped.)

13.

*Na-na-boush, Na-na-boush, wemi mokom wimemokom
linnemokom tulamokom.*



(Na-na-bush, Na-na-bush, of all the Grand-father of beings the Grand-father, of men the Grand-father, of turtles the Grand-father.)

14.

Linapima tulapima tulapewi tapitawi.



Man then, turtle then, turtle they altogether.

15.

Wishanem tulpewi pataman tulpewi paniton wuliton.
(Frightened [startled?] turtle he praying turtle he
let it be to make well.)



16.

*Ksipckelen penkwihilen kwamipokho sitwalikho
maskan wagan.*



(Water running off it is drying plain and mountain,
path of cave powerful or dire action elsewhere.)

As representations of both action and object are concentrated in an Indian word, each being a concrete symbol, like their composite image, the difficulties of a translator are multifarious. Indian words are both *shadows of things and statues of sound*, and when translated become *faded metaphors*,—to use an expression of Jean Paul. A more intelligible rendering is herewith given.

PARAPHRASE,¹

1. Long ago came the powerful serpent (*maskanako*), when men had become evil.

2. The strong serpent was the foe of the beings; and they became embroiled, hating each other.

3. Then they fought and despoiled each other, and were not peaceful.

4. And the small men (*mattapewi*) fought with the keeper of the dead (*nihanlowit*).

5. Then the strong serpent resolved all men and beings to destroy immediately.

6. The black serpent monster brought the snake-water rushing.

7. The wide waters rushing wide to the hills, everywhere spreading, everywhere destroying.

8. At the island of the turtle (*Tula*) was Manabozho, of men and beings the Grand-father.

9. Being born creeping, at turtle-land he is ready to move and dwell.

10. Men and beings all go forth on the flood of waters, moving afloat every way, seeking the back of the turtle (*tulapin*).

11. The monsters of the sea were many, and destroyed some of them.

12. Then the daughter of a spirit helped them in a boat, and all joined, saying, Come, help!

13. Manabozho, of all beings, of men and turtles, the Grand-father!

14. All together, on the turtle then, the men then, were all together.

15. Much frightened, Manabozho prayed to the turtle that he would make all well again.

16. Then the waters ran off, it was dry on mountain and plain, and the great evil went elsewhere by the path of the cave.

The Assyrian tradition of the Deluge was inscribed, in cuneiform writing, on tablets that were found in

¹ *Vide* Squier's Traditions of the Algonkins.

excavations of the Kowyanjik mound, opposite Mosul. The following cylinder represents Izdubar, according to Mr. Smith, whom he identifies with our Biblical Nimrod. It includes composite figures and Hasisdra, — the latter supposed by him to represent Noah in the Ark, the sailing-ship being represented by the colossal horns, in which sits the Noachian helmsman with dipping oar.



It will be noticed that the sitting figure is pictured upon a throne marked with perpendicular lines, like those on the throne of Na-na-bush, seen in the chapter on Pictography. The second figure within the colossal horns has in its hands a globular object, resembling the fiery ball or thunderbolt of Indian pictography. The first of the two composite figures resembles the Indian's sacred wildcat, in being horned, and having the national representation of a human face; the locality of the heart is covered by lines; the beard has the appearance of serpents suspended from the chin. The wildcat was believed by our savages to have an influence upon the seasons. If permitted to conjecture as to the meaning of the cylinder, we should think the representation to be an illustration of the potent influences of the moon (guide of the seasons, symbolized by the crescent-horns) over some famous hunting expedition of the renowned

warrior Izdubar, whose exploits are the theme of ancient Assyrian tradition.

THE GIFT OF CORN ; OR, MONDAMIN, THE RED PLUME.¹

— AN ALLEGORY.

Masswaweinini² was a famous magician, who inhabited the Manatoline Islands, in company with two young men. Among the many marvellous things accomplished by him, the following has excited the most wonder. One day he arose early and started on a hunting excursion, leaving the young men asleep. Passing through a dense wood, he came unexpectedly to an open plain, very wide and extensive. He was directing his steps across this plain, when he discovered a man of small stature, wearing a red feather on his head, who appeared suddenly before him, and accosted him with a familiar air, saying gayly, "Where are you going?" and, when answered, inviting him to smoke.

"Pray," said he, while each regaled himself, "wherein does your strength lie?"

"My strength," answered the magician, "is similar to that of the human race, and I am no stronger."

"We must wrestle," said the man, — the Red Plume ; "and if you should make me fall, you shall say to me, 'I have thrown you, — *wa-ge-me-na*.'" "

Laying aside their pipes, Red Plume and the magician commenced wrestling. For a long time the strife was doubtful. Red Plume, although very small, proved to be very active, and the magician sometimes grew faint in the struggle. At length, however, Red Plume was foiled, and was thrown to the ground.

"I have thrown you, — *wa-ge-me-na*," cried Masswaweinini the magician ; and in an instant his antagonist vanished from

¹ Mondamin, from *moedo*, spirit, and *min*, berry, or grain.

² An *avatar* of Manabozho.

sight. On observing, however, the spot where he was thrown, the magician discovered a crooked ear of Indian corn—the Mondamin—lying on the ground, with the usual red hairy tassel at the top.

While he was wonderingly gazing at this mysterious sight, a voice from the Mondamin addressed him.

“Now,” spake the voice, “divest me of my covering; and when you find my body, separate it from the spine upon which it grows, and throw its fragments upon different parts of the plain; break then the spine in small pieces, and plant it beside the woods, when you may depart; but after one moon return and visit this place again.”

Obedying these directions the magician returned to his lodge, and keeping these things secret waited until the expiration of the moon, when he visited the wrestling-ground, and was astonished to find the plain filled with the long blades of new-grown corn, while on the side by the wood pumpkin-vines were growing in great luxuriance.

Delighted with this discovery he kept it secret until the summer came to a close, when he again visited the wrestling-ground, and finding the corn in full ear and pumpkins of an immense size, the magician gathered some specimens of each kind to carry to the young men who were his companions at Manatoline, when a voice again addressed him: “Massweinini, you have conquered me, and had you not done so your existence would have been forfeited. Henceforth my body shall be nourishment for you and for all the human race.” Thus was received the Gift of Corn.

But the place was not forgotten
Where he wrestled with Mondamin;
Nor forgotten nor neglected
Was the grave where lay Mondamin,
Sleeping in the rain and sunshine,
Where his scattered plumes and garments
Faded in the rain and sunshine.

Day by day did Hiawatha
 Go to wait and watch beside it ;
 Kept the dark mould soft above it,
 Kept it clean from weeds and insects,
 Drove away, with scoffs and shoutings,
 Kahgahgee, the king of ravens.
 Till at length a small green feather
 From the earth shot slowly upward,
 Then another and another ;
 And before the summer ended
 Stood the maize in all its beauty,
 With its shining robes about it,
 And its long, soft, yellow tresses ;
 And in rapture Hiawatha
 Cried aloud, " It is Mondamin !
 Yes, the friend of man, Mondamin ! "

LONGFELLOW.

THE FEAST OF MONDAMIN.

At the ingathering of corn, the Osage Indians observe general rejoicing ; at which all who are able join in appropriate dances, songs, and feasts, and in thanks to their Great Spirit for his munificence toward them. On these occasions, — as also at the new moon, and at the commencement of hunting the buffalo in the spring, — lamps, constructed of shells and supplied with bear's oil and rush wicks, are kept burning through the nights preceding and following these joyous festivals. This custom of burning lights is like that found among the Chinese, called Feast of Lanterns, and that also among the Egyptians, called Feast of Lights.

PAUPPUKKEEWIS.¹

It was Pauppukkeewis who was the great enemy of Manabozho and his chickens, the birds of the air. It was he who

¹ Pauppukkeewis, from *pauppukkeeway*, grasshopper.

stole into Manabozho's lodge during his absence, and took the *kahgahgee*, the raven, and wrung its neck until it was dead; then, dancing about in his capacity of the Storm-fool, the Yenadizze turned the whole lodge into confusion. When this was accomplished, Pauppukkeewis fled to the mountains, where, while awaiting Manabozho, he occupied himself in killing Manabozho's mountain chickens; until the shrewdest of them cried, "Go and tell our father Manabozho that Pauppukkeewis is killing us!" — at which away flew a delegation to Manabozho, who returned to the mountain. But now Pauppukkeewis escaped upon the opposite side from where he was seen approaching. A long pursuit and flight followed. Manabozho would nearly have his hand upon Pauppukkeewis, when the Storm-fool would artfully dodge him by raising great clouds of dust in the eyes of his pursuer, in which he escaped up a tree, stripping it of all foliage in his ascent. Sometimes, as the wary Pauppukkeewis passed along, he would break a rock in ten thousand fragments. Now as Manabozho could never leave a leafless tree or shattered rock until they were again re clothed and reformed, — for they always cried out to him in their affliction, saying: "Ha-ye, grandfather! Pauppukkeewis has spoiled me. Wilt thou not restore me?" — Pauppukkeewis was enabled to keep clear of his pursuer for a long time. At last he came in his flight to a high bluff; and by the kindness of the manitto of the rocks, he entered its stronghold and was shut within. Manabozho, however, was not discouraged: as Animiki, the spirit of lightning, in a cloud of heavy blackness, he floated over the bluff of rocks that protected Pauppukkeewis. The threatening roar of his voice was heard rending the air; and Pauppukkeewis, with his companion, the manitto of the rocks, trembled with fear. Mighty arrows of fire darted through the air from Manabozho's bow; the mountains themselves gave way; the solid rocks were broken, and, tottering apart, fell, crushing Pauppukkeewis and the

manitto into fragments. For the first time Pauppukkeewis experienced death. He had passed at will into the form of a beaver, an elk, and a brant; but, as he had foolishly preferred to be changed into these animals in magnified proportions, he was often obliged to make some narrow dodges; for he thus became a conspicuous mark for the hunter. It was when he had taken the form of a brant, he grew so dizzy by looking down, that, his tail being caught by the wind, he was blown over and over, quite unable to right himself, and finally fell headlong into a tree, when he escaped from his brant life. But Pauppukkeewis at last was incapable of entering, by his own will, a new form, as he was in the human form when crushed beneath the rocks of the mountain.¹

Manabozho now addressed Pauppukkeewis's spirit in these words: "You shall not again be permitted to live on the earth. I will give you the shape of the eagle, and you will be the chief of birds, and your duties shall be to watch over their destinies."

This account of Pauppukkeewis recalls the Scandinavian legend of Loki:—

FLIGHT AND PUNISHMENT OF LOKI.²

"Evil are the deeds of Loki, truly," said Gangler; "first of all, in his having caused Baldur to be slain, and then in preventing him from being delivered out of hell. But was he not punished for these crimes?"

¹ In this statement is disclosed the fact that to the human form the Indians attached peculiar conditions, as has already been stated, differing from those of universal animate creation; and it is especially remarkable as declaring the impotency of even a manitto's will in governing his transmigrations when in that form.

² From the "Prose Edda" of Snorri Sturleson.

“Aye,” replied Har, “and in such a manner that he will long repent having committed them. When he perceived how exasperated the gods were, he fled and hid himself in the mountains. There he built him a dwelling with four doors, so that he could see everything that passed around him. Often in the daytime he assumed a form like a salmon, and concealed himself under the waters of a cascade called Frauangursfors, where he employed himself in divining and circumventing whatever stratagems the Aesir [gods] might devise for catching him.

“One day, as he sat in his dwelling, he took flax and yarn, and worked them into meshes, since imitated by fishermen in making their nets. Odin, however, had desecrated his retreat, out of Hlidskjalf; and Loki, becoming aware that the gods were approaching, threw his net into the fire, and ran to conceal himself in the river. When the gods entered the house, Krasir, who was the most distinguished among them all for his quickness and penetration, traced out in the hot embers the vestiges of the net which had been burned, and told Odin that it must be an invention to catch fish; whereupon they set to work and wove a net, after the model they saw imprinted in the ashes. This net, when finished, they threw into the river in which Loki had hidden himself. Thor held one end of the net, and all of the other gods laid hold of the other end, thus jointly drawing it along the stream. Notwithstanding all their precaution the net passed over Loki, who had crept between two stones, and the gods only perceived that some living thing had touched the meshes. They therefore cast their net a second time, hanging so great a weight to it that it everywhere raked the bed of the river; but Loki, perceiving himself near the sea, swam onward, and leaped over the net into the waterfall. The Aesir instantly followed, dividing themselves into bands. Thor, wading along in mid-stream, followed the net, whilst the others dragged it along towards the sea. Loki then perceived that he had

only two chances of escape — either to swim out to sea, or to leap again over the net. He chose the latter; but, as he took a tremendous leap, Thor caught him in his hand. Being extremely slippery, he would have escaped, had not Thor held him fast by the tail; and this is the reason why the salmons have tails so fine and thin.

“The gods thus having captured Loki, dragged him without commiseration into a cavern, wherein they placed three sharp-pointed rocks, boring a hole through each of them. Having also seized Loki’s children, Vali and Nari, they changed the former into a wolf, and in this likeness he tore his brother Nari in pieces and devoured him. Then the gods made cords of his intestines, with which they bound Loki on the points of the rocks, — one cord passing under his shoulders, another under his loins, and a third under his hams, — and afterwards transformed these cords into thongs of iron. Skudi then suspended a serpent over him in such a manner that the venom should fall on his face drop by drop. But Siguna, his wife, stands by him and receives the drops in a cup as they fall, which she empties when full; but while she is doing this, venom falls upon Loki, which makes him howl with horror, and twist his body about so violently that the earth shakes, and this produces what men call earthquakes. There will Loki lie until Ragnarök.”¹

This Scandinavian legend possesses several features very similar to stories told by the Indians. The conclusion that the thinness of the salmon’s tail was caused by the pressure of Thor’s finger’s, is like the Indian’s conclusion that the flatness of the duck’s back was caused by a kick from Manabozho. Again, the making the

¹ This idea among the Scandinavians, of binding a belligerent god, is thought to have been derived from Asiatic mythology; and it is conjectured that the fables of Prometheus, Typhon, and Enceladus are derived from the same origin.

intestines of Loki's son into cords, is like the making of Chokanipok's intestines into vines,—an account of which has been given in the history of the birth of Manabozho. In regard to the origin of the fishing-net there is found among the Indians a legend of Manabozho's making one of these useful articles from the web of a spider.

CHOKANIPOK, AND THE SCANDINAVIAN GOD YMIR.

In the story of the many exploits of Manabozho we find that Chokanipok, his brother, is represented as the Man of Flint; and, having been conquered by Manabozho, a portion of his body is made into vines, and other portions are transformed into stones. This story is similar, in some particulars, to that in the Edda of Snorri Sturleson,¹ which is as follows:—

HOW THE SONS OF BÖR SLEW YMIR, AND FROM HIS BODY MADE HEAVEN AND EARTH.

“Was there,” asked Gangler, “any kind of equality or any degree of good understanding between these two races?”

“Far from it,” replied Har; “for the sons of Bör slew the giant Ymir, and when he fell there ran so much blood from his wounds that the whole race of frost-giants was drowned, except a single giant, who saved himself, with his household. He is called by the giants, Bergelmir. He escaped by going on board of his bark, and with him went his wife; and from them are descended the frost-giants:—

‘Ages past counting
Ere the earth was yet formed,

¹ Snorri Sturleson, born of a distinguished Icelandic family, in 1178.

Was born Bergelmir :
 Full well I remember
 How this crafty giant
 Secure in his skill lay.'¹

“And what became of the sons of Bör, whom ye look upon as gods?” said Gangler.

“To relate this,” replied Har, “is no trivial matter. They placed the body of Ymir in the middle of Ginnungagap, and of it formed the earth. From Ymir’s blood they made the seas and waters; from his flesh, the land; from his bones, the mountains; and his teeth and jaws, together with some bits of broken bones, served them to make the stones and pebbles.”

Although Manabozho is represented as endowed with marvellous powers, he is not always victor in contests with other supernatural agents. An amusing story of his defeat is here given in —

CURIOSITY, AND THE LOST BREAKFAST.

Pauppukkeewis, it seems, had a family, for whom he had always shown great affection, at all times providing it abundantly with food. It happened, however, while he was living near the Gitchigume, or Great Water, that there came on a terrible storm, and as it was winter he was neither able to procure fish nor other meat. Now the storms had piled up the ice on the shore in high pinnacles, resembling castles. In these dwelt some kindly manittos, and Pauppukkeewis determined to go and seek aid of them. He was received very kindly, and was promised food if he would do as he should be directed. “Fill your sacks,” said they, “with ice and snow, and pass on towards your lodge, without looking back, until you come

¹ This account has reference to the Deluge.

to that hill beyond. Drop there your sacks, and leave them until morning, and you will then find them filled with fish."

With many cautions from the manittos, Pauppukkeewis started on his return home; and although his ears were saluted with a variety of voices screaming to him in abusive terms, he looked neither to the right nor left, but passed straight on, and when he reached the hill designated dropped the sacks, as he was told. In the morning he found the sacks filled with fish, as was promised. It happened, on that same morning, Manabozho paid him a visit; and, being astonished at the abundance of Pauppukkeewis's breakfast in a time of scarcity, he asked him how he procured it. Pauppukkeewis readily told him, when Manabozho concluded to try his success in a petition to the manittos. He found the spirits propitious, who directed him as they did Pauppukkeewis; but when he started with the sacks, filled with snow and ice, he heard voices calling out behind him, "Thief, thief!" "He has stolen fish from Kabibonokka!" cried one. "*Miki-nik! Niki-mik!* — Take it way! take it away!" cried another. In fine, his ears were so assailed by all manner of opprobrious epithets, that he could not avoid turning his head to see who it was that abused him. The next morning he went to his sacks, but he found no fish; his curiosity had cost him his breakfast.

And again, we have this odd anecdote, wherein he is vanquished:—

MANABOZHO AND THE LITTLE CHILD.

One day Manabozho appeared upon the earth in an ill-humor. Walking along, he espied a little child sitting in the sun, curled up with his toe in his mouth. Somewhat surprised at this, and being of a dauntless and boastful nature, he sat himself down beside the child; and, picking up his own

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toe, he essayed to place it in his mouth after the manner of the child. He could not do it. No matter how much he curled up his bulky limbs, and turned this way and that, the toe would not meet his mouth; and his mouth, alas! kept a seemly distance from his toe.

Greatly discomfited, and hearing a laugh behind him, Manabozho got up from the ground and walked away. He did not boast that day. He had been outdone by an infant. But Manabozho exhibited the true nature of his power by transforming a presumptuous lad into a cedar-tree, for asking exemption from death, and thus recovered his equanimity.

The feat that Manabozho sought in vain to perform is seen, in the opposite picture, to be accomplished by the more flexible and lithe Hindoo god, Narayana.

THE FLINT-STONES : ELF-ARROWS.

These stones, called in the mythic lore of England elf-arrows, were regarded with superstition by the Indian. The myth of their origin is related in the history of Manabozho, in honor of whom they were held sacred. In Mexico, the flint-stone was held sacred in honor of Quetzalcoatl, the heroic personage of similar history to that of Manabozho. There is a story in Mexican mythology of a mysterious stone, — a flint, *tecpatl*, — which fell on the earth near a place called the Seven Caverns. This *betylium* is found among the hieroglyphics of the years and days. It was an aerolite, a divine stone, a *teotell*, which, in breaking, produced sixteen hundred divinities, inhabitants of the earth; who, finding themselves without slaves to serve them, obtained from their mother permission to create men. Citlalicue ordered Xolotl, one of the gods of the earth,

to go down to hell in search of a bone ; and this bone — broken, like the aerolite, *tecpatl* — gave birth to mankind.¹ This tradition places man considerably “lower than the angels,” and recalls the following version of his creation, found in Mohammedan tradition. When God determined to create the human race, he took into his hands a mass of earth ; and, having divided the clod into two equal portions, he threw one half into hell, saying : “These to eternal fire, and I care not ;” and then he threw the other half into heaven, adding : “And these to Paradise, and I care not.”² This is a significant illustration of a later belief, that Jehovah elected his saïnts from the foundation of the world, and no evil of theirs could frustrate this design, or change their predestination : *thesc to heaven, I will ; thosc to hell, and I care not.* A poor tribute to divine omnipotence !



This crowned symbol, a device combining the circle and oval, appears to be a representation of the *Grand Lièvre*, — the Great Hare, — mention of whom as creator and teacher of men was the occasion of that contemptuous feeling with which the Indian’s religious views were regarded by many of the Jesuits. The hare was a representative of Osiris in ancient Egypt. It was an *avatar* of the sun-god, and a representative of certain of his powers. These powers, in the Indian use of the emblem, doubtless were those relating to action, life, and growth. Its remarkable fecundity might illustrate the prolific, the color of its eyes the life-bearing, the character of its food the growing powers attributed to the influence of the sun-deity.

¹ Humboldt’s “Researches.”

² Sale’s “Al-Koran.”

The Iroquois name of the sun — which was sometimes denominated Heart of the Great Spirit — was Karakwa. The name of Manabozho, or Misabos, is derived from the two words *mis* (grand or great) and *wabos* (hare).¹ Ripened vegetables the Algonkin Indians called *wah-ah* (moved to their joy), a word traced to the verb *ah-ha* (he moves). The association of ideas in the name of the vegetarian animal, *wabos*, and that of the vegetable, *wah-ah*, together with that of the sun, is apparent; and it is in accordance with the Indian's habits in nomenclature, for it may be said that in *names* the savage *thought*, — to apply to a particular race a general statement made by Hegel, which is quoted in Müller's "No Reason without Speech"² with admiration. It is in this name, applied to both hare and vegetable, that the wit of the savage mind is seen in the *assemblage of ideas* (to revert to Müller's lecture again), in which the general qualities most characteristic of the object are expressed in its name.

It is well known that the eyes of the hare are red, resembling the fiery heart of an opal. When the animal is angry, sparks — a sort of phosphorescent scintillation — appear to radiate from them, so fierce is their glowing color. This appearance represents the living fire believed by the Indian to be the vehicle of life. The change of color from gray to white in its winter transfiguration (in common with the change from rain to snow, the Fleece of Storms), associates it with the god of thunder, ruler of cloud and storm; while its nimble movements, its flying leaps, connect it with the mystery of universal movement in objects of nature, seen in the

¹ Lexique de la Iroquoise. M. Cuq, p. 181.

² Science of Language. Lecture ii. p. 83.

serpent and in the upward progress of growing plants. The name of the Indian's sacred bird, *Wah-ke-on* (All-flier), is a descriptive word applied to the fleet storm-wind, — a metaphor found in the poetic language of the Psalms, "He flies upon the wings of the wind."

For breaking-day the Indian uses the word *wabunong* (light moves or grows). This word in the above examples (in *Karakwa*, *wah-ah*, *wah-on*, *wabunong*,¹ and *wabos*) reappears in the *Wa-zha-wahd* (the Maker, the Mover, the Creator), in regard to whom the Indians state that he made the earth and all things. Thus the same name is applied to parent and offspring, the Creator and created, — showing a recognition of the supreme and single source of the moving, living principle of life.

As there have been many controversies in relation to the selection of the hare as the personal embodiment of the grand powers of a superior god, it is interesting to read the earliest statements regarding this custom : —

De tous les peuples énumérés ci-dessus, les Outaouais attribuaient au Grand-Lièvre la formation de la terre. Suivant eux, ce Grand-Lièvre (Michabou, Ouisaketchak) était un homme d'une taille gigantesque, né dans l'île de Michillimakinak (aujourd'hui Mackinac dans le lac Huron) et qui fabriqua les premiers rets à prendre le poisson, sur le modèle de la toile tissée par l'araignée. — *Relations of 1670*, xii. 93 ; *Lettres Edif.*, iv. 168, 169.

¹ That the root *ah* yielded in Sanskrit *ahand* (the dawn), as *ah-ah* in Indian, — the word *wa* in *wabunong* also meaning dawn, — is perhaps noteworthy. In the fact that *vahni* is a Sanskrit name for flames of fire (from a root *vah*, "to carry along"), and that the Indian *wah* means movement, and is applied to rays of light, we have another curious correspondence.

Chez les Hurons, au contraire, qu'il l'agisse de la création de la terre ou de celle de l'homme, il n'est jamais question du Grand-Lièvre. Quant aux Montagnais, ils en font le frère cadet du Messou ou Créateur, et, par une juste compensation, le frère aîné des animaux de son espèce, c'est-à-dire un lièvre merveilleusement grand et puissant : le même très vraisemblablement qui fut un beau jour mis à mort par un certain Tchakabesch, dont il avait, par distraction sans aucun doute, dévoré la mère. — *Relations of 1637*, xi. 54 ; and *Relations of 1634*, xiii. col. 1.

Le grand Lièvre qui s'estoit flatté de former une terre vaste et spatieuse, prit ce grain de sable et le *laisa* tomber sur le cajeux, qui devint plus gros. Il en reprit une partie et la dispersa. Cela fit grossir la masse de plus en plus. Quand elle fut de la grosseur d'une montagne, il voulut en faire le tour, et à mesure qu'il tournoit, cette masse grossissoit. Aussitot qu'elle luy parut assez grande, il donna ordre au renard de visiter son ouvrage avec pouvoir de l'agrandir : il luy obeit. Le renard ayant connu qu'elle estoit d'une grandeur suffisante pour avoir facilement sa proye, retourna vers le grand Lièvre pour l'informer que la terre estoit capable de nourrir et de contenir tous les animaux. Sur son rapport le grand Lièvre se transporta sur son ouvrage, en fit le tour, et le trouva imparfait. Il n'a depuis voulu se fier à aucun de tous les autres animaux, et continue toujours à l'augmenter, en tournant sans cesse autour de la terre. C'est ce qui fait dire aux sauvages, quand ils entendent des retentissemens dans les concavités des montagnes, que le grand Lièvre continue de l'agrandir. Ils l'honorent, et le considerent comme le dieu qui l'a créée. Voila ce que ces peuples nous aprennent de la création du monde, qu'ils croyent estre tousjours porté sur ce cajeux. A l'égard de la mer et du firmament, ils assurent qu'ils ont estez de tout temps. — *Mémoire sur les Mœurs, Coutumes, et Religion des Sauvages de l'Amérique Septentrionale*.
NICOLAS PERROT.

CHAPTER XV

ON ANIMALS.

IN the account of David Cusick, we find that on perceiving the goddess Atahensic, falling from the heavens, while yet afar off, there was a council-gathering among the animals who dwelt in unlimited darkness. In the council the tortoise was appointed as support for the goddess, upon whose broad back she was received.

A TALE OF THE FOUNDATION OF THE GREAT ISLAND, NOW NORTH AMERICA. THE TWO INFANTS BORN, AND THE CREATION OF THE UNIVERSE.

Among the ancients there were two worlds in existence. The lower world was in great darkness, and the possession of the great monsters. The upper world was inhabited by mankind; and there was a woman conceived and was to have the twins. When her travail drew near, and her situation produced a great distress on her mind, she was induced by some of her relations to lay herself down on a mattress which was prepared, so as to gain refreshment to her wearied body; but while she was asleep the very place sank down towards the dark world.

The monsters of the great water were alarmed at her appearance of descending to the lower world; in consequence, all the species of the creatures were immediately collected where it was expected that she would fall. When the mon-

sters were assembled, and they had their consultation, one of them was appointed in haste to search the great deep, in order to procure some earth, if it could be obtained. Accordingly the monster descends, which succeeds, and returns to the place. Another requisition was presented, who would be capable to secure the woman from the terrors of the great water, but none was able to comply, except a large turtle came forward and made proposal to them to endure her lasting weight, which was accepted.

The woman was yet descending from a great distance. The turtle executes upon the spot, and a small quantity of earth was varnished on the back part of the turtle. The woman alights on the seat prepared, and she receives a satisfaction. While holding her, the turtle increased every moment and became a considerable island of earth, and apparently covered with bushes. The woman remained in a state of unlimited darkness, and she was overtaken by her travail to which she was subject. While she was in the limit of distress, one of the infants in her womb was moved by an evil opinion, and he was determined to pass out under the side of the parent's arm; and the other infant in vain endeavored to prevent his design. The woman was in a painful condition during the time of their disputes; and the infants entered the dark world by compulsion, and their parent expired in a few moments. They had the power of sustenance without a nurse, and remained in the dark regions. After a time the turtle increased to a great island, and the infants were grown up; and one of them, possessed with a gentle disposition and named *Enigorio*, — that is, the Good Mind. The other youth possessed an insolence of character, and was named *Enigonkahetgea*, — that is, the Bad Mind. The Good Mind was not contented to remain in a dark situation, and he was anxious to create a great light in the dark world; but the Bad Mind was desirous that the world should remain in a natural state. The Good Mind determines to prosecute his designs, and therefore com-

mences the work of creation. At first he took the parent's head (deceased) of which he created an orb, and established it in the centre of the firmament; and it became of a very superior nature, to bestow light to the new world (now the sun); and again he took the remnant of the body and formed another orb, which was inferior to the light (now moon). In the orb a cloud of legs appeared to prove it was the body of the Good Mind (parent). The former was to give light to the day and the latter to the night; and he also created numerous spots of light (now stars). These were to regulate the days, nights, seasons, years. Whenever the light extended to the dark world, the monsters were displeased, and immediately concealed themselves in the deep places, lest they should be discovered by some human beings. The Good Mind continued the works of creation, and he formed numerous creeks and rivers on the Great Island, and then created numerous species of animals of the smallest and greatest, to inherit the forests, and fishes of all kinds to inherit the waters. When he had made the universe, he was in doubt respecting some beings to possess the Great Island; and he formed two images of the dust of the ground in his own likeness, male and female, and by his breathing into their nostrils he gave them the living souls, and named them *Ea-gwe-howe*, Real People; and he gave the Great Island and all the animals of game for their maintenance; and he appointed thunder to water the earth by frequent rains, agreeable to the nature of the system; after this the island became fruitful, and vegetation afforded the animals subsistence. The Bad Mind, while his brother was making the universe, went throughout the Island and made numerous high mountains and falls of water and great steep, and also created various reptiles which would be injurious to mankind; but the Good Mind restored the Island to its former condition. The Bad Mind proceeded further in his motives, and he made two images of clay in the form of mankind; but while he was giving them existence they became

apes ; and when he had not the power to create mankind, he was envious against his brother ; and again he made two of clay. The Good Mind discovered his brother's contrivances, and aided in giving them living souls. It is said these had the most knowledge of good and evil.

Cusick here appends a note as follows :—

It appears by the fictitious accounts, that the said beings became civilized people and made their residence in the southern parts of the island ; but afterwards they were destroyed by the barbarous nations, and their fortifications were ruined unto this day.

The history continues :—

The Good Mind now accomplishes the works of creation, notwithstanding the imaginations of the Bad Mind were continually evil ; and he attempted to enclose all the animals of game in the earth, so as to deprive them from mankind ; but the Good Mind released them from confinement. The animals were dispersed, and traces of them were made on the rocks near the cave where it was closed. The Good Mind experiences that his brother was at variance with the work of creation, and feels not disposed to favor any of his proceedings, but gives admonitions of his future state. Afterwards the Good Mind requested his brother to accompany him, as he was proposed to inspect the game ; but when a short distance from their nominal residence, the Bad Mind became so unmanly that he could not conduct his brother any more. The Bad Mind offered a challenge to his brother, and resolved that who gains the victory should govern the universe ; and appointed a day to meet the contest. The Good Mind was willing to submit to the offer, and he enters the reconciliation with his brother ; which he falsely mentions that by whipping with flags would destroy his temporal life ; and he

earnestly solicits his brother also to notice the instrument of death, which he manifestly relates by the use of deer-horns beating his body, he would expire. On the day appointed the engagement commenced, which lasted for two days. After pulling up the trees and mountains as the track of a terrible whirlwind, at last the Good Mind gained the victory by using horns, as mentioned the instrument of death, which he succeeded in deceiving his brother, and he crushed him in the earth; and the last words uttered from the Bad Mind were, that he would have equal power over the souls of mankind after death; and he sinks down to eternal doom, and became the Evil Spirit. After this tumult the Good Mind repaired to the battle-ground, and then visited the people and retires from the earth.

Such is the Indian account of the Creation, given by David Cusick, whose statements as to the tradition of his race are of undisputed authority. In this account we have a venerable myth belonging to the primitive world, possibly antedating those of the East. The similitude in the Persian account, of Ormuzd and Ahriman, to that of the Indian, of the Good and Bad Minds, is remarkable, and a comparison between them is made in another chapter. In the Zend-Avesta occurs the following:—

In the beginning there was a pair of twins, two spirits, each of a peculiar activity. These are the good and the base in thought, word, and deed. Choose one of these two spirits. Be good, not base!

We are told by Müller, who also quotes this passage, that the Zend is written in a language antedating the cuneiform inscriptions. The name of the Good Mind, in the Zend-Avesta, is given as *Ahurô Mazdâo*; in the

Iroquois dialect, it is Enigorio. In this dialect the *g* is pronounced like *h*, harshly aspirated. It is suggested that etymologists, on the consideration of other phonetic laws, may find a common origin for the two words, when a more perfect knowledge is obtained of the ancient dialects of the Aryau¹ and Indian races.

It is true that the Indian, in the most venerable myth, shows his belief in animals. They convene councils and pronounce judgments. They occupy a place in his religious rites and necromancy. He identifies his individual and tribal history with them. Says Mr. Arundale :—

The animal worship among the Egyptians is enveloped in much obscurity, but it appears to have been very extensive amidst the decadence under the Greek and Roman power. Since animals are frequently employed in the hieroglyphical texts to express words of action, it is not contrary to analogy to suppose that they personified, as living emblems, some particular quality or mental function of the deity. . . . One obvious application of animal worship was for oracular purposes.²

This conclusion equally applies to the American Indian worship and hieroglyphics.

Figures of a composite character were usually pictured

¹ Following Müller's argument in relation to the name Aryan, we find *airya* in Zend means *venerable* ; and it is at the same time the name of the people and of the country. Iran, the modern name for Persia, retains the memory of the ancient title. In the name Ireland, also, a kinship is traced. The Aryan householders were called *arya*, and in the later Sanskrit the word means *noble*. The Iroquois root *yaner* (noble) is found in the title *royaner*, (lord or nobleman, a member of the Long House, or League of the Five Nations).

² Bunsen's Egypt.

in the Indian incantations, showing a recognition of the law of correspondence between form and attribute. The accompanying cut is the Indian's mystic wildcat, or panther, who was believed to have power in the hunt.



In this picture are seen the crescent-formed ears, to represent the moon; the rattles of the rattlesnake at the end of the tail; the parallelogram in the locality of the heart, representing fire.

This deity is invoked in the song of the Metai. The incantation begins as follows :

Shi-a-ne-mo-kin-nuh-we,
Be-zhe-wa-wah neah-wa
Gitche-a-nah mi-e-ve-zhen.

(Now I come up out of the ground,
 I am ruler of the season.)

In combining the feline with the serpentine species of animals, the hunter seems to seek a successful issue to his expedition, in which power over woodland life is necessary. It has already been seen that he believed that the serpent had some occult relation to life. It is possible that he invested the panther, or wildcat, with similar relations, on account of the peculiar appearance of its eyes, which resemble globes of fire at night, or in the dusk; and because of its mode of watching for its prey, it being an example of caution and subtlety for the hunter.

It has been recorded that the Indian employed a peculiar name in invoking the animal of the hunt. This name differed from that in common use. For instance, in the medicine-chant, preparatory to a bear-hunt, *che-*

*mahnduk*¹ was used in the invocation, instead of *mokwa*, the common name for the bear.

From this fact, and the belief in an elder brother-manitto, or spirit-guardian of its species, it may be concluded that *totem* names were given animals which were of similar sacred import to those given the chief of clans, and this was the name of invocation. There is a consistency with other beliefs in the idea that an elder brother, invoked by his sacred name, would be supposed to assist the hunter in his expedition.

In a song or chant for medicine, or sacred, hunting, composed of twenty-seven figures, the difficult knowledge of which requires, according to Dr. James,² two years of attentive study, the *mokwa* (bear) is represented five times. The first picture displays the figure of a bear lying dead upon the ground, and a hand thrust into the body, to take out some of the blood. The instruction thus given is probably, that when the prayers offered in the preparation of the medicine-hunt have been answered, and an animal killed, offerings should be immediately made, by taking some of the blood in the hand, and pouring it on the ground; or, as is more commonly done, by throwing a handful of it towards each of the four cardinal points. The second figure is a revelation of the bear's locality, by the Grand-mother of mankind, *Me-suk-kum-me-go-kwa* (the Atahensic or Aátahensic,³ of the Iroquois), to whom Na-na-bush gave in keeping, for the use of his uncles and aunts, all roots and plants, and the other medicines derived from

¹ *Chemung* is an Indian word for *soul*; literally *shadow*—a figure of speech, or metaphoric word, like the *ghost* (*geist*) of the Saxon.

² Dr. E. James. *Vide* Tanner's Narrative.

³ According to Brebeuf.

the earth; to whom instructions were given to surrender to men the treasures deposited in her bosom, when they should be demanded of her in a suitable manner. It is to *Me-suk-kum-me-go-kwa*, the wise medicine-men, the Jossakeeds, make their invocation, whenever they take anything from the earth which is to be used as medicine.

The third picture is followed by a representation of a feather, used in designating the locality of the heart of the animal of the hunt, in the *me-zen-ne-ncens*; next to which is probably the figure of *Na-na-bush*, it being like that given at the opening ceremonies of the chant. It represents the deity with one arm, — the other figure has none, — and in the hand is held a serpent. This is a disclosure of power. Mention has already been made of the Indian's single-armed figure of the deity. He evidently regarded the left side as of more importance than the right. His name for the former was *mum-mun-ji-nik e-muh-kuh-ke-yah*; the latter was designated as *gitche-nikurm*. The former name means the *arm of the heart* (which has the fire-serpent); the latter, the *great arm*.

In this distinction of the right and left side of the human shape we perceive again the Indian's consideration of form as representative of attribute. The serpent was emblematic of the feminine principle — symbol of *Atahensic*, Grand-mother of the red race; and the hand of the *heart-arm* is selected to hold this emblem. Thus is expressed the affectionate, parental care of Deity over the lives of the children of men, in answer to their appeal for sustenance.

This picture of the bear represents a larger animal, and is distinguished by short lines radiating from the

back of the figure; it is doubtless a representation of the *chemahnduk*, the grand *constellate*-spirit, guardian-brother of bears. This figure is preceded by a dance, the time of the dance being designated by two perpendicular lines, and a figure like that of a serpent moving over the ground, its body marked four times with transverse double lines. The following words are sung at the beginning of the dance:—

Me-too-ga man-i-too-ga, heo-yeo-yah-yoh.
He-ge-tah waw-kum-me-ga wy-oan do-sa-jeek me-to-ga-nah,
Whe-i-ah! Whe-i-ah!

(There is a spirit which comes both from above and below.)

These lines are apparently an invocation to deity, and the following words repeated twice appear to be an imagined reply:—

Whain-je-neen-da su-mah-ga, chah-ge-mah-ni-to-whah-ga.
Necn-nis-sah ween-neen-dah so-mah-we-neen-nah chah-ga-to man-it-to,
wha-ga Yah-we-he-yu, whe-ge-a!

(I am he that giveth success, because all spirits help me.)

The fourth representation of the bear is followed by the accompanying chant:—

Mah-mo-yah-na hah-che-maun-duk hah-yo-ta-he mah-mo-yah-na.
 (I take a bear, his heart I take.)

In this the sacrifices to be made in the event of success are promised, and the same propitiatory oblation offered as in the first representation of the animal.

The fifth, and last, figure is preceded by first a chant to the Four Winds, which has been given in the chapter upon Pictography, and second by the figure of Nana-bush seated upon a square throne:—

“Thus have I sat down, and the earth above and below has listened to me. *Whe-he-yah, we-he-yah!*”

The picture of the bear is followed by the words imagined to have been spoken by Na-na-bush, by whose direction the bear is made to yield to the hunter, —

Pa-mo-ta-yah-na chc-maun duh-kwa

Pa-mo-ta-ya-ga whe-he-yc-ha !

(I make to crawl, a bear I make to crawl.)

It is noteworthy that in all these illustrations the triangular shape of the head of the bear is preserved. In the Indian's mention of the constellation of the Great Bear, the bear's head is designated especially. It is called *muk-koo-ste-gwon* (three stars in a triangle). The head and feet of the slain bear are carefully cleaned and ornamented, and to them the incense of tobacco is offered. It will be remembered that in the constellation Ursa Major (the Great Bear) the head, shoulders and feet are composed of *triangles* of stars of the fourth and fifth magnitude. It is also noteworthy that the mystic parallelogram is displayed by those four stars which form the Dipper, which would not escape the notice of our savages. "The bear," says the Indian, "never dies." Wherefore? Behold that assemblage of stars, revolving ever in sight, the magic *me-neen-ne-win* of the bear, from which the living fire never departs. From thence the bear's life; thither it returns. The divine mother, *Me-suk-kum-me-go-kwa*, protects her children. For them *wauahloo* (meat) shall never fail. She hath set her mark upon the *mokwa's* breast; it is her crescent, her symbol, the *ke-kee-win* of our goddess-mother. It is guide to the hunter's arrow, who also is figured in the heavens, bearing a kettle in his hand to receive the divine bounty, the strength-giving *wauahloo*.

The *mokwa*, or bear, is peculiar in having broad and

tuberculated teeth, so that it can live indifferently on fish, insects, or berries. It has a great love for honey, and a remarkable faculty of detecting the odor of a bee's nest at a long distance. The formidable claws of the fore-paws are curved similarly to the eagle's talons, and three inches long; and they have independent movement, each being capable of distinct motion, like the fingers of the hand. With these he tears open and scoops up the sweet storage of the bees, untroubled by their stinging wrath. The bear lies quietly (hidden from sight, like *chemahnduk* in the heavens,) within caves and deep fissures in the rocks, during the mid-day, seldom leaving his retreat until sunset, when he leisurely comes forth, his large feet placed flat upon the ground and turned slightly inward, causing a peculiar movement as with them he propels his massive body. His eyes are red and small, set in the large triangle of his head. The crescent-mark upon the throat reaches to the shoulder; and an arrow sped to the centre of this enters at once the heart. The carcass, remarks a hunter, when stripped of the hide, looks so much like an immensely muscular, stout-built man, with short bandy legs, that the natives of India call the animal the "son of man," *Adam zàdu*. We are told that the peculiarly melancholy whining moan, as, stretching his great limbs he breathes his last, creates a feeling of compassion even in the hardest hunter's breast. He is known to weep veritable tears, which, rolling down the large face, gives both a pitiful and a whimsical effect to this human mode of expression of anguish. He can walk like a man, stand upright, and assails his foe in this position, striking at the head, and scalping it with a single blow. It may be conjectured

that from this habit the custom of scalping was derived and practised by the Indian.

Mr. Tanner relates :—

A few days afterwards, as I was hunting, I started, at the same moment, an elk and three young bears, the latter running into a tree. I shot at the young bears, and two of them fell. As I thought one or both of them must be only wounded, I sprang immediately towards the root of the tree, but had scarce reached it, when I saw the old she-bear come jumping in an opposite direction. She caught up the cub, which had fallen nearest her, raising it with her paws, while she stood on her hind-feet, holding it as a woman holds her child. She looked at it for a moment, smelled the ball-hole which was in its belly, and perceiving it was dead, dashed it down, and came directly towards me, gnashing her teeth, and walking so erect that her head stood as high as mine. All this was so sudden that I had scarce reloaded my gun, having only time to raise it, when she came within reach of the muzzle. I was now made to feel the necessity of a lesson the Indians had taught me, and which I very rarely neglected, namely, after discharging my gun, to think of nothing before loading it again.

The bears live in families, consisting of a pair and their young, and sometimes several families live together in one cave.

The Indian name, *mok-wa*, contains the same word, or syllable, *wa*, of which mention has been made, as also being found in the general term for the sun, *karakwa*. It is seen also in that for the Grand-mother, *Me-suk-hum-me-go-kwa*, used in the chant of the medicine-hunt described in the foregoing pages. M. Cuoq states that *karakwa* is used for both sun and moon. There seems to be a relationship in these words *karakwa* and *mokwa*,

— an association of ideas similar to that between the Sanskrit *arkáh* (sun) and *riksha* (stars); the latter being traced by Müller as being applied to the constellation Ursa Major,— the *rikshas*. *Riksha* was equally the name of *bear* and *star* in Sanskrit; and this eminent scholar quotes the following passage from the Rig-Veda,¹ “These stars fixed high above, which are seen by night, whither do they go by day?” as a probable reference to the constellation of the Great Bear.

Since *wa* is derived from *a-áh* in an Indian dialect (seen also in the name Aátahensic), and the same word seems to reappear in *arkáh*, etymologists may decide that they are of the one root and parentage, and that the Sanskrit name of the constellation is of a common origin with that of the animal. As this term for this group of stars, Great Bear, is found so universally among the ancients,— the priests of Belus, the magi of Persia, and in fact among all nations,— a commonalty of origin in the term may be sought with reason among the splintered tongues or diverse dialects of the Eastern and Western Worlds.

In the picture of the Indian's wildcat, its complex symbols are especially noteworthy. Composite figures were depicted upon the walls of the houses of the Creeks. These had the heads of animals and the bodies of men, and *vice-versa*, as has been previously stated. In rock-inscription and in mound-structures certain symbols are of a composite character. More often the former are a combination of the wings of birds and the feet of men, as in the above cut. Winged



¹ Rig-Veda, i. 24, 10.

figures are of common occurrence in Assyrian sculpture. In the picture below — from a cylinder whose probable date is 2000 years B. C. — is seen a parallelogram, with rays directed downwards upon a kneeling winged figure.



rays directed downwards upon a kneeling winged figure. The picture of the parallelogram is not uncommon upon Babylonian cyl-

inders, together with composite winged figures. It suggests the Indian's description of the fiery substance beyond the sun, in which dwelt the creative spirit. The figure on the right of the picture, carrying the mystic vessel, doubtless represents the mystic Oannes, whose history, as recorded by Berosus, is herewith given : —

LEGEND OF OANNES.

There was a time in which there existed nothing but darkness and an abyss of waters, wherein resided most hideous beings, which were produced by a twofold principle. There appeared men, some of whom were furnished with two wings, others with four, and with two faces. They had one body, but two heads — the one that of a man, the other of a woman ; and likewise in their several organs they were both male and female. Other human figures were to be seen with the legs and horns of a goat ; some had horse's feet, while others united two hind-quarters of a horse with the body of a man, resembling in shape the hippocentaurs. Bulls, likewise, were bred there, with the heads of men ; and dogs with fourfold bodies, terminated in their extremities with the tails of fishes ; horses, also, with the heads of dogs ; men too, and other animals, with the heads and bodies of horses, and the tails

of fishes. In short, there were creatures in which were combined the limbs of every species of animals. In addition to these, fishes, reptiles, serpents, with other monstrous animals, which assumed each other's shape and countenance; of all which were preserved delineations in the temple of Belus at Babylon.

The person who presided over them was a woman named Onoroca, which in the Chaldean language is *thalatta*, in Greek, *thalassa* (the sea), but which might equally be interpreted as the moon. All things being in this situation, Belus came, and cut the woman asunder, and of one half of her he formed the earth, and of the other half the heavens, and at the same time destroyed the animals within her (or in the abyss).

All this was an allegorical description of nature. For, the whole universe consisting of moisture, and animals being continually generated therein, the deity above-mentioned took off his head; upon which the other gods mixed the blood, as it gushed out, and from thence formed men. On this account is it that they are rational, and partake of divine knowledge. This Belus, by whom they signify Jupiter, divided the darkness, and separated the heavens from the earth, and reduced the universe to order. But the animals, not being able to bear the prevalence of light, died. Belus upon this, seeing a vast space unoccupied, though by nature fruitful, commanded one of the gods to take off his head and to mix the blood with the earth, and from thence to form other men and animals, which should be capable of bearing air. Belus formed also the stars and the sun and the moon and the five planets.¹

The deciphering of the cuneiform inscriptions disclosed the fact that the Assyrians had similar accounts

¹ *Vide* the Chaldean account of Genesis, from the cuneiform inscription; and a fragment from the works of Berosus, a Babylonian priest and Chaldean historian in the time of Alexander the Great. G. SMITH.

of the creation of men and animals to those of the Chaldeans as given above, in regard to which race the Hebrew Scriptures state :—

Behold the land of the Chaldeans. This people was not, till the Assyrian founded it for them that dwelt in the wilderness. They set the towers thereof; they raised up the palaces thereof.

The question of what race the Assyrians were, may still be considered as open to doubt, according to Layard.¹ The discoveries through excavations disclose the fact that the history of this people belongs to the earliest annals of the human race. Their literature is composed, in part, of legends that were probably oral traditions long before they were committed to writing.

Since a mystery still surrounds this race, from which sprang the Chaldeans and, according to Judith, the Jewish race, it is of more than passing interest when is found a similitude between their legends and symbols and those of the North American Indians. A comparison of Assyrian with Indian records reveals a kinship between two worlds of primeval savagery, disclosing a leaven of religion, destined, like a fiery seed, to burn off the husk of barbaric worship.

The Chaldean legend recalls the legend of the Indian goddess Atahensic, whose head was dissevered from her body and placed in the heavens, and who was regarded as equally goddess of water and of the moon. It has been related that Atahensic was believed to control the event of death, that she was the *gatherer* of souls. In the Izdubar legends is the following statement :—

¹ *Vide* Nineveh and its Remains, by A. H. Layard, D. C. L.

The goddess Mamitu, maker of fate,
 To them their fate brings ;
 She has fixed death and life.

The Indian legend of the fall of Atahensic from heaven relates that there was great darkness upon an *abyss of waters*, and at the time of her falling the animals therein took counsel together.

In the Babylonian legends of the Creation the first existence is called *mummu tiamatu*, a name meaning sea-water or sea-chaos. The Babylonian *tiamatu* agrees with the Chaldean *thalatta*, of Berosus, expressly designated by him as "the sea." From an analysis of these words of synonymous meaning it appears that the Babylonians and Chaldeans agree in their conception of the primordial condition, while the principal feature of the Babylonian and Indian legends are similar.

The statement of the Hebrew Scriptures, "In the beginning the earth was without form and void, and darkness was upon the face of the deep," has also a correspondence in the Babylonian description of the chaos, or desolate void before the creation of the world.¹

Combined with the account of the Creation, among the tablets of Babylonia, Mr. Smith found fragments of a series of stories, in which the various animals speak and act, as depicted in similar fables in Hindoo and American Indian literature. The prominence given to animals by the Babylonians in the drama of deified objects is emphasized in the accounts of the

¹ *Vide* "Chaldean Genesis," G. Smith, for a comparison between the *tiamatu* of the Babylonian text, and the Hebrew word *תהו* (waste, desolate, or formless), applied to Chaos in Hebrew Genesis.

mythical king Izdubar and Habeani, a kind of satyr pictured in Babylonian sculptures, with horns on his head, and the feet and tail of an ox. The following is a lament for the loss of his friend Habeani, by Izdubar:¹—

Izdubar over Habeani his seer bitterly lamented and lay down
on the ground.

I had no judgment like Habeani.

Weakness entered into my soul.

Death I feared, and lay down on the ground.

The noble banquet thou dost not share.

The bow from the ground thou dost not lift.

The mace in thy hand thou dost not grasp.

Shoes on thy feet thou dost not wear.

The slain on the ground thou dost not stretch.

.
O darkness! O darkness! Mother Ninazu, O darkness.

Her noble stature as his mantle covers him.

Her feet like a deep well enclose him.

.
I bowed on my face and to Sin [the moon-god] I prayed;

And into the presence of the gods came my supplication;

And they sent peace unto me.

.
Father Bel, a sting to the earth has struck me.

A deadly wound to the earth has struck me.

This lament is interesting, since it is believed to be the most ancient expression of sorrow given in writing.² The age of the Izdubar legends in the cuneiform inscriptions is unknown; but they are placed by historians about 2000 B. C. Their antiquity as traditions,

¹ A fragment from Babylonian tablet. SMITH.

² The Indian god, Manabozho, is represented lamenting his friend, described as a wolf, and his reconciliation is gained by the Sacred Feasts, then first instituted by the manittos. *Vide* chapter on Rites.

before they were committed to writing, is deemed much greater.

That animals had the power of speech is a universal tradition ; and in the Assyrian tablets Habeani appears to be addressing trees, and they are supposed to have the power of hearing and answering him. He praises one tree and sneers at another. He seeks a charm known only to the trees.¹

It is related by Josephus :—

On a certain time, there was a public festival at Shechem, and all the multitude was there gathered together, Jotham, Abimelech's brother, went up to Mount Gerizim, which hangs over the city Shechem, and cried out so as to be heard of the multitude. . . . So when silence was made, he said : "Then the trees had a human voice, and there was an assembly of them gathered together, they desired that the fig-tree should rule over them. But when that tree refused so to do, because it was contented to enjoy that honor which belonged peculiarly to the fruit it bare, and not that which should be derived to it from abroad, the trees did not leave off their intentions to have a ruler ; so they thought proper to make the offer of that honor to the vine. But when the vine was chosen, it made use of the same words which the fig-tree had used before, and excused itself from accepting the government ; and when the olive-tree had done the same, the brier, a sort of wood good for firing, promised to take the government, and to be zealous in the exercise of it ; but then they must sit down under the shadow ; and if they should plot against it to destroy it, the *principle of fire* that was in it would destroy them." ²

Berosus—who mentions that, at the time about which

¹ Chaldean Genesis, by G. Smith ; p. 246.

² Book V. chapter vii. and Judges ii. 9.

there were written accounts preserved at Babylon with the greatest care, and comprehending a period of fifteen myriads of years, various nations resorted to Babylon who lived like beasts in the field — also says:—

In the first year there appeared from that part of the Erythrean Sea which borders upon Babylonia, an animal endowed with reason, by name Oannes, whose whole body (according to the account of Apollodorus) was that of a fish; that under the fish's head he had another head, with feet also below similar to those of a man, subjoined to a fish's tail. His voice, too, and language were articulate and human; and a representation of him is preserved unto this day. This being was accustomed to pass the day among men, but took no food at that season; and he gave them an insight into letters and sciences, and arts of every kind. He taught them to construct cities, to found temples, to compile laws, and explained to them the principle of geometrical knowledge.¹ He made them distinguish the seeds of the earth, and showed them how to collect fruits; in short, he instructed them in everything which could tend to soften manners and humanize lives. From that time, nothing material has been added by way of improvement to his instructions. When the sun had set, this being, Oannes, retired again into the sea, and passed the night in the deep, for he was amphibious.

It is noteworthy that in this myth the mystic Oannes retires into the sea at the setting of the sun, and returns as the sun rises, for so an Indian myth describes the movements of the sun-god of Indian worship, and as Oannes taught the useful arts, so did the Indian god Manabozho. In a Nimroud sculpture Oannes is represented bearing in his left hand a vessel whose mystic import is un-

¹ In the law of Correspondence, fish are representative of scientific knowledge.

known. This vessel is seen in the hands of winged figures standing at the side of the emblematical tree. In another representation of Oannes upon a Babylonian cylinder, the same vessel is seen, the picture of which has been given on a previous page. In the accompanying cut, supposed to represent Izdubar and Hasisadra (by Mr. Smith conjectured to be Noah), the sack is seen appended to the girdle, in the style in which the Indian wore his medicine-sack, and a similarity of meaning is suggested. That the mystic



Oannes, who is commonly seen bearing this vessel, was amphibious, dwelling in water by night, and that the Indians obtained their war-medicine from a horned water-serpent, the mystic Unktahe, which was kept in the sacred sack, is a curious coincidence between the mystical stories of the American savage and the Babylonian. The crowned figure in this picture stands with folded arms, in accordance with the habit of the Southern Indians. The three serpents, the guard at the outposts of an entrance, suggests that the central figure is some ruling divinity, and it may be conjectured that it is the goddess Mamitu (Maker of Fate), mentioned in the Izdubar legends, equally representing the moon and the sea. The following chant reveals the Indian's idea of the primordial waters, above which dwelt the creative power. It is from the painted records of the Lenni-Lenape. A part of the series of records is given in the chapter upon Manabozho.

THE CREATION.

1.



*Say ewitalli wemiguma wokgetaki.*¹
(At first there, all sea-water, above land).

2.



*Hackung-kwelik owanaku wakyutali Kilanitowi tessop.*²
(Above much water foggy [was] and [or also] there Creator he was.)

3.



*Saycwis*³ *hallemiwis*⁴ *nolemini Kilanitowitessop.*
(First being, eternal being, invisible, Creator he was.)

4.



Sohalawak kwelik hakik owak awasagamak.
(He causes them much water, much land, much air [or clouds], much heaven.)

5.



Sohalawak gishuk nipanum alankwak.
(He causes them, the sun, the moon, the stars.)

6.



Wemi-sohalawak yulik yuch-aan.
(All he causes these well to move.)

¹ The terminal *aki* is a contraction of *hakki*, Land, and frequently, denotes Place simply.

² Written *Getanilowit* by Heckwelder, p. 422.

³ The termination *wis* or *iss* makes, according to Mr. Schoolcraft, whatever precedes it personal; the better translation would therefore be the first.

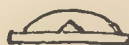
⁴ *Allowni* (more) and *wulik* (good), syllables that enter, according to Heckwelder, into most designations of the Supreme.

7.



Wich-owagan kshakan moshakwat kwelik kshipelep.
(With action [or rapidly] it blows [wind] it clears up
great waters it ran off.)

8.



Opeleken mani-menak detsin-epit.
(It looks bright, made islands is there at.)

9.



Lappinup Kitaniowit manitto manitoak.
(Again when Creator he made spirits or makers.)

10.



Owiniwak Angelatawiwak chichankwak wemiwak.
(First beings also and angels, souls also and all.)

11.



Wtenk-manitto, 'jinwis lennowak mukom.
(After he made beings, men, and Grand-father.)

12.



Milap netami-gaho owini-gaho.
(He gave them the first mother, first being's mother.)

13.



Namesik-milap tulpewik awesik cho-lensak.
(Fishes he gave him — turtles, beasts, birds.)

14.



*Makimani-shak sohalawak makowini n'akowak
amangamek.*
(Bad Spirit, but he causes them bad beings black
snakes, monsters, or large reptiles.)

15.



Sohalawak uchewak sohalawak pung-usak.
(He causes them flies, he causes them gnats.)

16.



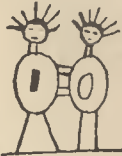
Nitisak wemi-owini w'delsincwuap.
(Friends, all beings, were there.)

17.



Kiwis, wunand wishi manitoak essopak.
(Thou being good God, good spirits were there.)

18.



*Nijini netami lennowak nigoha netami okwewi
nantinewak.*
(The being the first men, mothers first, wives, little
spirits [fairies].)

19.



Gattamin netami mitzi nijiti nantine.
(Fat fruits, the first food, the beings, little spirits.)

20.



*Wemi wingi-namenep wemi-ksin elan damep
wullatemanuwi.*
(All willingly pleased, all easy, thinking, happy.)

21.



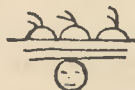
Shukand eli-kimi mkenikink wakon powako inil'ako.
(But then, while secretly, on earth, snake-god, priest-
snake, worship snake.)

22.



*Mattulugas pallalugas maktatin owagan payat
chikutali.*
(Wickedness, crime, unhappiness, actions coming
there then.)

23.



Waktapan-payat wihillan mboagan.
(Bad weather coming, distempers, death.)

24.



*Wonwemi wiwunch-kamik atak-kitahikan
netami-cpit.*
(This all very long aforetime, beyond great
waters first land at.)¹

PARAPHRASE.

1. At the first there were great waters above all the land,
2. And above the waters were thick clouds, and there was God the Creator.
3. The first being, eternal, omnipotent, invisible, was God the Creator.
4. He created vast waters, great lauds and much air and heaven.
5. He created the sun, the moon, and stars.
6. He caused them all to move well.
7. By his power he made the winds to blow, purifying, and the deep waters to run off.
8. All was made bright, and the islands were brought into being.
9. Then again God the Creator made the great spirits.
10. He made also the first beings, angels and souls.
11. Then made he a man being, the father of men.
12. He gave him the first mother, the mother of the early born.
13. Fishes gave he him, turtles, beasts, and birds.
14. But the Evil Spirit created evil beings, snakes and monsters.
15. He created vermin and annoying insects.
16. Then were all beings friends.
17. There being a good god, all spirits were good —
18. The beings, the first men, mothers, wives, little spirits also.

¹ The first crossing of the Mississippi, it must be remembered, was said to be on a vine. These waters were called *great*, and also the broader lakes.

19. Fat fruits were the food of the beings and the little spirits.
20. All were then happy, easy in mind, and pleased.
21. But then came secretly on earth the snake [evil] god, the snake-priest, and snake-worship.
22. Came wickedness, came unhappiness.
23. Came then bad weather, disease, and death.
24. This was all very long ago, at our early home.

The chant, given in the form of the *Metai* songs, seen in Tanner's History, was probably sung in recitative measure by the Jossakeed. It is similar in style to the Assyrian legends in the cuneiform inscriptions, which were written on clay, fragments of which were deciphered by Mr. Smith and others. As has been said, the antiquity of these tablets, the similarity of the traditions among the ancient Babylonians to our Genesis-account, and their partial likeness to the Creation-story of our savages, render them interesting illustrations in comparative mythology. It should be added, however, that although the Genesis of the Old Testament appears to be an expurgated form of these elder nations' writings, it none the less may be claimed as authentic Scripture. The divine wisdom in a degree illumined the mind of man in all ages; indeed, the existence of the human mind depends upon the creative sphere of an Infinite Mind which is a source of truth,—or truth itself, which accommodated to man, is disclosed in the legendary lore and allegory of the primeval world.

FRAGMENT OF CREATION-TABLETS IN CUNEIFORM INSCRIPTIONS.

1. When above, were not raised the heavens :
2. and below on the earth a plant had not grown up.

¹ The Chaldean Account of Genesis, by G. Smith.

3. The abyss also had not broken open their boundaries.
4. The chaos [or water] Tiamat [the sea] was the producing mother of the whole of them.
5. These waters at the beginning were ordained but
6. a tree had not grown, a flower had not unfolded.
7. When the gods had not sprung up, any one of them;
8. a plant had not grown, and order did not exist.
9. Were made also the great gods,
10. the gods Lahmu and Lahamu they caused to come, . . .
11. and they grew.
12. The gods Sar and Kisar were made. . . .
13. A course of days and a long time passed. . .
14. The god Anu,
15. the gods Sar and . . .
16.

The gods Lahmu and Lahamu are male and female personifications of the air, and represent the spirit that moved upon the waters in Genesis. The gods Sar and Kisar represent the upper and lower expanse.

From the commencement of the following legend many lines are lost:—

LEGEND OF CREATION FROM CUTHA TABLET.

1. Lord of . . .
2. . . . his lord the strength of the gods . . .
3. . . . his host . . . host . . .
4. lord of the upper region and the lower region, lord of angels . .
5. who drank turbid waters and pure water did not drink,
6. with his flame, his weapon, that man he enclosed,
7. he took, he destroyed.
8. On a tablet nothing was then written, and there were not left the carcasses and waste [?]
9. From the earth nothing arose and I had not come to it.
10. Men with the bodies of birds of the desert, human beings

11. with the faces of ravens,
12. these the great gods created,
13. and in the earth the gods created for them a dwelling.
14. Tamat [the sea ?] gave them strength.

Here follow fragmentary lines descriptive of the increase in number of gods, apparently giving an account of a line of kings, as in the traditions of the Lenni-Lenape, in which is given a list of ninety-seven chiefs in the order of their succession; and as also are enumerated the Iroquois kings, in their Book of Rites, an illustration of which is seen in the following extract:—

Now, then, hearken, ye who were rulers and founders:

TEHKARIHHOKEN !

Continue to listen,
Thou who wert ruler.

HAYENWATHA !¹

Continue to listen !
Thou who wert ruler.

SHADEKARIHWADE !

That was the roll of you,
You who were joined in the work,
You who completed the work,
The Great League.²

EXTRACT FROM THE TABLET OF THE WICKED GODS
OR SPIRITS.

1. In the first days the evil gods,
2. the angels who were in rebellion, who in the lower part of heaven
3. had been created,
4. they caused their evil work,
5. devising with wicked hands.

¹ *Vide*, Hiawatha.

² *Vide*, Book of Iroquois Rites, p. 129.

There are other fragments deciphered from the cuneiform inscriptions by the author of "Chaldean Genesis." These tablets and those upon the Deluge, which are quite numerous, are interesting chiefly from their similarity to the Hebrew account, which, as has been suggested, might be an expurgated form of the same story, derived from the Babylonians. That there is some similarity between the Indian's story of the Creation and that of both the Hebrews and the Babylonians, is sufficiently illustrated perhaps, and other extracts are unnecessary.

CERTAIN MATTERS RELATIVE TO ANIMALS.

Of the moose the Indian hunter says:—

This animal is more vigilant than the buffalo or caribou. He is fleetier than the elk, and more prudent and crafty than the antelope. In the most violent storms, when the wind and the thunder and the falling timber are making the loudest and most incessant roar, if a man, either with his foot or his hand, breaks the smallest dry limb in the forest, the moose will hear it; and though he does not always run, he ceases eating and rouses his attention to sounds. If in the course of an hour or thereabouts the man neither moves nor makes the least sound, the animal may begin to feed again, but *he does not forget* what he has heard, and is for many hours more vigilant than before.

A Delaware hunter once shot a huge bear and broke its backbone. The animal fell, and set up a most plaintive cry, something like that of the panther when he is hungry. The hunter, instead of giving him another shot, stood up close to him and addressed him in these words: "Hark ye, bear! you are a coward, and no warrior as you pretend to be. Were you a warrior, you would show it by your firmness,

and not cry and whimper like an old woman. You know, bear, that our tribes are at war with each other, and that yours was the aggressor. You have found the Indians too powerful for you, and you have gone sneaking about the woods, stealing their hogs; perhaps at this time you have hog's flesh in your belly. Had you conquered me, I would have borne it with courage and died like a brave warrior; but you, bear, sit here and cry and disgrace your tribe by your cowardly conduct." The observer of this incident inquired, "How can the poor animal understand what you say?" "Oh," said the savage, "the bear understood me very well; did you not observe how *ashamed* he looked?"¹

Eagles, ravens and crows, buzzards, swallows, bats, and every species of owls, were thought by the Indians unsuitable for food, and believed to occasion sickness. Hogs, wolves, panthers, foxes and cats, mice and rats, are interdicted. They fear the mole and forbid their children to touch it, believing that it will injure the eyes of those who come in contact with it. He who feeds on venison, the Indian claims, is swifter and more sagacious than he who lives on the flesh of the clumsy bear or the helpless fowls, the slow-footed cattle or the wallowing swine. Formerly the chiefs observed a constant rule in their diet. To eat the heart of a beast or an enemy conferred strength and vigor; so also, to eat the brain gave intellectual faculty and wisdom.

AN-E-GO : ANT.

Sæpius et tectis penetralibus extulit ova
Angustum formica terens iter.

VIRGIL.

The Nautoway Indians have a fable of an old man and woman who watched an ant-heap until they saw the little insects changed to white men; and the

¹ Heckewelder.

eggs, which they carried in their mouths, to bales of merchandise.

LEGEND OF THE MUSQUETO :

AS NARRATED BY THE INDIAN, DAVID CUSICK.

About this time a great musqueto invaded the Fort Onondaga. The musqueto was mischievous to the people ; it flew about the fort with a long stinger, and sucked the blood of a number of lives ; the warriors made several oppositions to expel the monster, but failed. The country was invaded until the Holder of the Heavens, Tarenwowago, was pleased to visit the people ; while he was visiting the king at the Fort Onondaga, the musqueto made his appearance as usual and flew about the fort. Taronyawago attacked the monster. It flew so rapidly that he could hardly keep in sight of it ; but after a few days' chase the monster began to fail. He chased it on the borders of the great lakes towards the sun-setting, and round the great country. At last he overtook the great monster, and killed it near salt lake Onondaga, and the blood became small musquetos.

Of the deer the Indian relates that, when infirm with age, it commits suicide by drowning ; of the wolf, that it destroys the weapons used to slay it.

The horse, on its first importation, produced awe, almost consternation, among the savages. Having no native word to designate this strange creature, the Black-foot Indians contrived one by combining their familiar word for the elk, *pov-nika*, with the adjective for medicine, *tōs*, making the word *pownika-ma-ta*, or medicine-elk.

It has already been remarked that the Indians believed the animals were directed by the Great Spirit

to permit themselves to be slain for the food of the red man. The Jossakeeds were believed to have power to bring the animal sought into the path of the hunter. A priest of the Jesuit order, relates the following incident. "I have seen," said he, "many exhibitions of power, which my philosophy cannot explain. I have known predictions of events far in the future to be literally fulfilled, and have seen medicine-men tested in the most conclusive ways. I once saw a Kootenia Indian (known generally as Skookum-tamaherewos, from his extraordinary power) command a mountain sheep to fall dead, and the animal, then leaping among the rocks of the mountain-side, fell instantly lifeless. This I saw with my own eyes, and I ate of the animal afterwards. It was unwounded, healthy, and perfectly wild. Ah," continued he, crossing himself and looking upwards, "Mary save us! the *medicine-men* have power from Sathanas."¹

SUPERSTITIONS IN RELATION TO THE DOG.

Josephus relates that the Jews had a law among them in respect to slain animals, that their blood should not be eaten, on account of its containing the soul or spirit.² As if in accordance with some such idea, certain tribes of Indians were in the habit of burning the blood of all animals slain for food.

So great their reverence for creatures slain, before despatching them, pardon was asked of their manitto. The canine species were held in great esteem. One of

¹ Related by a Jesuit missionary in 1861, according to J. Mason Browne.

² Antiquities of the Jews, book iii. sec. 2.

these animals was believed to be stationed in the Way of the Departed Spirits. This corresponds to a similar belief among the Scandinavians.

A dog was sometimes offered in sacrifice to either the sun or moon, and it was believed to be a favorite with the latter. A traveller related that he had seen a dog tied upon a tree, where it remained until dead, with head downward, as an offering to the sun; which recalls a custom equally cruel found among the Arabians, — that of tying a camel with head downwards at the sepulchre of a deceased friend.

Among the Arctic Indians, the tradition that man was made from the integument of a dog prohibited the use of that kind of meat; while among the Southern Indians, on the contrary, it was used in their sacrificial feasts.

This reverence for the dog is widely prevalent among a variety of nations. In Egypt, the god Anubis was represented with a dog's head, and wherever his worship prevailed the dog was sacred; while the friends of a deceased dog shaved their heads in token of mourning, — a practice less objectionable to personal vanity than that in some other parts of Egypt, where cats were worshipped, and the eyebrows were shaven for a similar object. In Persia there existed a superstitious reverence for the dog, as in Egypt, and the priests were made impure by putting one to death. They were believed to be able to protect the soul from evil spirits; and when a person was dying, a dog was placed by his couch to drive away the evil spirits who flock around escaping souls.

However careful the teaching of our Jesuit Fathers, these sentiments towards the animal creation obtained

long after the proselyte Indian became a good convert. We find the pious priest dismayed with the earnest expostulation of his pupil to his dog, to whom he is about to give a bone. "Say your Benedicite, first!" he cries.

The Indian's association of the dog with the sun and moon is derived, doubtless, from observation of his habits. It is well known that he exhibits uneasiness on moonlit nights, — a fact explained perhaps in the changed aspect of objects in shadow, the *cerie* look of things. In forest-girded fields, on windy moonlit evenings, his voice is resonant with alarm; he is heard baying far into the night. Perhaps he fears the fantastic shadows of trees upon the grass; or some well-known object looks strangely and his sentinel-instincts are awakened. The Indian sacrificed the dog to the sun, and associated it less with the moon. The cat, habitual night-hunter, fearless of moon or shadow, was associated with that goddess. The dog has a habit of wheeling twice around when he wishes to lie down, carefully testing his proposed resting-place with reference to its safety and his own dimensions. In his jollity over a "fat capon lined," he makes flying circles about his master's pathway in their after-dinner walk. When preparations are in progress for some accustomed pleasure, he gayly races round and round, rollicking good humor in the corners of his mouth, his eager joy expressed in his curling tail and quivering ears. Recalling these canine habits, and the fact that the circle is a symbol of the sun, we may trace therein the origin of the use of the dog as an oblation to the sun on these happy feast-days of our savages.

THE DOG-SACRIFICE OF THE SENECA.¹

The dimensions of the council-house, in which the rite of the Seneca Indian dog-sacrifice was held in 1830, were nearly sixty by twenty-five feet. There was a place in the centre for the fire, and corresponding to it, an aperture was left in the roof for the smoke to escape. Next to the fireplace were two upright posts, four or five feet apart. Between these posts, a board, twelve or fifteen inches broad, was firmly fastened; and over this board the skin of a deer was stretched. On the occasion of the performance of the rite of sacrifice, upon a seat near this board, was seated a blind Indian with a gourd in his hand, in which were dry beans or corn. With this he beat upon the deer-skin, producing a sort of rhythmic sound followed by the steps of the dancers.

At the commencement of each dance a chief arose, and began to chant the *yah-ho-wah*, with a slow, sonorous, and strong syllabic emphasis, keeping time with his feet, and advancing round the house. Directly another arose; and then, in regular succession, one after the other rose and chanted the same word, all following in line. When the males had entered the procession, the females followed,—in the same manner, and in the order of seniority,—and united in the chant and the movement of the dance. By degrees the step grew more rapid, and pronunciation quicker; while the blind musician struck the skin with more and more vehemence, as the pace of the dancers was quickened. This preliminary ceremony of dancing continued until midnight. At early dawn a semicircle was formed outside of the council-house, around a cross of wood, on each side of which was suspended a dog. These animals had been recently strangled,—not a bone having been broken, and no sign of injury discoverable upon their bodies. They were of a beautiful

¹ Witnessed by S. Crowell.

cream-color, except for a few dark spots on one, which were imitated artificially on the other. A scarlet ribbon was tied just above the nose, and there was another ribbon of the same color near the eyes. Around the neck was a white ribbon, to which was attached some round object, concealed within another white ribbon. This was placed directly under the right ear. The animals were decorated precisely alike. Adjacent to the cross was a large fire built on a few logs. At a signal from the principal chief, two young warriors sprang up the cross. Each taking off one of the victims, brought it down, and presented it on his arms to the chief, who, receiving it with an air of reverence, laid it upon the fire. This done he retired to the cross and commenced an oration, in the pauses of which he took from a white cloth, that he held in his left hand, a portion of dried odoriferous herbs, which he threw upon the fire. Meanwhile his audience, with eyes on the ground, in grave and solemn silence, stood motionless and attentive. This oration continued until the victims were entirely consumed, when this part of the service was concluded. Then all reassembled in the council-house, and each Indian seated himself upon the floor, thus forming a large circle, when the speech of the occasion was delivered by one of the oldest chiefs. Applause was manifested by the articulation of a sound of approval, difficult to describe and peculiar to an assemblage of the kind, — it being the syllable *wah*, in the name *Yo-he-wah*, pronounced in deep heavy tones, the *h* like our *gh*, with a guttural sound. Other speeches followed, when the dance was renewed. Finally, as the dance ended, an Indian, disguised with horns on his head, rushed into the council-house, caught up handfuls of coals of fire, threw them over himself and in various direction, and then departed as suddenly as he came. Feasting followed, and the rite of the Sacrifice of Dogs ended.

THE LYNX AND HARE :

A FABLE.

A lynx, almost famished from excessive hunger, met a hare one day in the woods in the winter season ; but the hare was separated from its enemy by a rock upon which it stood.

The lynx began to speak to it in very smooth tones : "Wabose ! Wabose !" said he, "come here, my little white one, and let us have a pleasant talk." "Oh, no," said the hare, "I am afraid of you, and my mother told me never to talk with strangers." "You are very pretty," replied the lynx, "and very obedient to your parents ; but I am a relative of yours, and wish to send a message by you to your lodge. Come down, my pretty white one, and let me tell it you."

The hare was pleased to be so flatteringly spoken to ; and when she found the lynx to be a relative and not a stranger, she bounded down from the rock where she stood. Alas ! her "kinsman" immediately pounced upon and devoured her.

AKUKOJEESH, THE GROUND-HOG :

A FABLE.

A female ground-hog, with a numerous family, was burrowing in her *wa-uzh*, or hole in the ground, one very long winter ; when her family, wearied of their protracted confinement, became impatient for the appearance of spring, and longed to see the light, and the green things of the earth. "Mother," said they, "is it not almost spring?" "No ! no !" said she, in a cross humor, "keep still, and wait patiently ; it hails and snows. Ough ! it is cold ; it is windy. Why should you wish to leave your warm bed?"

Now the little family, having been so answered several times by their mother, began to suspect some deception. One day, after a long absence, she came in so tired that she

lay down and fell asleep. During her sleep her mouth dropped open, into which the baby hogs slyly peeped, when they saw on her teeth the remains of the nice white bulbous roots of *mo-na-ring*, or adder's-tongue violet. The little ones at once knew it was spring, and without disturbing their mother, who had desired to keep them in safety, cautiously left their *wa-uzh* and scampered off into the woods, and from that time saw their mother no more.

THE LINNET AND EAGLE.

The origin of the Indian custom of using the feathers of the eagle for the decoration of their warriors is here given :—

The birds met together one day to try which could fly highest. Some flew up very swiftly, but soon became tired, and were passed by others of stronger wing ; but the eagle flew beyond them all, and was ready to claim the victory, when the grey linnnet flew from the eagle's back, where it had perched unperceived, and being fresh and unexhausted succeeded in going the highest. When the birds came down and met in council to award the prize it was given to the eagle, because that bird had not only gone up nearer to the sun than the other large birds, but it had carried the linnnet on its back. Hence the feathers of the eagle are esteemed the most honorable marks for the warrior, as it is not only considered the bravest bird, but also endowed with strength to soar the highest.

THE PIGEON-HAWK AND TORTOISE.

The pigeon-hawk bantered the tortoise for a race ; but the tortoise declined it, unless he would consent to run several days' journey. To this proposition the hawk very quickly consented, and they immediately set out.

The tortoise thought that if he gained the victory it must be by great diligence ; so he went along the earth, taking a straight line, and allowing nothing by the way to hinder him. The hawk, on the contrary, knowing that he could easily beat his competitor, kept carelessly flying this way and that way in his path in the air, — stopping now to visit one and then another, — until so much time had been lost that when he came in sight of the winning-point the tortoise had just come up and gained the goal.

THE RACCOON AND CRAWFISH.

The raccoon searches the margins of streams for shell-fish, where he is generally sure of finding the *as-shog-aish-i*, or crawfish. But at one time the crawfish would no longer venture near the shore, and the raccoon was on the point of starvation. At length he fixed on an expedient to decoy his enemy. Knowing the crawfish fed on worms, he procured a quantity of decayed wood filled with them, and stuffing it in his mouth and ears and powdering it over his body, he lay down by the water's edge to induce the belief that he was dead. Soon an old crawfish came out warily from the water, and crawled around and over the body of his apparently deceased enemy, and rejoiced to find an end put to its murderous career, he cried out to his fellows: "Come up, my brothers and sisters, Aissibun [the raccoon] is dead ; come up and eat him." At once a great multitude gathered around ; when, to their consternation, the raccoon suddenly sprang up and devoured them every one.

While he was engaged with the broken limbs a little female crawfish, carrying her infant sister on her back, came up seeking her relations. Finding they had all been devoured by the raccoon she resolved not to survive the destruction of her kindred, but went boldly up to the enemy and said: "Here, Aissibun, you behold me and my little sister. We are all alone.

You have eaten up our parents and all our friends. Eat us too." And she continued to say : " Eat us too, — *Aissibun amoon, Aissibun amoon.*"

The raccoon was ashamed. " No," said he, " I have banqueted on the largest and fattest ; I will not dishonor myself with such little prey." At this moment Manabozho happened to pass by. " Tyau," said he to the raccoon, " thou art a thief and an unmerciful dog. Get thee up into trees, lest I change thee into one of these same worm-fish ; for thou wast thyself a shell-fish originally, and I transformed thee." Manabozho then took up the little supplicant crawfish and her infant sister and cast them into the stream. " There," said he, " you may dwell. Hide yourselves under the stones ; and hereafter you shall be playthings for little children."

THE ADJIDAUMO, OR SQUIRRELS.

One day Manabozho invited his friends among the animals to a feast. Now it was the time of great scarcity of food, and Manabozho had taken this mode to furnish his table : after having fasted several days, he had driven an arrow through the side of his lodge ; and when his wife came out, had presented her a black bear that was found impaled by his arrow.

The animals soon arrived, evidently eager for the feast. The woodpecker was the first to taste of the meat ; but he at once commenced coughing, for the meat turned to ashes on his tongue. The moose, which was one of the guests, made the next attempt, and he went off coughing worse than the woodpecker ; and finally, each one in turn, on tasting the food, was thrown into a violent spasm of coughing. They had, however, too much sense of decorum, and respect for their host, not to endeavor to suppress the noise and, as the meat looked very fine, they continued tasting. But the more they ate, the louder they coughed, until the uproar almost

deafened Manabozho, who, in anger turned them all into the Adjidaumo, the squirrel, which coughs or barks to this day, if any one approaches his nest.

THE MAMMOTH BULL.

In ancient times a herd of enormous animals made their appearance in the land of the Delawares, where they began universal destruction of the bear, deer, elk, buffalo, and other animals that had been created for the use of the Indians. The Great Manitto, on perceiving this, was so enraged that he seized his lightning, descended to the earth, seated himself on a neighboring mountain, upon a rock (on which his seat and the prints of his feet are still seen), and hurled his bolts among them until the whole were slaughtered, except the Mammoth Bull. This animal, presenting his forehead to the shafts, shook them off as they fell; but at length, missing one, he was wounded in the side; when, springing round, he bounded over the Ohio, the Wabash, and Illinois, and finally over the Great Lakes, into a vast country where he is believed to be still living.

BOSHKWADOSH.¹

A man who was alone in the world had wandered about from place to place until he was weary, and so laid himself down and fell asleep. In his sleep he heard a voice saying: "Nosis! Nosis! my grandchild! my grandchild!" and upon awakening, he actually heard it repeated; and, looking around, he discovered a tiny animal, hardly big enough to be seen with the naked eye. While speculating whether a voice could come from so diminutive a source, the animal

¹ It has been already stated that the bones of human as well as other forms were believed to contain the seeds of life. This legend is one illustration from many of this belief.

cried again : " My grandson, I am Boshkwadosh. Tell me, why are you so desolate? Listen to me, and you shall find friends and be happy. You must take me up and bind me to your body, and never put me aside, and success will attend you through life."

The man took the little animal carefully up and placed him in a little sack,¹ which he bound around his waist, when he set out in search of some one who would be a suitable companion for him. He walked a long distance without seeing man or animal. At length he came where there had been a tree felled, and going over a hill he descried a large town in the centre of a plain. The town was divided by a wide road, and he noticed that the lodges on one side of the road were uninhabited, while on the other side they were filled with people. He walked without hesitation into the town, when the people all rushed out from their lodges, crying : " Why, here is Anishinaba, the being we have heard so much about ! See his eyes, and his teeth in a half-circle, the Wyaukenarbedaid ! How queer he is formed ! " Amidst their shouting, the king's son appeared, the Mudjékewis, and, greeting him with great kindness, conducted him to his father's lodge, where he was received by the king with much attention, and was presented one of the king's beautiful daughters. Anishinaba—for this was this man's name—soon discovered that this people passed much of their time in play and sports and trials of strength ; and, after he was refreshed and rested, they invited him to join with them in these amusements. The first trial they desired him to make was that of frost. At some distance from the village there was a large body of frozen water, and the trial consisted in lying down naked on this ice and seeing who could endure the longest.

Anishinaba, accompanied by two young men, went out and laid his face upon the ice, according to their directions, the

¹ See article on Medicine Sacks.

young men doing the same. At first there was much laughter between the youths, and they would call out to him, with many jests and jeers, to which he made no answer. He felt a manifest warmth from the belt, and was quite sure of his success.

About midnight, finding the two young men were quiet, he called to them in return: "What!" said he, "are you benumbed already? I am just beginning to feel the cold." All was still. Having waited until daybreak, he went to them, and found them both quite dead; but, to his great surprise, they were transformed to buffalo cows. He tied them together, however, and carried them in triumph to the village; but his victory was hailed with pleasure by Mudjekewis only, for all the others had wished his death. This did not disturb Anishinaba, especially as, through his victory, two persons were mysteriously added to the silent lodges on the uninhabited side of the village. Anishinaba now was invited to another trial, which was of speed, in which he was equally successful, being borne as upon wings to the goal, outspeeding all others with the swiftness of the *ka-ka-ke* (the sparrow-hawk).

The villagers, however, were not yet convinced of his superior prowess, and desired him once more to go through the trial of frost. Previous to the trial he laid down to rest, untying his belt, which he placed beneath his head. Anishinaba slept some time. On awakening, he sprang up hastily and, feeling full of vigor and courage, hastened to the ice without recalling the taking off the belt. Then, alas, the cold entered his body, and by morning he was frozen to death.

Mudjekewis bemoaned the fate of his friend; and the wife of Anishinaba was inconsolable. As she lay in her lodge in deep sorrow, she heard a groan, which was many times repeated through the night. In the morning she went to the place from whence she thought the sound might have issued, and there, within the grass, she found the belt, with the mystic

sack. "*Aubishin*, — untie me!" cried a voice from the sack; and, as she carefully examined it for the seam, the voice continued to vociferate, "Aubishin! Aubishin!" At last, having succeeded in opening the sack, she was surprised to see a little naked animal, smaller than a new-born mouse, without a vestige of hair, except at the tip of its tail. The little beast was so weak that it could crawl only a little way and then rest. At each rest, however, it would shake itself, and, at every shake it grew in dimensions, until, finally, it became as large as a dog, when it ran quickly to the village, and in great haste collected the bones of Anishinaba, which were strewn about in the different lodges; and as fast as they were collected, he adjusted them together in their natural position, until, at length, he had formed a complete skeleton; when he placed himself before it and uttered a hollow, low, continuous howl, at which the bones united themselves compactly together. He then modulated his howl, when the bones knit together. The third howl brought sinews upon the bones; the fourth and softest howl brought flesh. He then turned his head upwards, looking into the sky, and gave a howl that caused the people of the village to tremble, and the earth itself shook; then breath entered the body. Taking a few respirations Anishinaba arose, saying: "*Hy, kow!* I have overslept myself. I shall be too late for the trial."

"Trial!" said the mysterious animal; "you neglected my advice, and were defeated. You were frozen to death, and your body broken into fragments; for, when you undertook the trial of frost, you ungratefully forgot me; but by my skill I have returned you to life, and now I will declare myself to you."

Thereupon the mysterious animal shook himself many times; when, at every shake, he grew larger and larger, until he seemed to touch the sky. "I should fill the earth, were I to exert my utmost power, and all therein would not satisfy the desires of my appetite. It is useless, therefore,

for me to exhibit my strength, and henceforth I give unto you power over all animals. They shall be your food, as they all belong to me." So saying, the marvellous creature vanished from sight.

The Indians had an amulet, composed of the bones of some animal that they believed was filled with magic, and that they called Ozhebulghun. These bones, they affirmed, would enable their possessor to pass through all substances.

A BENEVOLENT TURKEY.

From where the morning star rises, a beautiful turkey-hen winged its way to the land of the Navajos ; and, seeing the place where dwelt the wise men, she alighted and began to walk about and stretch her wings, when suddenly there dropped from beneath one of them an ear of blue corn. This the wise men divided into four equal parts : the point was given to the Coyoters, who, to the present time, raise small corn ; the next portion to the Navajos, whose corn is somewhat larger ; the next to the Pueblos, whose corn is very excellent, better than that of the two others ; and finally the last piece, the head of the ear, was given to the Mexicans, who always surpass the other three in their large fine corn. At a subsequent visit, the turkey brought white corn, and afterwards wheat ; and finally all the seeds they now possess were brought the Navajos in the above manner by the benevolent turkey.

THE FAT GOOSE.

Brebeuf tells us : —

The Indians are fond of similes, trivial sayings, and proverbs. Here is a common one : "*Tichiout etoatendi*, — there is

the fallen star!" (on seeing some one inclining to *embonpoint*, and in good order). This saying is derived from a tradition that on a certain day a star fell from heaven in the shape of a fat goose.

The appearance of spring was celebrated by the Indians with feasts and dancing. This was a custom which prevailed in Hindostan, in Persia, and in Egypt, while we find that history relates the Greeks sang pœans to the spring.

A circle was a symbol of life among the Indians; a ring, a symbol of eternity to the Chinese.

The *Shin-ga-ba-wos-sins*, or image-stones, of the Indians, who occupied the borders of the Great Lakes, were masses of loose stone which had been fretted by the action of water into shapes resembling the trunks of human bodies or other organic forms. These were frequently marked with red paint to indicate human features, and then converted to superstitious uses.

Myths are related by the Indians concerning some of these stones. They claim that they were transformations, and once existed in human forms. One of these myths relates that an Indian lover, disappointed by the rejection of his suit, was transformed, together with his dog and the maiden of his choice, into stones. These stones, on the plain whereon the lovers met, are regarded with awe, and believed to hold imprisoned their manittos, as the gnarled oak imprisoned the dainty Ariel of Shakespeare.

LEGEND OF THE STONE GIANTS.

(*Similia similibus curantur.*)

In those primeval days, when the Holder of the Heavens, Ta-ren-ya-wa-go, made his abode with his people, a great invasion of the Stone Giants occurred, and many of the Indians were destroyed. These giants appeared by day like inanimate stone; at night they were formidable manittos. By the following stratagem Ta-ren-ya-wa-go released his people from their depredations. He became the Stone Giants' chief in the war-path, and led them into the country of the Onondagas, where on the approach of night he bade them encamp in the hollow among the hills. As they slept, Ta-ren-ya-wa-go ascended an adjacent hill and threw immense blocks of stone upon the sleeping giants, crushing them to death.

Pausanias speaks of a square stone held sacred among the ancient Greeks; it was engraved with the names of the gods. The ancient stone idols of Greece were sometimes made of black stone, to denote the invisibility of the resident divinity.

The celebrated Oneida Stone, near which the Indians held their treaties, is a sienite boulder, held sacred among the Indians.

It is said that among some tribes the privilege of giving a sacred name, like that of the totem, was given to old people, for the reason that they were believed to be near the spiritual world.

“He was weighed in the path and found to be light,” was an Indian expression regarding the dead. The

Chinese use this: "He has emigrated." The Mexicans say: "He is reduced to eternal silence."

An oval figure was a symbol of the Creator, among the Indians. In the East an egg was a favorite symbol of God.

The Indians affirm that "brandy was made of tongues and hearts." According to the Hindoo, "Half of man is his tongue, and the other half is his heart."

The Indians were superstitious in regard to the use of salt. The Celts believed it conveyed immortality; hence it was a food peculiarly obnoxious to the elves, or the little people who inhabited the woods, fields, and meadows, as they were not endowed with souls.

THE BROKEN WING:

AN ALLEGORY.

There were six young falcons living in a nest, all but one of whom was unable to fly, when it so happened that both the parent-birds were shot by the hunters in one day. The young brood waited with impatience for their parents' return; but night came, and they were left without parents and without food. Meeje-geeg-wona, or the gray-eagle, the eldest, and the only one whose feathers had become stout enough to enable him to leave the nest, assumed the duty of stilling their cries and providing them with food, in which he was very successful. After a short time had passed, however, by an unlucky mischance he broke one of his wings in pouncing

upon a swan. This was the more unlucky because the season had arrived when they were soon to go off to a southern climate to pass the winter, and they were only waiting to become a little stouter for the journey.

Finding that he did not return, the young ones resolved to go in search of him. They soon found him, sorely wounded and unable to fly. "Brothers," he said, "an accident has befallen me; but let not this prevent your going to a warmer climate. Winter is rapidly approaching, and you cannot remain here. It is better that I alone should die than for you to suffer miserably on my account."

"No, no!" they replied with one voice, "we will not forsake you. We will share your sufferings; we will abandon our journey, and take care of you, as you did of us before we were able to take care of ourselves. If the climate kills you, it shall kill us. Do you think we can so soon forget your brotherly care, which has surpassed a father's and even a mother's kindness? Whether you live or die, we will live or die with you."

After this magnanimous resolution they sought out a hollow tree to winter in, and contrived to place their wounded nest-mate there; and before the rigors of winter set in, they had stored up food enough to carry themselves through its severities.

To make it last longer, two of the number went south, leaving the other three to watch over and protect the wounded bird. Meeje-geeg-wona in due time recovered from his wound; and now he repaid their kindness by giving them such advice and instruction in the art of hunting as his experience had qualified him to impart.

As spring advanced they began to venture out of their hiding-place, and soon were all successful in getting food to eke out their winter's stock, except the youngest, who was called Peepi-geewi-zains, or the pigeon-hawk, who being small and foolish, flying hither and yon, always came back

without anything. At last the gray-eagle spoke to him, and demanded the cause of his ill luck.

"It is not because I am small or weak," said he, "that prevents my bringing home flesh as well as my brothers. I kill ducks and other birds every time I go out; but, just as I get to the woods, a large *ko-ko-ko-ho*¹ robs me of my prey."

"Well, do not despair, brother," said Meeje-geeg-wona. "I now feel my strength perfectly recovered, and I will go out with you to-morrow."

Next day they went forth in company, the elder seating himself near the lake.

Peepi-geewi-zains started out, and soon pounced upon a duck. "Well done!" thought his brother; but, just as the young bird was getting to land with his prize, up came a large white *ko-ko-ko-ho* from a tree, where he had been watching, and set claim to it. But, as he was about wresting it away, Meeje-geeg-wona appeared, and fixing his talons in both sides of *ko-ko-ko-ho* flew home with him. The little pigeon-hawk followed him closely, and was rejoiced and happy to think he could show something of his talent at last. In his joy he flew in the *ko-ko-ko-ho*'s face, and endeavored to tear out his eyes, while he gave vent to his passion in abundance of reproachful terms. "Softly," said the gray-eagle. "Do not be in such a passion, nor exhibit so revengeful a disposition; for this will be a lesson to him not to tyrannize over any one who is weaker than himself." With those generous sentiments, after giving him good advice, and telling him what kind of herbs to use for his wounds, he let the *ko-ko-ko-ho* depart.

While this was taking place, and before the liberated bird had yet got out of view, two visitors appeared at the hollow tree. They were the two nest-mates, who had just returned from the south, after passing the winter there. Thus happily reunited, each chose a mate and flew off to the woods.

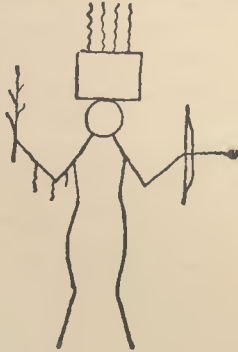
¹ Owl.

Spring now revisited the north. The cold winds had ceased, the ice had melted, the streams were open, and the forest began rapidly to put on its vernal hue.

“But it is vain,” said the old man, who related this history, “it is in vain that spring returns, if we are not thankful to the Master of Life, who has preserved us through the winter; nor does that man answer the end for which he was made who does not show a kind and charitable feeling to all who are in want or sickness, — especially to his kindred. These six birds only represent one of our northern families of children, who had been deprived of both their parents and the aid of their elder brother at the same time.”¹

¹ Algic Researches.

CHAPTER XVI.



DEITIES OF INDIAN RITE AND STORY.

THIS picture represents the god of grasses. It is of especial interest, as it betrays the fact that the Indian traced to heat the cause of vegetable growth, believing fire to be a causative force, — the agent of life, if not life itself. The figure bears upon its head the sacred parallelogram, emblem of fire, from which rise four rays, like those represented radiating downwards in the *abîme* of heaven in the Indian *cartouche*, shown in the chapter on Pictography. It is probably an emblem of that creative essence, spoken of by an Indian historian as a “fiery substance above the sun.” It agrees with the expression, in reference to the growth of vegetables, “moved by Yo-he-wah;” and that in relation to ripened vegetables, *wah-ah*, “moved to their joy.” The bow and the arrow, on which is fixed a small round object, is per-

haps typical of the agency of the thunder-god, in giving rain to promote growth in the vegetable world.

The three lines radiating from the right arm downwards, may have the significance of the flow of electric currents into the earth,—out of which spring grass and shrub, a sprig of which appears in the deity's hand.

Lines radiating from the figure are represented in Babylonian cylinders, as given in this cut, which sug-



gested to Mr. Smith the building of the Tower of Babel, it being similar to another, already given in the chapter on Pictography. Both these pictures he called *The Builders*. In this, as in the one previous, duplicate Trees are depicted; and the central figure, prominent among the three, wears the typical horns' indicating his priestly office. The four rays—the number in the Indian representation—are duplicated on the arms. The horns, like those on the enthroned figure in the large crescent, who seemed to be in the act of plying an oar (*vide* picture near the end of the chapter on Pictography), and the representation of the Tree of Life, suggest some astrological design, and that the work of the builder, relates to the construction of an astronomical

observatory. The belief in sidereal metempsychosis and in stellar influence over human life, associates radiating fire and living growth (energies of life) with this kind of structure.

THE GOD MISSABÈ.¹

Missabè was the hunter's governing spirit. He dwelt among the mountains, and was often seen upon precipitous or isolated rocks. He was capable of transforming himself at pleasure, and presented himself before the hunter in various shapes. To him was offered the tobacco and other articles found at times in the clefts of rocks and isolated bowlders of the prairie.

WHITTE-KO-KA-GAH.

This manitto was one of those whom Shelley's delicate fancy pictures, —

Elemental genii, who have homes
From man's high mind, even to the central stone
Of sullen lead — from heaven's star-fretted domes
To the dull *weed* some sea-worm battens on,

and was the god of weeds. Its special dwelling-place was in the weed called by the Indians *pajeekotah*, which occasions convulsion when used as a drink. The Dacotahs represented this manitto holding in his right hand a rattle of deer-hoofs. In this rattle were sixty-four hoofs. In his left hand he carried a bow and arrow; and although the arrow was made blunt by chewing it, still he could send it through the largest animal in the world. From his cap were streaks of lightning, so

¹ Manabozho in Algonkin dialect. See "Gods of the Dacotahs."

brilliant as to dazzle the eyes of animals, and thus enable him to approach close to them. In his mouth was a whistle, such as the Indians used in the dance to invoke the assistance of this god; for, when they were unsuccessful in hunting, they had a dance in honor of *Whitte-ko-ka-gah*. It seems probable that the herb, which the Indians are said to have carried in sacred sacks when in battle, and which they ate as a preventive of wounds, is the *pajckkotah*.

HAOKAH, THE ANTI-NATURAL GOD.

Haokah was a manitto of gigantic proportions. In his honor a feast was often made, at which there was the usual ceremony of dancing. This feast was given more especially by a clan called the Giant's Party. The dance was performed solely by men, and around a fire within a retired wigwam. Over this fire was placed kettles of meat for the feast. These men were nude, only wearing upon their heads a conical cap made of birch-bark, streaked with paint to represent lightning, and having a girdle of the same material about their loins. While leaping and dancing, with songs and shouts, they would thrust their bare hands into the boiling kettles, and, pulling out pieces of meat, eat them scalding hot. This terrible custom must have required more than common physical endurance, a

“strong will, that being set to boil
The broth of Hecate, would shred his flesh
Into the caldron, and stir deep, with arms
Flayed to the seething bone, ere they default
One tittle from the spell.”

After the meat was consumed by the party, they splashed the water upon each other's backs, at the

same time dancing with the cadence of their song, which bore the exclamation of "How cold it is!" in its concluding measure. This practice may be accounted for by the pretension among them that their maunitto will not allow even boiling water to injure them.

Similar is the assertion of the Mohammedan Self-torturing Dervishes of Scutari, that Allah does not permit them to be harmed by their dagger-stabs and skewer-wounds, though the blood runs down their naked bodies.

Haokah was renowned for his strength. He was believed to have such a supernatural gleam in his eyes, which were of different colors, that by one glance he could destroy the object looked upon. From this, one might suspect him to be a descendant of those "gyants monstrous," one of whom Spenser, in his "Faery Queen," describes :—

His looks were dreadful, and his fiery eies,
Like two great beacous, glared bright and wyde.

Haokah was always represented with a forked crown. His face was of two colors, red and blue.¹ Being an anti-natural god, in summer he was cold; in winter he suffered from heat; hot water was cold to him, and cold water hot.

Self-torture has been universally believed an acceptable offering to the gods. In this oblation the savages assumed that he who offered his body a sacrifice to the gods was beyond physical harm. He not only escaped injury, he received good; he became valiant in war and faithful in peace.

¹ *Red*, symbol of war; *blue*, of peace.

PUCKWUDJINIES¹ AND NIBANABAS.

These two classes of manittos, which were distinguished by the place of their revels, were of two distinct races: the land-manittos, or Puckwudjinies, who were imagined to choose their residence about promontories and waterfalls and secret groves, being of the same class of beings as the fairies or elves of England; and the water-manittos, the Nibanabas, who may be related to the mermen of the East, one of whom the poet Tennyson permits to describe himself:—

Who would be
A merman bold,
Sitting alone,
Singing alone,
Under the sea,
With a crown of gold
On a throne?

These water-manittos were always at enmity with the land-manittos, stories of whose contentions were often told among the Indians; the mythology of all countries contains similar accounts of the contentions of the gods. As to the water-spirits among the Greeks were Neptune and his spouse Amphitrite, with all their numer-

¹ Puckwudjinies, states Schoolcraft, is an Algonkin name, which signifies "little vanishing people." Puck is stated to be a generic name of the Algonkin dialect; and its exact similitude in meaning to the Puck of English mythology is remarkable. This name is surmised by English writers to have been an old Gothic word, *puck* or *pucken*. This is thought to be a generic name for minor evil spirits, as the name with that signification exists in all the Teutonic and Scandinavian dialects. Hence the qualification used by Shakespeare, "*sweet Puck*;" by which we understand the "merry wanderer" to be of a kindly disposition.

ous descendants, who gambolled in the waterfall or river, —

“their only fate
Ripe old age, and rather sleep than death ;”

and to whom Zoroaster gives the name Water-walkers, which he affirms have been seen “by more acute eyes, especially in Persia and Africa.”

The Nibanabas of the Indians are more generally considered of an evil nature. Among them there was Unktahe, who was believed to be both a powerful agent in the cure of diseases, and also an agent in transmigration. Between him and Ogebaugemon, the god of thunder, there was a perpetual war; and their strife has caused, relates Indian tradition, much terror to the inhabitants of the earth. Frequently Ogebaugemon had battles with Unktahe for a warrior's soul. These battles took place in mid-air; and the sound of Ogebaugemon's voice was heard resounding through all heaven, while Unktahe fought him in dense clouds, wherein he had gathered all his Nibanabas. There were also little battles carried on between the Nibanabas and the Ahneme-keeg, the lesser gods of thunder, in which the Nibanabas were seen chasing their enemies backward to the clouds with great animation, for it was thought that the Nibanabas were the stronger manittos of the two.

These wars appear to represent the eternal variance of fire and water. The aerial battle discloses a belief that in both elements exist deities who have controlling influence over human destiny. How full of interest the flying cloud, the falling rain, the loud thunder, the quiver of light, to him who sees a battle of his gods whose life is but a variation of his own.

* LEELINAU AND OSKAU,¹ THE INDIAN DRYAD.

Manitowah, a sacred grove of pines upon the shores of Lake Superior, was the favorite resort of Puckwudjinies. This grove was at one time the retreat of a maiden called Leelinau. At the time of this story, as her parents were about to force her to a marriage that was repugnant to her, she retired to this retreat to bemoan her fate. Leaning pensively against a tall and stately pine, she gave herself up to thought; for she was of a reflecting mind, and had spent her time since her childhood in dreams of Puckwudjinies and the world of manittos. While engaged in her reverie, a voice seemed to float from above her out of the shadows of the pine, addressing her in these words: "Leelinau! Leelinau! lean on me still, for I am thy lover; and upon my breast weep thy tears. Stay here in the pleasant wood and be my bride, for I love thee tenderly. Leelinau! Leelinau!"

The voice was sweet and low, and the maiden listened with pleasure, replying in soft and gentle words of love. Leelinau then went to the lodge of her parents, and adorned herself with a beautiful robe of fur, which had been prepared for the occasion of her marriage; then, with a kind farewell to her parents, who listened with some astonishment, but without suspicion of her designs, left the home of her childhood, and retired to the grove, where she became the bride of Oskau, the stately pine.

When the time for her marriage to the man of her parents' choice drew near, her friends began to feel some uneasiness about her. Search was made, but to no purpose. Warriors were sent here and there; her parents went forth themselves, and searched far and wide. But Leelinau was nowhere to be found. Several years passed, and no tidings of her were heard, until it happened that two fishermen, being out upon the

¹ Pine-tree.

lake in the beginning of evening, saw her standing upon the shore as beautiful and youthful as ever; and by her side stood a handsome youth with a green plume upon his head. The fishermen accosted Leelinau, when the startled lovers vanished into the wood and were seen no more.

Stories of dryads—spirits enthralled within the trunks of trees—are very frequently found among Grecian poets; and, among a people celebrated for dreamy idyls and delicate fancies, such stories are not remarkable. But it is with some astonishment that we find conceptions of a similar character among our Indian people. The grotesque, the absurd, and the weird might only be expected from a race of people which we have been taught to believe are intent on the business of making serfs of their women and bloodthirsty hunters of their men. The above myth has a germ of poetic beauty that, if developed with the usual license employed upon ancient myths, might be as enchanting as an episode in the pastorals of Virgil.

IAGOO.

Among the Indian's manittos there were none so interesting to the inhabitants of the wigwam as Iagoo, the god of the marvellous. He is thus described in the "Song of Hiawatha:"—

Very boastful was Iagoo;
 Never heard he an adventure
 But himself had met a greater;
 Never any deed of daring
 But himself had done a bolder;
 Never any marvellous story
 But himself could tell a stranger.
 Would you listen to his boasting,

Would you only give him credence,
 No one ever shot an arrow
 Half so far and high as he had, —
 Ever caught so many fishes,
 Ever killed so many reindeer,
 Ever trapped so many beaver !
 None could run so fast as he could,
 None could dive so deep as he could,
 None could swim so far as he could,
 None had made so many journeys,
 None had seen so many wonders,
 As this wonderful Iagoo,
 As this marvellous story-teller !

The faithfulness of this description is only excelled by the remarkable beauty of other portions of the poem from which the quotation is made. Happy is this race, in so many things unfortunate, in having a poet who combined both a knowledge of their character and facility in its portrayal, — discovering in the savage nature that which won the title *gentils hommes de la prairie*, from the pious Père Marquette.

Entre tous les nouveaux alliés des Français, les Miamis se distinguaient par leurs manières nobles et polies, leur caractère doux, affable, et posé, leur respect profond et leur obéissance sans bornes pour leur chef. (*Relations des Jesuites*, xii. 99 ; 1671. v. 47, col. 2 ; Perrot, 276.)

Les autres Illinois (Maskoutens et Kikabous), quoique l'emportant de beaucoup en douceur et en urbanité sur les nations Algonquines ou Huronne-Iroquoises, ne paraissaient plus que de grossiers paysans, auprès de ces gentils hommes de la prairie. (*Relations Marquette*, 20.)

On ne pourra pas aisément croire la civilité, les caresses, et les temoignages d'affection que nous ont fait paroître ces peuples, et surtout le chef de cette nation des Illinois, qui est respecté dans sa cabane comme seroit un prince dans son

palais. Il y restoit toujours environné des plus considérables du bourg, que nous pourrions presque appeler des courtisans, tant ils estoient dans une posture honneste, pleine de déférence, y gardant tous jours un silence respectueux pour faire paroistre l'existime qu'ils faisoient de sa personne et de nous. (*Relations of 1671*, v. 45, col. 2 ; 47, col. 2.)

WEENG, THE SPIRIT OF SLEEP.

Weeng was the name of the Indian's spirit of sleep, who had myriads of tiny emissaries that, armed with clubs, crept upon the foreheads of men, and by their blows compelled slumber. This spirit is probably a member of the "long train of spirits" that bear the name of Puckwudjinies, or Little People, to which we have referred elsewhere, who, like madcap Puck's companion-fairy, in "Midsummer Night's Dream," wander —

Over hill, over dale,
Over park, over pale,
Thorough flood, thorough fire.

And it would not require a great effort of the fancy to suppose the "merry wanderer" himself was among the lively emissaries of Weeng, who, according to Shakespeare, "put a girdle round about the earth in forty minutes" to find "a little western flower;" by the magic juice of which flower jealous Oberon stole a march upon the obstinate Titania, whose affection for a "changeling Indian boy" caused him so much pain. Or we could well believe Queen Mab herself a partner of the little fairy, aiding him in putting the Indian world asleep, driving

a team of little atomies
Athwart men's noses as they lie asleep ;
Her wagon-spokes made of long spinners' legs ;

The cover, of the wings of grasshoppers ;
 The traces, of the smallest spider's web ;
 The collars, of the moonshine's watery beams ;
 Her whip of cricket's bone ; the lash, of film ;
 Her wagoner, a small gray-coated gnat.

Romeo and Juliet, Act i.

The form of Weeng was not represented by the Indians, but his emissaries were pictured as little fairy men. But if the boastful Iagoo can be relied upon, he has seen Weeng resting upon a tree in the depths of the forest when searching for his dogs, they having fallen asleep under the blows of the fairy men. The tricky spirit was in the shape of a giant insect, or *monetoas*, with many waving wings upon his back, which made a low, deep, murmuring sound like distant falling water. If it were not for doubting marvel-loving Iagoo, we might suspect that this insect was a kind of moth atrophos, that makes a similar sound when engaged in food-hunting.

CANOTIDAN AND TAKUAKANXKAN.

Canotidan belongs to this train of elves, doubtless. He dwells in hollow trees, and of him Indian story has but little to say. But there is a spirit called Takuakanxkan, who was the god of motion, of whom much more has been related. He lives in the rustling branches of trees and in the nodding flowers ; he flies with the birds, frisks with the squirrels, and skips with the grasshoppers ; he is merry with the gay running brooks, and shouts with the waterfalls ; he moves with the sailing cloud, and comes forth with the dawn. He it is that bears the night into its caverns. Whither he passes, there is no repose. He himself hath no

rest. Takuakanxkan never sleeps. He is the god of motion.

WEEDIGOES, OR GIANTS.

Among the different classes of manittos that figured largely in Indian mythology was a race of giants, called Weedigoes. These giants were represented as cannibals who possessed insatiable appetites for men, women, and children. One of these giants was called Kwasind, of whose strength the Indians tell marvellous tales. It is said that he hurled a massive rock, with the strength of his arm alone, into the River Pauwating,¹ where it is now seen. Kwasind had a vulnerable part, as the renowned Achilles of old, but, instead of its being in his heel, it was in his head; but here, also, lay his strength, which was of such an astonishing character that there was but one species of weapon which could be successfully employed in making any impression upon it: it was the burr, or seed-vessel, of the white pine.²

Having by his wonderful strength excited the enmity of the Puckwudjinies and Nibanabas, who were, it seems, human enough to possess an envious disposition, Kwasind was liable to many mishaps by sea and land. One day, these Little People, seeking the seed-vessel far and wide, finally found it deep in the coverts of the woods, when, having stationed themselves at a point of rocks overlooking the Pauwating where Kwasind was floating lazily in his canoe, they watched an opportunity while he was asleep, and hurled them upon him, —

¹ Place of a shallow cataract, now bearing the name Sault St. Marie.

² The pine is, in some instances, held sacred by the Indian, and boughs of it are used in his sacred feasts.

And be sideways swayed and tumbled,
Sideways fell into the river,
Plunged beneath the sluggish water
Headlong, as an otter plunges ;
And the birch caoué, abandoned,
Drifted empty down the river,
Bottom upward swerved and drifted ;
Nothing more was seen of Kwasind.¹

There were a number of traditions among the Indians of their country's having been formerly peopled by giants of prodigious size and strength ; among which the legend, "The Siren of Narragansett Bay," has been selected as a type.

Legends of giants seem to be a common feature in the traditions of all countries ; and it may be presumed that there existed in the earlier ages persons of wonderful strength, stories of whom have inspired the savage with fear and reverential awe. But it is probable that the Indian's belief in their marvellous strength grew into a superstition that they were gifted with supernatural powers, when their existence came to be known only by wild myths of their wonderful feats. In the twilight of ancient history objects often assume a supernatural form not their own, as in the glamour of the twilight of departing day some simple object becomes a shadowy creature of the unknown world.

In the traditions of some countries, it is related that the giants of old derived their origin from the fallen angels ; which reminds us of the Hindoo belief that this world was created for wandering souls. Mr. Humboldt expressed the belief that the giants were simply personifications of the various powers of nature. Many of the myths related in Grecian mythology, of the Titans

¹ "The Song of Hiawatha," by H. W. Longfellow.

and Cyclops, must have been symbolical of the primeval conflicts among the elements ; but as scientific research finds the "cave-man" of surpassing size, whose great frame must have possessed muscles of giant power, and as sacred history has accounts of human beings of huge bulk, — whose strength, as that of Samson of old and the sons of Anak, enabled them to drag down heavy pillars, and toss huge rocks like balls from their hands, — we are not able to believe that all stories of giants are myths descriptive of the various powers of nature. It seems probable that, in the earlier ages, there were men of larger stature than in the present age, as there were animals ; the cause of their gradual diminution in the succession of ages, is, of course, unknown. There are traditions among various nations in respect to this, and both the Hindoos and Persians give many accounts of men of prodigious size, who once lived upon the earth ; and they draw the conclusion, from the gradual diminution of man, that he will be reduced to pygmy size. The Indians had a tradition that, at the time when Ta-ren-ya-wa-go, the Holder of the Heavens, visited his people in elder days, the land was infested by giants.

THE SIREN OF NARRAGANSETT BAY.

There lived, many summers ago, a set of giants on the islands of Narragansett, who were of great power and strength. Among these giants, one was called Moshup, who had a reputation of being very cruel when in anger. This report was corroborated by the following anecdote. One day, while in his lodge, something occurred to enrage Moshup, at which he caught up his wife, who stood near by, and hurled her through the air. She dropped upon Seaconet Point ; but,

singular to relate, survived the fall, and for many years was heard singing low, melancholy songs, while she sat alone overlooking the bay. These songs were so sweet and seductive that many a fisherman moored his canoe and sought the singer, when he was always obliged to pay her tribute. Many moons passed, and the siren sat upon the shore, singing her songs; but finally, one morning, it was noticed that her song had ceased. Great curiosity was felt among the people; one, who had been very much enamored with her, went to the place where she usually was found. Alas! she had been transformed into a rock.

★ PEOBAN AND SEEGWUN :¹

AN ALLEGORY OF THE SEASONS.²

An old man was sitting alone in his lodge, by the side of a frozen stream. It was the close of winter, and his fire was almost out. He appeared very old and very desolate. His locks were white with age, and he trembled in every joint. Day after day passed in solitude, and he heard nothing but the sounds of the tempest sweeping before it the new-fallen snow.

One day, as his fire was just dying, a handsome young man approached and entered his dwelling. His cheeks were red with the blood of youth; his eyes sparkled with animation, and a smile played upon his lips. He walked with a light and quick step. His forehead was bound with a wreath of sweet grass in place of a warrior's frontlet, and he carried a bunch of flowers in his hand.

"Ah, my son!" said the old man; "I am happy to see you. Come in. Come, tell me of your adventures, and what strange lands you have been to see. Let us pass the night together. I will tell you of my exploits, and what I can

¹ *Peoban*, winter; *seegwun*, spring.

² From the Ojibway.

perform. You shall do the same, and we will amuse ourselves."

He then drew from his sack a curiously wrought antique pipe, and, having filled it with tobacco, rendered mild by the admixture of certain leaves, handed it to his guest. When this ceremony was concluded, they began to speak.

"I blow my breath, and the streams stand still," said the old man; "the waters become stiff and hard as clear stone."

"I breathe," said the young man, "and flowers spring up all over the plains."

"I shake my locks," retorted the old man, "and snow covers the land; the leaves fall from the trees at my command, and my breath blows them away; the birds get up from the water, and fly away to a distant land; the animals hide themselves from my breath, and the very ground becomes as hard as flint."

"I shake my ringlets," rejoined the young man, "and warm showers of soft rain fall upon the earth, like the eyes of children glistening with delight; my voice recalls the birds; the warmth of my breath unlocks the streams; music fills the groves wherever I walk, and all nature rejoices."

At length the sun began to rise, a gentle warmth came over the place. The tongue of the old man became silent. The robin and bluebird began to sing on the top of the lodge; the stream began to murmur by the door, and the fragrance of growing herbs and flowers came softly on the vernal breeze. Daylight fully revealed to the young man the character of his entertainer. When he looked upon him, he had the icy visage of Peboan. Streams began to flow from his eyes. As the sun increased, he grew less and less in stature, and anon had melted completely away. Nothing remained on the place of his lodge-fire but the *miskodeed*,¹—a small white flower, with a pink border, that is now always seen immediately after the disappearance of Peboan.

¹ *Clatonia Virginia*.

The two seasons, summer and winter, are described in the following passage in the "Prose Edda"¹ of the Scandinavians:—

"Tell me further," said Gangler, "why the summer should be hot, and the winter cold." "A wise man would not ask such a question, which every one could answer," replied Har; "but, if thou hast been so dull as not to have heard the reason, I will rather forgive thee for once asking a foolish question than suffer thee to remain any longer in ignorance of what ought to have been known to thee. The father of summer is called Svásuth, who is such a gentle and delicate being that what is mild from him is called sweet. The father of winter has two names, Vidloni and Vindsval. He is the son of Vásad, and like all his race has an icy breath, and is of a grim and gloomy aspect."

OJEEG ANNUNG :

HOW SUMMER CAME UPON THE EARTH.

By the desire of his son, a fisher who was a manitto called together a variety of animals in a council, which he held for the purpose of discovering some way by which the people of earth could have warm weather. After some deliberation it was determined to break through the canopy of the sky, and so get more of the heat and warmth of heaven. The first attempt to do this was made by the otter, who is the jester among the animals. He took the leap without consideration, grinning as if it were great sport; but his smiles were soon dispersed, as he fell headlong through the air down to the earth, where he found himself so very much the worse for the attempt that he was scarcely able to rise. The other animals of the council now followed. The beaver, the lynx, and

¹ Translated by J. A. Blackwell.

badger, each in succession made the effort, but all without the desired result. Finally a wolf took a prodigious leap, by which he made such a dent in the sky that, through the help of the fisher and two additional leaps, a place was broken, through which they were able to pass. On gaining the inside the fisher and wolf found themselves on a broad shining plain, where, scattered about here and there, were large and beautiful lodges. To these lodges the two directed their steps. On approaching they were astonished to find them occupied by birds of the most beautiful plumage, which were imprisoned in *mocuks*, or cages, and were singing songs of wonderful sweetness. The fisher, remembering his little son, began to open cage by cage as he passed from lodge to lodge, so that the birds, Spring, Summer, and Autumn, might take flight through the opening in the sky, and come down to the earth. Now the celestial inhabitants were not far distant from their lodges, and when they saw the birds flying out they gave a great shout in their voices of thunder, and rushed to their respective lodges; but Spring, Summer, and Autumn had flown from their imprisonment in the *mocuks*, and it was only Summer whom they were able to catch, just as she was making her exit from the aperture. With one blow they dissevered her body, so that only a part descended to the earth; and this is the reason of her being sickly since her appearance here.

When the wolf heard the noise and confusion he slipped down the aperture, and safely returned to his home. Not so the fisher. Anxious to make sure of the warm weather, he continued to break open the *mocuks*.

He was at last, however, obliged to take his departure; but the opening was closed by the inhabitants. When he perceived this, he ran with great speed across the plains of heaven in a northerly direction, closely pursued by the enraged people. Arrows of fire were hurled at him from every direction, but he still remained unharmed; when suddenly one

arrow lodged in the tip of his tail, the only vulnerable part of his body. Soon feeling faint, he laid himself across that part of the sky where he was when wounded, and stretching his limbs, said: "I have performed the wish of my son, though it has cost me my life; but I die satisfied in the belief that I have done much good, not only for him, but for my fellow-beings. Hereafter I will be a sign to the inhabitants below for ages to come, who will venerate my name for having procured the varying seasons. They will now have from eight to ten moons without snow."

He was left thus, having expired after his farewell words; and he is now seen with the arrow in his tail, lying upon the sky, and is called the Fisher's Stars.¹

It appears that the Indians held the belief that the sky's canopy was of some dense, hard material that could only be broken by great effort. In the symbolical language of Scripture we find it described: "Hast thou with him spread out the sky, which is strong and as a molten looking-glass?" and which is not unlike the Chinese idea of the *ultimum mobile*, — the tenth heaven, which they term Hard Shell.

In the belief of some of the Indians, the blue sky is a partition between the manittos and man. An Indian chief, in giving an account of the creation, related that, after the earth was made, the Great Manitto covered it over and shaded it with the palm of his hand, which formed the sky, — a far more poetical idea than that of the Scandinavians, which depicts the sky as a giant's skull;² an idea preserved, we fain would believe, in the verse of our modern poets, wherein the heavens are described as the "hollow sky."

¹ Identical with the stellar group of the Plough.

² The giant Ymir.

In one of the Indian legends the sky is said to continually move up and down; and those who desire to discover that which is beyond are obliged to leap through the opening in the horizon at the precise moment the sky is up. If the leap is not made on the instant of the upward curve, the descending circle thrusts them into a horrible chasm of darkness; if, however, they are able to dash forward at the right moment, they will find themselves upon a measureless, shining plain, where the air is fragrant with blooming plants, birds are singing in the green branches of lofty trees, and rivers are sparkling with living waters. All is beauty and peace; it is the Paradise of Souls, *Spi-men-kak-wi-u*, Land Above.

The belief that the sky is a hard substance probably arose with the representation of the universe as an egg, so universal in the East, and seen in Japanese, Hindoo, and Egyptian temples.

Grecian history mentions a famous representation of this mundane egg, encompassed by the folds of *agathadaimon*, or Good Serpent, and suspended aloft in the temple of Hercules of Tyre. The association of the serpent with the egg agrees with one of the Indian myths of creation, and it is seen in the East on ancient sculptures and medals, it being of perpetual occurrence in ancient devices in which the mundane egg appears. That the Hindoos believed that the earth was a fiery germ, of which its present condition is the offspring, as plant is the outgrowth of a seed-vessel, appears in the following:—

The sole self-existent power, having willed to produce various beings from his substance, first, with a thought created the waters, and placed in them a productive seed. That seed became an egg, bright as gold, blazing like the luminary

with a thousand beams ; and in that egg was born himself, in the form of Brahma, the great forefather of all spirits.

In the *Metamorphoses* of Ovid, the primeval condition of the universe is described as a chaos of fluid substances, in which lay *discordant seeds*.

Says Maurice, speaking of this subject :—

The Egyptian supported the propriety of the allegory (of the egg) by comparing the pure white shell to the fair expanse of heaven ; the fluid, transparent white, to the circumambient air and the more solid yolk to the central earth.

In this is presented the idea of the Indian in his description of the sky as given in the myth, *Ojceg Annung*. It was the shell of the mundaue egg which the wolf broke in his leap, so giving opportunity to the celestial birds, Spring, Summer, and Autumn, to visit and bless the inhabitants of the earth.

Pythagoras taught that the stars are set in a hollow sphere of crystal, the transparency of which was perfect, so that the bodies set in each of the outer spheres were visible through all the inner ones. These spheres rolled around each other in daily revolution, thus causing the rising and setting of the heavenly bodies. The rolling of the spheres on each other made a celestial music, "music of the spheres."¹

¹ Popular Astronomy. SIMON NEWCOMB.

CHAPTER XVII.



MISCELLANEOUS LEGENDS.

THE sacred rites of the Indians were celebrated by song and dance; the time of the dance, in the progress of the song, was designated by parallel lines, as in the accompanying cut, in which is represented an invocation to the sun, followed by a dance.

Sa-tah e-no-tum mau-na na-ne-way me-ze-ween, ne-be-way neen-dai, gin-no-tah mau-na.

(I am able to call water from above, from beneath, and from around.)



This figure appears to represent the god of the great waters beneath and surrounding the earth. It suggests the sun-god, of whom it was said that he passed beneath the earth by night, entering the waters in the west and rising from them in the east. The resemblance of the figure to the image of Na-nabush is significant, as identifying that deity with the divinity of the sun.

Yah-na-we nah-gwe-hah-ga e-mai-ne-wah, kin-ne-nah.

(I cause to look like the dead, a man I did.)

The crossed lines, obliterating the face of this figure, suggest the act of destroying the foe mentioned in the chant, the usual emblem of death being an unbroken black surface.



The same tendency is perceived in the symbol as in the name — an effort to express some action that characterizes the object pictured. Suggests Professor Wilson, in his notes relative to original languages : They spoke without doubt as we do, not so much of things themselves, as of the actions or state of things. They called the actions of things by a name which referred the mind directly to the action.¹ There was a tendency, in the Indian language, states Dr. James, to change all words to verbs ; and he cites the word for son, *wun-au-mon*, in Eliot's Bible as an illustration. *Wug* is constantly found, he remarks, in the language of the Crees, and is used in speaking of animate objects.

Washington Irving remarks :—

The Indians that I have had an opportunity of seeing in real life are quite different from those described in poetry. They are by no means the stoics that they are represented — taciturn, unbending, without a smile or tear. Taciturn they are, it is true, when in company with white men, whose good-will they distrust and whose language they do not understand ; but the white man is equally taciturn under like circumstances. . . . They are great mimics and buffoons, also, and entertain themselves excessively at the

¹ Rough Notes on the Errors of Grammar and the Nature of Language, by J. Wilson, A. M.

expense of the whites with whom they have associated, and who have supposed them impressed with profound respect for their grandeur and dignity. They are curious observers, noting everything in silence, but with a keen and watchful eye.

SUPERSTITIONS CONCERNING THE EYE.

There are many superstitions regarding the organ of sight, its influence for good or evil, which is a curious acknowledgment of spiritual power and influence. It is the one loophole of the pent-up soul that gives a token of the prisoner in the "walls of flesh," and to it is given an agency of supernatural import and influence in the affairs of men.

The German peasantry, at the present day, are unwilling their children should be looked upon when their eyelids are closed in sleep, believing it will bring evil upon them.

The power of the eye of a person accused of witchcraft was believed to enthrall the spirit of the person under its gaze. The Indians had a similar superstition respecting the Jossakeed. Auguries were made by the Par-sees as to the happiness or unhappiness of the deceased, whose body was exposed upon towers built for this rite, as the right or left eye was pecked out by the sacred vultures kept to perform this office in their horrible feast.

The Scandinavians relate a myth of the god Odin, in which it is asserted that he left his eye as a pledge to Mimir, for drinking from the well of wit and wisdom.

An Indian maiden feared she should lose hers by looking in a mirror. She might have resorted to the following ingenious method of replacing it, as related by an Indian:—

A man having lost his eye removed the ball, and in its socket placed the eye of an eagle ; but this did not fill the cavity. He exchanged it for the eye of a tortoise. This proved troublesome, all objects appearing confused. Extracting this, also, he inserted one from the osprey. Lo ! the beds of rivers were disclosed to his astonished gaze, and in its depths he saw all kinds of fish, great and small ! Terror constrained him to give up this eye, or never enter his canoe. At length he borrowed the eye of his dog. This adapted itself perfectly to his needs, because it was very similar to his own.

THE TWO WATER-JARS.

After all things were completed, and the sun and moon had taken their proper positions, the wise men went briskly to work and made two *tinages*, or water-jars. One of these water-jars was gorgeously painted on the outside, and very beautiful to the eye, but contained worthless trash ; while the other was of plain brown earthenware, and had no paint to render it beautiful, but contained things of great value, such as flocks and herds, — all the riches that the heart could desire. When the two water-jars were finished, and their tops carefully covered so that nothing should be seen of that which they contained, the wise men called up the people, the Navajos and Pueblos, and requested them to make their choice of the two. The Navajos were allowed to choose first, and they immediately seized upon the beautiful and worthless jar ; while the other fell to the fortunate Pueblos.

Then the old men said : “ Thus it will always be with the two nations. You, Navajos, will be a poor, wandering race, destitute of the comforts of life, and ever greedy for outward show rather than intrinsic value ; while the Pueblos will enjoy an abundance of the good things in this life.

They will occupy houses and have plenty of flocks and herds."¹

The water-jar, and the golden casket of the "Merchant of Venice," teach a similar lesson.

All that glitters is not gold ;
Often have you heard that told :
Many a man his life hath sold,
But my outside to behold.

SMOKING THE CALUMET ; OR, FRAGRANCE A DIVINE OFFERING.

It will be observed that the Indian, in his most solemn feasts, was in the habit of smoking the calumet to the spirits, or manittos, whom he desired to invoke. This custom may have had some meaning similar to the offering of frankincense to Jehovah among the Jews, or the burning of fragrant wood to the gods among the Persians. Fragrance was esteemed in the East as the most acceptable offering to the gods. The Hebrews were commanded to wave incense before the Lord ; the Hindoo and Egyptian believed fragrance was peculiarly grateful to the Divine Being ; and the Chinese burned immense quantities of sandal-wood as an incense to their gods. It is related that the Mexicans used the smoke from copal for incense to their deities.

In the "Vishnu Puràna" fragrance is spoken of in the way of a simile :—

In the same manner as fragrance affects the mind from its proximity merely, and not from any immediate operation upon mind itself, so the Supreme influenced the elements of creation.

¹ To this day, according to travellers, the two races have these distinguishing traits.

The Indians were so persuaded of the efficacy of odor over spirits, that they were in the habit of burning portions of the castor after the death of a friend, that as this odor was peculiarly offensive to them, it would prevent their haunting its neighborhood.

OF CLOUDS.

A belief prevailed among some Indians that the wind and clouds were produced by the flapping of the wings of birds; and dark cloudy days were caused by these birds, which, like the thunder-birds of the Dacotahs, were believed to spread their wings before the sun's face, producing darkness. The rosy clouds are the paint used by star-spirits for adornment. The New Zealander, on the contrary, when the clouds are rosy with the setting sun, exclaims: "Atua [the Creator] is planting sweet potatoes!"

THE MAGIC BOW.

In ancient days there appeared a great gamester among the Navajos, who gambled to such an extent that they lost all their possessions, and finally sold themselves. Now when this gamester had won the whole tribe, the wise men, being very much exasperated, took counsel together how they might safely rid themselves of so great an evil; when one of the old men gravely offered to take the charge of the work, and promised that he would do it effectually, without causing any trouble to the tribe. The other wise men having consented to his proposition, he stepped forward, placed the troublesome gamester upon the string of his magic bow, as he would an arrow, and shot him straight up into heaven; and he has never been seen by the Navajos since. It is affirmed, how-

ever, that he returned to earth, and sent both the Spaniards and their firearms to the Navajos.

ORIGIN OF WAR.

One hundred and eighteen summers had elapsed since the creation of the earth and its inhabitants, when Kitchi Manitto, a great spirit, looked down upon the earth for the first time since that period. He then saw old men and women coming out of their lodges, gray-headed and stooping; and when they issued forth they fell into pieces from extreme age. The Great Spirit then thought that he had made the Indians to live too long, and that they increased too rapidly. He changed his first plan, and sent four Spirits of Thunder to tell the Indians that they must fight. They obeyed; after which they decreased rapidly. Upon the death of those Indians who were killed in battle, the Great Spirit placed their souls near himself.

THE VINE AND OAK:

AN ALLEGORY IN THE MANNER OF THE ALGICS.¹

A vine was growing beside a thrifty oak, and had just reached that height at which it requires support. "Oak," said the ivy, "bend your trunk so that you may be a support to me." "My support," replied the oak, "is naturally yours, and you may rely on my strength to bear you up; but I am too large and too solid to bend. Put your arms around me, my pretty vine, and I will support and cherish you, even if you have an ambition to climb as high as the clouds. While I thus hold you up, you shall ornament my rough trunk with your bright green leaves and scarlet berries.

¹ *Algic* is a term derived by Mr. Schoolcraft from the words *Alleghany* and *Atlantic*.

They will be as frontlets to my head, and I shall stand in the forest like a glorious warrior with all his plumes. We were made by the Master of Life to grow together, that by our union the weak should be strong, and the strong render aid to the weak."

The following poem seems to have reference to one of the tribe of little spirits, or gods, for which the author has generally used the Indian word *manitto*, the significance of which is god or spirit. The Indians are in the habit of telling many wonderful tales of these little beings, who have the Protean power of transforming themselves at will into various shapes. These tales are told only in the winter-time, around their lodge-fires, as it is imagined that the little spirits are then imprisoned beneath the snow, and therefore unaware of this discussion of their numerous tricks. In the summer they seldom refer to them except as they invoke the aid or protection of some tutelary god. We are left to imagine that the following "Song of Okogis" is the complaint of one of these little beings, who finds the long-protracted confinement beneath the snows of winter tedious:—

SONG OF THE OKOGIES¹ IN SPRING.

By BA-BAHM-WA-NA-GEHGIG-EQUA.

See how the white spirit presses us,
 Presses us, presses us, heavy and long, —
 Presses us down to the frost-bitten earth.
 Alas! you are heavy, ye spirits so white,
 Alas! you are cold, you are cold, you are cold.
 Ah! cease, shining spirits that fell from the skies,
 Ah! cease so to crush us, and keep us in dread;
 Ah! when will you vanish and Seegwun² return.

¹ *Okogies*, — frogs.

² *Seegwun*, — spring.

MEDICINE-ROCKS.

The quarry of the red pipe-stone, which is situated in the Coteau des Prairies, a high dividing ridge between the St. Peter's and Missouri rivers, is the sacred ground of the northern Indian. Here the neighboring tribes came, year after year, through perhaps centuries of time, to get their peace-pipes. In regard to this place, Mr. Catlin tells the following tradition:—

Many ages after the red men were made, when all the different tribes were at war, the Great Spirit sent runners and called them all together at the Red Pipe. He stood on the top of the rocks, and the red people were assembled in infinite numbers on the plain below. He took out of the rock a piece of red stone and made a large pipe; he smoked over them all; told them that it was a part of their flesh;¹ that though they were at war, they must meet at this place as friends; that it belonged to them all; that they must make their calumets from it, and smoke them to him whenever they wished to appease him or get his good-will. The smoke of his big pipe rolled over them all, and he disappeared in a great cloud.

Calumet is not an Indian word, according to La Hontan, who says:—

Calumet, in general, signifies a pipe, being a Norman word derived from *chalumeau*. The savages do not understand this word. The pipe of peace is called in the Iroquois language, *ganowdaoë*, and by the other savage nations, *poagun*.

¹ *Adam*, meaning *red earth*, conveys the same idea as the Indian's metaphoric word, *red stone*.

DREAMS AND OMENS.

So profound was the Indian's belief in what Dante calls the "holy divination of dreams," that he was either plunged at once into the deepest gloom, or raised to exultant thoughts, as the tenor of his dreams might be.

Dreams were believed to be the means of direct communication with departed friends. They were also considered prophetic, and when pleasant, were attributed to some friendly manitto. An Indian family was often downcast, and feared some ill fate after a novel occurrence in nature. The appearance of a bat or vampire was considered a very evil omen. The *ignis fatuus*, also, was a source of disturbance, for it was believed to be a sign of death.

SYMBOLICAL COLORS.

In the hand of the adjoining figure is held a sack of *o-mun-an*, or yellow earth, which turns red when burned. It is believed by the Indians to have magic efficacy in giving success in hunting, and is supposed to possess remarkable powers when used in depicting symbolic figures. In the lore of the Indian is related a myth of a man, who having painted a part of his face with the yellow dust, entered the land of the spirits with that part disfigured, fleshless, and awful to look upon; and in this condition he remained forever. A similar object is seen inverted in the hand of an Egyptian deity, the meaning of which is not explained.



Among the symbols used by the Indian the color blue bears an important significance. Blue earth was used

for making their pipes of peace, and blue beads were very highly prized by them. Blue was their type of friendship, as among the Eastern nations. The use of this color as an emblem appears to be very ancient, as among the Hindoos the god Vishnu is represented by this color, which is supposed to have allusion to the tint of that primordial fluid on which he, as Narayáná, moved in the beginning of time; in accordance with which it is related that there is placed in a great reservoir at Cát-mándu, the capital of Népaúl, in a recumbent posture, a large, well-proportioned image of blue marble, representing Narayáná floating on the waters. It is related also that the image of Amun, the Egyptian's god, who was the first emanation from the Supreme Being, was painted blue; and their goddess Isis was sometimes represented shrouded in a dark-blue veil. Blue was the color used among the Jews for their high-priest's pontifical robes. The blue waters of the sacred Nile gave to that river its name; for *nilu*, in Sanskrit, signifies blue. In the "Hitó-padésa Vishnusarman"¹ is the following curious anecdote, which will illustrate the Hindoo superstition in respect to this color:—

There is in the city of Ujjayani a *shakâl*,² who, going one night for his pleasure beyond the limits of the town, fell into a pot of indigo; and, unable to rise out of it, lay in it as if he were dead. In the morning the owner of the indigo pulled

¹ Sir William Jones's Works, "Hitópadésa Vishnusarman," book XIII. p. 139.

² The jackal, in hieroglyphics, was sacred to Anoup, or Anubis, and principally worshipped at El-Siout, or Lycopolis. Jackal-mummies are also found at Thebes. The jackal is represented on the gates of the north and south, and sometimes as drawing the boat of Osiris, and the sun. It was represented on standards, and borne in the processions of the dead.

him forth and threw him out of the room, when he, concealing himself, ran away into the forest. Perceiving that he was of a dark-blue color, he thus thought within himself: "I am now of a divine color, — the color of Crishna! What greatness, therefore, may I not attain!"

Having, accordingly, summoned the rest of the shakàls, he said to them: "The deity of this wood has himself anointed me sovereign of it with the juice of celestial herbs. See my holy color! To-day, therefore, I must begin the discharge of my duty; and by my command justice shall be administered in the forest." The beasts, perceiving his distinguishing color, fell prostrate and paid homage, saying, "As the king commands!" — and there was supreme dominion conferred on him by all the animals of his race. Soon after, when he had also assembled a herd of lions, tigers, and other beasts deceived by his appearance, he despised his species, and dismissed all the shakàls, who were much afflicted with their disgrace. But an old shakàl arose among them and said: "Be not grieved; I promise you relief. We who know him are driven from him; but, as he seeks to ruin us, I must contrive to destroy him. The lions, tigers, and the rest imagine from his blue hide that he is a monarch; but be it our care that he may be detected. Thus may we effect our purpose: One evening, when you are all collected before him, set up a loud cry. When he hears it, his nature will prompt him to join it; for whatever is natural to any one can hardly be discontinued: should a dog be made king, he would still gnaw leather. The tigers, lions, and the rest, knowing his voice, will destroy him." This being done, the consequence followed.

White was also a color of significance among the Indians. Their sacred birds were depicted white in many instances. A large white bird is mentioned as a sacred symbol of the sun, among the Ojibway tribe of Indians.

In the author's possession are white beads of similar shape to those of some ancient beads found in Japan, and it has been thought that they were of the same composition and of the same shape as beads taken from a pyramid in Asia.

Purvuna, Hindoo god of the winds and messenger of gods, is represented as a white man, and so painted as to show that he was the preserver of life. Osiris is represented with a white crown. It was a white badge that was appended to one of the palisades, around the grave of her child, by an Indian mother, to secure its protection from animals, the body of the child being buried near the surface, according to custom. The animals, it was claimed, would respect the place designated as sacred ground by the white badge. In certain ceremonies the Indian warriors covered their bodies with white paint. The sacred seat of the priest, or presiding warrior, in a feast, was painted white, as mentioned elsewhere.

Remarks Dr. Brinton:—

The words in Algonkin dialect for white are *wabi*, *wape*, *wompi*, *waubush*, *oppal*; for morning, *wapan*, *wapanek*, *opah*; for east, *wapa*, *wauban*, *waubamo*; for dawn, *wapa*, *waubun*; for day, *wompan*, *oppan*; for light, *oppung*.

It is related that the Indians speak of their dead in the same manner as of the sun when it is set, connecting the departure of the life of the body with the withdrawal of light from the earth. White flags were used to mark the spot of the infant dead. The crescent was called the white band around the throat of the moon, the *gatherer* of souls. White was an emblem of peace. There is an obscure passage in the ancient Iroquois Book of Rites, which is seen in the following:—

24. Then again another thing they determined, O my grand-sires.¹ "This," they said, "will strengthen the House."² They said: "If any one should be murdered and [his body] be hidden away among fallen trees by reason of the neck being white, then you have said, this shall be done. We will place it by the wall in the shade."

25. Now again you considered and you said: "It is perhaps not well that we leave this here, lest it should be seen by our grandchildren; for they are troublesome, prying into every crevice. People will be startled at their returning in consternation, and will ask what happened that this [corpse] is lying here; because they will keep on asking until they find it out. And then they will at once be disturbed in mind, and that again will cause us trouble."

26. Now again they decided, and said: "This shall be done. We will pull up a pine-tree — a lofty tree — and will make a hole through the earth-crust, and will drop this thing into a swift current which will carry it out of sight, and then never will our grandchildren see it again."

The expression "the neck being white" is evidently metaphoric. The League was an institution of peace. The name of the constitution, remarks Mr. Hale, known among the Indians is *Kayanerenh*,³ the proper meaning of which is *peace*. The object of its founder was to establish concord where had been strife, to unite all tribes in fraternal relations. By this murder the peace of the League was broken; and without the establishment of some new code, the tribe of the assassinated man would be required, according to ancient custom, to revenge his murder; and not only the tribe,

¹ Page 125.

² The Long House, — the League of Tribes.

³ Book of Rites, p. 33.

but the whole Confederacy, might thus be embroiled in a common war. The people, the *grandchildren*, were degenerate and quarrelsome, "prying into every crevice," seeking occasion of strife. The league of amity would be destroyed. It was imminent some measure should be used to prevent this catastrophe.

Around the throat of the moon, *gatherer* of souls, was worn a white band, and the throat of the dead is white. Both the emblem of the divinity of the dead, and the symbol of peace broken by the murder, appear to have been the objects to which attention is thus called.

That a tree should be set for the healing of this wound to the Brotherhood, recalls the Scriptural account of the tree whose leaves should "be for the healing of the nations." In the Book of Revelation¹ it is stated that, when peace was established in heaven, on either side of the "pure river, water of life," was a tree of life; and again we read of the rejoicing fir and cedar of Lebanon, when "the whole earth is at rest." Such comparative examples show that symbolism is the common form of ancient expression; and that this is founded on a law of correspondence recognized by the ancients, who perceived the relations between things seen and things unseen, the material and immaterial.

WIGWAM LEGEND OF HIAWATHA.²

On the banks of Tioto, or Cross Lake, resided an eminent man who bore the name of Hiawatha, or the Wise Man.

¹ Revelation xxii. 1, 2; Isaiah, xiv. 8.

² This story is ascribed to Abraham le Fort, an Onondaga chief, a graduate of Geneva College. The poem of Longfellow has given it general interest. Hiawatha is an example of the intellectual capacity of one of that race of whom it has been said: "Take these Indians in

This name was given him, as its meaning indicates, on account of his great wisdom in council and power in war. Hiawatha was of high and mysterious origin. He had a canoe which would move without paddles, obedient to his will, and which he kept with great care and never used except when he attended the general council of the tribes. It was from Hiawatha the people learned to raise corn and beans; through his instructions they were enabled to remove obstructions from the water-courses and clear their fishing-grounds; and by him they were helped to get the mastery over the great monsters which overran the country. The people listened to him with ever-increasing delight; and he gave them wise laws and maxims from the Great Spirit, for he had been second to him only in power previous to his taking up his dwelling with mankind.

Having selected the Onondagas for his tribe, years passed away in prosperity; the Onondagas assumed an elevated rank for their wisdom and learning, among the other tribes, and there was not one of these which did not yield its assent to their superior privilege of lighting the council-fire.

But in the midst of the high tide of their prosperity, suddenly there arose a great alarm at the invasion of a ferocious band of warriors from the north of the Great Lakes; and as these bands advanced, an indiscriminate slaughter was made of men, women, and children. Destruction fell upon all alike.

The public alarm was great; and Hiawatha advised them not to waste their efforts in a desultory manner, but to call a council of all the tribes that could be gathered together, from the east to the west; and, at the same time, he appointed a meeting to take place on an eminence on the banks of the

their owne trimme and naturall disposition, and they bee reported to bee wise, lofty spirited, constant in friendship to one another; true in their promise, and more industrious than many others." — Wood's *New England's Prospect*, London, 1634.

Onondaga Lake. There, accordingly, the chief men assembled, while the occasion brought together a vast multitude of men, women, and children, who were in expectation of some marvellous deliverance.

Three days elapsed, and Hiawatha did not appear. The multitude began to fear that he was not coming, and messengers were despatched for him to Tioto, who found him depressed with a presentiment that evil would follow his attendance. These fears were overruled by the eager persuasions of the messengers; and Hiawatha, taking his daughter with him, put his wonderful canoe in its element and set out for the council. The grand assemblage that was to avert the threatened danger appeared quickly in sight, as he moved rapidly along in his magic canoe; and when the people saw him, they sent up loud shouts of welcome until the venerated man landed. A steep ascent led up the banks of the lake to the place occupied by the council; and, as he walked up, a loud whirring sound was heard above, as if caused by some rushing current of air. Instantly, the eyes of all were directed upward to the sky, where was seen a dark spot, something like a small cloud, descending rapidly, and as it approached, enlarging in its size and increasing in velocity. Terror and alarm filled the minds of the multitude, and they scattered in confusion. But as soon as he had gained the eminence, Hiawatha stood still, causing his daughter to do the same, — deeming it cowardly to fly, and impossible, if it was attempted, to divert the designs of the Great Spirit. The descending object now assumed a more definite aspect; and, as it came nearer, revealed the shape of a gigantic white bird,¹ with wide-extended and pointed wings. This bird came down with ever-increasing velocity, until, with a mighty swoop, it dropped upon the girl, crushing her at once to the earth.

The fixed face of Hiawatha alone indicated his conscious-

¹ See Wahkeon Bird.

ness of his daughter's death ; while in silence he signalled to the warriors, who had stood watching the event in speechless consternation. One after the other stepped up to the prostrate bird, which was killed by its violent fall, and selecting a feather from its snow-white plumage, decorated himself therewith.¹

But now a new affliction fell upon Hiawatha ; for, on removing the carcass of the bird, not a trace could be discovered of his daughter. Her body had vanished from the earth. Shades of anguish contracted the dark face of Hiawatha. He stood apart in voiceless grief. No word was spoken. His people waited in silence, until at length arousing himself, he turned to them and walked in calm dignity to the head of the council.

The first day he listened with attentive gravity to the plans of the different speakers ; on the next day he arose and said : " My friends and brothers ; you are members of many tribes, and have come from a great distance. We have come to promote the common interest, and our mutual safety. How shall it be accomplished ? To oppose these northern hordes in tribes singly, while we are at variance often with each other, is impossible. By uniting in a common band of brotherhood we may hope to succeed. Let this be done, and we shall drive the enemy from our land. Listen to me by tribes. You, the Mohawks, who are sitting under the shadow of the great tree, whose branches spread wide around, and whose roots sink deep into the earth, shall be the first nation, because you are warlike and mighty. You, the Oneidas, who recline your bodies against the everlasting stone that cannot be moved, shall be the second nation, because you always give wise counsel. You, the Onondagas, who have your habitation at the foot of the great hills, and are overshadowed by their crags, shall be the third nation, because you are greatly

¹ Since this event, say the Indians of this tribe, the plumage of the white heron has been used for their decorations in the war-path.

gifted in speech. You, the Senecas, whose dwelling is in the dark forest, and whose home is all over the land, shall be the fourth nation, because of your superior cunning in hunting. And you, the Cayugas, the people who live in the open country and possess much wisdom, shall be the fifth nation, because you understand better the art of raising corn and beans, and making lodges. Unite, ye five nations, and have one common interest, and no foe shall disturb and subdue you. You, the people who are the feeble bushes, and you who are a fishing-people, may place yourselves under our protection, and we will defend you. And you of the south and west may do the same, and we will protect you. We earnestly desire the alliance and friendship of you all. Brothers, if we unite in this great bond, the Great Spirit will smile upon us, and we shall be free, prosperous, and happy; but if we remain as we are, we shall be subject to his frown. We shall be enslaved, ruined, perhaps annihilated. We may perish under the war-storm, and our names be no longer remembered by good men, nor be repeated in the dance and song. Brothers, these are the words of Hiawatha. I have spoken. I am done."¹

The next day his plan of union was considered and adopted by the council, after which Hiawatha again addressed the people with wise words of counsel, and at the close of this speech bade them farewell; for he conceived that his mission to the Iroquois was accomplished, and he might announce his withdrawal to the skies. He then went down to the shore, and assumed his seat in his mystical canoe. Sweet music was heard in the air as he seated himself; and while the wondering multitude stood gazing at their beloved chief, he was silently wafted from sight, and they saw him no more.

¹ Canassatego, a renowned chief of the Confederacy, in his remarkable piece of advice to the Colonial Commissioners of Lancaster, in July, 1744, seems to imply that there was an error in this plan of Hiawatha, as it did not admit all nations into their Confederacy with equal rights.

He passed to the Isle of the Blessed, inhabited by Owayneo¹ and his manittos.

And they said, "Farewell forever!"
 Said, "Farewell, O Hiawatha!"
 And the forests, dark and lonely,
 Moved through all their depths of darkness,
 Sighed, "Farewell, O Hiawatha!"
 And the waves upon the margin,
 Rising, rippling on the pebbles,
 Sobbed, "Farewell, O Hiawatha!"
 And the heron, the shuh-shuh-gah,
 From her haunts among the fen-lands,
 Screamed, "Farewell, O Hiawatha!"

Thus departed Hiawatha,
 Hiawatha the Beloved,
 In the glory of the sunset,
 In the purple mists of evening,
 To the regions of the home-wind,
 Of the northwest wind, Keewaydin,
 To the Islands of the Blessed,
 To the kingdom of Ponemah,
 To the land of the Hereafter.²

This legend of Hiawatha is founded on historical events. An Iroquois chief, by the name of Hiawatha, instituted a policy of tribal union which was intended to be a permanent government. Its object was universal peace. The League was to become a federation extending to all tribes of men. The remarkable character of this Indian chief is best shown by the facts of his history, as related by Mr. Hale in an interesting introduction to the Iroquois Book of Rites. The poet Longfellow has woven into the mythic history of Hiawatha the national myths of a whole people, and but a part of the legend given above. His object, doubt-

¹ A name for their Great Spirit in the dialect of the Iroquois.

² "The Song of Hiawatha," by H. W. Longfellow.

less, was not the relation of certain historic facts or myths concerning one heroic personage of Indian story, but a correlation of mythic tales, of the various personages of Indian apotheosis, in which should be conveyed the poetic and religious sentiment of the red race. That the poet has not failed as an interpreter, in essential matters relating to Indian lore, may be seen in the lines of a hymn found in the Book of Rites, which is here transcribed with the original Indian : —

15. NOW THE HYMN,¹

CALLED "HAIL."

I come again to greet and thank the League ;
 I come again to greet and thank the kindred ;
 I come again to greet and thank the warriors ;
 I come again to greet and thank the women.
 My forefathers, — what they established, —
 My forefathers, — hearken to them !

15. ONENH NENE KARENNA :

YONDONGHS "AIHAIGH."

Kayanerenh deskenonghweronne ;
Kheyadawenh deskenonghweronne ;
Oyenkondonk deskenonghweronne ;
Wakonnyjh deskenonghweronne.
Ronkeghsotah rotirighwane, —
Ronkeghsota jiyathondck.

(To the great Peace bring we greeting !
 To the dead chief's kindred, greeting !
 To the warriors round him greeting !
 To the mourning women, greeting !
 These our grandsires words repeating,
 Graciously, O grandsires, hear us !)

¹ This chant of the Condoling Council, says Mr. Hale, may be styled the National Hymn of the Iroquois.

The last lines are, as will be recognized, those of the poet Longfellow's rendering. This hymn is chanted at the opening ceremonies of the ancient rites of the Condoling Council, *Okayondonghsera Yondennase*, when sorrow is expressed for the loss of a chief, and his successor is installed. The chants following the opening hymn reveal the sentiments of a nation, characterized by their tender regard for the memory of their forefathers, respect for their warriors, and consideration for women.

Père Ragueneau states : —

Thirty gifts are deemed sufficient satisfaction for a Huron killed by a Huron. For a woman, forty are required, because, as they say, the women are less able to defend themselves; and moreover, they being the source whence the land is peopled, their lives should be deemed of more value to the commonwealth, and their weakness should have a stronger support in public justice.¹

It has been suggested that the canoe, mentioned in the legend, might have been simply a birch canoe, in which the founder of the Iroquois Confederacy was buried.²

The myth related by Sir Alexander McKenzie, found among the northwestern tribes, of a white stone canoe in which the dead were carried to the Land of the Blessed, seems to furnish an origin for the statement of the legend. White, it should be recalled, was an emblem of peace among all northern tribes. In his journey to another tribe, to signal his peaceful intent, Hiawatha strings the white shells, and wears them as

¹ Relations des Jesuites.

² H. Hale. Book of Iroquois Rites; Appendix, note D.

emblems of his purpose. Indian tradition claims this as the origin of the use of the shells as Indian money, or wampum.

The translation of Hiawatha in the mystic boat recalls the Babylonian legend of the translation of Izdubar, hero of the story of the Flood, at the end of his journey in the Ark.

ATOTARHO.

The Iroquois chief Atotarho, for a long time inimical to Hiawatha, was a successful warrior, and by his subtle artifices became an object of terror to the people over whom he had control. It was rumored that his head was adorned with snakes in lieu of hair. He is thus pictured by the Indians: a rude representation shows him seated and giving audience with these creatures upon his head, — entangled, as his name Atotarho signifies, and in restless activity, cleaving the air with their sinuous bodies.¹ The serpentine curls of Izdubar lie smoothly sculptured upon each side of the Assyrian hero's head, and fall in equal coils from the chin, a calm movement of line exhibiting that placidity common to the Asiatic temperament; but from the head of Atotarho, quiver the writhing forms in living energy of movement, — a difference that especially characterizes the qualities of the two peoples. A similar difference of character distinguishes people of the same race, part inhabiting a northern, and part a southern climate.

To Atotarho was ascribed a power of supernatural vision. Events occurring at a distance were as well known to him as those in his immediate presence, — the

¹ *Vide* Schoolcraft's Works.

telepathic science, not uncommon among the Indians, being developed, as was believed, to a wonderful surety of power and marvellous certainty. On this account, his portrait was represented with the serpentine locks, their occult wisdom being deemed superior to that of other species of animals. Mr. Hale relates a legend, told him, by his intelligent friend Chief John Buck, in 1882:—

Another legend, of which I have not before heard, professed to give the origin both of the abnormal ferocity and of the preterhuman powers of Atotarho. He was already noted as a chief and a warrior, when he had the misfortune to kill a peculiar bird, resembling a sea-gull, which is reputed to possess poisonous qualities of singular virulence. By his contact with the dead bird his mind was affected. He became morose and cruel, and at the same time obtained the power of destroying men and other creatures at a distance. Three sons of Hiawatha were among his victims. He attended the councils which were held, and made confusion in them, and brought all the people into disturbance and terror. His bodily appearance was changed at the same time, and his aspect became so terrible that the story spread, and was believed, that his head was encircled by living snakes.

Indian history relates that by the request of this formidable Iroquois chief, *wampum*, or Indian money, was placed on his head, instead of the serpents, and in another narration it is stated that Hiawatha "combed the snakes out." As to Hiawatha the origin of the use of wampum was ascribed, and as through his policy the fierce temper of Atotarho became placable and his ambitions were appeased, it may be justly surmised that the expression quoted was but an Indian metaphor illustrative of historic fact.

It is not without interest in a study of the philosophy of the Indian, that in this direct manner, in the above legend, he discloses his belief that form was an ultimate of attribute, that the individual conditions of the mind moulded the characteristic shape of the body.

INDIAN GREETING TO STRANGERS.

The greeting of the Chief of Roanoke to the commander of the expedition of the English colonists to Virginia, in 1590, was marked by a peculiar form of expression; and the same is mentioned by Sir Alexander McKenzie and the historian Tanner. Says the latter:—

A very aged man came out of one of the cabins and approached me. I waited to learn his intention, — when he laid his hands upon my head an instant, and then gently drew them downwards over my face and breast, and at the same time uttered some words, the purport of which I do not know, as it was of an unknown language.

MYTHS OF THE YOSEMITE VALLEY.

The Yosemite Valley was the ancient seat of the Awana Indians. Some remnants of this tribe are left, who live in the Sierra, in the vicinity of their early home. It happened that the author met one of these Indians. He was very aged, and his appearance recalled the tradition of the great longevity of his people in primeval days. He said he had lived one hundred and twenty-five winters. His face had the appearance of parchment, very much wrinkled; the features were sharp and weazened; from beneath the brow gleamed

small, dark, but bright eyes, the restless play of which gave a strange contrast to the otherwise inanimate physiognomy. Beside him walked a slender youth, whose height was made conspicuous by contrast with the low stature of the old man. When he addressed his young companion his manner was marked by a singular air of quiet authority.

This ancient figure of an ancient race — within the beautiful valley of his forefathers, standing in the shadow of the grand Dome, whose mysterious height is the origin of many an old-time Indian myth and wigwam story — was not only finely picturesque, but emphasized the fact of the priority of right which the Awana tribe have to this ancient stronghold and mountain fastness. "Ours indeed is a young race," seemed a fitting acknowledgment before this relic of elder years, who walked onward after our meeting, and, passing along the borders of the Merced, soon disappeared from sight, entering the hidden defile of the rampart walls that enclose this green carpeted hollow, the sacred delta of the Sierra.

LEGEND OF TU-TOK-A-NU-LA, EL CAPITAN :

AN AWANA MYTH OF THE YOSEMITE VALLEY.¹

There were once two little boys living in the valley, who went down the river to swim. After paddling and splashing about to their hearts' content they went on shore and crept upon a huge bowlder that stood beside the water, on which they lay down in the warm sunshine to dry themselves. Very soon they fell asleep, and slept so soundly that they never wakened more. Through moons, and snows, winter and summer, they slumbered on. Meantime the great rock

¹ California Tribes, by S. Powers, of the U. S. Geographical Survey.

whereon they slept was treacherously rising day and night, little by little, until it soon lifted them up beyond the sight of their friends, who sought them everywhere, weeping. Thus they were borne up at last beyond all human help or reach of human voice, lifted up into the blue heavens, far up, far up, until their faces touched the moon; and still they slumbered and slept, year after year, safe among the clouds.

Then upon a time all the animals assembled together to bring down the little boys from the top of the great rock. Every animal made a spring up the face of the wall as far as he could leap. The little mouse could only jump up a hand-breadth; the rat, two hand-breadths; the raccoon, a little farther; and so on,—the grizzly bear making a mighty leap far up the wall, but falling back, like all the others. Last of all the lion tried, and he jumped up farther than any other animal, but he too fell down flat on his back.

Then came along an insignificant measuring-worm, which even the mouse could have crushed by treading on it, and began to creep up the rock. Step by step, a little at a time, he measured his way up, until he presently was above the lion's jump, then pretty soon out of sight. So he crawled up and up, through many sleeps, for about one whole snow, and at last he reached the top. Then he took the little boys and came downward as he went up, so bringing them safely to ground.

And the rock is called the measuring-worm, Tutokanula.

CHICO INDIAN'S SAYINGS.

The sun's rays are arrows, and he has a quiver full of them. Lightning strikes the ground and fills the flints with fire, which is the source of fire. A diamond will be found wherever it strikes the ground.¹

¹ Tribes of California. — S. Powers.

LEGEND OF TIS-SE-YAK :

AN AWANA MYTH OF THE ORIGIN OF THE NORTH AND SOUTH
DOMES OF YOSEMITE VALLEY.¹

Tisseyak and her husband journeyed from a country very far off, and entered the valley foot-sore and weary. She came in advance, bowing far forward under the heavy burden of her great conical basket, which was strapped across her forehead, while he followed after, with a rude staff in his hand, and a roll of skin-blankets flung over his back. After a long journey across the mountains the two were exceedingly thirsty, and they hastened forward to drink of the cool waters. But the woman was still in front, and thus it fell out that she reached the Lake Awaia first. Then she dipped up the water of the lake in her basket and quaffed long and deep. She even drank up all the water and drained the lake dry before her husband arrived. And thus, because the woman had drunk all the water, there came a grievous drought in the land, and the earth was dried up so that it yielded neither herb nor grass. But the thing which the woman had done displeased her husband; and his wrath was greatly moved because he had no water, so that he beat the woman with his staff. She fled, but he pursued and continued to beat her. The woman wept, but finally in anger she turned and flung her basket at him. On the instant, as they stood facing each other, they both were changed to stone. Behold the basket upturned beside the husband! and there too are marks of tears that stain, with long dark lines, the face of the woman!

The first is the North Dome and the second the South Dome. Beneath the North Dome lies the conical basket thrown by Tisseyak, likewise turned to stone.

¹ California Tribes, by S. Powers.

INDIAN NAMES OF PROMINENT POINTS OF INTEREST
IN THE VALLEY.

Wa-kal'-la — the [Merced] river.

Kai-all'-a-wa — mountains west of El Capitan.

Lung-u-tu-ku'-ya — Ribbon Fall.

Po'-ho-no — Bridal Veil Fall.

Cho'-lok — Yosemite Fall.

Pa-wai-ak — Vernal Fall.

Yo-wai'-ye — Nevada Fall.

Tu-tok-a-nu-la — El Capitan.

Ko-su'-ko — Cathedral Rock.

Loi-a — Sentinel Rock.

Sak'-ka-du-eh — Sentinel Dome.

U-zu'-mai-ti Lâ-wa-tuh (grizzly bearskin) — Glacier Rock.¹

Cho-ko-nij'-o-deh (baby-basket) — Royal Arches.

Tis-se-yak — South Dome.

To-ko-ye — North Dome.

A-wai'-a — Mirror Lake.

WOH-WOH-NAU, THE SEQUOI GIGANTEUS.²

Once in a while the *uzumatai*, (grizzly bears) have a council, when the great and small, of all ages, assemble, sitting down in a circle, the largest *uzumatai* taking the leader's place as chief. They sit upright and in silence. After a long time of profound quiet, the chief drops upon its fore-feet and walks up to one of the great trees, and, embracing it, moves solemnly in a slow dance around the gigantic trunk. After him the next largest bear performs the same ceremony. Others follow successively, and according to their size.

¹ From *uzumaiti* is derived the name Yosemite.

² California Tribes, by S. Powers.

This council is believed by the Mono Indian, of the California tribe, to be preparatory to war, and he refrains from hunting for a certain number of days, fearful of the *uzumatai's* displeasure. They point to the marks of the bears' claws upon the sides of the Sequoi pines, as witness of the embrace and dance of the bears.

There is a traditional saying, which runs as follows:—

There are many worlds, — some that have passed, some that are to come. In one the Indians creep, in another they walk, in another they fly. The bad men swim as the fish, or creep like the serpents.¹

YO-KUT DEATH-CHANT.

Let all mourn and weep.
 Oh, weep for the dead.
 Think of the dead lying in the grave.
 We shall die soon.
 We were a great people once.
 We are weak and little now.
 Be sorrowful in your hearts.
 Oh, let sorrow melt your hearts.
 Let your tears flow fast.
 We are all one people.
 We are all friends.
 All our hearts are one heart.

Mr. Powell gives a description of a dance, which is substantially as follows:—

TSI-PI-KA-MI-NE, THE WEEPING-DANCE.

This dance in honor of the dead occurs the last of August, beginning in the evening and lasting until daybreak. A semicircle of boughs, or small trees, are set leafless in the

¹ California Indian's statement.

ground, upon which the offerings are hung. In the centre burns the fire and near by are the graves. On the opposite side of the fire there is a screen made of bushes, with blankets hung over them to reflect the light brilliantly on the offerings, which glitter like a row of Christmas Trees. The assembled Indians seat themselves on the graves, men and women together, as the twilight closes in around them, and begin a mournful wailing for the dead of the departing year. Then they rise, and, forming a circle around the fire, they dance to the cadence of the chant and sound of the rattle. From time to time they take an offering from the trees and throw it into the fire. This ceremony continues throughout the night; and at the first appearance of dawn, with sudden haste, they throw all remaining offerings into the flames. The light of day is not permitted to shine upon an article dedicated to the dead.

During the performance of this rite, debts are paid or cancelled, and the Indian, at intervals of his dance, is seen noting on his fingers the amount of his indebtedness, for which strings of wampun, the currency of their nation, are paid. On this evening marriages are consummated.

LEGEND OF OAN-KOI-TU-PEH.¹

An old man named Pi-u-chun-nuh, long ago, lived at We-le-u-deh. In those days the Indians lived wholly on clover, roots, and earthworms; there was no game, no fish, no acorns, no nuts, no grasshoppers. Pi-u-chun-nuh went about everywhere praying to hear a voice; he prayed to the wood and to the rock and to the river. He prayed in the Assembly House, and listened if he might hear a voice answering his prayer. But he heard nothing. He went to the oak and looked to see if it bore acorns, but it had only

¹ Tribes of California, by S. Powers.

leaves ; he went to the manzinita bush and looked for berries, but it had only leaves. He brought the leaves into the house and he prayed three days and nights ; but still no answer, no voice.

Far away to the north, in the ice-land, there lived two old men, Hai-kut-wo-to-peh (the Great One) and Woan-no-mih (the Death-giver). Pi-u-chun-nuh resolved to send for them. He sent a boy to see them, and the boy went like a humming-bird, and reached the ice-land in one day. These two old men lived in a house, and they were asleep inside (it was in the daytime), each in his own bed, placed on poles which reached across overhead. Their hair was so long that as they lay it reached down to the floor. The boy went in. The old men awakened and asked him what he had come for. He told them he was sent by Pi-u-chun-nuh to ask them to come to him. They asked him if he had no other errand. He said he had not. They knew all this before, but they asked the boy to see what he would answer. The boy offered to wait and show them the way, but they told him to go on back, for they knew the way and would come alone. They told him they would be there that night ; that they must wait until evening before starting, because they never travelled in the daytime and did not wish to be seen by any one.

So the boy started home, and as soon as he went out of the house the two old men got down out of their beds, and the noise of their alighting was like thunder. They shook out their long hair, which reached to the earth, and put on their mystic garments, and prepared for their flight to the south.

But the boy sped on his homeward way like a humming-bird all day long, and at night he reached home. They asked him, "Did they let you in?" "Yes," he said. "They were asleep in high beds placed on poles overhead, each in his own bed ; and their hair reached to the ground.

Their house was full of all kinds of food, — acorns, pine-nuts, manzanita berries, grasshoppers, dried flesh and fish ; but there were no women and no cooking.” And he said further, “They will come to-night at midnight. When they come the Assembly House must be ready for them ; the old men must be in it, and all must be silent and dark. There must be no light and no voice. If any light is made, and any one beholds these two old men, he shall die.”

That night all the old Indians came together in the Assembly House ; but some were on top looking and waiting for the two old men. A fire was made at one side of it, but when it burned low it was covered with ashes lest it should give light.

That night the two old men left their home in the far north, in the ice-land. Their house was not like a house at all, but it was like a little low mountain. They came out of it and set their faces to the south, and they sped on their way like a humming-bird ; and at midnight they reached the home of Pi-u-chun-nuh. They alighted on the Assembly House, wherein the Indians were assembled ; and as they touched the top of it, it opened and parted asunder in every direction, so that those within beheld the blue heavens and stars. They cried out, “Make room for us,” and they came down and stood in an open space before the fire. And when they lifted up their voices to speak the house was full of sweet sounds, like a tree full of singing blackbirds. The heart of Pi-u-chun-nuh was filled with joy.

One of the old men had in his hand the sacred rattle, the *sho'-lo-yoh*, — from which all others have been modelled, — a stick on which was tied a hundred cocoons, dry, and full of acorn and grass-seed. He said to them : “Always when you sing, have this rattle with you, and let it be made after a pattern which I now show you. The spirit of sweet music is in this rattle, and when it is shaken your songs will sound better.” Always before when Pi-u-chun-nuh prayed he had

leaves in his hand and waved them. But the old men said: "The leaves are not good. Have this rattle with you when you pray for acorns, and you will get them, or when you pray for grasshoppers, and you will get them."

Now, it was Woan-no-mih who uttered all these words; the other old man was not so eloquent, but he stood behind Woan-no-mih and sometimes put a word into his mouth.

Woan-no-mih further said to Pi-u-chun-nuh: "Heretofore you have let all your boys grow up like a wild tree in the mountains; you have taught them nothing; they have gone their own way. Henceforth you must bring every youth, at a proper age, into your Assembly House, and cause him to be initiated into the ways and knowledge of manhood. You shall teach him to worship me, and to observe the sacred dances which I shall ordain in my honor." Before this, songs only were known.

He further said: "Three nights we shall teach and instruct you. There must be no light and no voice in the house, or you will die. Three nights you must be silent and listen. We need no light; we have light in us. You shall know us in your hearts; you need neither to see or touch us."

Thus for two nights they taught the *kankau*, and the heart of Pi-u-chun-nuh was so full of joy he could not utter it. But on the third night, before the old Indians had come together, there crept into the Assembly House two wicked boys, whose hearts were black and full of mischief.

Standing outside of the house they had overheard some of Woan-no-mih's words, and they said one to another: "Let us get in and take some pitch-pine and make a light in the night; and then we can see these old men and what they look like." Thus they wickedly devised in their hearts, and did they. Secretly they crept into the house and carried with them some pitch-pine.

In the night when Woan-no-mih was talking, these boys raked open the fire and threw on the pitch-pine, when sud-

denly the house was filled with a strong light, and the old men were seen by all the assembly. They had on their heads woven nets, the *bo-noang-wi-ka*, covered all over with pieces of abalone shell shining like the sun. They wore long mantles, *wu-shim-chi*, of black-eagles' feathers, reaching below the knees, with acorns around the edges; shell-spangled breech-clothes; tight leggings of buckskin, and low moccasins, *sho-loh*, covered with red woodpecker's scalps and pieces of abalone shell. Their flesh was salmon in one place; in another, grasshopper; in another deer; in another, antelope. They stood revealed in clear bright colors, and they shone like fine obsidian.

Near Pi-u-chun-nuh there was standing a herald, *pi-i-peh*, whose office it was to proclaim the approaching dance to the villagers from the top of the Assembly House. Also, when his chief made a speech, he stood behind him and repeated all his words to the people. When he saw the two boys making the light, he grasped them in his hands and flung them to the ground; but it was too late, the light flamed out in the house.

Pi-u-chun-nuh covered his face with his hand, so as not to behold Woau-no-mih, and he groaned aloud a groan of bitter despair. But Woan-no-mih continued to speak in a gentle voice: "Keep the sacred Assembly House, as I have told you, while the world endures. Never neglect my rites and my honors. Keep the sacred rattle and the dances. Worship me in the night time, and not in the daylight. In the day time I will none of it. Then shall your hills be full of acorns and nuts; your valleys shall yield plenty of grass-seeds and herbs; your rivers shall be full of salmon, and your hearts shall be rejoiced. Farewell."

Then he ceased speaking, and the two old men rose through the roof, and went up the valley of heaven, *hi-pi-wing koy-o-di'*.

The two boys who had kindled the fire lay still where

they were thrown, their breath ceased. There was a woman who had not restrained her curiosity, but had groped about the house, feeling with her hands if perchance she might touch the old men. She suddenly fell down and died.

The people went out in the morning and washed their bodies, and rejoiced. When the sun was up they took food and were glad. But at noon there fell fire out of the sun upon the village, and burned it up to the uttermost house, — and all the villages of that land round about, and all the men, women, and children, save Pi-u-chun-nuh alone. He escaped because he covered his face with his hands when the fire was kindled by the boys, but he was badly burned by the heat of the flames, from which it was with difficulty he recovered.

SAYINGS OF THE CALIFORNIA INDIANS.

Po-koh [the Ancient Man] created the world. He has a large head, and it is full of great thoughts.

The rainbow is the sister of Po-koh; she wears upon her breast many flowers.

The sun has two daughters [Venus and Mercury]. There are twenty men who kill these daughters, and after fifty days they return to life.

He has many thoughts upon which he lives.¹

DESTRUCTION OF THE EARTH.

Among the various traditions in respect to the earth there are but few found in the Indian mythology that have any relation to its destruction; and these bear an appearance of having been derived mainly from Jesu-

¹ This is said in relation to one fasting.

itical teaching. Among the Shawnee tribe of the Algonkin nation (the name of which tribe is derived from Oshownee, the ruling god of the south, and brother of Manabozho, ruler of the sun) there was a tradition of this character, but which may have reference only to the destruction of the Indian race, as prophecies of this character are to be found among various tribes. This is the tradition:—

One night, upon an important occasion, the numerous tribe of Shawnees encamped together on a wide prairie, which they had selected for rest until the following morning, it being very pleasant, smooth, and level. After having been in camp a few hours, one half of them fell asleep, and so passed the night; the other half remaining awake until dawn, betook themselves eastward, where the sun rises. Those who fell asleep, however, on awakening, continued their course to the west, where the sun sets. This division was the origin of the two nations; the first of which was called Shawnee, and the second, Kickapoo. Now, prior to this separation, these nations were united in bonds of friendship, and were blessed with the bounties of the Great Spirit, far above those which are now enjoyed; but since they had disunited and become two tribes, he withdrew his favor from them. Among the many blessings lost was the power of walking upon the surface of the sea, by which they crossed from the east to the west without the aid of canoes; also the art of restoring the dead, which they were able formerly to accomplish by the aid of medical powers. Prophecy and mystery craft were once practised without feigning; all things were within their power of performance; while now, alas! after the Shawnees have wandered to the remotest west, and returned eastward to the original place of separation, the world will have finished its career.

Mr. Schoolcraft says :—

It is believed that the consummation of the above prophecy is not far distant, because they have reached the extreme western point, and are now retrograding on their steps.

It seems to be principally an Eastern myth that the earth shall be destroyed. Among the Hindoos the belief is found that the world is governed by a law of alternate emanation and absorption ; and when Brahma, the Creator, who was the first spirit that emanated from Brahm, falls asleep, not this earth only, but all things in the universe are dissolved, and when he wakes up, the universe is renewed. And they believe that, at the end of a destined period, not only the universe, but Brahma will be absorbed by Brahm, who will alone exist. Then, after a vast period, there will commence a new series of emanations of gods, subordinate spirits, worlds, men and inferior existences. These periods are called Yugs, and are founded on the apparent revolution of the fixed stars. Four of these Yugs, including millions of our years, form the Hindoo great astronomical year. When a period of this year is completed, their sacred books declare that the god Siva, with ten spirits of destruction, will roll a comet under the moon, set the earth on fire, and reduce it to ashes. This last is not unlike a certain prediction among the Indians that should be mentioned, which relates that an immense star would arise in the north, — the region of Popogusso, or Hell. This star was to be directed by the Great Spirit in its course to the south, and would burn all things in the universe. In respect to the theory of the Hindoos — of the alternate destruction and creation of the world — as compared to the Mexican, Humboldt remarks :—

The most prominent feature among the analogies observed in the monuments, the manners, and traditions of the people of Asia and America, is that which the Mexican mythology exhibits in the cosmogonical fiction of the periodical destruction and regeneration of the world. This fiction, which connects the return of the great cycles with the idea of the renewal of matter, deemed indestructible, and which attributed to space what seems to belong to time, goes back to the highest antiquity.

The Egyptians, according to Plato, believed this earth had been and would be subject to destruction by water and fire. The returns of these catastrophes were fixed by them according to their great astronomical year, when the sun, moon, and all other planets return to the same sign of the zodiac whence they started. This astronomical cycle included ages in its revolution. In its winter occurred a universal deluge, and in its summer a conflagration of the world.

The Buddhists, in China, have a theory corresponding with that of the Hindoos,—that of emanation and absorption: all things pass through this revolution of emanation and absorption, even those superior spheres, where happy spirits dwell.

The Chaldeans held a belief very similar to the Egyptians: the world was created in six successive periods, and was alternately destroyed and renewed in the course of revolving ages; whenever all the planets met in the sign of Capricorn, the whole earth was overwhelmed with a deluge of water; and whenever they all met in Cancer, it was consumed by fire.

The Persians believe in the renovation of the earth. A comet, — as is taught in the Hindoo theory, and similarly in the Indian, — in the course of its revolutions, will

strike the earth and set it on fire; rivers of molten metals will float down the mountains and deluge the valleys. All men must pass through them. The good will find them like baths of milk; the evil will find them like torrents of lava, but they will be purified thereby, and will finally join the good upon the new earth, and sing praises to the eternal Source of all.

Among the Scandinavians is the following:—

THE RAGNAROK, OR THE TWILIGHT OF THE GODS,
AND THE CONFLAGRATION OF THE UNIVERSE.

“I have not heard before of Ragnarok,” said Gangler.
“What hast thou to tell me about it?”

“There were many notable circumstances concerning it,” replied Har, “which I can inform thee of. In the first place will come the winter, called Fimbul-winter, during which snow will fall from the four corners of the world; the frosts will be very severe, the wind piercing, the weather tempestuous, and the sun impart no gladness. Three such winters shall pass away without being tempered with a single summer. Three other similar winters follow, during which war and discord will spread over the whole globe. Brethren, for the sake of mere gain, shall kill each other, and no one shall spare either his parents or his children, as it is said in the Voluspá:—

Then shall brethren be
Each other's bane,
And sisters' children rend
The ties of kin.
Hard will be the age,
And harlotry prevail.
An axe-age, a sword-age,
Shields oft cleft in twain,
A storm-age, a wolf-age,
Ere earth shall meet her doom.

Then shall happen such things as may truly be accounted great prodigies. The wolf shall devour the sun, and a severe loss will that be to mankind. The other wolf will take the moon, and severe loss will that be to mankind. The stars shall be hurled from the heavens, and the earth so violently shaken that the trees will be torn up by the roots, the tottering mountains tumble headlong from their foundations, and all bonds and fetters be shivered in pieces."

Here follows a lengthy description of combats between the various forces of nature. The sea, represented by the Midgard Serpent, turns with giant force and overwhelms the land. On the waters floats the ship Naglfar, which is constructed of dead men's nails, steered by a giant called Hrym.¹ A wolf, called Fenrir, advances, opens his enormous mouth; the lower jaw reaches to the earth and the upper one to heaven, and would in fact reach much further were there space. Fire flashes from his eyes and nostrils. The Midgard Serpent, placing himself by the side of the wolf, vomits forth floods of poison, which overwhelm the air and the waters. Amidst this devastation heaven is cleft in twain, and the sons of Muspell ride through the breach. Surtur rides first, and both before and behind him flames a burning fire. His sword outshines the sun itself. Bifrost, as they ride over it, breaks to pieces. Then they direct their course to the battle-field, called Vigrid. Thither, also, repair the wolf Fenrir and the Midgard Serpent; and also Loki, with all the followers of Hel and Hrym, with all the Hrimthursar. But the sons of Muspell keep their effulgent bands apart on the field of battle, which is one hundred miles square.

¹ Here advice is given to cut the nails before death, so that they will not be put to this use.

Meanwhile Heimdall stands up, and with all his force sounds the Ghallar-horn to arouse the gods, who assemble without delay. Odin then rides to Mimir's Well,¹ and consults Mimir how he and his warriors ought to enter into action. The ash-tree Yggdrasil, begins to shake, nor is there anything in heaven or earth exempt from fear at that terrible hour. The Æser (gods) and all the heroes of Valhalla arm themselves and speed forth to the field, led on by Odin, with his golden helm and resplendent cuirass, and his spear, called Gungnir. Odin (the All-Father) places himself against the wolf Feurir; Thor (god of thunder) stands by his side, but can render him no assistance, having himself to combat the Midgard Serpent. Frey (god of peace and wealth and harvest) encounters Surtur (the guardian of Muspell), and terrible blows are exchanged ere Frey falls; and he owes his defeat to his not having that trusty sword he gave Skirmir. That day the dog Garm, who had been chained in the Gnipa cave, breaks loose.

He is the most fearful monster of all and attacks Tyr, and they kill each other. Thor gains great renown for killing the Midgard Serpent; but, at the same time, recoiling nine paces, falls dead upon the spot, suffocated with the floods of venom which the dying serpent vomits forth upon him.

The wolf swallows Odin; but at that instant Vidar advances; setting his foot on the monster's lower jaw, he seizes the other with his hand, and tears and rends him till he dies. Vidar is able to do this, because he wears those shoes for which stuff has been gathering in all ages, — namely, the shreds of leather that are cut off to form the toes and heels of shoes. After this, the Loki

¹ Well of wit and wisdom, beneath the ash-tree Yggdrasil.

do battle and kill each other, as if by mutual agreement. Then Surtur darts fire and flame over the earth, and the whole universe is consumed, —

And like the baseless fabric of a vision
 The cloud-capped towers, the gorgeous palaces,
 The solemn temples, the great globe itself,
 Yea, all which it inherit, shall dissolve ;
 And, like an insubstantial pageant faded,
 Leave not a rack behind.¹

TRADITIONAL SAYINGS OF VARIOUS TRIBES.²

One tribe relates that the earth was formerly molten fire, but after a time this matter became earth ; but the fire still comes up out of the centre through the trees.

Originally the sun had nine brothers, all flaming hot like himself, so that the world was about to perish ; but the Coyote slew these brothers, and so saved mankind from burning up. The moon had nine brothers, all like unto himself, made of ice, so that in the night people went near to freeze to death. But the Coyote went away on the eastern edge of the world with his knife of flint-stone, and heated stones to keep his hands warm ; then he laid hold of the nine moons, one after another, and slew them likewise, and thus men were saved from death by freezing. The rain is the falling tears of Indians sick in Heaven. It was the tears of all mankind, weeping for the loss of a good young Indian, that occasioned the flood, which drowned all the people except one couple.

The white goose is sacred among the Konkau ; they

¹ Shakespeare's *Tempest*, Act IV. Scene 1.

² California Tribes, by S. Powers.

call it God's Bird. Its name, *ko-i*, is formed from its cry, *kauh*. They, and other tribes of the Maidu Indians, make beautiful robes of its down.

In the speeches of Indian orators there frequently occurs a prophecy of events to follow the invasion of the Whites, in which their entire destruction is made to occur. Among the Modoc Indians there was a belief that their dead were about to be restored to life, and come to their assistance; and that at the same time the Americans would be swallowed up in the earth. This curious expectation prevailed not only among them, states Mr. Powers, but among the Yarok, Karok, Shastika, and in fact all other Northern Californian Indians, as far down as Lower Russian and American rivers, and perhaps farther. The Shastika said a crow imparted to them the information that all their dead were hovering about the top of Mount Shasta, waiting a favorable moment to descend. The Karok prophets announced that the re-embodied dead of their tribe were already on the march from the East, and that myriads of pigmies were coming to overthrow the Americans.

CHAPTER XVIII.

GENERAL CONSIDERATIONS.

THE statements of the eminent author of the map here given are important in a general consideration of the character of the Indian people.¹

The Indians, as individuals, have preserved a much greater degree of independence than is compatible with a more advanced state of civilization. They will hardly submit to any restraints; and it is well known that the nominal title of Chief confers but little power, either in war or peace, on their leaders, whose precarious authority depends almost entirely on their personal talents and energy. Yet we find the nominal dignity of chief, sachem, *mingo*, or king, to have been — but with few exceptions amongst all the Indians — not only for life, but hereditary. But another institution, belonging to all the southern, and of which traces may be found amongst the northern nations, deserves particular consideration. Independent of political or geographical divisions, that into families or clans has been established from time immemorial. At what time and in what manner the division was first made, is not known. At present, or till very lately, every nation was divided into clans, varying in the several nations from three to eight or ten, the members of which respectively were dispersed indiscriminately throughout the whole nation. It has been fully ascertained that the inviolable regulations

¹ An extract from a Synopsis of the Indian Tribes in 1830, by Hon. Albert Gallatin; *vide* Archæologia Americana.

by which those clans were perpetuated amongst the southern nations, were first, that no man could marry in his own clan; secondly, that every child belongs to his or her mother's clan. Among the Choctaws there are two great divisions, each of which is subdivided into four clans; and no man can marry into any of the four clans belonging to his division. The restriction among the Cherokees, the Creeks, and the Natchez, does not extend beyond the clan to which the man belongs.

There are sufficient proofs that the same division into clans, commonly called tribes, exists amongst almost all the other Indian nations. But it is not so clear that they are subject to the same regulations which prevail amongst the southern Indians. According to Charlevoix, most nations are divided into three families, or tribes. One of them is considered as the first, and has a pre-eminence. These tribes are mixed without being confounded. Each tribe has the name of an animal. Among the Hurons the first tribe is that of the Bear; the two others, of the Wolf and the Turtle. The Iroquois nation has the same divisions; only the Turtle family is divided into two, the Great and the Little. The accounts are not so explicit with respect to the Lenape tribes. Mr. Heckewelder indeed says that the Delewares were divided into three tribes; but one of them, the Wolf or Minsi, had altogether separated from the other, and was a distinct nation or tribe, and not a clan in the sense now under consideration. . . .

According to ancient custom, if an offence was committed by one on another member of the clan, the compensation to be made on account of the injury was regulated in an amicable way by the other members of his clan. Murder was rarely expiated by any other way than by the death of the murderer; but the nearest male relative of the deceased was the executioner; but, this being done under authority of the clan, there was no further retaliation. If the injury was committed by some one of another clan, it was not the injured

party, but the clan to which he belonged, that asked for reparation. This was rarely refused by the clan of the offender; but in case of refusal, the injured clan had a right to do itself justice, either by killing the offender in case of murder, or inflicting some other punishment for lesser offences. This species of private war was, by the Creeks, called "to take up the sticks," because the punishment generally consisted in beating the offender. At the time of the annual corn-feast the sticks were laid down, and could not again be taken up for the same offence. But it seems that originally there had been a superiority amongst some of the clans. That of the Wind had the right to take up the sticks four times — that of the Bear, twice — for the same offence; while those of the Tiger, of the Wolf, of the Bird, of the Root [and of two more unknown to Mr. Gallatin], could raise them but once. . . .

There were also amongst the southern nations other institutions intended still more effectually to check the spirit of revenge and retaliation, so universally indulged by every barbarous people, and calculated to preserve either internal or external peace. Such was, among the Cherokees, the City of Refuge and Peace, the Echoteh, where even murderers found at least a temporary asylum. This place, where a perpetual fire was kept, was the residence of a peculiar class of men, known by the name of the Beloved Men, in whose presence blood could not be shed, and who, even out of the city and wherever they went, secured against any act of violence those under their protection.

Such was also the division of towns or villages amongst the Creeks, into White and Red towns, distinguished from each other by poles of those respective colors. Whenever the question of war or peace was deliberately discussed at Thlocotcho, the general seat of government, it was the duty of the representatives of the White towns to bring forth all the arguments that could be suggested in favor of peace.

The aristocratical feature of the institution of clans appears to have been general. . . . It is among the Natchez alone that we find, connected together, a highly privileged class, a despotic government, and something like a regular form of religious worship.

The Natchez occupied a territory of moderate extent on the Mississippi, and lived in three villages near the site of the town which has preserved their name. The number of their warriors, which was estimated at twelve hundred, appears from the details of their wars with the French to have been rather overrated. They were divided into four classes, or clans, on the same principle and under the same regulations as those of the other southern Indian tribes. They worshipped the sun, from whom the sovereign and the privileged class pretended to be descended ; and they preserved a perpetual sacred fire in an edifice appropriated to that purpose. The hereditary dignity of Chief, or Great Sun, descended as usual by the female line (equally true among the Hurons) ; and he, as well as all the other members of his clan, whether male or female, could marry only persons of an inferior clan. Hence the barbarous custom of sacrificing at their funerals the consorts of the Great Sun (or Chief) and of his mother. Her influence was powerful, and his authority apparently despotic, though checked by her and by some select counselors of his own clan.

Mr. Morgan presents the following propositions as containing the functions and attributes of an Indian tribe :—

- The possession of a territory and a name ;
- The exclusive possession of a dialect ;
- The right to invest sachems and chiefs elected by the *gentes* (clans) ;
- The right to depose these sachems and chiefs ;

A supreme government consisting of a council of chiefs ;
A head-chief of the tribe in some instances.

A confederacy of tribes, like that of the Iroquois League, the same author explains as having the following general features :—

I. The Confederacy of the Iroquois was a union of five tribes, composed of common *gentes* (clans), under one government, on the basis of equality ; each tribe remaining independent in all matters pertaining to self-government.

II. It created a general council of sachems, who were limited in number, equal in rank and authority, and invested with supreme powers over all matters appertaining to the Confederacy.

III. Fifty sachemships were created and named in perpetuity in certain *gentes* of the several tribes ; with power in these *gentes* to fill vacancies, as often as they occurred, by election from their respective members, and with the further power to depose from office for cause ; but the right to invest these sachems with office was reserved to the general council.

IV. The sachems of the Confederacy were also sachems in their respective tribes, and with the chiefs of these tribes formed the council of each, which was supreme over all matters pertaining to the tribe exclusively.

V. Unanimity in the council of the Confederacy was made essential to every public act.

VI. In the general council the sachems voted by tribes, which gave to each tribe a negative upon the others.

VII. The council of each tribe had power to convene the general council, but the latter had no power to convene itself.

VIII. The general council was open to the orators of the people for the discussion of public questions ; but the council alone decided.

IX. The Confederacy had no chief Executive Magistrate, or official head.

X. Experiencing the necessity for a General Military Commander, they created the office in the dual form, that one might neutralize the other. The two principal war-chiefs created were made equal in power.

This is a very adequate summary of the policy existing in the Iroquois Confederacy; their form of government has no better explanation than in these ten articles.

It was the custom of this Confederacy, when misfortune befell any member, to have a Condoling Council. The Book of Rites contains one example of this kind of council. After the massacre at Schenectady, in 1689-90, the League met in a similar condolence at Albany. As an exhibition of the Indian *genius*, Colden gives the following speech of one of the sachems, and it affords an example of a Mohawk warrior's speech in council:—

Brethren, the murder of our brethren at Schenectady, by the French, grieves us as much as if it had been done to ourselves; for we are in the same chain, and no doubt our brethren of New England will be sadly affected with this cruel action of the French. The French on this occasion have not acted like brave men, but like thieves. Be not therefore discouraged. We give this belt to wipe away your tears.

Brethren, we lament the death of so many of our brethren, whose blood has been shed at Schenectady. We do not think that what the French have done can be called a victory; it is only a further proof of their deceit. The governor of Canada sends to Onondaga, and talks to us of peace with our whole House, but war was in his heart, as you now see by woful experience. He did the same at Cadarakui, and in the Senecas' country, the third time he has acted so deceitfully.

He has broken open our House at both ends, formerly in the Senecas' county, and now here. We hope to be revenged of them. One hundred of our bravest young men are in pursuit of them; they are brisk fellows, and they will follow the French to their doors. We will beset them so closely that not a man in Canada shall dare to step out of doors to cut a stick of wood. But now we gather up our dead to bury them, by this second belt.

Brethren, we come from our castles with tears in our eyes, to bemoan the bloodshed at Schenectady by the perfidious French. While we bury our dead, murdered at Schenectady, we know not what may have befallen our own people that are in pursuit of the enemy; they may be dead; what has befallen you may happen to us; and therefore we come to bury our brethren at Schenectady, with this third belt.

Great and sudden is the mischief, as if it had fallen from heaven upon us. Our forefathers taught us to go with all speed to bemoan and lament with our brethren when any disaster or misfortunes happened to any in our chain. Take this bill of vigilance, that you may be more watchful in the future. We give our brethren water for the eyes to make them sharp-sighted, in this fourth belt.

We are now come to the House where we usually renew the chain; but, alas! we find the House polluted with blood. All the Five Nations have heard of this, and we are come to wipe away the blood and clean the house. We come to invite Corlaer,¹ and every one of you, and Quider² [calling to every one of the principal men present by their names] to be revenged of the enemy, by this fifth belt.

Brethren, be not discouraged; we are strong enough. This is the beginning of your war, and the whole House have their eyes fixed upon you at this time, to observe your behavior. They wait your motion, and are ready to join in any resolute

¹ Governor of New York.

² Peter Schuyler, Mayor of New York, 1689.

measures. Our chain is a strong chain ; it is a silver chain ; it can neither rust nor be broken. We, as to our part, are resolute to continue the war. We will never desist so long as a man of us remains. Take heart, do not pack up and go away [addressing himself to the English who were about removing from Albany] ; this will give heart to a dastardly enemy. We are of the race of the Bear, and a bear, you know, never yields while one drop of blood is left. We must *all* be bears. [And the speaker gave another, the sixth belt.]

Brethren, be patient ; this disaster is an affliction which has fallen from heaven upon us. The Sun, which has been cloudy and sent this disaster, will shine again with its pleasant beams. Take courage, courage, courage ! [And he laid down the seventh belt.]

Brethren [the English], three years ago we were engaged in a bloody war with the French, and you encouraged us to proceed in it. Our success answered our expectation ; but we were not well begun when Corlear stopped us from going on. Had you permitted us to go on, the French would not now have been able to do the mischief they have done ; we would have prevented their sowing, planting, or reaping. We would have humbled them effectually ; but now we die. The obstructions you then made ruin us. Let us after this be steady, and take no such false measures for the future, but prosecute the war vigorously. [He gives a beaver-skin.]

The brethren must keep good watch, and if the enemy come again, send more speedily to us. Do not desert Schenectady. The enemy will glory in seeing it desolate. It will give them courage, that had none before. Fortify the place ; it is not well fortified now. The stockades are too short ; the Indians can jump over them. [Another beaver-skin is given.]¹

¹ A string of one hundred and twenty-seven small pieces of wampum was valued by its owner, according to Mr. Powers, at seven dollars, and sold for that. The larger pieces rate at about twenty-five

Brethren, the mischief done at Schenectady cannot be helped now ; but for the future, when the enemy appears anywhere, let nothing hinder your sending to us express messages, and fire your great guns, that all may be alarmed. We advise you to bring all the River Indians under your subjection to live near Albany, to be ready on all occasions. Send to New England ; tell them what has happened to you. They will undoubtedly awake and lend us their helping hand. It is their interest as much as ours to push the war to a speedy conclusion. Be not discouraged ; the French are not so numerous as some people talk. If we but heartily unite to push on the war, and mind our affairs, the French will soon be subdued.

The magistrates at Albany returned answer on the next day to the war-chief's speech. The reply was received with satisfaction, and repeated word by word, when the following final remarks were made :—

Brethren, we are glad to find you are not discouraged. The best and wisest men sometimes make mistakes. Let us pursue the war vigorously. We have a hundred men out ; they are good scouts. We expect to meet all the sachems of the other nations, as they come to condole with you. You need not fear our being ready at the first notice. Our axe is always in our hands ; but take care that you be timely ready. Your ships that must do the principal work are long fitting out. We do not design to go out with a small company, or in skulking parties ; but as soon as the nations can meet, we

cents ; the smaller at twelve and one half cents. "I hesitate little," remarks Mr. Powers, "to express the belief that every Indian in the State (California) in early days, possessed an average of at least one hundred dollars' worth of shell-money. . . . This would represent the value of two grizzly-bear skins, or about three average ponies. This may be considered a fair statement of the diffusion of wealth among them in their primitive condition."

shall be ready with our whole force. If you wish to bring this war to a happy issue, you must begin soon, before the French can recover the losses they have received from us, and get new vigor and life. Therefore, send in all haste to New England. Neither you nor we can continue long in the condition we are now in ; we must order matters so that the French be kept in continual fear and alarm at home, for this is the only way to be secure and in peace here. The Seahkok Indians, in our opinion, are well placed where they are [to the northward of Albany] ; they are a good out-guard ; they are our children, and we shall take care that they do their duty. But you must take care of the Indians below the town ; place them nearer the town, so that they may be of more service to you.

The orations of the Indians in these councils were calculated to amaze the English, who had concluded, from their barbaric dress and habits, that they were destitute of knowledge, and of the acquirements of a more civilized people. They are likened to the Roman orators, and are described as excelling the Athenians in graces of rhetoric. Not only the oratorical merits, but the sound counsel and astute policy contained in these speeches, were the occasion of surprise and general comment.

The voice of the Indian orator was sonorous, and he delivered his speeches deliberately, enunciating with clearness and emphasis. He spoke standing, his vigorous form adding force to his words. Mr. Morgan states : —

The valley of Onondaga, as the seat of the central tribe, where the Council Brand was supposed to be perpetually burning, was the usual though not exclusive place for holding the councils of the Confederacy. In ancient times it was

summoned to convene in the autumn of each year, but public exigencies often rendered its meeting more frequent. Each tribe had power to summon the council, and to appoint the time and place of meeting at the council-house of either tribe, when circumstances rendered a change from the usual place at Onondaga desirable. But the council had no power to convene itself.

Originally the principal object of the council was to raise up sachems to fill vacancies in the ranks of the ruling body, occasioned by death or deposition; but it transacted other business which concerned the common welfare. In course of time, as they multiplied in numbers and their intercourse with foreign tribes became more extended, the council fell into three distinct kinds, which may be distinguished as Civil, Mourning, and Religious. The first declared war and made peace, sent and received embassies, entered into treaties with foreign tribes, regulated the affairs of subjugated tribes, and took all needful measures to promote the general welfare. The second raised up and invested them with office. It received the name of Mourning Council, because the first of its ceremonies was the lament for the deceased ruler whose vacant place was to be filled. The third was held for the observance of a general religious festival. It was made an occasion for the confederated tribes to unite, under the auspices of a general council, in the observance of common religious rites; but as the Mourning Council was attended with many of the same ceremonies, it came in time to answer for both. It is now the only council they hold (1881), as the civil powers of the Confederacy terminated with its supremacy over the state.

That this celebrated League should now have but the Mourning Council is itself an expression of the condition of the race whose House is "broken open at both ends,"

and who exclaimed, in closing their ancient Rite of Condolence :¹ —

Onehwatyonkwentendane kanikonrakeh.

(Now we are dejected in our minds.)

Some years ago a funeral service was witnessed, conducted by the League, which is described by Mr. Morgan : —

The funeral of Handsome Lake (Gä-ne-o-di'-yo), one of the eight Seneca sachems, was attended by chiefs to the number of twenty-seven, and a large concourse of members of both *phraties* (clan-brotherhoods). The customary address to the dead body, and the other addresses before the removal of the body, were made by the opposite phraty. After the addresses were concluded, the body was borne to the grave by persons selected from the last-named phraty, followed, first, by the sachems and chiefs, then by the family and *gens* (clan) descendant, next by his remaining phrators, and last by the members of the opposite phraty. After the body had been deposited in the grave, the sachems and chiefs formed in a circle around it, for the purpose of filling it with earth. Each in turn, commencing with the senior in years, cast in three shovelfuls, a typical number in their religious system, of which the first had relation to the Great Spirit, the second to the Sun, and the third to Mother Earth. When the grave was filled, the senior sachem, by a figure of speech, deposited the horns of the departed sachem, emblematic of his office, upon the top of the grave, over his head, there to remain until his successor was installed. In that subsequent ceremony the horns were said to be taken from the grave of the deceased ruler and placed upon the head of his successor.

This last and final ceremony is mentioned in the Book of Rites. It is therein seen to have been decided in

¹ Book of Iroquois Rites, p. 139.

council, not to permit the horns to remain upon the dead:—

They said: "This, then, shall be done as soon as he is dead; even then the horns shall be taken off. For if invested with horns he should be borne into the grave, O my grand-sires," they said, "we should perhaps all perish, if invested with horns he is conveyed to the grave!"

A punctilious ceremony in their arrangement of the assembly was regarded in council, as shown by the following description given by Mr. Morgan:—

When the sachems met in council at the time and place appointed, and the usual reception ceremony had been performed, they arranged themselves in two divisions and seated themselves upon opposite sides of the council-fire. Upon one side were the Mohawk, Onondaga, and Seneca sachems. The tribes they represented were, when in council, brother-tribes to each other, and father-tribes to the other two. In like manner these sachems were brothers to each other and fathers to those opposite. They constituted a phraty of tribes and of sachems, by an extension of the principle which united *gentes* in a phraty. On the opposite side of the fire were the Cayuga and Oneida and, at a later day, the Tuscarora sachems. The tribes they represented were brother-tribes to each other, and son-tribes to the opposite three. Their sachems also were brothers to each other, and sons of those in the opposite division. They formed a second tribal phraty. As the Oneidas were a subdivision of the Mohawks, and the Cayugas a subdivision of the Onondagas or Senecas, they were in reality junior tribes; whence their relation of seniors and juniors, and the application of the phratic principle. When the tribes are named in council, the Mohawks, by precedence, are mentioned first. Their tribal epithet was the Shield, *Dagä-e-o'-dä*. The Onondagas came next, under the epithet of

Name-bearers, Ho-de-san-no'-ge-tä, because they had been appointed to select and name the fifty original sachems. Next in order of precedence were the Senecas, under the epithet of Door-keepers, Ho-nan-ne-ho'-ont. They were made perpetual keepers of the western door of the Long House.

The Oneidas, under the epithet of Great Tree, Ne-ar'-de-on-dar'-go-war, and the Cayugas, under that of Great Pipe, So-nus'-ho-gwar-to-war, were named fourth and fifth. The Tuscaroras, who came late into the Confederacy, were named last, and had no distinguishing epithet. Forms such as these were more important in ancient society than we would be apt to suppose.

Unanimity among the sachems was required upon all public questions, and essential to the validity of every public act. It was a fundamental law of the Confederacy. They adopted a method for ascertaining the opinions of the members of the council, which dispensed with the necessity of casting votes. Moreover, they were entirely unacquainted with the principle of majorities and minorities in the action of councils. They voted in council by tribes, and the sachems of each tribe were required to be of one mind to form a decision. Recognizing unanimity as a necessary principle, the founders of the Confederacy divided the sachems of each tribe into classes, as a means for its attainment. No sachem was allowed to express an opinion in council in the nature of a vote until he had agreed with the sachem, or sachems, of his class upon the opinion to be expressed, and had been appointed to act as speaker for the class. Thus the eight Seneca sachems, being in four classes, could have but four opinions, and the ten Cayuga sachems, being in the same number of classes, could have but four. In this manner the sachems in each class were first brought to unanimity among themselves. A cross-consultation was then held between the four sachems appointed to speak for the four classes; and when they had agreed, they designated one of their number to express their

resulting opinion, which was the answer of their tribe. When the sachems of the several tribes had, by this ingenious method, become of one mind separately, it remained to compare their several opinions, and if they agreed, the decision of the council was made. If they failed of agreement, the measure was defeated and the council was at an end. The five persons appointed to express the decision of the five tribes may possibly explain the appointment and the functions of the six electors, so called, in the Aztec Confederacy. By this method of gaining assent, the equality and independence of the several tribes were recognized and preserved. If any sachem was obdurate or unreasonable, influences were brought to bear upon him through the preponderating sentiment, which he could not well resist, so that it seldom happened that inconvenience or detriment resulted from their adherence to the rule. Whenever all efforts to procure unanimity had failed, the whole matter was laid aside because further action had become impossible.

When the Iroquois Confederacy was formed, or soon after that event, two permanent war-chiefships were created and named, and both were assigned to the Seneca Tribe. One of them, *Za-wan'-ne-ars*, signifying Needle-breaker, was made hereditary in the Wolf, and the other, *So-no'-so-wä*, signifying Great Oyster-shell, in the Turtle *gens*. The reason assigned for giving them both to the Senecas was the greater danger of attack at the west end of their territories. They were elected in the same manner as the sachems, were raised up by a general council, and were equal in rank and power. Another account states that they were created later. They discovered, immediately after the Confederacy was formed, that the structure of the Long House was incomplete, because there were no officers to execute the military commands of the Confederacy. A council was convened to remedy the omission, which established the two perpetual war-chiefs named. As general commanders, they had charge of the military affairs of

the Confederacy, and the command of its joint forces when united in a general expedition.

This office among the Iroquois, states Mr. Morgan, never became influential. He compares it, however, to the two consuls created by the Romans after abolishing the office of *rex*.

It is observed that in all speeches made by the Indian warrior, or sachem, he addresses his audience by an appellation of consanguinity,—My father, My brother, My cousins. This is not merely an affectionate greeting, or expression of a common brotherhood through a kindred design, in the self-same contingencies of a national cause,—the consultation over which is the occasion of the council and consequent oration. According to Mr. Morgan :—

When the Mohawk of the Wolf *gens* (clan) recognized an Oneida, Onondaga, Cayuga, or Seneca of the same *gens* as a brother, and when the members of the other divided *gentes* did the same, the relationship was not ideal, but a fact founded upon consanguinity, and upon faith in an assured lineage, older than their dialects and coeval with their unity as a people. In the estimation of an Iroquois, every member of his *gens*, in whatever tribe, was as certainly a kinsman as an own brother.

When they met, the first inquiry was the name of each other's clan, and next the immediate pedigree of their respective sachems ; after which they were usually able to find, under their peculiar system of consanguinity, the relationship in which they stood to each other. This system was as follows : the children of brothers are themselves brothers and sisters ; the children of the latter were also brothers and sisters, — and so downwards indefinitely. The children and descendants of sisters are the same. The children of a

brother and sister are cousins ; the children of the latter are cousins, — and so downwards indefinitely. A knowledge of the relationship to each other of the members of the same *gens* (clan) is never lost.

Anciently, at common meetings of acquaintances, states Mr. Worcester, no salutation was used. When friends met, even after a separation of considerable time, they expressed their joy by exclaiming, “ We see each other ! ”

It is thus seen that not only the orator’s affectionate form of address was not an Indian hyperbole, but it discloses an order of lineage, — which the colonists so little understood in their land-purchases. Unless treating with an authorized sachem, their land-purchases were like a deed without seal or signature, for the tribal domain was held and owned by the tribe in common. To purchase of one member of this family, without consent of the others, was impossible. Individual ownership, with the right to sell and convey in fee-simple to any other person, as Mr. Morgan truly states, was entirely unknown among them. It was a plea made by Mr. Peters, in justification of the Indian’s determined re-occupancy of land believed to have been bought by the early settlers, with some few trinkets, — or toys, as the Indian chief called the articles of payment, — that he had no idea of a legal title in severalty, with power to sell and convey the fee.¹ Absolute title to land was vested by custom in the tribe as one body. Possessory rights of individuals were respected by the tribe, and he might transfer his rights to other persons of the same tribe.

¹ Collection of the Rhode Island Historical Society, p. 49 ; Trumbull, vol. i. p. 205 ; Hazard, vol. ii. pp. 188, 423.

It is stated by Mr. Peters that, doubtless, many of those bargains in which the colonist believed himself to have got full possession of a tract of land, were made with Indians who were not sachems, and really had no power to convey land out of the tribe of which he was a member. The savage intended a lease when he gave a deed, or he may have been a dishonest savage.

A purchase of a private member of an Indian community was very similar to a purchase of a minor in the laws of a civilized country, — not alone, too, on account of his legal, but also of his intellectual incapacity. “The Indian is still” (to again quote Mr. Morgan), “as he always has been, and will remain for many years to come, entirely incapable of meeting white men, with safety to himself, in the field of trade, and of resisting the arts and inducements which would be brought to bear upon him. He is incapable of steadily attaching that value to the ownership of land which its importance deserves, or of knowing how far the best interests of himself and family are involved in its continual possession. The result of individual Indian ownership, with power to sell, would unquestionably be, that in a very short time he would divest himself of every foot of land, and fall into poverty.” The truth of this statement, the history of the Indians emphasizes. Of the capacity of foresight, which the early colonists had in a remarkable degree, the Indians of the common order were destitute. They sold their heritage for a mess of pottage; the present desire gratified, they found themselves without grave-room on the land of their forefathers.

That the colonists were aware always of the wrong they committed in these bargains, in which they were endeavoring to get firm foothold in the ancient domain

of another race, is not probable. So precocious appeared the Indian in council, — had he chosen, might he not become equally astute in commerce? The common trade-instinct of the one nation was, however, an unknown faculty to the other. The reason of this is apparent in the communistic life of the Indian race. A sense of value is learned in individual possessions. But the attitude which the Cherokee Indians took in regard to their rights as land-owners, when desired to remove from Georgia in 1831, shows that they had discovered themselves to have been victims of a greedy power whose benevolence was similar to that displayed by a Jesuit Father, of whom the Indian said: "When our beaver-skins are all gone, he has no more prayers for us."

He had, by bitter experience, learned what the mercenary instinct of the white man is.

Remarks Mr. Peters, in the celebrated suit of the Cherokee Nation: —

They have understood that some of their white brethren, citizens of the United States, have sometimes indulged in speculative objections to their title to their lands; on the ground that they are mere savages, roving over the surface of the earth in quest of game, having never appropriated the soil to themselves by incorporating their own labor with it, and turning it to the purpose for which the God of nature intended it, — of supporting the greatest practical amount of human life. Even if this hypothesis of fact were true, how such an objection could stand with those solemn treaties, by which their boundaries have been designated, and their lands within those boundaries guaranteed to them by the United States, they find themselves utterly unable to comprehend. Nor have they yet been informed how their white brethren have ascertained that this earth was designed only for the

purposes of agriculture, and that no other title could be acquired to any portion of it in any other manner than by actually digging into its bowels ; nor how digging into one part of it can give a title to hundreds and thousands of miles at a distance from the part thus dug. They are still more confounded in attempting to reconcile this theory of a title, derivable only from cultivation, with the alleged title by discovery, arising simply from sailing along the coast, at several miles distance from the shore, without even touching the land ; and finally, they are equally perplexed in reconciling this theory with the title which the United States itself asserts to the untouched millions of acres which lie between their settlement and the Pacific Ocean, — over which their people have never chased their game, nor seen them from the distant mountain-tops. But whatever there may be for this theory, so unintelligible to your complainants, and so entirely inconsistent with the title which they see asserted against the aborigines of this country, it is no longer true in point of fact with regard to these complainants ; for they are no longer savages nor heathen in the hunter state. Under the promised “ patronage, aid, and good neighborhood ” of the United States, they have become civilized, Christians, and agriculturists, and have no more land than is sufficient for their subsistence and that of posterity ; and this land they hold under repeated, solemn, and still subsisting guarantees by treaty with the United States. They do not mean to allege that they have all become civilized, nor all public professors of Christianity, nor all agriculturists ; but in all these respects they are willing that a comparison shall be instituted between them and their white brethren around them, and they are very little apprehensive of suffering by such comparison when instituted before this honorable court. If practising justice, and the doing to others as we would have them do unto us, be the tests of civilization and Christianity, and the proportion of the cultivators of the soil to the whole number

of the population be the test of the agricultural character of a nation, with reference to the theory in question, they apprehend that they have at least as little reason as their white brethren around them to shrink from such tests.¹

It is evident that the Indian's perception of the varied influences of sound, was as keen as his observation of the distinguishing characteristics of things. Not only were his eyes clear, but his ears were accurate. The one was a mirror, as perfectly receptive of images as the untroubled Awana of the Yosemite; the other was a sounding instrument of the most delicate organization. Both were as clear and keen as are those of some species of animals. Of the former it is stated by Mr. Powers, in an interesting chapter upon Aboriginal Botany: "He takes careful note of the forms and qualities of everything that grows on the face of the earth: his perception of individual differences is nice and minute, and his nomenclature remarkably full."

An illustration of their perception of the effect of sound, is seen in the *langage infantin*, or, as named by Mr. Cuoq, *langage diminutif*. It is principally employed by mothers to their infants, and consists in a change of pronunciation, and in possessing the labials *b, p, m*, letters unknown in the language of the adult. The tone of voice is sweet and the articulation more gentle. Surd consonants are modified, or disappear altogether. The Indian mother believes that sentiments of affection and tenderness are inspired in the object thus addressed. The lexicographer says:—

Même, sans comprendre les paroles, on devine ces doux sentimens du cœur, à l'air seul du visage et au mouvement des

¹ The Cherokee Nation *versus* the State of Georgia, by R. Peters.

lèvres qui se serrent alors et s'arrondissent de manière à former une *petite bouche*, ce que les Latins ont nommé *osculum*, diminutif de *os, oris*. Ainsi, pour ne citer qu'un exemple, une mère témoin des douleurs de son jeune enfant malade, dira avec une touchante émotion, et donnant à ses lèvres la position que je viens de décrire, *lo-no-wa-tia-ni lien-a*, au lieu de dire purement et simplement, *rononwaktani rienha*, "mon fils est malade." Une mère Algonquine, pour dire la même chose, changera les sibilantes en autant de chuintantes, — *a-ko-ci ni-gui-cic*, au lieu de *akosi ningwisis*.

Heckewelder remarks : —

In Indian language, inflections of their nouns, which we call genders, are not, as with us, descriptive of the masculine and feminine species, but of the animate and inanimate kinds, including trees and plants. The former were of the masculine and the latter of the feminine gender.

Says Mr. Hale of a similar fact in the Iroquois : —

There being no neuter form, the feminine gender was extended and made to comprise all other beings. These classes, however, are not indicated by any change in the noun, but merely by the forms of the pronoun and the verb.

It would seem that the Indian's religious beliefs ruled not only his transactions in daily life, but also his language. The ruling divinity of the earth being feminine, the plants and trees were also made feminine.

According to Worcester : —

The word *a-gi-lo* (my sister) denotes the mutual relation of sisters to each other, and can be used, of course, by women only ; and *v-gi-ni-li* (my elder brother), *v-gi-no-tle* (my younger brother), with their varied forms, denote the relation of brother to brother, and so are used by men only ; while *v-gi-do* denotes the relation of brother and sister, and so in the mouth of a

man, means, "my sister," and in the mouth of a woman, "my brother," — a distinction that implies a third form, equivalent, perhaps, to a neuter gender, or it may be an example of the *langage diminutif*.

The same author (Mr. Worcester) gives, as an example of the longest word he had found in Cherokee, *wi-ni-do-di-ge-gi-na-li-sko-to-ta-no-ne-li-di-se-sti*, — "They will by that time have nearly done granting [favors] from a distance to thee and to me." This word was analyzed by him in the following manner: —

Wi conveys the idea of distance; *ni*, that of time; *do* denotes that the favors are conferred on each person separately, not both collectively; *di*, plurality of things granted; *ge*, plurality and third person of agents (they); *gi-na*, duality and second person of recipients (thee and me); *li-sko-to*, radical; *ta* is *di* in the simplest form of the verb, variously inflected in different tenses and relations; *no*, completion, done granting; *ni*, sign of dative (to or for); *li-di*, nearly; *se-sti*, sign of future tense.

Says Dr. Worcester on this subject:—

The name of God is a verbal noun, and therefore cannot be changed into a verb by a verbal prefix, having that already. In saying "I am God," we use no verb, but change the name from third to first person, and add the pronoun I, — *aqua-na-la-no-hi a-yo*. There are but few interjections. There are no labials except *m*, and that appears to be modern, *w* having been formerly used instead. The sounds of *j* and of *ch* are not expressed, *ds* or *ts* being used instead. *R* is not used by the majority of Cherokees, though a rolling *r* seems to have been the original sound instead of *l*. Those who use *r* do not use *l*, except as dialects are confounded. *Y* is not used, nor *z*, but *w* and *s* instead. The number of consonant sounds is not great.

The tongue is the instrument of the heart, the weapon of the intellect. It is the expression of the man. Words are symbols, nature an alphabet. To know the language of a nation is to know its people. It has been already remarked that the language of the Indian is replete with interest to the linguist, but it is also the basis of his ethnologic history. Through it alone is gained a just apprehension of the race.

As the various orthographies of different authors have been used in this compilation, — translators of the Indian myths into their native tongues, the Spanish, French, and English, — some statements relative to, and examples of, the different dialects are here given : —

PRONUNCIATION IN TRIBAL DIALECTS :

STATEMENTS ABOUT THE INDIAN LANGUAGE.

A is to be sounded as in *fate*, *ah* as in *father* ; the still broader sound is marked by *aw* or *au*. The other English vowels are less ambiguous. *O* is only used before *h*, and the sound thus indicated is never to be confounded with that of *k*. *G* is always hard, as in *go* ; *j* always soft, as in *June*. At the end of words it has the sound of the English *dge*, as in *knowledge* ; *zh* sounds like *s* in *pleasure*.

Several of the consonant sounds are used interchangeably, not only in different dialects, but even in the same, and by people of the same band ; thus *m* for *n*, *g* for *k*, or *t* for either ; *b* for *p*, *d* for *t*, *l* for *n*, and *r* for each of these. In the Cree dialect, for example, the word *e-rin-ne* signifies *man* ; in the Ojibway it is *e-nin-ne*. In some other dialects approaching the Delaware it is *il-len-ni* ; in the Delaware, according to Zeisberger, *lenno* ; in the Menomonic, *e-nain* or *e-nai-neu*, when the meaning of the verb-substantive is combined with it. This observation should be borne in mind by

all who take the trouble to compare and examine the written words of an Indian language. To many of the Algonkin dialects the sound of *b* is entirely foreign; others have no *r*. Many of the guttural and nondescript sounds of the Chipewyan, as well as several of those in the Winnebago, and the nasal in the Algonkin, cannot be represented by our alphabet.¹

To show that the ideas and words of the Indians are not, as many suppose, confined to the expression of things relating to their usual occupations and physical existence, Duponceau gives an example from the grammatical works of Zeisberger, — the German word *inwendig* (inward, inwardly): —

Inwardly — *nacu, gajatacu.*

Inward heat — *otariche gajatacu.*

Inward rest — *jouigochreo.*

A quiet conscience — *scoeno agonochtonnie gajatacu.*

What is inwardly concealed — *nonahote nacu ne sechta.*

In quoting these, he says: —

The committee now have means of judging whether the Indians have few ideas, and few words to express them. For my part, I confess that I am lost in astonishment at the copiousness and admirable structure of their language, for which I can only account by looking up to the great First Cause.

To justify this expression of the linguist it should be mentioned that the Zeisberger dictionary, German and Indian, as he states, fills seven quarto manuscript volumes, containing together not less than 2,367 pages. In relating this he remarks: —

It is true, that one half of each page is left blank for a margin; but allowing one fourth as the usual space for that

¹ E. James. Tanner's Narrative.

purpose, it still leaves one thousand seven hundred and seventy-five pages of writing, consisting of German words and phrases, with their translation into Indian. It must be acknowledged that there are not many dictionaries of this size; and if this is filled (as there is no reason to doubt) with genuine Iroquois, it is in vain to speak of the poverty of that language.¹

SEVERAL NAMES OF ABSTRACT THINGS.

- Ke-ke-to-win* — a word.
Ah-no-zo-win — a name.
Gaun-nug-gus-ke wa-shie — mind.
Sun-nug-ge-ze-win — trouble.
Puk-ke-tah-nah-mo-win — breath.
Musse-tah-goo-ze-win — voice.
Meen-oo-neen-de-win — love.
Sheen-ga-neen-da-win — hatred.
O-nish-e-shin — good.
Mah-nah-diz-ze — bad.
Mutche-e-pe-wa-tize — wicked.
Suc-kum-mun-dum-mo-win — pain.

The inflection *win* converts all verbs in the infinitive, or the third person singular, into substantives, remarks Mr. Schoolcraft.

Sháákhán, in the Delaware, is a term applied equally to Wind and Air. Roger Williams remarks that the Indians had a name for Soul, signifying *a clear sight*, or *discernment*.

Gallatin gives the following rules for the indicative present: —

The verb, in every instance, terminates the word, the pronouns in Cherokee being always prefixed. *Te* (sign of plu-

¹ Peter Duponceau, "Language of the Indian."

ral) prefixed, always shows that the pronoun in the objective case is in the dual or plural number. *G*, *ge*, *gung*, prefixed, or inserted immediately after the plural *te*, designate the third person plural.

The syllabic alphabet of the Cherokee, as given by Sequoyah, discloses some particular character compared with other dialects of the Iroquois family; but although the affinities are few and remote, there is a similarity in general termination of syllables and in pronunciation and accent. Sequoyah, a native Cherokee, was unacquainted with the English language, but he saw books in the missionary schools, and was informed that the characters represented the words of the spoken language. Not understanding how this was done, he undertook to make characters of his own for the Cherokee, and at first attempted to have a distinct one for each word. He soon saw that the number would be such as to render that plan impracticable; and discovering that—although the Cherokee is eminently polysyllabic—the same syllables variously combined perpetually recurred in different words, he concluded to have a character for each syllable. This he did by listening, with a view to his own object, to every discourse held in his hearing, and noting, in his own way, every new syllable. In a short time he produced his syllabic alphabet, consisting of only eighty-five characters, through which he was enabled to teach, within three weeks, every Cherokee, old or young, who desired it, how to write his own language.

Mr. Gallatin, in giving the above statement, adds:—

That alphabet has superseded ours. Several books, and a newspaper called the "Phoenix," edited by Mr. Boudinot, have been published with those characters; and the Cherokees universally use them when writing in their own tongue. When the first imperfect copy of that alphabet was received at the War Department, it appeared incredible that a language,

known to be copious, should have but eighty-five syllables. The examination of a Cherokee spelling-book, published in our characters by the missionaries, explained what seemed to be a mystery. It was found that every Cherokee syllable ended in a vocal or nasal sound, and that there were no other double consonants but *tl* (or *dl*) and *ts*, and combinations of *i* with four or five different consonants. The language has twelve consonants, including *h*, namely, *g* (or *k*), *h*, *l*, *m*, *n*, *qu*, *d* (or *t*), *dl* (or *tl*), *ts*, *w*, *y*, *s*; five vowels, namely *a*, *e*, *i*, *o*, *u*, and a nasal *ung*. It is obvious, that multiplying the number of consonants (including the *tl*) by the six vowels (including the nasal), and adding to the product the said six vowels, each of which is occasionally a syllable, you have the whole number of possible syllables in the language, — those excepted which result from the combinations of *s* united to another following consonant, with the six vowels. It would have required about thirty additional characters if Sequoyah, adhering to his principle, had made a new one for each combination such as *sta*, *ste*, &c., *spa*, *spe*, &c. He gave a strong proof of talent, in discovering that he might dispense with those thirty, by making for the *s* a distinct character. It wanted but one step more, and to have also given a distinct character to each consonant, to reduce the whole number to sixteen, and to have had an alphabet similar to ours. In practice, however, and as applied to his own language, the superiority of Sequoyah's alphabet is manifest, and has been fully proved by experience. You must, indeed, learn and remember eighty-five characters instead of twenty-five. But this once accomplished, the education of the pupil is completed; he can read, and he is perfect in his orthography without making it the subject of a distinct study. The boy learns in a few weeks that which occupies two years of the time of our boys. It is that peculiarity in the vocal or nasal termination of syllables, and that absence of double consonants, — more discernible to the ear than to the eye, — which were alluded to when speaking

of some affinity in that respect between the Cherokee and the Iroquois languages.

As this alphabet has been published several times, it is not here given. In the opinion of Mr. Gallatin, it exhibits a striking instance of the native intelligence of the Indian race.

Says Mr. Hale on the subject :—

It is not too much to say, that a complete grammar of any Iroquois language would be at least as extensive as the best Greek or Sanskrit grammar. For such a work, neither the writer, nor, perhaps, any other person now living, except M. Cuoq himself, would be competent. The phonology of the language is at once simple and perplexing. According to M. Cuoq, twelve letters suffice to represent it, *a, e, f, h, i, k, n, o, r, s, t, w*. Seventeen are employed by Mr. Wright in the Seneca, with diacritical marks which raise the number to twenty-one. Among the Mohawks the English missionaries found sixteen letters sufficient, *a, d, e, g, h, i, j, k, n, o, r, s, t, u, w, y*. There are no labial sounds, unless the *f*, which rarely occurs, and appears to be merely an aspirated *w*, may be considered one. No definite distinction is maintained between the vowel sound *o* and *u*, and one of these letters may be dispensed with. The distinction between hard and soft (or surd and sonant) mutes is preserved. The sounds of *d* and *t*, and those of *k* and *g*, are not interchangeable. So also are those of *l* and *r*, the former sound being heard more frequently in the Oneida dialect and the latter in the Canienga. From the Western dialects, the Onondaga, Cayuga, and Seneca, this *l* or *r* sound has, in modern times, disappeared altogether. The Canienga, *konor-onkwa*, I esteem him (in Oneida usually sounded like *konolonkwa*), has become *konoenkwa* in Onondaga, and in Cayuga and Seneca is contracted to *kononkwa*. Aspirates

and aspirated gutturals abound, and have been variously represented by *h*, *nh*, *kh*, and *gh*, and sometimes (in the works of the early French missionaries) by the Greek χ and the *spiritus asper*. Yet no permanent distinction appears to be maintained among the sounds thus represented, and M. Cuoq reduces them all to the simple *h*. The French nasal sound abounds. M. Cuoq, and earlier English missionaries, have expressed it, as in French, simply by the *n* when terminating a syllable. When it does not close a syllable, a diæresis above the *n*, or else the Spanish *tilde* (\tilde{n}) indicates the sound. Mr. Wright denotes it by a line under the vowel. The later English missionaries express it by a diphthong: *ken* becomes *kea*; *nonwa* becomes *noewa*; *oughwentsya* is written *oughweatsya*.

A strict analysis would probably reduce the sounds of the Canienga language to seven consonants, *h*, *k*, *n*, *s*, *t*, and *w*, and four vowels, *a*, *e*, *i*, and *o*, of which three, *a*, *e*, and *o*, may receive a nasal sound. This nasalizing makes them, in fact, distinct elements; and the primary sounds of the language may therefore be reckoned at fourteen. The absence of labials, and the frequent aspirated qualities, give to the utterance of the best speakers a deep and sonorous character which reminds the hearer of the stately Castilian speech.¹

As an interesting example of the combination of those syllables or words, *wah* and *ii*, or *yo*, in the Iroquois language, the following list is given, supplementary to which are a few words from divers dialects of the North American Indian language, taken from Mr. Gallatin's vocabulary. These words are arranged in order: first, the names of God, or Supreme Being,—and following, successively, those of the sun, moon, stars, earth, fire, water, lightning, thunder, and wind,—

¹ Introduction to Iroquois Book of Rites, p. 105.

ten in all. These ten are the principal objects of Indian worship. It has already been mentioned that this number was used by the Indians as a symbol of the whole man, by counting the digits of both hands. It is recorded that the Esquimaux Indians gave the same signification to *twenty*, counting not only the fingers but the toes, to complete the symbol of human being; and from this may have been derived the law in the code of the Iroquois, as seen in their Book of Rites:—

Now the ancient lawgivers have declared — our uncles that are gone, and also our elder brothers — they have said it, it is worth *twenty* — it was valued twenty — and this was the price of the one who is dead. And we put our words on it [*i. e.* the wampum], and they recall his name — the one that is dead.

This we say and do, we three brothers.¹

In the Hindoo “Sahridbheda” (Breach of Friendship) we find nine objects to which is attributed divine knowledge:—

The sun and moon, wind and fire, heaven and earth and water, together with both day and night. All these with certainty know the condition of men.

These, however, do not include the whole number of sacred objects of ancient Hindoo worship. Their Pantheon appears to exhaust the whole catalogue of inanimate and animate natural objects, as is the case with our savages; but, as with our Indians, there was an acknowledgment of a Supreme Being, creator of gods and men.

¹ Iroquois Book of Rites, p. 141.

WORDS SELECTED FROM THE LEXIQUE DE
LA IROQUOISE.¹

- Aiennhe* — bois d'original.
Aioha — vison, foutreau.
Akaion — vieux, ancien, antique.
Akawe — aviron, rame.
Atho — le dieu de l'hiver.
Akwa — très, beaucoup.
Hero — oh, oui ; oh, oui, certainement.
Iowerare — il y a de l'air, du vent.
Iio — beau, bon ; fort, solide ; doux, patient.
Iaonweskwat — doux au toucher.
Iorase — beau, joli, agréable à voir.
Ioskats — beau, désirable, attrayant.
Iokarenre — le déclin du jour.
Iotianaton — étrange, rare, surprenant.
Iotieni — contenant beaucoup, vaste, qui tient beaucoup, fécond, qui rend, qui produit beaucoup.
Iotieren — être fait, ce qui est fait.
Kanaskwiio — belle, bonne bête.
Kanakwa — mariage.
Karakwa — le soleil, la lune (general term).
Kariva — chose, affaire, action, faute. (*Kariwiio* — bonne affaire.)
Karonhia — ciel, paradis, firmament, atmosphère.
Kenonwes, . . . *wehon*, . . . *wene* — affectionner, aimer, agréer, préférer, trouver bon.
Kenoronkwa, . . . *kon*, . . . *kwe*, — aimer, estimer, chérir, respecter.
Kowa — grand, gros, de la grande espèce.
Niio — c'est le mot Français *Dieu*, Iroquoisé.
- O* exprime 1° l'existence de qq. ch. appartenant à la terre, renfermé dans la terre, ou se trouvant à sa surface dans des

¹ M. Cuoq.

terrains d'alluvion ; . . . *O* renferme 2° l'idée de creusement, d'excavation en general. . . .

Ohronwa, — fossé, raie, vallon ; orbite de l'œil.

Oiata — le corps, la personne.

Onkwe — personne humaine, homme en général.

Onnhokwa — joue.

Ononwa — lie, fond de l'eau, eau.

Onwa — maintenant, actuellement.

Raonha — lui ; *raonhaa* — lui seul ; *kaonhat si wa* — lui tout seul.

Rawenniio (en Huron, *Rawendiio*) — le Seigneur, Dieu.

Sewahiowane — pomme, fruit du pommier ; *litt.* — le gros fruit ; est aussi un nom d'homme.

Sonkwawenniio — Dominus noster.

Sotsi iion — trop long.

Wahi — oui-dà, certainement oui, n'est-ce pas, c'est bien cela.

Wakatisaien — être lent à pousser, à grandir, à profiter, être tardif. C'est le contraire de *wakatisnore* — être hâtif. L'un et l'autre se disent des fruits, des grains, des fleurs ; *ionatisnore*, *ionatisaien*.

Wasontiio — belle nuit.

Wakenaskwiios — av. de beaux animaux.

Wakiros — de beaux fruits.

Wenhieniio — de la bonne huile.

Many other examples might be given. Indeed, so constant is the recurrence of these syllables, it would appear that these two were the first spoken words, and were used when the infant race had "no language but a cry."

Aghatt — God (Esquimaux).

Lawaneu — God ; *Ooncoosooloohnoo* — Evil Spirit (Mohawks).

- Neeyooh* — God (Oneidas).
Awaneeu — God (Senecas).
Mahhahnah — God (Winnebagoes).
Yaiwuhneeyou — God (Tuscaroras).
Wahcondahs — God ; *Wahcondahpishcona* — Evil Spirit (Ottoes).
Oonalahnunghe — God (Cherokees).
Aleksandiste tza — God (Natchez).
Neiya — sun ; *tadkuk* — moon (Esquimaux).
Karaghkwa — sun, *kelaugaw* — moon (Mohawks).
Wahweda — sun ; *konwauwontegeak* — moon (Oneidas).
Kachyua — sun ; *kachgua* — moon (Senecas).
Haunip — day ; *weehah* — sun ; *hahnip* — night (Winnebagoes).
Ourhuhkukayhaw heetay — sun ; *heetay antsuhnnyaihai* — moon (Tuscaroras).
Pee — sun ; *peetanywai* — moon (Ottoes).
Nungdohegah — sun ; *nungdohsungnoyee* — moon (Cherokees).
Wah — fire ; *sil* — big sun ; *kwasiy* — moon (Natchez).
Igalgetak — star ; *nunna* — earth (Esquimaux).
Cajestuch — star ; *ohunjah* — earth (Mohawk).
Yoojistoqua — star ; *ohunjea* — earth (Oneidas).
Cajeshanda — star ; *uenjah* — earth (Senecas).
Weehah (sun), *kohshkeh* (suspended) — star ; *mah'nah* — earth (Winnebagoes).
Otcheesnookquay — star ; *aufnawkeh* — earth (Tuscaroras).
Peekahai — star ; *maha* — earth (Ottoes).
Nawqnisi — star ; *alawhi* — earth (Cherokees).
Tookul — star ; *wihih* — earth (Natchez).
Annak — fire ; *mok* — water (Esquimaux).
Ocheerle — fire ; *oochmekanus* — water (Mohawks).
Ojisthteh (or *yooteeyk*) — fire ; *oghnaaune* — water (Oneidas).
Ojishhta — fire ; *onekandus* — water (Senecas).

Pedghah — fire ; *nihah* — water (Winnebagoes).

Stire — fire ; *auvuh* — water (Tuscaroras).

Paijai — fire ; *nee* — water (Ottoes).

Atsilung — fire ; *ahmah* — water (Cherokees).

Wah — fire ; *koon* — water (Natchez).

Kadlome ikkooma — lightning ; *katluchta* — thunder (Esquimaux).

Wattehsurloonteeuh — lightning ; *tihooichlerhatte* — thunder (Mohawks).

Tewanlegalagha — lightning ; *coghsaghgayoanda* — thunder (Oneidas).

Eeno — lightning ; *eechnung* — thunder (Senecas).

Wahkunehhah — thunder (Tuscaroras).

Ahnahgahleske — lightning ; *uhjungdagooloska* — thunder (Cherokees).

Pooloopooloonul — lightning ; *pooloopooloolunluh* — thunder (Natchez).

Anoee — wind (Esquimaux).

Taorlunde — wind (Mohawks).

Yovolont — wind (Oneidas).

Gahah — wind (Senecas).

Mahtah cheechee — wind (Winnebagoes).

Oghre — wind (Tuscaroras).

Unawleh — wind (Cherokees).

Nappe — wind (Natchez).

Language corroborates the testimony of symbol and myth, in disclosing the Indian's belief in a ruling spirit, governing the winds of heaven, the *suns suspended*, the *mysterious passing fire*, — those stars and comets that enter the skies by night and depart by day, when appears the grand orb, the "heart of the Great Spirit," throbbing with fiery life.

The Oneidas address this ruling deity by the name of Oneeyah, and they call the wind *yovolont*. The Winne-

bagoes make use of the term Wahhahnah for their Supreme Spirit, and they call the Wind *mahtah cheechee*. The Natchez use the term *wah* for Fire, and it has been said already that Wazha-waud was the Algonkin name for Creator, and *was-ai'-au* for Light. In the Ojibway dialect *wah-sa-yah-ze-win* and *wanda* have the same significations. The Mohawk word for Life is *yonhe*; the dead are called *ya-we-ah-e-ye-a*; and the verb To Exist, To Be, in the same dialect, according to Schoolcraft, is *egn-no-yo-te-a*, — reminding the ear of Enigoria, the Good Mind, one of the first-born twins in the cosmogony of Creation, as related by David Cusick. Although in these terms a distinction is maintained, an association of thought is evident. Wind, Fire, and Light are the assembled types of being. From these three is Life.

To give the force of expression in Indian words is as difficult as to render Cicero's orations without loss of their fine resonance and beauty of meaning. Indian, like Latin, translated, is as a bow slacked, from whose untense string the arrow refuses flight. The following illustration — a speech in council with the French, by an Indian warrior — affords perhaps a better example of the views and opinions of the Indians in relation to the acts of the governor of Canada, De la Barre, — to whom in reply the speech is addressed, — than of the Indian language.

This speech was made in 1684. In 1689 the terrible massacre by the French of the inhabitants of Schenectady, composed of traders and Praying Indians, occurred, and was the occasion of the speech in the foregoing pages. Not long after this the crime of burning an Indian chief, by the command of the Count de Frontenac, was com-

mitted. Both events are exponents of the temper of the nation with whom the Indian warrior was in council at the time of this speech. The burning of prisoners of war was a custom instituted among the Indians. The French copied the barbarism of the savages. It is due to the Jesuit Fathers, who have been so often quoted in this volume, to state that they sought to move the Count de Frontenac to mitigate his sentence; and being unsuccessful, they afterwards visited the prisoners, for there were two condemned, and offered them the consolations of their religion. But this was refused, and the prisoners began to prepare for death in their own manner, by singing their death-song. A knife was thrown into the prison by some sympathizing hand, with which one of the prisoners despatched himself. The other continued his preparation, and was finally carried to the place of execution, where his feet were broiled between two hot stones. His fingers were burned in red-hot pipes; while both his arms were at liberty, he did not remove them. His joints were cut, his sinews twisted around bars of iron, his scalp flayed from his skull, and hot sand poured upon his head; when, by the intercession of the Intendant's lady, states Colden, the *coup de grâce* was given. During the terrible process of this barbaric torture the warrior continued his death-song, recounted his prowess in battle, and related the burning of French prisoners.

This execution is an example of the fierce temper of the age; in which it is, indeed, difficult to distinguish savage from Christian.

As a matter of historic justice, previous to the Indian orator's speech, that of De la Barre is given:—

The King, my master, being informed that the Five Nations have often infringed the peace, has ordered me to come

hither with a guard, and to send Obguesse to the Onondagas, to bring the chief sachem to my camp. The intention of the great King is that you and I may smoke the Calumet of Peace together ; but on this condition, that you promise me, in the name of the Senecas, Cayugas, Onondagas, and Mohawks, to give entire satisfaction and reparation to his subjects, and in the future never to molest them.

The Senecas, Cayugas, Onondagas, and Mohawks have robbed and abused all the traders that were passing to the Illinois and Unamies, and other Indian nations, the children of my King. They have acted, on these occasions, contrary to the treaty of peace with my predecessor. I am ordered, therefore, to demand satisfaction, and to tell them that in case of refusal, or their plundering us any more, that I have express orders to declare war. This belt confirms my words.

The warriors of the Five Nations have conducted the English into the lakes, which belong to the King, my master, and brought the English among the nations that are his children, to destroy the trade of his subjects, and to withdraw their nations from him. They have carried the English thither, notwithstanding the prohibition of the late governor of New York, who foresaw the risk that both they and you would run. I am willing to forget these things, but if ever the like shall happen for the future, I have express commands to declare war with you. This belt confirms my words.

Your warriors have made several barbarous incursions on the Illinois and Unamies ; they have sacrificed men, women, and children, and have made many members of those nations prisoners, who thought themselves safe in their villages in times of peace. These people who are my King's children, must not be your slaves ; you must give them their liberty, and send them back into their own country. If the Five Nations shall refuse to do this, I have express orders to declare war against them. This belt confirms my words.

This is what I have to say to Garangala, that he may carry to the Senecas, Onondagas, Oneidas, Cayugas, and Mohawks, the declaration which the King, my master, has commanded me to make. He doth not wish them to force him to send a great army to Cadarackui Fort, to begin a war which must be fatal to them. He would be sorry that this fort, that was the work of peace, should become the prison of your warriors. We must endeavor, on both sides, to prevent such misfortunes. The French, who are brethren and friends of the Five Nations, will never trouble their repose, provided that the satisfaction which I demand be given, and that the treaties of peace be hereafter observed. I shall be extremely grieved if my words do not produce the effect which I expect from them, for then I shall be obliged to join with the governor of New York, who is commanded by his master to assist me, and burn the castles of the Five Nations and destroy you. This belt confirms my words.

De la Barre's speech was evidently intended to carry dismay into the hearts of the Indian chiefs in council. His threat, though not carried then into execution, is a prophetic statement of what, in a measure, was done in the course of time. The Indians were caught between the two nations, the French and English, as between the upper and nether millstones, and ground to powder, — destroyed, annihilated. As allies or enemies, they were equally betrayed, — not at once, it is true, nor by king's troops, nor English Royalists, but by the spirit of greed and earth-hunger, which led the whole fanatic world of people, Spanish, English, and French, to a feast of spoil upon the red race.

The intended effect of terror to the Indians was by no means the result of the Frenchman's speech. All the time that De la Barre spoke, Garangala kept his eyes

fixed on his calumet; and as soon as the governor had done speaking he arose, and when he had walked several times around the circle, spoke as follows:—

SPEECH OF GARANGALA, CHIEF OF THE ONONDAGAS.

Yonondio,¹ I honor you, and the warriors that are with me likewise honor you. Your interpreter has finished your speech. I now begin mine. My words make haste to reach your ears. Hearken to them. Yonondio, you must have believed, when you left Quebec, that the sun had burnt up all the forests, which render our country inaccessible to the French, or that the lakes had so far overflowed the banks, that they had surrounded our castles, and that it was impossible for us to get out of them. Yes, surely, you must have dreamt so, and the curiosity of seeing so great a wonder has brought you far. Now you are undeceived, since that I and the warriors here present are come to assure you that the Senecas, Cayugas, Onondagas, Oneidas, and Mohawks are yet alive. I thank you, in their name, for bringing back into their country the calumet, which your predecessor received from their hands. It was happy for you that you left underground that murdering hatchet that has been so often dyed in the blood of the French.

Hear, Yonondio! I do not sleep; I have my eyes open; and the sun, which enlightens me, discovers to me a great captain at the head of a company of soldiers, who speaks as if he were dreaming. He says, that he only came to the lake to smoke on the great calumet with the Onondagas. But Garangala says that he sees the contrary,—that it was to knock them on the head, if sickness had not weakened the arms of the French.

I see Yonondio raving in a camp of sick men, whose lives

¹ *Vide* M. Cuoq. *Onontio*, "La Belle Montagne," p. 176.

the Great Spirit has saved by inflicting this sickness upon them.

Hear, Yonondio! Our women had taken their clubs, — our children and old men had carried their bows and arrows into the heart of the camp, — if our warriors had not disarmed them, and kept them back, when your messenger came to our castles.

It is done, and I have said it.

Hear, Yonondio! We plundered none of the French but those that carried guns, powder, and balls to the Twightwies and Chictaghicks [their enemies], because those arms might have cost our lives. Herein we follow the example of the Jesuits, who break all the kegs of rum brought to our castles, lest the drunken Indians should knock them on the head. Our warriors have not beaver enough to pay for all those arms they have taken, and our old men are not afraid of the war.

These belts preserve my words!¹ We carried the English into our lakes, to trade there with the Utawawas and Yuatoghies, as the Adirondacks brought the French to our castles, to carry on a trade which the English say is theirs. We are born free! We neither depend on Yonondio nor Corlaer!² We may go where we please, and carry with us whom we please. If your allies be your slaves, use them as such; command them to receive no other but your people. This belt preserves my words. We knock the Twightwies and Chictaghicks on the head, because they had cut down Trees of Peace, which were the limits of our country. They have hunted beaver on our lands. They have acted contrary to the customs of all Indians, for they left none of the beaver alive; they killed both male and female. They brought the Satanas into the country to take part with them, after they had concerted ill designs against us. We have done less than

¹ Their records were made upon wampum. *Vide* illustrations of legends of Deluge and Creation, in Chapters XIV and XV.

² Governor of New York.

either the English or French, that have usurped the lands of so many Indian nations, and chased them from their country. This belt preserves my words.

Hear, Yonondio ; what I say is the voice of all the Five Nations. Hear what they answer ! Open your ears to what they speak. The Senecas, Cayugas, Onondagas, Oneidas, and Mohawks say that when they buried the hatchet at Cadarackui, in the presence of your predecessor, in the middle of the fort, they planted the Tree of Peace in the same place, to be there carefully preserved ; that in place of a retreat for soldiers, that fort might be a rendezvous for merchants ; that in place of arms and ammunition of war, beavers and merchandise should only enter there.

Hear, Yonondio ! Take care for the future, that so great a number of soldiers as appear there do not choke the Tree of Peace planted in so small a fort. It will be a great loss, if after it had so easily taken root, you should stop its growth, and prevent its covering your country and ours with its branches. I assure you, in the name of the Five Nations, that our warriors shall dance to the Calumet of Peace under its leaves ; and shall remain quiet in their seats, and shall never dig up the hatchet, till their brothers, Yonondio or Corlaer, shall enter jointly, or separately endeavor to attack the country which the Great Spirit has given our ancestors.

This belt preserves my words ; and this, the authority which the Five Nations have given me.¹

The belts mentioned in Garangala's speech were made with great care, and were to the Indians of great value. Josselyn records a visit to Boston, in 1671, of King Metacom (who is better known by his English name, Philip), in which it is stated that he wore a coat

¹ Address to De la Barre, governor of Canada, in 1684. *Vide* Col-den, History of the Five Nations.

and buskins set thick with blue and white beads "in a pleasant wild work," and a broad belt of the same. The sentiments expressed in the foregoing speech are those that actuated King Philip in his dealings with the English. A haughty warrior, and with the death of his brother fresh in memory, King Philip was much to be feared, and his death naturally was a relief to the harassed colonists. But it is with a sense of humiliation that we read the statements that the people "prayed the bullet into King Philip's heart;" that his head was sent to Plymouth, where it was exposed for twenty years, and his hands to Boston; and that his mangled body was refused the right of sepulture. Following the story of the slaughter, by our people, of Indian men, women, and children at Narragansett, we read:—

We have heard of two and twenty Indian captains slain, all of them, and brought to hell in one day. . . . It was not long before the hand which now writes [1700] upon a certain occasion took off the jaw from the exposed skull of that blasphemous *leviathan* [King Philip].¹

Examples of the oratory of King Philip have been repeatedly given in the pages of Indian history. It is unnecessary to repeat them. The most striking product of the versatile powers of our savages is a written history given in our own tongue, a portion of which has already found place in this volume. The difficulties which David Cusick encountered in giving the facts of history in a foreign tongue are best known through a knowledge of his native language. So well, however, has he succeeded, that his statements are quoted as

¹ Rev. Increase Mather.

authority equal if not superior to that of any English writer of the period, not only on account of his kinship of race, but because of the unembellished veracity of those statements. Metaphor is the common speech of the Indian, but David Cusick writes without metaphor. A simple candor of expression is seen in all his pages. We seek in vain that bitter recrimination, or fierce resentment, which might have sullied the concluding chapter, as these would be natural expressions from him who might have said, of the general woe of a people without a country (sold for toys, or wrested by force), *quorum pars fui*. The gracious passage of years had not time to heal the wounded pride of race when these pages were written, but we hear nothing of these matters. We trace upon the map of North America the locality of the occupancy of this historian's race, before its colonization by our forefathers. We find the grand lakes and mountains, the fast and far running rivers, surpassing all previous experience in beauty of scenery and wealth of soil,—all unlike the narrow English home, surpassing even sunny France,—and we wonder that the few annals of the possessors of all these riches have not a final chapter of invectives; but the Indian knew the dignity of silence.

PREFACE TO SKETCHES OF THE ANCIENT HISTORY OF
THE SIX NATIONS:

COMPRISING A TALE OF THE FOUNDATION OF THE GREAT ISLAND (NOW
NORTH AMERICA), THE TWO INFANTS BORN, AND THE CREATION
OF THE UNIVERSE.

I have been long waiting in hopes that some of my people, who have received an English education, would have under-

taken the work, as to give a sketch of the Ancient History of the Six Nations ; but found no one seemed to concur in the matter, after some hesitation I determined to commence the work ; but found the history involved with fables ; and besides, examining myself, finding so small educated that it was impossible for me to compose the work without much difficulty. After various reasons I abandoned the idea : I however, took up a resolution to continue the work, which I have taken much pains procuring the materials, and translating it into English language. I have endeavored to throw some light on the history of the original population of the country, which I believe never have been recorded. I hope this little work will be acceptable to the public.

DAVID CUSICK.

TUSCARORA VILLAGE, June 10, 1825.

PART II.

A REAL ACCOUNT OF THE SETTLEMENT OF NORTH AMERICA, AND THEIR
DISSENSIONS.

In the ancient days the Great Island appeared upon the big waters, the earth brought forth trees, herbs, and vegetables. The creation of the land, animals ; the Eagwehoeve people were too created and resided in the north regions, and after a time some of the people became giants and committed outrages upon the inhabitants. After many years a body of Eagwehoeve people encamped on the bank of a majestic stream, and was named Kanawage, now St. Lawrence.

PART III.

By some inducement a body of people was concealed in the mountain at the falls named Kuskehsawkich (now Oswego). When the people were released from the mountain they were revisited by Tarenyanagon, *i. e.* Holder of the Heavens, who had power to change himself into various

shapes ; he ordered the people to proceed toward the sunrise as he guided them, and came to a river and named Yenonanatche, *i. e.* Going round a Mountain (now Mohawk), and went down the bank of the river and came to where it discharges into a great river running towards the midday sun ; and named Shaw-nay-tan-ty, *i. e.* Beyond the Pineria (now Hudson), and went down the bank of the river and touched the bank of a great water. The company made encampment at the place and remained there a few days. The people were yet in one language ; some of the people went on the banks of the great water towards the midday sun ; but the main company returned as they came, on the bank of the river, under the direction of the Holder of the Heavens. Of this company there was a particular body which called themselves one household ; of these were six families, and they entered into a resolution to preserve the chain of alliance which should not be extinguished in any manner. The company advanced some distance up the river of Shaw-na-taw-ty (Hudson) ; the Holder of the Heavens directs the first family to make their residence near the bank of the river, and the family was named Te-haw-re-ho-gah, *i. e.* a Speech Divided (now Mohawk), and their language was soon altered ; the company then turned and went towards the sunsetting and travelled about two days and a half, and came to a creek which was named Kaw-na-taw-te-ruh, *i. e.* Pineies.¹

The second family was directed to make their residence near the creek, and the family was named He-han-re-tah-go, *i. e.* Big Tree (now Oneidas), and likewise their language was altered. The company continued to proceed toward the sunsetting, under the direction of the Holder of the Heavens. The third family was directed to make their residence on a mountain named Onondaga (now Onondaga), and the

¹ Here is appended a note, as follows : The creek now branches from the Susquehanna River, at the head generally called Colonel Allen's lake, ten miles south of Oneida Castle.

family was named *Seuh-now-kah-tah*, *i. e.* Carrying the Name, and their language was altered. The company continued their journey towards the sunsetting. The fourth family was directed to make their residence near a long lake named *Go-yo-goh*, *i. e.* a Mountain Rising from Water (now Cayuga), and the family was named *Sho-nea-na-we-to-wah*, *i. e.* Great Pipe, and their language was altered. The company continued to proceed towards the sunsetting. The fifth family was directed to make their residence near a high mountain, or rather knoll, situated south of the Canandaigua Lake, which was named *Jenneatowake*, and the family was named *Te-how-nea-wyo-hent*, *i. e.* Possessing a Door (now Seneca), and their language was altered. The sixth family went with the company that journeyed towards the sun setting, and touched the bank of a great lake named *Rau-ha-gava-rah-ka*, *i. e.* a Cap (now Erie), and then went towards between the midday and sunsetting, and travelled considerable distance and came to a large river which was named *Onau-we-yo-ka*, *i. e.* a Principal Stream (now Mississippi). The people discovered a grapevine lying across the river, by which a part of the people went over; but while they were engaged, the vine broke and were divided; they became enemies to those that went over the river; in consequence they were obliged to disperse the journey.¹

The Holder of the Heavens instructs them in the art of bows and arrows in the time of game and danger. Associates were dispersed, and each family went to search for residences according to their convenience of game. The sixth family went towards the sunrise, and touched the bank of the Great Water. The family was directed to make their residence near *Cau-ta-nah*, *i. e.* Pine in Water, situated near the mouth of Neuse River, now in North Carolina, and the family was

¹ By some, remarks Cusick, this may seem an incredible story. Why more so than that the Israelites should cross the Red Sea on dry land?

named Kau-ta-noh (now Tuscarora), and their language was also altered ; but the six families did not go so far as to lose the understanding of each other's language. The Holder of the Heavens returns to the five families and forms the mode of the Confederacy, which was named Ego-nea-seub-neh, *i. e.* Long House. [Here follow the names above mentioned.] About this time an agent from superior power visits the families, and he instructs them in various things respecting the Infinity, matrimony, moral rules, worship, &c. ; and he warns them that an evil spirit was in the world, and would induce the people to commit trespasses against the rules he had given them ; and he offers them favorable promises, obedience to the rules, the souls should enter the place of happiness, but to the disobedient these souls would be sent to state of misery. And he gives the seeds for corn, beans, squashes, potatoes, and tobacco, with directions how to cultivate them ; and he gives them the dogs to aid in pursuing game ; and he repeats the administration of the game, and that the country was given for their people's maintenance. When he ended the interview, consolation he leaves. About one hundred winters since, the people left the mountain, the five families were increased, and made some villages in the country. The Holder of the Heavens was absent from the country, which was destitute of the visits of the Governor of the Universe. The reason produced the occasion that they were invaded by the monsters called Ko-nea-rau-neh-neh, *i. e.* Flying Heads, which devoured several people of the country.

Cusick here gives an account of the invasion of these monsters, and also of an attack from a monster of the deep, the Lake Serpent, when he continues :—

The five families were compelled to make fortifications throughout their respective towns, in order to secure themselves from the devouring monsters. The manner making

the fort : at first they set fire against several trees, as requires to make a fort, and the stone axes are used to rub off the coals, as to burn quicker ; when the tree burns down they put fires to it about three paces apart, and burn it down in half a day ; the logs are collected to a place where they set up round according to the bigness of the fort, and the earth is heaped on both sides. A fort generally has two gates ; one for passage and the other to obtain water. The people had implements which they used to make bows and arrows. The kettle is made of baked clay in which the meat is boiled ; the awl and needles are made of hard bone ; a pipe for smoking is made of baked clay or soft stone ; a small turtle-shell is used to peel the bark ; a small dry stick is used to make the fire, by boring it against the seasoned wood.

Cusick continues by stating that the five families became numerous, and gives the date of this period as twelve hundred and fifty years before Columbus discovered America, and two hundred and fifty winters since the people left the mountains. A Winter, in the speech of the Iroquois, signified a Year. Now they were again molested by monsters, the Stonish Giants, a tribe of the wilderness, but happily the Holder of the Heavens again visited the people, and by strategy destroyed these giants.

The Lake Serpent discovers the powerful operations of the Holder of the Heavens, instantly retreats into the deep places. After the banishment of the monsters, the Holder of the Heavens retires from the country. After a time the monster of the deep made its appearance in the country ; a snake with the shape of human head opposed the passage between the Onondaga and Go-yo-goh (now Cayuga), which prevented their intercourse, as the snake had seated near the principal path leads through the settlements of the five families. The

people were troubled of their condition, and finally they determined to make resistance. They selected the best warriors at Onondaga, and after they were organized and prepared, proceeded to the place; after a severe conflict the snake was killed. The Lake Serpent was often seen by the people, but the thunderbolt destroyed the serpent or compelled him to retire into the deep.

About this time there were various nations inhabited the southern countries; these nations descended from the families that were dispersed after the vine broke on Onauweyoka (Mississippi.) The Holder of the Heavens visited the five families and instructed them in the arts of war, and favors them to gain the country beyond their limits, after which he disappeared, perhaps one thousand years before Columbus discovered America. About this time the five families became independent nations, and they formed a council-fire in each nation. Unfortunately a war broke out among the Five Nations. During the unhappy differences the Atotarho was the most hostile chief, resided at the fort Onondaga; his head and body were ornamented with black snakes; his dishes and spoons were made of skulls of the enemy; after a while he requested the people to change his dress. The people immediately drove away the snakes; a mass of wampum was collected, and the chief was soon dressed in a large belt of wampum. He became a law-giver, and renewed the chain of alliance of the Five Nations, and framed their internal government, which took five years in accomplishing it. At Onondaga a Tree of Peace was planted reached the clouds of heaven; under the shade of this tree the senators are invited to sit and deliberate, and smoke the Pipe of Peace as ratification of their proceedings; a great council-fire was kindled under the majestic tree having four branches; one pointed to the south, west, east, north. The neighboring nations were amazed at the powerful confederates. The Onondaga was considered a heart of the country. Numerous

belts and strings of wampum were left with the famous chief as a record of alliance. After he had accomplished the noble work he was immediately named Atotarho, King of the Five Nations; and was governed by the senate, chosen by the people annually, —the successor of the kings to follow the woman's line.

The establishment of this Confederacy, at the time mentioned by Cusick, discloses the fact that social progress began among the Northwestern tribes of Indians previous to the discovery of America by Columbus. The reign of Atotarho begins amidst mythic traditions; it is followed by that of several kings by the same name, whose reign is associated with mythic stories of battles with monsters and contests with adjacent tribes. The Holder of the Heavens continues his visits, protecting his people.

In the reign of Atotarho IV. a double-headed serpent is spoken of, which destroyed the people of a fort. A strange animal is mentioned, that occasioned a terrible pestilence.

In the days of King Atotarho VI., perhaps six hundred and fifty years before Columbus discovered America, Cusick relates :—

A small party were out to make incursion upon the enemy, when one of the warriors discovered a hollow tree; supposed a bear in the tree, he immediately reported. The warriors were in hopes to obtain the bear; went to the tree. One of them climbed and put a fire in it in order to drive out the creature. The warriors made ready to shoot, but were mistaken. There instantly came out a furious lizard and quickly grasped [one of the dogs?] and leaped into the hollow of the tree, and the young ones devoured it. A grumbling noise ensued. The warriors were terrified at the monstrous crea-

ture, and were soon compelled to retire, except one stayed at the tree while others fled. He remained until the party was destroyed, and the last warrior was chased. The warrior immediately left the tree and ran on the way; fortunately met the Holder of the Heavens, who advised him to stop, and offers the aid of making resistance, which was accepted. The warrior was instructed to make fire without delay, and to get some sticks to use with to prevent the lizard's flesh from uniting the body as being efficacious. The Protector changed into a lion and laid in wait. In a mean while the monster came up, a severe engagement took place; the warrior hastened with a stick and began to hook the lizard's flesh, when bit off by his defendant, and throws it into the fire; by means the monster was quelled. The warrior thanked for personal preservation. The Protector vanished out of his sight.

In the following reign, winged fishes are mentioned, and a tribe of people "who were called Dog-tail Nation, because of possessing short tails." Near the Rocky Mountains a giant is said to live. And now a time of great scarcity of game occurs. It is ordered that two fat persons be killed and eaten. But the famine increases and many perish.

In the reign of Atotarho VIII. the Stonish Giants are mentioned; but their number has diminished, and very few are found in the north regions. A warrior is obliged to run a race with one of the giants. He faints at the sound of the giant's war-whoop, and loses the race. Nevertheless, by strategy he gets possession of a mystical hand called the Pointer, which directs the hunter to the place of game. At this time there are many witches, who turn into foxes and wolves by night, their movements being attended with flashes of light.

The manner of the burial of the dead was at this time changed, and the face of the dead was placed towards the east. It is in this reign that mention is made of a visitor, a very old man, who taught the Indians many things, — how to respect their deceased friends and to love their relations. He informed the people that the Whites beyond the great water had killed their Maker, but he rose again; and he warned them that “the Whites should, in some future day, take possession of the Big Island, and it would be impossible to prevent it. The red children would melt away like snow before heat. The aged man became sick, and he told them to get different roots to cure diseases, and also showed the manner of mounting, &c. The aged man died among them, and they buried him; but soon after some person went to the grave and found he had risen, and never heard of him since.”

We have here, in this mysterious visitor, the earliest account, probably, of missionary labor.

In the reign following, that of Atotarho IX., a queen is mentioned who is renowned for her ability, and who had great influence with the people. An account of a general war is given. The manner of killing game is described, and the use of poisoned arrows is first mentioned.

The seasons of the year, they are directed by the Seven Stars of the heavens; when warriors travel in a great forest they are guided by a Northern Star; if the sun and moon are eclipsed they believe that the Bad Spirit darkens it. The people are assembled, and make a loud noise to scare the Bad Spirit from the orb. They believed that the clouds in the moon were earth and inhabited by people.

The sixth family made resident near the mouth of Neuse

River, in North Carolina, and became three tribes, the Kautanohakan, Kauwelseka, and Tuscarora, and united into a league, and were at war with the Nanticokes and totally on the seashores. About this time the Long House became numerous and powerful ; each nation could muster as follows : the Mohawks, 5,000 warriors ; Oneidas 3,500 warriors ; Senecas, 6,000 warriors ; Onondagas, 4,000 ; Cayugas, 4,500 ; total amount, 23,000 warriors. The Mohawk was considered an elder brother, and was appointed to keep a watch towards the sunsetting. The senators met annually, at the fort Onondaga, to promote their national prosperity. The Long House were free, independent nations, and have been acknowledged such in treaties made with them by the neighboring nations. Every independent nation have a government of their own ; they have a national committee meet occasionally ; they have a chief ruler, named Ankoyaner,¹ a peace-maker, who is invested with authority to administer the government. Each nation has a right to punish individuals of their own nation for offences committed within their jurisdiction ; each nation is bound to oppose any hostile invasions of the enemy.

Of the reign of Atotarho X. Cusick relates but little, except a story of a contest with a monstrous bear.

In the following reign a great war occurs. This the historian places at the period of about one hundred and fifty years before Columbus discovered America.

The Tuscaroras possessed the country lying between the seashore and the mountains which divide the Atlantic States, but afterwards a contest arose with the southern nations, the Oyetoh, Kwntarirosaumuh, Oaweda.

¹ *Ankoyaner*, Lord or Nobleman. No one can hold this office except a member of the Turtle tribe. He governs the nation, but is not allowed to go out to war ; his duty is to stay at home and preserve peace among his people.

The war lasted many years. The Tuscaroras' frontier settlements were reduced considerably, but they send messengers for assistance from their brethren, the Five Nations, and at last the enemy was compelled to suspend hostility.

The Bear tribes nominate the chief warrior of the nation. The law of the Confederation provides the Onondagas to furnish a king, and the Mohawks a great war-chief of the Five Nations.

About this time an earthquake was felt throughout the kingdom, supposed a large comet fell into some of the lakes; and other signs were seen in the heavens. The Defender ceased from visiting the people in bodily form, but appeared to prophes. In a dream he foretells the Whites would cross the Big Waters and bring strong liquors, and buy up the red people's lands; he advises them not to comply with the wishes of the Whites, lest they should ruin themselves and displease their Maker. They would destroy the Tree of Peace and extinguish the great council-fire at Onondaga, which was so long preserved to promote their national sovereignty.

In the reign of Atotarho XII., perhaps fifty years before Columbus discovered America, there was a war between the Mohawks and Mohegans, maintained by small expeditions; but finally the Mohawks received orders from the King to invite the two confederate nations, the Oneidas and the Onondagas, to unite against the common enemy, who was compelled to sue for peace.

In the reign of Atotarho XIII. Columbus discovered America. At this time the Keatahkiehroneah were fighting with their neighboring tribes, and were injurious to their frontier settlements. The Five Nations sent Thoyenogea, with an army of five thousand warriors, and defeated the Keatahkiehroneah and drove them west side of the Ohio River, and they lay waste the enemy's country, and attacked other tribes, &c. About this time the Erians declared a war against the Five Nations; a long bloody war ensued; at last

the Erians were driven from the country, and supposed were incorporated with some of the southern nations, after which the kingdom enjoyed without disturbance for many years.

The Mohawk was considered the oldest language of the Confederacy.

So ends, with a list of Mohawk and Tuscarora names, the History of David Cusick, the value of which is inestimable, it being authentic, and from the pen of a native. It is seen in the history of the thirteen kings, that a gradual progress was made from the first establishment of the Confederacy. There is less superstition shown in the reigns of the last three kings. Marvel and mystery gradually recede into the shadows of the barbaric world, from whence the Indians of the Iroquois Confederacy emerge into the higher social position of senators and law-givers.

Witchcraft itself is believed to arise in some far southern countries. The giants are in the borders of the Rocky Mountains.

The judicious adjustment of power among the Five Nations, the considerate measures for the protection of the weaker tribes in the Iroquois Confederacy, — as indicated in the speech of Hiawatha, — are illustrations of the character of this remarkable race of savages.

It is from evidences furnished in their Rites, and from Indian history, that the fact is disclosed that the red men had evolved a theory of governmental polity, on the basis of which civilization might have risen. It proves that isolated humanity moves out of barbarism into civilization, by the force of its own inherent capacity. Led by the Holder of the Heavens (to use

the sacred name of the Tuscarora historian), an acknowledgment of whom arises from an innate consciousness of overruling deity, man emerges from the savage to the social state, in which fraternal relations are recognized, and a common brotherhood declared. This relationship is disclosed in the Scriptural name of the first parent, Adam, or *red earth*, from whose paternal bosom — Indian tradition and comparative mythology determine — sprang the red man.

“These savages,” remarks Père le Jeune, “are free from the great evil that disturbs the peace of the Europeans. I speak of avarice and ambition.”

Of the French a Jossakeed remarks: “They have no intelligence; they vex themselves; they worry. We are different. Nothing disturbs us. As for myself, should famine press upon me, should life be threatened, our enemies the Hurons slay our people, I should be tranquil. I am content. I fear nothing.” “Il suffit à un sauvage de dire, *Je suis homme*, pour braver la mort,” remarks La Potherie. This tranquil state of mind is one of the recognized virtues which is acquired by the Jossakeed in his early youth; but it is not a universal habit of the Indian mind. The imperturbable stoic of the forest is the hero of his tribe. He is distinguished from his people, as is the devotee of India, whose endurance of torture marks a saintly beatitude of soul. It is related by a traveller that he had seen a Hindoo devotee who had held his hand and arm extended above his head eleven years, for the sake of absorption into deity, or *nigban*, — hoping by this torture to arrive at eternal repose, an extinction of all desire, a cessation of individual will. Placidity of soul was the aim of the Indian Jossakeed also. To be

unmoved by emotions of affection, of fear or desire, was the savage's idea of a heroic character. To have *strength of heart*, as he termed *courage*, was his highest ambition.

A winter of scarcity of game had brought a band of Indians to the verge of famishing. One early spring morning a party of hunters started on an expedition to a part of the country where they had been informed through dream-omens that there was game. As they moved onward in the silent march of the single file, one of their number saw a man sitting alone upon a rock on the brow of the hill. The hunter left his companions and went to him. As he approached he spoke, but no answer was returned. He went nearer, and reaching out his hand touched the man upon the shoulder; the man was dead. Alone, upon an eminence, under the canopy of the heavens, he had breathed out his soul. He had sought no sympathy. He had left his people, that he might die alone.

It was with such equanimity that the Indian warrior aspired to meet death.

Examples of the Indian's unflinching endurance in torture have already been given. The story of the capture of Canonchet, chief sachem of the Narragansetts, discloses his heroism, displayed in humiliation, defeat, and death:—

An expedition in 1676, headed by Captain George Denison of Stonington and Captain Avery of New London, was sent out against the Narragansetts. Meeting with an Indian man (whom they slew) and two squaws, they made them confess that Canonchet, or Nannuntenso, as he had formerly been called, was not far off. Following the tracks which their scouts discovered, they soon came in view of some wigwams near Pawtucket, or Blackstone River. Canonchet being with

seven men in one of these wigwams, sent several men, one after the other, to the top of a hill to see what the danger was. The four sent first fled; the fifth, more faithful, gave intelligence to the sachem of his danger, who immediately endeavored to escape. Catapazet, with a few Indians and English, followed on so hard that the sachem was soon obliged to throw off his blanket, next his silver-laced coat, which had been presented to him at Boston in October, when the treaty was made, and his belt of *peag*, the sight of which made his pursuers more eager. He now took to the water, and his foot slipping upon a stone, he wet his gun; upon which accident, as he afterwards said, his heart and bowels turned within him, so that he became void of strength as a rotten stick; so much so that a Pequot, Monopoide, laid hold on him without his resisting, although he was a most strong man, of goodly stature, and very courageous.

Robert Stanton, one of the first English that came up to him, being about twenty years old, putting a question or two to him, the sachem looked upon his youthful face, and replied in his broken English: "You much child; no understand matters of war; let your brother or your chief come; him will answer." And he was as good as his word. He was promised his life if he would endeavor to procure the submission of his tribe. This he obstinately refused to do. Persisting in this heroic resolution, he was carried to Stonington, where he was condemned to be shot to death. The young Mohegan sachem and two Pequot sachems were, by the order of the English, his executioners. He was told how he boasted he would not deliver up a Wamponag, or the paring of a Wamponag's nail, that he would burn the English alive in their houses; to which he replied that others were as forward for the war as himself, and he desired to hear no more thereof. And when his sentence was given, he said he liked it well; that thus he should die before his heart was soft, or he had spoken anything unworthy of himself.

Hubbard, the historian, briefly adds : " And his head was cut off and sent to Hartford. The rest of his body was burned."

It was generally acknowledged among the Jesuit missionaries that the Indians were possessed of remarkable memories. " These savages," exclaims a zealous Father, " have the best memories in the world." The custom of committing to memory their traditions, the habit of repeating the sacred chant accompanying rites of worship, and the repetition of the speech of the orator as an act of courtesy before replying to its argument, were all conducive to the cultivation of this faculty.

In a council which was held with the Senecas, by Governor Tompkins of New York, a contest arose between that gentleman and the celebrated chief, Red Jacket, as to a fact connected with a treaty of many years' standing. The American agent stated one thing ; the Indian chief corrected him, and insisted that the reverse of his assertion was true. It was rejoined : " You have forgotten ; we have it written down on paper." " The paper then tells a lie," was the confident answer. " I have it written here," continued the chief, placing his hand with dignity upon his brow. " You Yankees are born with a feather between your fingers, but your paper does not speak the truth. The Indian keeps his knowledge here ! This is the book the Great Spirit gave him. It does not lie !" A reference was immediately made to the treaty in question, when, to the astonishment of all present, and to the triumph of the tawny statesman, the document confirmed every word he had uttered.¹

Sculptures of the human face found in Indian mounds

¹ History of Indian Tribes, by M'Kenny and Hall.

are distinguished for the severity of their outlines, the brow being contracted in some cases, and the mouth compressed. Portraits of Indian warriors, taken in the fifteenth and sixteenth centuries, disclose a preponderance of the intellectual over the so-called animal characteristics. Cruelty itself, as exhibited in some of the lineaments, is that of the intellect. It is the white heat of fierce contemplation, or the stern repose of enforced self-control, and not sudden flashes of overmastering passion, that give this element to the Indian face.¹ The red man is an embodiment of reflection, his usual expression not entirely differing from that seen in the face of certain dumb animals, which is a smileless sobriety, — arising from impotency in articulation in the beast, and, one might think, of poverty of language in the Indian, had we not proof to the contrary. This characteristic is noticeable by comparison with other races. The African is of an affectional nature; his wide mouth, with the uncompressed lips, the open avenue of the ever-ready speech, constitutes him an embodiment of irrepressible, inextinguishable laughter, — his hilarity being the opposite of Indian sobriety. The two races are as brain and heart, — meditation being the habit of the one, as is ungoverned feeling of the other.

Adherence to compacts of council, allegiance to his word, constancy to vows of friendship, existed as the prevailing characteristics of the savages in the fifteenth century, according to universal statements of the early writers.

The treatment by the Indians of their wounded or their prisoners is barbarous; but it should be remem-

¹ Portraits of celebrated warriors in Smithsonian Institute; also "Costumes and Portraits of Aborigines," in 1589, by John Wythe.

bered that in this they followed a universal custom, sanctioned by their religious beliefs. The soul's entrance into or departure from the human form, was but an incident in the eternal cycle of transmigration. To torture the body of a man was not a crime; since the victim by his endurance advanced himself, becoming a superior manitto in case of death, or if he survived, a powerful Jossakeed. That the custom of burning or beating the captured foe was not without regulation, is shown by the requirement that the prisoner should run the gauntlet, — a stake being placed to indicate a refuge, the road to which was beset with his conquerors, armed with a variety of missiles. If he conducted himself with perfect coolness in the race, bearing each buffet without flinching and without outcry, flying onward with unshaking feet until the goal was reached, his life was won, and indemnity from severer chastisement was gained; and, indeed, the tribe often adopted the prisoner, exalting him to a place among their warriors, and sometimes giving him a chieftom as the only fitting tribute to his courage.

Sir Alexander McKenzie remarks: —

In their quarrels with each other they very rarely proceed to a greater degree of violence than is occasioned by blows, wrestling, and pulling of hair; while their abusive language consists of applying the name of the most offensive animal to the object of their displeasure, and adding the words ugly and *chi-ay* (still-born).

And Mr. Powers states, regarding the California Indians: —

The Tatu are remarkable for their timidity. My host, Mr. Carner, related how a full-grown, vigorous Tatu, in his

employ, was once frightened to death in broad daylight by a belligerent turkeycock. The poor fellow had never seen that species of fowl before ; when one day, as he was walking through the yard, the gobbler, being greatly blown out and enlarged in appearance, made a furious dash at him, and so frightened him that he took to his bed and expired in two days. Another one of the same tribe unwittingly trod in a bear-trap when hunting one day with a companion, whereupon he dropped all in a heap upon the ground, helpless and lifeless, with unspeakable terror, and died in his tracks in half an hour ; though a subsequent examination revealed the fact that the steel trap had inflicted no mortal injury on him, and that he undoubtedly perished from fright. His comrade, instead of unclamping the trap, fled for his dear life, believing it was the Devil they had encountered. . . .

Mr. Carner, himself a Christian who had labored zealously for their conversion, said he had often seen them engage in wordy quarrels, bickering and jangling, and jabbering strange, voluble oaths, until almost the whole village was involved, and until his own patience was entirely gone, but never once advance to blows. His Saxon blood once got the better of his religion ; his indignation waxed hot, and he offered them clubs, and told them either to fight or be silent, but they did neither the one nor the other.

There was a custom among the savages of killing their aged, *ak-kec-wai-zee* (One who had been Long on Earth) ; and this was done in accordance with the wish of the victim to the infirmities of years, not from a cruel disregard of the aged. Old people were thought to have *open vision*. They were seers, and the authority of their word equalled and often excelled that of the chief. Relates an Indian historian :—

One morning there occurred a general disturbance in the village ; some circumstance of the most trivial kind had hap-

pened that had aroused the inhabitants to a frenzy, which every moment gained in fierceness and wild outbreaks. The village arena became the scene of the most confused medley of contending men, women, and children. No one knew from whence the disturbance originated. Dominated as is the savage by omens derived from the most trivial circumstance, and taking affright at some odd incident, it seemed probable that some unusual thing had occurred which had started an alarm, and, as this feeling augmented, a general excitement grew into a fierce encounter. In the height of the *mélée*, from one of the tents appeared a venerable, white-headed old man. He had been unseen before, for he had kept in the most rigorous seclusion. As he advanced, every voice was hushed. A look from his eye, a motion of his hand, and the frenzied strife was stayed, when in silence he turned and disappeared in his tent.

Seership was not an unusual claim among the Jossakeeds. Circumstances have been related in which this Second Sight, so common in Scotland, and known among all nationalities, was justly claimed by them.

The undoubting belief in immortality, the certainty of eternal existence, the sense that "things seen are temporal," were the leading influences of the Indian's habits of life.

As the bird upon the ground taries but a moment and then springs again into the air, its native domain, so it is with man. Of what use then his more permanent structures?

Behold, we strike our tent and flee away. We walk the Tchi-pai-mas-ke-nau, the Way of Souls. He who is weary of the striving ambitions of our race, who has not eyes to see that to the "laborer is given the hire," — that manhood arrives at its complete dignity by the

stress and strain of the compulsive demands of civilization, — might easily believe that the philosophy of these savages was a recognition of the highest truth, enforced by the common experiences of humanity. It is not without its lesson. There is a commanding truth of comment upon the brevity of life, and its transient needs, in the fact that our savages, and other elder races, built their tombs for permanence, their homes for transition and change. The mound and the pyramid are hieroglyphic expressions of a religion that teaches that those who have passed into the other life — the dead — are the only permanent residents; theirs only the eternal abodes, — of which these consecrated places, built by reverent hands, are symbols.

It has already been stated that the Indian regarded the bones of his dead with reverence. The same obsequies were paid them, the same tenderness of feeling exhibited in handling them, as when clothed in flesh.

The Hebrew Scriptures disclose a similar regard for the bones of the dead. The words of the Psalmist, about which are centred so many sacred associations, "He keepeth all his bones; not one of them is broken," — in accordance with which not one of the bones of the Christ was broken, relates St. John, — is an illustration. That it was believed by the Hebrew that understanding, or life, existed in the bones, the Sacred Scripture appears to declare, for the Psalmist elsewhere says: —

All my bones shall say : Lord, who is like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and needy from him that spoileth him.

The Indian believes that the spirit of the animal slain walks about his cabin, watchful of the disposition of his

bones. If they are burned or placed in safety, or in a net if they are the bones of a castor, the spirit is content. But if the hunter neglects to take this care of the bones, the offended spirit communicates the fact to his former companions, who then conspire to keep concealed from the hunter, that he may famish for want of food. This belief is an illustration of the ancient teaching, that the Great Spirit bade the animals allow themselves to be killed by the Indian for his sustenance. As has been said, each species of animals was believed to have an elder brother, who was guardian and protector over the relative rights of man and beast. The elder brother of the birds had his home in the air; those of other animals, in the water. An Indian who acted wrongfully, an *un-que-to-hek-te*, was in danger of death from the water-spirit, which, it was claimed, would leap up and devour him, — a belief in which is seen a recognition of an omnipotent moral sense inherent in the universe, an offence against which is met with chastisement. It was the occasion of remark among the Jesuits that the Indian questioned, "What animal do you pray for; is it a bear, or a deer?" And the zealous Fathers asseverated: "These savages are utterly brutish. They think only of eating." Yet the Jesuit taught the Indian convert the words of our Lord's Prayer that bear the burden of a similar appeal, — "Give us this day our daily bread."

In the customary sacrifice of food, which was made by throwing a choice fragment into the fire, the hunter was heard to exclaim, *pa-pe-ou-eka* (Lead us in the way of food). A prayer for success in hunting was always made previous to an expedition. This prayer not only was an appeal for direction in the course of the hunt,

but that the Great Spirit would send the animal to be caught. "Come bear, come deer, come porcupine," chant the little children as they leave their wigwams. This is their morning orison. The tenderness with which animals are treated is universal, as among the Persians, and the animals are without fear.

The domestic habits of the Indians were characterized by the usual domination of the strong over the weak, seen among nations, individuals, and families; but the fact that the lineage of family and tribe was traced through the female line often gave precedence and power to the woman. Indian women were not unfrequently chiefs of their tribes. They were seers and prophets, if in the initiatory fast their visions bore the character of high occult apparitions. They often directed the hunters in their paths in search of game. The wife and mother was believed to receive communication from the Great Spirit in her midnight chant, as to the locality of the animal needed for the sustenance of her family. "All through the night, my son, I chanted to the Great Spirit, and he has told me where there is food for us." They attributed scarcity to the displeasure of the Great Spirit.

The hardships of life were not so unequally distributed between the husband and wife as has been represented. The work of the latter was perhaps more continuous, since all that appertained to household labor fell upon the women, and these avocations are monotonous, seldom admitting any relief; but the duties of tent-life are not arduous, and the physical condition of the women of the red race betokens some consideration which results in a sturdy constitution. Relates a visitor among the Apaches:—

It is very rare that a Zuñi woman prefers a life with her people, when wedded to one of the Apache Indians. Even Mexican female prisoners, who have become wives and mothers, would not accept liberty were it offered them. They have been known to refuse to seek protection when near a Mexican town, and their husbands were away hunting, preferring this mode of life to the comparative affluence of the homes of their girlhood.

There is no duty more binding on the Apache warrior, or more willingly performed, than that of pleasing and providing for his mother. The longest life does not release him from the duty of obedience to her. To her all must give place; she takes the precedence of all other relations; her wants are paramount.

Rigid rules in the relations of the sexes were enforced upon the warrior, obedience to which was believed would give success in the hunt and on the war-path. Marriage was sometimes annulled by an omen, or from transferred affections, but this was not common. Infidelity on the part of the women was punished, but generally in cases of treachery and deceit. The savage sometimes bestowed his wife upon a friend or a superior. The pairing form of marriage was the most common; but polygamy was not unknown, nor was it the occasion of strife or jealousy always, but more often was regarded with the complacency of the Asiatic. The children were the constant objects of affection and care. Orphans were adopted at once into other families, and were given an equal share with the other inmates of the lodge. A numerous family of children was uncommon. Copartnership was not unfrequent when sickness, or scarcity in the hunt, occurred, and two or three families shared their possessions; but in such cases the best hunter

became ruler, and submission to his will was required of all members of the household.

This sort of communism existed, in a less transitory form doubtless, among the Village Indians, and the Mound-builders. The houses of the latter were constructed upon earth-works, it is concluded. These earth-works, were some of those mound-structures already described, built in a square with an open court, and with gates to the east and west. There have been found more than one hundred of these works, large and small, indicating the sites of Indian villages, of which three quarters were occupied at the same time.¹ The embankments used were slight, measuring from two to twelve feet. The broad base found in their present condition was occasioned probably by the washing down of the earth in the course of centuries. The rectangular embankments, upon which it is believed were built the village houses, were nearly twice as high as the circular; and the two were often combined, and frequently connected with each other. The word used by the Iroquois for their League was Long House, — *kanonsionni*. States Mr. Hale:—

The Confederacy was compared to a dwelling which was extended by additions made to the end, — in the manner in which their bark-built houses were lengthened, — sometimes to an extent exceeding two hundred feet. When the number of these families inhabiting these long dwellings was increased by marriage or adoption, and a new hearth was required, the end wall — if this term may be applied to the slight frame of poles and bark which closed the house — was removed, an addition of the required size was made to the

¹ L. F. Morgan, in Smithsonian Contributions to Ethnology, Vol. V.

edifice, and the closing wall restored. Such was the figure by which the founders of the Confederacy represented their political structure, — a figure which was itself a description and an invitation.

This figure of speech may be considered a picture of the Mound-builder's house. At the present time, we are told, in the valley of the Rio Grande, a single pueblo house accommodates five hundred persons. The houses of the Village Indians were sometimes even five hundred feet long, states Mr. Morgan. They were probably built in triangular form and covered with earth, with a passage-way from end to end, and fire-pits for each apartment (in the joint habitation of the Iroquois), openings being made through the roof for the exit of the smoke. The enclosed court, protected by the embankment and building, would thus afford pleasant protected houses. Of these attractive enclosures, John Wythe gives illustrations, representing the happy people at game, or circling in the dance. The following description of the Mandan Indian's house illustrates the primitive architecture of our savages :—

The houses were circular in external form, the walls being about five feet high, and sloping inward and upward from the ground, upon which rested an inclined roof ; both the exterior wall and roof being plastered over with earth, a foot and a half thick. For this reason they have usually been called Dirt-lodges. These houses are about forty feet in diameter, with the floor sunk a foot or more below the surface of the ground, six feet high on the inside line of the wall, and from twelve to fifteen feet high at the centre. Twelve posts, six or eight inches in diameter, are set in the ground at equal distances, in the circumference of a circle, and rising about six feet above the level of the floor. String-pieces, resting in

forks cut in the ends of these posts, form a polygon at the base, and also upon the ground-floor. Against these an equal number of braces are sunk in the ground about four feet distant, which, slanting upward, are adjusted by means of depressions cut in the ends, so as to hold both the posts and the stringers firmly in their places. Slabs of wood are then set in the spaces between the braces at the same inclination, and resting against the stringers, which, when completed, surround the lodge with a wooden wall. Four round posts, each six or eight inches in diameter, are set in the ground near the centre of the floor, in the angles of a square, ten feet apart, and rising from ten to fifteen feet above the ground-floor. These again are connected by stringers resting in forks at their tops, upon which, and the external wall, the rafters rest. Poles three or four inches in diameter are placed as rafters, from the external wall to the string-pieces above the central parts, and near enough together to give the requisite strength to support the earth-covering placed upon the roof. These poles were first covered over with willow matting, upon which prairie grass was overspread, and over all a deep covering of earth. An opening was left in the centre, about four feet in diameter, for the exit of the smoke, and for the admission of light. The interior was spacious and tolerably well lighted, although the opening in the roof and the single doorway were the only apertures through which light could penetrate. There was but one entrance, protected by what has been called the Esquimaux doorway; that is, by a passage some five feet wide, ten or twelve feet long, and about six feet high, constructed with split timbers, roofed with poles, and covered with earth. Buffalo-robcs, suspended at the outer and inner entrances, supplied the place of doors. Each house was comparted by screens of willow matting or unhaired skins suspended from the rafters, with spaces between for storage. These slightly constructed apartments opened towards the central fire like stalls, thus defining an open cen-

tral area around the fire-pit, which was the gathering-place of the inmates of the lodge. This fire-pit was about five feet in diameter, a foot deep, and encircled with flat stones set up edgewise. A hard, smooth, earthen floor completed the interior. Such a lodge would accommodate five or six families, embracing thirty or forty persons.

The author of the above description counted forty-eight houses, abandoned by the Arickarecs in 1862. The village was surrounded by a stockade, made of timbers set vertically in the ground, and about ten feet high. Within this space the houses were thickly studded together, so that in walking through the village one passed along circular footpaths; but there were no streets, and it was impossible to see in any direction except for short distances. In the centre there was an open space, where their religious rites and festivals were observed.

An Indian fort — a drawing of which has been left us by Champlain at the time (in 1618) of his engagement with the savages in a war upon their enemies — was situated a few miles south of the eastern terminus of Oneida Lake, on a small stream that wends its way in a northerly direction, and finally loses itself in the same body of water. This rude military structure was hexagonal in form, one of its sides bordering immediately upon a small pond, while four of the other laterals, two on the right and two on the left, were washed by a channel of water flowing along their bases. The sides opposite the pond alone had an unobstructed land approach. As an Indian military work, it was of great strength. It was made of tree-trunks as large as could be conveniently transported. These were set in the ground, forming four concentric palisades, not more than six

inches apart, thirty feet in height, interlaced and bound together near the top, supporting a gallery of double paling extending around the whole enclosure,—proof not only against the flint-headed arrows of the Indian, but against the bullets of the French arquebus. Port-holes were opened along the gallery, through which effective resistance could be offered to assailants, by hurling stones and other missiles with which the defenders were well provided. Gutters were laid along between the palisades, to conduct water to every part of the fortification, for extinguishing fire.

It was in vain that Champlain, with his Indian allies and trained soldiery, endeavored to take this fort, and it was thus made obvious to him that its fortifications were a complete protection to the intrenched Iroquois.

An example of some scheme of arrangement and method of action in Indian warfare is given in Champlain's description of the instruction of a warrior to his brother-chiefs, in which he was seen to draw a line upon the ground in the form of a square, and place within the interior space sticks of wood, now here, now there, in varied positions. These sticks represented the warriors, and were called by their names. The chief witnesses of the tactics, so illustrated, afterward performed the drill in the manner represented. These instructions were given in the depths of the forest.

Indian hospitality has become proverbial, and had its traditional laws. Food for guests was always kept prepared, and offered to any visitor entering a village or approaching a wigwam. The pleasant welcome given Hiawatha, related by Mr. Hale, is but a type of the uniform habits of the savages :—

In the early dawn Hiawatha seated himself on a fallen trunk, near the spring from which the inhabitants of the Long House drew their water. Presently the wife of one of the brothers came out with a vessel of elm-bark, and approached the spring. Hiawatha sat silent and motionless. Something in his aspect awed the woman, who feared to address him. She returned to the house, and said to Dekanawidah, "A man, or a figure like a man, is seated by the spring, having his breast covered with strings of white shells." "It is a guest," said the chief to one of his brothers; "go and bring him in, we will make him welcome."

Thus Hiawatha and Dekanawidah first met. Driven by his implacable foe, the crafty Atotarho,—rival chieftain of the Iroquois, who had murdered his three sons and a daughter,—who had again defeated his efforts at founding that league of amity for which he had labored, Hiawatha had taken flight alone and unfriended, seeking foreign alliance. Secure in his white badge of peace, he waited outside a stranger's door, certain of a friendly welcome to the rites of Indian hospitality.

The Indian receptions of strangers are recorded as governed by the utmost spirit of barbarian courtesy. States our early chronicler:—

As soon as the arrival of the English was made known to Granganemeo, — brother of the well-known Winginia, sachem of Wingandacoa, in Virginia, — he visited them with about forty of his men, who were very civil, and of a remarkably robust and fine appearance. When they had left their boat and come upon shore near the ship, Granganemeo spread a mat and sat down upon it. The English went to him armed, but he discovered no fear, and invited them to sit down; after which he performed some tokens of friendship (the laying his hands upon his head and passing them downward upon the

breast), then making a speech to them. In return the English presented him with some toys. None but four of his people spoke a word or sat down, but maintained the most perfect silence. On being shown a pewter dish, he was much pleased with it, and purchased it with twenty deer-skins, which were worth in England one hundred shillings sterling. The dish he placed upon his neck, suspended by a string. He was invited aboard the ship, where he was received in a kindly manner. His wife, who was with him on one of these visits, acted with modesty and quiet dignity. She wore long bracelets of pearls.

In traffic Granganimeo was remarkably exact. "Oft we trusted him, and he would come within his day to keep his word," states a witness of the above interview; who further reports that "commonly he sent them every day a brace of ducks, conies, hares, and fish, and sometimes melons, walnuts, cucumbers, peas, and divers roots."

After this acquaintance, myself and seven more went thirty miles into the river Ocean, that runneth toward the city Skicoak, and the evening following we came to an isle called Roanoak, from the harbor where we entered seven leagues. At the north end were nine houses builded with cedar, fortified round with sharp trees, and the entrance like a turnpike. When we came towards it, the wife of Granganimeo came running out to meet us (her husband was absent), commanding her people to draw our boat ashore, for beating on the billows. Others she appointed to carry us on their backs aland; others to bring our oars into the house, for stealing. When we came into the other room (for there were five in the house) she caused us to sit down by a great fire; and, after some took off our stockings, and washed them; and bidding some wash our feet, she herself took

much pains to see all things well ordered, and to provide us victuals. After we had thus dried ourselves she brought us into an inner room, where she set on the board, standing along the house, somewhat like frumenty, sodden venison, and roasted fish ; in like manner melons raw, boiled roots, and fruits of divers kinds. Their drink is commonly water boiled with ginger, sometimes with sassafras, and wholesome herbs. A more kind, loving people cannot be.

Further testimony of the hospitality of the Indians is given by Champlain :—

During the time that I was with them, the chief of this tribe, and their most prominent men, entertained us with many banquets, according to their custom, and took the trouble to go fishing and hunting with me, in order to treat me with the greatest courtesy.

The pictorial art, as practised by the Indians, appears in the sculpture of the pipe, in vase-decoration, and in those odd figures represented in bead-embroidery. The smooth polish and graphic lines of the marbles of the sacred calumet are mentioned as worthy the skill of a European artist. Their vases exhibit but a few lines : these, however, are ornamental and effective, while the bead-embroidery is especially noteworthy for its well-formed plan, and harmony and beauty of coloring. That the savages delighted in picture-making is apparent by the universal use of this art in adornment. They made their persons a walking panorama of color and form ; and however grotesque the images tattooed upon breast, arm, or face, they were full of force and emphasis. There appeared an etching that was as forcible as ugly, carefully delineated upon the living surface of the red livery of the savages, as they first

presented themselves to the astonished gaze of our forefathers. This was done with a dye of black or red, mixed with sunflower or bear's oil.

The tattoo-work among the California Indians is principally seen on the faces of the women, and is seldom if ever used by the men. It is supposed to be done for the purpose of identification, and is a tribal mark.

Three narrow fern-leaves, pinked perpendicularly on the chin, — one falling from each corner of the mouth, and one upon the centre of the chin, — form a design tattooed by a Karok woman. The lines are blue, produced by the juice of a plant, combined with the soot of a stone, which they employ in tattoo-work. The Yuki women tattoo a figure on each cheek, like the Indian's emblem of the sky, given in the chapter on Pictography. It is formed by three parallel lines, traced from the centre of the eyelid to the lip. Upon the upper lip are seven triangles, three bases touching the line of the lip. The nose is pinked with three wavering lines, the length of the bridge; on the chin were three clusters of triple lines; at the base of which is another set of wavering lines, in triple clusters that form a crescent, being cut across the curve of the chin. All these figures are devices used in pictography among Northern tribes, and are seen on mound-relics, and upon moss-grown rocks of sea and lake, a likeness that betokens the antiquity of the tribes and a commonality of origin. Among the Mohawk Indians Mr. Powers saw a woman who had portrayed upon her cheeks a couple of bird's wings in blue, the lower edge upward, which he said were well wrought, both in correctness of form and in delicateness of execution; not only separate feathers, but even the

filaments of the vein were depicted. Coast Range tribes figure a tree upon the person, the trunk of which is sometimes eighteen inches or more in length. This, however, is rudely delineated.

It is related by Mr. Powers that he met an Indian woman in California, who had been employing her talents in the art of picture-making, upon scraps and odd ends of paper. She had drawn in a most successful manner small landscapes, in imitation of our artists.

The following incident, as related by Champlain, discloses the aptitude of our savages in this department of culture :—

The next morning five or six Indians timidly approached them in a canoe, and then retired and set up a dance on the shore, as a token of friendly greeting. Armed with crayon and drawing-paper, Champlain was despatched to seek from the natives some important geographical information. Dispensing knives and biscuit as a friendly invitation, the savages gathered about him, assured by these gifts, when he proceeded to impart to them their first lesson in topographical drawing. He pictured to them the bay on the north side of Cape Ann, which he had just traversed; and signifying to them that he desired to know the course of the shore on the south, they immediately gave him an example of their apt scholarship, by drawing with the same crayon an accurate outline of Massachusetts Bay, and finished up Champlain's own sketch by introducing Merrimac River, — which not having been seen, owing to the presence of Plum Island, which stretches like a curtain before its mouth, he had omitted to portray. The intelligent natives volunteered a bit of history. By placing six pebbles at equal distances, they intimated that Massachusetts Bay was occupied by six tribes and governed by as many chiefs. He learned from

them, likewise, that the inhabitants of this region subsisted by agriculture, as did those at the mouth of the Saco, and that they were very numerous.

We met three hundred men of a tribe we named Cheveux Relevés; since their hair is very high and carefully arranged, and better dressed, beyond all comparison, than that of our courtiers, in spite of their irons and refinements. This gives them a handsome appearance. Their bodies are very much pinked in divisions of various shapes. They paint their faces in various colors, have their nostrils pierced, and their ears adorned with beads. When they go out of the house, they carry a club. I visited them, became somewhat acquainted, and formed a friendship with them. I gave a hatchet to the chief, who was as much pleased and delighted with it as if I had given him some rich present. Entering into conversation with him, I enquired into the extent of his country, which he pictured to me with a coal on the bark of a tree. He gave me to understand that he had come into this place for drying the fruit called *blues* [blueberries], to serve for manna in winter, and when they can find nothing else.

The skins of the deer, bear, and beaver were those ordinarily used by these Indians for their garments. A cloak was worn in the Egyptian style, with sleeves attached with a string behind. Bands of porcupine-quills dyed in a very fine scarlet, remarks Champlain, were often made as trimming to their robes. The women wore these robes with girdles at the waist. They decorated themselves profusely with bracelets and earrings of porcelain.

An author mentions a habit of crossing and folding the arms when walking about, which he noticed as a prevailing custom among both sexes. It gave, said he, a very grand air to the men and women. The savage,

as he moved about, appeared as consequential as the greatest representative of royalty.

In a general consideration of our savages, their agricultural habits must not be overlooked. The cultivation of the soil was carried on among the Indians in about the same proportion as among the Europeans. The hunters and fishers traded their furs and fish with the villagers, whom they styled *women*, if they especially turned their attention to vase-making or robe-decoration; for ornamental works, even among these barbarians, was stigmatized as effeminate. They were good patrons of the art they affected to despise, however, as love of the bravery of fine trappings was characteristic of the warrior and huntsman. The works of plodding industry, or the products of inventive fancy, were often as earnestly desired as their authors were vilified, showing a trait of character not entirely limited to the red huntsmen of the primeval forest and lake.

The cultivation of the field was principally the employment of women; although it is stated that the planting of corn was done by the men. This was done with a knowledge of the habits of this cereal, and that other plant-life would destroy it. Three kernels were placed in a weeded heap of earth, that had been carefully ground up into a powder by beating between the palms of the hands.

Remarks Champlain :—

I visited the cultivated lands, which I found planted with fine grain. The gardens contained all kinds of plants, — cabbages, radishes, lettuce, sorrel, parsley, squashes, cucumbers, melons, peas, beans, and other vegetables, — which were as fine and forward as in France. There were also the vines which had been transplanted, already well ad-

vanced. In a word, you could see everything growing and flourishing. Aside from God, we are not to give praise for this to the laborers or their skill; for it is probable that not much is due to them, but to the richness and excellence of the soil, which is naturally good, and adapted for everything, as experience shows, and might be turned to good account, — not only for purposes of tillage and the cultivation of fruit-trees and vines, but also for the nourishment and rearing of cattle and fowl, such as are common in France.

This discrimination of the intrepid voyager betokens more zeal for France than justice to the Indian, while it affords an example of the involved ratiocination of a mind dulled by avarice. Elsewhere the same author naively states that the Jesuit Father, on beholding the fine lakes, magnificent rivers, and wide-spread fields, was greatly encouraged in his mission to the savages.

WUNAUM WAYEAN.

“If they speak true” (*wunaum wayean*), was the constant refrain of the speeches of Canonicus, the Rhode Island sachem, of whom the good Roger Williams said, “He loves me as a son.”

Falsehood was treated by the savages as a crime. The Chief Wabaunse remarked, on learning that a member of the council had brokeu his vow: “An Indian who will lie is not worthy to be called a warrior. He is not fit to live.” And he threatened to cut out the villain’s heart who had so disgraced his tribe.

An important question was asked an Indian chief by an emissary of the government, to which immediate reply was given; but the question was repeated as if the

interlocutor was in doubt as to the truth of the answer, when the chief said, turning and looking the questioner directly in the eye, "Am I a dog, that I should lie?"

Wapella, chief of the Fox tribe, makes this statement: "You have heard what my chief has said. He is the chief of our nation. His tongue is ours. What he says we will say. Whatever he does, we will be bound by it." The leader of the council was expected to make preparations for a speech in council, with the thought and premeditation that our framers of law are supposed to give to their legal code. Previously religious rites were carefully performed, and for this purpose a sacred square was constructed, in which was taken the purgative used in initiatory ceremonies by the adult and by the young warrior. He must enter the council of the nation inwardly purged and cleansed.

In consideration of the fact that among our savages adherence to truth was so strictly required in all their national agreements, and that all tribal transactions were conducted under the sanction of their religious rites, it may be concluded that the colonists had need to consider their promises to this people, that they should always be made with the like care and in religious faith.

In illustration, the following statement by Champlain may be quoted:—

Père Joseph and myself have many times conferred with them in regard to our belief, laws, and customs. They listen attentively in their assemblies, sometimes saying: "You say things that pass our knowledge, and which we cannot understand by words, being beyond our comprehension; but if you would do us a service, come and dwell in this country, bringing your wives and children, and when they

are here, we shall see how you serve the God you worship, how you live with your wives and children, how you cultivate and plant the soil, how you obey your laws, how you take care of animals, and how you manufacture all that we see proceeding from your inventive skill. When we see all this, we shall learn more in a year than in twenty by simply hearing your discourse; and if we cannot understand, you shall take our children, who shall be as your own. And thus being convinced that our life is a miserable one in comparison with yours, it is easy to believe we shall adopt yours, abandoning our own."

This invitation both French and English colonists very soon accepted, and the Indians had opportunity to witness the results of a more civilized code of laws. Later we find this record:—

It was observed that he [Meantimony, sachem of the Narragansetts] would never speak but when some of his councillors were present,—that they might, as he said, bear witness of all his speeches at their return home.

The caution was necessary; for we learn that when the commissioners sent Benedict Arnold as messenger to the Narragansetts, on his return he so misrepresented them that he was afraid to venture among them for some time after.¹ He who at length proved himself traitor to his own country thus early began a course of falsehood.

Similar incidents are recorded in colonial history; and their influence must not be held of slight importance, for in the language of Wapella, "His tongue was ours." The opinion of the Indian chiefs was being formed, and in this untoward manner, regarding the white people,

¹ Rhode Island Colonial Historical Society Collections, Vol. II.

who had been invited to come and give an example of their superiority.

In another record we find the following reply to the request of Count Zinzendorf, to be permitted to preach the gospel to the Six Nations :—

Brother! You have made a long journey over the seas to preach the gospel to the white people and to the Indians! You did not know that we were here, and we knew nothing of you. This proceeds from above [probably in allusion to the first discovery of the continent]. Come therefore to us, both you and your brethren; we bid you welcome among us. Take this fathom of wampum in confirmation of the truth of my words.

But later we read the following speech, addressed to one of the Moravian Brethren :—

Brother, last year you asked our leave to come and live with us, for the purpose of instructing us and our children, to which we consented; and now having come, we are glad to see you.

Brother! It appears to us that you must have changed your mind, for instead of instructing us or our children, you are cutting trees down on our land! You have marked out a large spot of ground for a plantation, as the white people do everywhere; and by-and-by another and another may come and do the same; and the next thing will be that a fort will be built for the protection of these intruders; and thus our country will be claimed by the white people, and we be driven further back, as has been the case ever since the white people came into this country. Say! Do we not speak the truth?

This speech, made in council, was received in this case with consideration, and finally the Moravian Brother

accepted a garden-spot sufficient for his individual support.¹

A suspicion, but too well founded, had, however, undermined the confidence of all the leading Indians of the various tribes of New England and the adjacent country. Seldom was there a chief who became a convert to Christianity. The few individual cases on record are those of chiefs who had some personal knowledge of such men as Roger Williams, Daniel Gookin, John Eliot, and Zeisberger, whose integrity of character, and honest zeal in the cause of their religion, were recognized by these savage lovers of good faith. They, by their truth, illustrated their doctrines, and so met the requirements that had been stated to Champlain as necessary for conviction.

Following the records of the steps of these apostles, we read this document : —

Whereas we, John Watson, senior, and Henry Prentiss, were appointed by the Honorable Council of Massachusetts, in New England, to reside among the Praying Indians living at Natick, to observe and inspect their manners and conversation, which service we attended for about twelve weeks ; during all this time we carefully observed their carriage and demeanor, and do testify on their behalf, that they behaved themselves both religiously towards God, and respectively, obediently, and faithfully to the English ; and in testimony of the truth thereof, we have hereunto set our hands, the
— of —, 1677.

JOHN WATSON, senior,
HENRY PRENTISS.

So great was the prejudice of the early settlers against the Praying Indians, — converts to Christianity, through

¹ Heckwelder's Narrative.

the zeal of good men, that it proved, as the above testifies, necessary to have witnesses to their good behavior. Of the assiduous labors of the humane Gookin, we find it stated that they caused him to be "a byword among men and boys." And at length the record states that the Marlborough Indian converts, being vilified and traduced, were sent for by the government, under a guard of soldiers, whose captain tied them, fifteen in all, neck to neck, and so delivered them over to authority and imprisonment in Boston; when, after an interval, there being no just cause shown against them, they were finally given their freedom. In the mean time all their effects in their native home had been stolen or destroyed, for which no restitution was made by the government.

Prejudice and fear again and again found occasion to repeat similar wrongs.

On this subject Mr. Gookin gives the following suggestions:—

Because some neighbor Indians to the English at Ouabage, Hadley, and Springfield (though none of these were Praying Indians) had proved perfidious and were become enemies, hence it was that all the Indians are reckoned to be false and perfidious. Things growing to this height among the English, the Governor and Council, against their own reason, were put upon a kind of necessity, for gratifying the people, to disband all the Praying Indians, and to make and publish an order to confine them to five of their villages. These were forbidden to entertain any strange Indian; nor were they permitted to leave the precincts of their wigwams, beyond the limits of a mile.

"Should an Indian be found," reads the enactment, "out of these precincts, travelling in any of our towns or woods, contrary to these limits above mentioned, he shall be com-

manded under guard and examination, or he may be killed or destroyed as he best may or can."¹

Did any person harbor or protect the Indians, he was discountenanced by the community. Mr. Johu Hoare, of Concord, Massachusetts, was appointed by a committee to take charge of certain Indians on his place. "He had their wigwams pitched on his grounds, near his house. . . . He was very loving to them, and very diligent and careful to promote their good." Gookin further relates:—

The captain who had seized the Marlborough Indians entered the town, with a party of his men, upon the Sabbath-day, went into the meeting-house where the people were convened to worship God. And after the exercise was ended, the captain spake openly to the congregation to this effect: that he understood there were some heathen in the town, committed to one Hoare, which he was informed were a trouble and a disquiet to them; therefore if they desired it, he would remove them to Boston: to which speech of his, most of the people being silent, except two or three that encouraged him, he took, as it seems, the silence for consent; and immediately after the assembly was dismissed, he went with three or four files of men, and a hundred or two of the people—men, women, and children—at his heels, and marched away to Mr. Hoare's house, and there demanded of him to see the Indians under his care. Mr. Hoare opened the door and showed them to them, and they were all numbered and found there; the captain then said to Mr. Hoare, that he would leave a corporal and soldiers to secure them; but Mr. Hoare answered, there was no need of that, for they were already secured, and were committed to him by order of the Council, and he would keep and secure them. But yet the

¹ At a Council held in Boston, Aug. 30, 1675.

captain left his corporal and soldiers there, who were abusive enough to the poor Indians by all language.

The next morning the captain came again, to take the Indians and send them to Boston. But Mr. Hoare refused to deliver them unless he showed him an order of the Council; but the captain could show no other but his commission to kill and destroy the enemy; but Mr. Hoare said these were friends and under order. The captain could not be satisfied with his answer, but commanded his corporal forthwith to break open the door and take the Indians all away, which was done accordingly, and some of the soldiers plundered the poor creatures of their shirts, shoes, dishes, and such other things as they could lay their hands upon, though the captain commanded the contrary. They were all brought to Charlestown with a guard of twenty men.

The General Court, on receiving an account of this transaction, expressed disapproval of the captain's proceedings, but nevertheless, gave him no personal rebuke. And to conclude this matter, those poor Indians, about fifty-eight of them of all sorts, were sent down to Deer Island, there to pass into the furnace of affliction with their brethren and countrymen. But all their corn and other provisions, sufficient to maintain them for six months, were lost at Concord; and all their other necessaries, except what the soldiers plundered. They were obliged to subsist upon clams, as others did, with some little corn provided by the charge of the Honorable Corporation.¹

Sagoyuwatha Keigreiawake, or Red Jacket, on being asked why he opposed the establishment of missionaries among his people, replied with energy, "Because they do us no good," and followed this statement

¹ History of the Christian Indians in New England, by Daniel Gookin.

by the accusation: "The red man knew nothing of trouble until it came from the white man; as soon as he crossed the great waters he wanted our country, and in return has always been ready to teach us to quarrel about his religion. Red Jacket can never be a friend to such men. . . . We are few and weak, but may for a long time be happy, if we hold to our country and the religion of our fathers." And the chief's dying request was: "Let my funeral be according to the customs of our nation. Let me be dressed and equipped as my fathers were, that their spirits may rejoice at my coming. Be sure that my grave be not made by a white man; let him not pursue me there!"

This request was disregarded; for the neighboring missionaries took possession of his body, and conveyed it to their meeting-house, where a service was performed; after which, permission was given the friends of the chief to say anything which they wished in relation to the departed, but this offer received the brief reply, accompanied by a look of scorn: "This house was built for the white man; the friends of Red Jacket cannot be heard in it."

Now when Philip's attention was sought by Mr. Eliot, the sachem, taking hold of a button on the good man's coat, said energetically, "I care no more for your religion than for that button." Mr. Mayhew requested Ninigret, chief of the Narragansetts, liberty to preach to his people; but the chief bade him "go and make the English good," and added that so long as the English could not agree themselves what religion was, it ill became them to teach others.

M'Kenny, in his *History of the Indian Tribes*, tells us:—

It has been a favorite project of the Roman Catholic missionaries, to rear a native priesthood among the American Indians, and they have taken great pains to induce some of their converts to be educated for the holy office. It seems strange that so rational a project, and one which would appear to promise the most beneficial results, should have entirely failed, especially when undertaken by a church of such ample means and persevering spirit; yet it is a fact, that not a single individual of this race in North America, among the many who have been educated, and the still larger number who have been converted to Christianity, has ever become a minister of the gospel.

The Indian's mode of dealing with crime was summary. A murderer when detected, by an ancient custom, was at once killed and buried with the body of his victims. It is related that two brothers came to strife, and one was killed. The savages without hesitation despatched the survivor, and their bodies were consigned to the same grave.¹ Falsification and treachery were the usual causes of all the Indian's internecine wars. The reason given for enmity of tribes or clans was that they were unfaithful to the Indian code of tribal relations. The fierce justice of the savage required of a tribe restitution for wrong, either by death of the victim, or presents that should be as oil to the wound.

The government at Boston, in 1675, and later, during the Revolutionary War, struggling for life and territorial possessions, did not occupy itself in a too careful guard of the rights and wrongs of the natives; nor did its promises always hold good. They came and dwelt in the country, bringing their wives and children; they displayed their mode of worship, cultivated the soil,

¹ Tanner.

framed their laws, but they did not "take the Indian children as their own." Instead, they took their inheritance. It may not then be accounted strange that our savages did not become Christian priests, even with the fair example of a few heroic men. But had there been no wrong, it is asserted, the barbarians would have been unreclaimable. Fifty-three years nevertheless, history relates, under the government of William Penn, the colonists of Pennsylvania lived in amity and concord with the Indians. They went on tilling the soil, it is recorded, without molestation. All territorial purchases were made in accordance with Indian custom and compact in council. The story of Penn's integrity and the Indian's faithfulness is a pleasant chapter in the annals of the early colonists. As an illustration of this wise man's rule, the following enactments are selected from a document termed "Laws Agreed Upon:" —

V. That all courts shall be open, and justice shall neither be sold, denied, nor delayed.

VI. That in all courts, all persons of all persuasions may freely appear in their own way and according to their own manner, and there personally plead their own cause themselves; or, if unable, a friend: and the first process be the exhibition of the complaint in court fourteen days before the trial; and that the party complained against may be fitted for the same, he or she shall be summoned no less than ten days before, and a copy of the complaint delivered him or her at his or her dwelling-house. But before the complaint of any person be received, he shall solemnly declare in court that he believes in his conscience his cause is just.

XII. And forasmuch as it is usual with the planters to overreach the poor natives of the country in trade, by goods

not being good of the kind, or debased with mixtures, with which they are sensibly aggrieved, it is agreed, whatever is sold to the Indians, in consideration of their furs, shall be sold in the market-place, and there suffer the test, whether good or bad ; if good, to pass ; if not good, not to be sold for good, that the natives may not be abused nor provoked.

XIII. That no man shall by any ways or means, in word or deed, affront or wrong any Indian, but he shall incur the same penalty of law as if he had committed it against his fellow-planter ; and if any Indian shall abuse, in word or deed, any planter of this province, that he shall not be his own judge upon the Indian, but he shall make his complaint to the governor of the province, or his lieutenant or deputy, or some inferior magistrate near him, who shall to the utmost of his power take care, with the King of the Indian, that all reasonable satisfaction be made to the said injured planter.

XIV. That all differences between the planters and the natives shall also be ended by twelve men, that is, by six planters and six natives, that so we may live friendly together as much as in us lieth, preventing all occasions of heart-burnings and mischief.

XXXV. That all persons living in this province, who confess and acknowledge the one Almighty and Eternal God to be the Creator, Upholder, and Ruler of the world, and that hold themselves obliged in conscience to live peaceably and justly in civil society, shall in no ways be molested or prejudiced in matters of faith and worship, nor shall they be compelled at any time to frequent or maintain any religious worship, place, or ministry whatever.

Remarks Mr. Powers,¹ in his statement of general facts regarding the California Indians :—

¹ Mr. Powers "travelled," he states in a private letter to Mr. Powell, "years in California, penetrated the remotest valleys, and

They certainly were not a martial race, as is shown by the almost total absence of the shield, and the extreme paucity of their warlike weapons, which consisted only of bows and arrows, very rude spears, slings, and stones and clubs picked up on the battle-field. It is unjust to them to compare their war-record with that of the Algonkins. Let it not be forgotten that these latter tribes gained their reputation for valor, such as it is, through two long and bloody centuries, wherein they contended, almost always in superior force, with weak border settlements, hampered with families, and enfeebled by the malarial fevers which always beset new openings in the forest. Let it be remembered, on the other hand, that after the Republic had matured its vast strength and developed its magnificent resources, it poured out hither a hundred thousand of the picked young men of the nation, — unencumbered with women and children, armed with the deadliest steel weapons of modern invention, and animated with that fierce energy which the boundless lust for gold inspired in the Americans, — and pitted them against a race reared in an indolent climate, and in a land where there was scarcely wood enough for weapons. They were, one might almost say, burst into the air by the suddenness and the fierceness of the onslaught. Never before in history has a people been swept away with such terrible swiftness, or appalled into utter unwhispering silence forever and forever, as were the California Indians by those hundred thousand of the best blood of the nation. They were struck dumb ; they crouched in terror talked with scores of trustworthy men, — men like General Bidwell, Judge Steele, Representative Fairchild, and others, — who had been among the Indians ten, twenty, thirty years, and seen them in their prime. These men gave me solid facts respecting their own limited area."

From Mr. Powers's valuable Contribution to American Ethnology, in the work "California Tribes," these relations are given, that a more complete understanding of the characteristics of our southern tribes may be had.

close around the few garrisoned forts; if they remained in their villages, and a party of miners came up, they prostrated themselves, and allowed them to trample on their very bodies, to show how complete was their submission. Let a tribe complain that the miners muddy their salmon-streams, or steal their pack-mules, and in twenty days there might not be a soul of them living. It is not to this record that we should go to form any fair opinion of the California Indian's prowess, but rather back to those manuscript histories of the old Spaniards, every whit as brave and as adventurous as ourselves, who for two generations battled so often and gallantly, and were so often disastrously beaten by *los bravos Indios*, as the devout chroniclers of the missions were forced against their wills to call them. The pioneer Spaniards relate that at the first sight of horsemen they would flee and conceal themselves in great terror; but this was an unaccustomed spectacle, which might have appalled stouter hearts than theirs; and this fact is not to be taken as a criterion of their courage. It is also true that their battles among themselves, more especially among the lowlanders of the interior, — battles generally fought by appointment in the open plain, — were characterized by a great deal of shooting at long range, accompanied with much voluble Homeric cursing; but the brave mountaineers of the Coast Range inflicted on the Spaniards many a sound beating. It is only necessary to mention the names of Marin, Sonoma, Solano, Colorado, Quintin, and Calpello, and the stubborn fights of the Big Plains, around Blue Rock, at Bloody Rock, on Eel River, and on the Middle Trinity, to recall to memory some heroic episodes. And it is much to the credit of the California Indians, and not at all to be set down to the account of cowardice, that they did not indulge in that fiendish cruelty of torture which the Algonkin races practised on prisoners of war. They did not make slaves of female prisoners, but destroyed them at once. But if on the first count they must be allowed to rank

as rather inferior; in the second, I think, they were superior to the Algonkin races, as also to the Oregon Indians. For the very reason that they were not a martial race, but rather peaceable, domestic, fond of social dances, and well provisioned (for savages), they did not make such abject slaves of their women, were far less addicted to polygamy (the Klamaths are monogamists), and consequently shared the work of the squaws more than did the Atlantic Indians. The husband always builds the lodge, catches all the fish and game, and brings most of it home, and brings in considerable of the fuel. In a company of fifty-seven who passed through Healdsburg, there were twenty-four squaws riding on horseback, only three walking; while there were thirteen braves riding and seventeen walking. The young boy is never taught to pierce his mother's flesh with an arrow to show him his superiority over her, as among the Apaches and Iroquois; though he afterward slays his wife or mother-in-law, if angry, with very little compunction. But there is one fact more significant than any other, and that is the almost universal prevalence, under various forms, of a kind of secret league among the men, and the practice of diabolical orgies, for the purpose of terrorizing the women into obedience. It shows how they were continually struggling up toward equality, and to what desperate expedients their lords were compelled to resort to keep them in due subjection. . . .

If there is one great and fatal weakness in the California Indians, it is their lack of breadth and strength of character; hence their incapacity to organize wide-reaching and powerful federative governments. They are infinitely cunning, shrewd, selfish, intriguing; but they are quite lacking in grasp, in vigor and boldness. Since they have mingled with the Americans they have developed a Chinese imitiveness, and they take rapidly to the small uses of civilization; but they have no large force, no inventiveness. Their history is painfully deficient in mighty captains and great orators; but

I venture to assert that no Indians on the continent have learned to copy after civilization in so short a time.

As an illustration of the manner in which the Indians of California were so effectually subdued and destroyed, the following story is given. "This almost incredible occurrence, remarks Mr. Powers, was related to me by a responsible citizen of Potter Valley, and corroborated by another, both of whose names could be given if necessary : " —

After the Whites became so numerous in the land that the Indians began to perceive they were destined to be their greatest foes, the Chumaia abandoned their ancient hostility to the Pomo, and sought to enlist them in a common crusade against the newly come and more formidable enemy. At one time a band of them passed the boundary-line in the defile, came over to the Pomo of Potter Valley, and with presents, and many fair words and promises of eternal friendship, and with speeches of flaming, barbarian eloquence, and fierce denunciations of the bloody-minded intruders who sacrificed everything to their sordid hankering for gold, tried to kindle these "tame villatic fowl" to the pitch of battle. But the Pomo held their peace ; and after the Chumaia were gone their way they hastened to the Whites and divulged the matter, telling them all that the Chumaia were hoping and plotting. So the Americans resolved to nip the sprouting mischief in the bud ; and, fitting out a company of choice fighters, went over on Eel River, fell upon the Chumaia, and hunted them over the mountains and through cañons, with sore destruction. The battle everywhere went against the savages, though they fought heroically, falling back from village to village, from gloomy gorge to gorge, disputing all the soil with their traditional valor, and sealing with ruddy drops of blood the possessory title-deeds to it they had received from Nature. But

of course they could not stand against the scientific weapons, the fierce and unrelenting energy, and the dauntless bravery of the Whites, and with sad and bitter hearts they saw themselves falling one by one, by dozens, by scores, fast going out of existence, all their bravest dropping around them. The smoke of burning villages and forests blackened the sky at noonday, and at night the flames snapped their yellow tongues in the face of the moon; while the wails of dying women burdened the air, their babes lying beside them, or perhaps brained against a tree. At last a band of thirty or forty [that was as near the number as Mr. Powers's informant could state] became separated from their comrades, and found themselves fiercely pursued. Hemmed in on one side, headed off on another, half-crazed by sleepless nights and days of terror, the fleeing savages did a thing which was little short of madness. They escaped up what is now called Bloody Rock, — an isolated boulder standing grandly out scores of feet on the face of the mountain, and only accessible by a rugged, narrow cleft in the rear, which one man could defend against a nation. Once mounted upon the summit, the savages discovered they had committed a deplorable mistake and must prepare for death, since the rifles in the hands of the Californians could knock them off in detail. A truce was proclaimed by the Whites, and a parley called. Some one able to confer with the Indians advanced to the foot of the majestic rock, and told them they were wholly in the power of their pursuers, and that it was worse than useless to resist. He proffered them their choice of three alternatives: either to continue to fight, and be picked off one after another; to continue the truce and perish from hunger; or to lock hands and leap down from the boulder. The Indians were not long in choosing; they did not falter, or cry out, or whimper. They resolved to die like men. After consulting a little while, they replied that they would lock hands and leap down from the rock.

A little time was granted them wherein to make themselves ready. They advanced in a line to the brow of the mighty bowlder, joined their hands together, than commenced chanting their death-song; and the hoarse, deathly sound floated far down to the ears of the waiting listeners. For the last time they were looking upon their beloved valley of Eel River, which lay far beneath them in the lilac distance; and upon those golden, oat-covered and oak-dappled hills, where they had chased the deer in happy days forever gone. For the last time they beheld the sweet light of the sun shine down on the beautiful world; and for the last time the wail of his hapless children ascended to the ear of the Great One in heaven. As they ceased, and the weird, unearthly tones of the dirge were heard no more, there fell upon the little band of Whites a breathless silence, for even the stout hearts of those hardy pioneers were appalled at the thing which was about to be done. The Indians hesitated only a moment. With one sharp cry of strong and grim human suffering, of the last bitter agony, which rang out strangely and sadly wild over the echoing mountains, they leaped down to their death.

As a witness to their greater regard for women, than has been represented by former writers, the following legend of the Nishinam Indians is here given. The Nishinam women never reveal their Indian name.¹ It is a greater breach of decorum, states the author, from whose work this legend is quoted, to ask a squaw her name, than it is among us to ask a lady her age. A husband never calls his wife by name on any account, and it is said that divorces have been induced by no other provocation than that.

¹ *Yah* is Maidu Indian for Name. *Vide* remarks on the sacred name, Yah-he-wah.

AI-KUT AND YO-TO-TO-WI.

The first man created was called Aikut. His wife was Yototowi. In process of time the woman fell sick, and though Aikut nursed her tenderly, she gradually faded away before his eyes and died. He had loved her with a love passing the love of brothers, and now his heart was broken with grief. He dug a grave for her close beside his camp-fire (for the Nishinam did not burn their dead then), that he might daily and hourly weep above her silent dust. His grief knew no bounds. His life became a burden to him; all the light was gone out of his eyes. He wished to die, that he might follow his beloved Yototowi. In the greatness of his grief he fell into a trance. There was a rumbling, and the spirit of the dead woman arose out of the earth and came and stood beside him. When he awoke out of his trance, and beheld his wife, he would have spoken to her, but she forbade him, for in that moment an Indian speaks to a ghost he dies. She turned away and set out to seek the spirit-land, *tush-wush-i-kum* (literally, "the dance-house of the ghosts"). He followed her, and together they journeyed through a great country and a darksome, — a land that no man has seen and returned to report, — until they came to a river that separated them from the spirit-land. Over this river there was a bridge of but one small rope, so very small that a spider could hardly crawl across it. Here the spirit of the woman must bid farewell to her husband, and go over alone to the spirit-land. When he saw her leaving him, in an agony of grief he stretched out his arms toward her, beckoning her to return. She came back with him to this world, then started a second time to return to the invisible land. But he would not be separated from her; so she permitted him, and he spoke. In that self-same instant he died, and together they took their last departure for the land of spirits. And Aikut in the invisible world became a great and good spirit, who constantly

watches over and befriends his posterity still living on earth. Having left two children, a brother and sister, for them he created another pair, and from these two pair sprang the Nishinam Indians.¹

The following incident, related by Mr. Powers, bears further testimony to the Indian sentiment of regard for the female sex : —

One day in early spring seven Indians and a young woman of the Makkelchel tribe set out in a small boat to cross the lake, near the upper end, and the boat was capsized three miles from land. They righted it ; but as the lake was rough they could not bail it out, and while full of water it would not support more than one person. The men put the girl in, and held on to the edges of the boat, supporting themselves by swimming, until exhausted and chilled through by cold water, and then dropped off and sank one by one. They showed no thought of disputing the young woman's exclusive right to the boat, and she was saved by their heroic self-sacrifice.

A legend found among the Hupâ Indians is yet another witness to this testimony to the higher sentiment among the California Indians. It was deemed by the reservation agent, remarks Mr. Powers, as a heathen parallel and corroboration of the story of Christ ; but it is a genuine aboriginal story. Hupâ Valley, in the Lower Trinity, is the home of the tribe among whom the legend was found. They were, according to Mr. Powers, the Romans of Northern California, in their valor and their wide-reaching dominions ; they were the French, in the extended diffusion of their language. The name of

¹ Tribes of California, by Stephen Powers ; contributed to North American Ethnology.

Gard, in the legend, is the Yurok Indian name for the Creator and Supreme Being. His residence was believed to be in the Sierra Mountains. Fasting (except for the simple diet of acorn soup) for fifteen days, and in the mean time a constant reflection upon Gard, was believed to bring the greatest blessings in life, and the highest gift of the hunt, — that is, a white deer, the sacred desire of the Indian's dream and aspiration. This name for the Supreme Being strikes the student of Indian language as unfamiliar. It resembles the Seneca word for Wind, *gahah*. A few Yurok words are here given, selected from Mr. Powell's vocabulary (Director of Bureau of Ethnology), that may determine somewhat the meaning of the term:—

Hě-gá — to make.

He-gált — to walk.

Gits-wer-gin — to speak.

Gurt-soin — day.

Hāu-gūrts — star.

Get-rocks — wind.

Wet-le-gá-kun — thunder.

Git-bel-la-moh — war.

Pay-gurk, or *pe-gur'h* — Indian or man.

Gawk — mother.

To Gard was ascribed the creation, and the gift of language; in this list we find the verbs To Make, *hě-gá*, and To Speak, *gits-wer-gin*. From the other words of the selection, as also these two, it is concluded that the mystic appellation is a metaphoric name, like those of the Iroquois, in which are associated ideas of those objects of nature principally regarded with religious sentiments among the tribe.

* LEGEND OF GARD.

A great many snows ago, according to the traditions of the ancients, there lived a young Hupâ whose name was Gard. Wide as the eagles fly was he known for his love of peace. He loved the paths of honesty, and clean was his heart. His words were not crooked or double. He went everywhere, teaching the people the excellent beauty of meekness. He said to them: "Love peace, and eschew war and the shedding of blood. Put away from you all wrath and unseemly jangling and bitterness of speech. Dwell together in the singleness of love. Let all your hearts be one heart. So shall ye prosper greatly, and the Great One above shall build you up like a rock on the mountains. The forests shall yield you abundance of game, and of rich nutty seeds and acorns. The red-fleshed salmon shall never fail in the river. Ye shall rest in your wigwams in great joy, and your children shall run in and out like the young rabbits of the field for number."

And the fame of Gard went out through all that land. Gray-headed men came many days' journey to sit at his feet.

Now it chanced, on a time, that the young Gard was absent from his wigwam many days. His brother was grievously distressed on account of him. At first he said to himself, "He is teaching the people, and tarries." But when many days came and went, and still Gard was nowhere seen, his heart died within him. He assembled together a great company of braves. He said to them: "Surely a wild beast has devoured him, for no man would lay violent hands on one so gentle." They sallied forth into the forests, sorrowing, to search for Gard. Day after day they beat up and down the mountains. They struggled through the tangled chaparral. They shouted through the gloomy cañons. Holding their hands to their ears they listened with bated breath. No sound came back to them but the lonely echo of their own

voices, buffeted, faint, and broken among the mountains. One by one they abandoned the search. They returned to their homes in the valley. But still the brother wandered on, and as he went through the forest he exclaimed aloud : "O Gard ! O my brother ! if you are indeed in the land of spirits, then speak to me at least one word with the voice of the wind, that I may know it for certainty, and therewith be content."

As he wandered aimless, at last all his companions forsook him. He roamed alone in the mountains, and his heart was dead.

Then it fell out, on a day, that Gard suddenly appeared to him. He came, as it were, out of the naked hillside, or as if by dropping from the sky, so sudden was the apparition. The brother of Gard stood dumb and still before him. He gazed upon him as upon one risen from the dead, and his heart was frozen. Gard said : "Listen ! I have been in the land of spirits. I have beheld the Great Man Above. I have come back to the earth to bring a message to the Hupâ ; then I return up to the Land of Souls. The Great Man has sent me to tell the Hupâ that they must dwell in concord with one another and the neighboring tribes. Put away all thoughts of vengeance. Wash your hearts clean. Redden your arrows no more in your brother's blood. Then the Great Man will make you to increase greatly in this land. Ye must not only hold back your arms from warring and your hands from blood-guiltiness, but ye must wash your hearts as with water. When ye hunger no more for blood, and thirst no more for your enemy's soul, when hatred and vengeance lurk no more in your hearts, ye shall observe a general dance. Ye shall keep the Dance of Peace which the Great Man has appointed. When ye observe it, ye shall know by a sign if ye are clean in your hearts, there shall be a sign of smoke ascending. But if in your hearts there is yet a corner full of hatred, that ye have not washed away, there shall be no

sign. If in your secret minds ye still study vengeance, it is only mockery that ye enact, and there shall be no smoke ascending."

Having uttered these words, Gard was suddenly wrapped in a thick cloud of smoke, and the cloud floated up into the Land of Spirits.

States Mr. Powers:—

The Hupâ Indians celebrate the Dance of Peace which Gard authorized. For twenty years it remained in abeyance because of their numerous wars, but in the spring of 1871 the old chiefs revived it, lest the younger ones should forget the ceremony. The dance was performed as follows: First they construct a semicircular wooden railing or row of palisades, inside of which the performers take their stations. The dancers consist of two maidens, who seem to be priestesses, and about twenty-five men, all of them arrayed in their gayest apparel, — the maidens in fur garments, with strings of glittering shells around their necks and suspended in various ways from their shoulders; the men in tasselled deer-skin robes, and broad coronets or head-bands of the same material, spangled with the scarlet scalps of woodpeckers. A fire is built on the ground in the centre of the semicircle, and the men and maids then take their places, confronted by two, three, or sometimes four or five hundred spectators, and begin a slow and solemn chant in that weird monotone peculiar to the Indians, in which all the performers join.

The exercise is not properly a dance, but rather resembles the strange manoeuvres of the Howling Dervishes of Turkey. They stretch out their arms and brandish them in the air; they sway their bodies backward and forward; they drop suddenly almost into a squatting posture, then quickly rise again; and at a certain turn of the ceremony all the men drop every article of clothing, and stand before the audience

perfectly nude. The maidens however conduct themselves with modesty throughout. All this time the chant croons on in a solemn monotony, alternating with brief intervals of profound silence.

By all these multiplied and rapid genuflexions, remarks Mr. Powers, and this strange, infectious chanting, they gradually work themselves into a frenzy, almost equalling that of the dervishes, though they generally keep their places. This continues about two hours, and is renewed day by day, until the smoke is seen to curl up the hillside on which Gard had revealed himself to his brother, and where is stationed an aged man to keep vigil until it appeared.

It is related that the Karok Indians have a custom of whispering messages in the ear of the dead, which indicates their assurance of immortality. Groups of mourners were seen by Mr. Powers, standing beneath the sky of night, pointing out to one another imaginary Spirit Roads, *klesh yen'-mel*, among the stars. There is a word among the Indians of this tribe (the Wintun), which is the name of the Almighty, according to Mr. Powers. It is Noam-kles-to'-wa (Great Spirit of the West). The Shastika Indians¹ speak of a Great Man Above, whom they call Yu-ma-chuh. *Luyeh* is Maidu Indian for All. States Mr. Powers:—

There is no doubt that they believe [the Pomo Indians] in a Supreme Being, but, as usual among California Indians, he is quite a negative being, possessing few, if any, active attri-

¹ In 1874, says Mr. Powers, Hon. J. R. Luttrell asserted in Congress that fifteen annual appropriations had been made for this tribe, of which they never had received a dollar, the Indian agents having appropriated the money to themselves.

butes. His name is Cha-kal-lé. The syllable *cha* denotes Man (though the usual word meaning an ordinary mortal is *atabuny*), and *kallé* signifies Above, being apparently from the same root as *kálleh* in the Gallinomero language.

This distinction of terms, between that for an ordinary mortal and for the Great Man, denotes some change or added meaning. The following passage in the Maidu Indians' legend of the Flood denotes a conception of the Supreme Being, in the sense of a Spirit, perhaps similar to that of the Wintun Indians:—

At the end of nine sleeps he was changed [the chief]. He was no more like himself before, for now no arrow could wound him. Though a thousand Indians should shoot at him, not one flint-pointed arrow would pierce his skin. He was like the Great Man in Heaven, for no man could slay him forevermore.

Lightning, states the Maidu Indian, is the Great Man himself, descending swiftly out of heaven, and rending the trees with his flaming arm. Heaven, remarks another, is just behind the sun. Thus we find a belief in the "principle of fire," to use the expression of Josephus, as the vehicle of the Supreme Spirit.

Remarks Mr. Powers:—

The Kelta Indians make a curious and a rather subtle metaphysical distinction in the matter of spirits. According to them, there is an evil spirit, or devil, Kitoanchwa (a Hupâ word), and a good spirit. But the good spirit is nameless. The evil spirit is positive, active, and powerful; but the good spirit is negative and passive. The former is without, and ranges through space on evil errands bent; but the latter is within men; it is their own spirit, their better nature,

or conscience. Like Confucius, who calls conscience the Good Heart, they seem to believe that the original nature of man is good, and that he does evil only under temptation from the bad spirit, without or external to himself.

The California Indians have this saying:—

When the Kelta dies, a little bird flies with his soul to the spirit-land. If he was a bad Indian, a hawk will catch the little bird and eat him up, soul and feathers; but if he was good, he will reach the spirit-land.

The Kanipek Indians are singular in their devotion to the custom of incineration. Two Indians were once drowned in the lake near Kelsey, and their relations searched for them assiduously for weeks, that they might reduce their bodies to ashes, without which it was believed they would never behold the Happy Western Land. A lady described to Mr. Powers a scene of cremation which she once witnessed, and instead of the revolting exhibitions seen among some tribes, it was conducted with seemly and mournful tenderness. The body was carefully wrapped in blankets, laid upon the pyre, and the torch applied; and as the flames advanced, fresh blankets were continually thrown over the body to conceal its loathsomeness from sight until it was consumed. A woman, one of the chief mourners, sat at the head, with her eyes upturned to heaven, chanting, mourning, and weeping. The mother, bowed down and broken with grief, with close-cropped head, and face disfigured with the blackest pitch, as the emblem of mourning, sat at the foot, lamenting and lacerating her face until she was exhausted. She then rose, tottered away, and fell at the feet of her husband, who encircled

her with his arm, and tenderly stroked down her hair while he mingled his tears with hers.

An Indian counts it no unmanliness to weep for his friends.

He believes that the soul can be disembodied and set free only by fire. An aged woman is seen sometimes to wear for months the grass rope which she has manufactured for her burial wrapping. An old man, on the verge of death from extreme age, made a grave-pit, and for many weeks took his repast beside it, contemplating with serene philosophy that change from which it has been thought the natural mind revolts.

It is the desire of the Shastika Indian, as well as most California Indians, to be buried where he is born; and in accordance with this wish, at his death in a foreign land his body is burned, and the ashes carried to the place of his nativity. Were this not done, it is believed that his body would not go back to where it originated, and body and soul would wander around, an unlaid *manes*.

The Karok Indians inter their dead close beside their cabins, in order that they may religiously watch and protect them from peering intrusion, and ensure them tranquil rest in the grave. How well and truly the Karok reverence the memory of the dead is shown by the fact that the highest crime one can commit is the *pet-chi-é-ri*, the mere mention of the dead relative's name. It is a deadly insult to the survivors, and can be atoned for only by the same amount of blood-money as is paid for wilful murder. In default of that they will have the villain's blood. They do not like strangers to even inspect the burial-place. "When," further states Mr. Powers, "I was leaning over the pickets,

looking at one of them, an aged Indian approached and silently but urgently beckoned me away."

THE THRONE, OR SACRED STOOL.

The Indian representation of Nanabush upon a square throne has been shown in the chapter on Pictography. Mr. Powers relates that the Karok Indian has a tradition that when the Supreme Spirit — Ka-re-ya (Man Above) — created the world, he sat upon a sacred stool, or throne. This throne is still preserved, and it is occupied by the Kareya Indian, or prophet, on the occasion of the annual Dance of Propitiation.¹ The Kareya Indian — whose name, according to Mr. Powers, literally translated, is God-man — is chosen among the most robust-framed of the tribe, for his office is to fast ten days, to propitiate vicariously the spirits in behalf of the whole people. Banished to the mountains during this period, his return is awaited amid song and dance. Mr. Powers relates : —

Sitting in a solemn circle on the ground, or slowly walking in a ring around the fire, hand joined in hand, — while the flames gleam upon their swarthy faces, ripple in the folds of their barbaric paludaments of tasselled deer-skin, and light up their grotesque chaplets and club-queues in nodding shadows, — they intone those weird and eldritch chantings, in which blend at once an undertone of infinite pathos and a hoarse deathly rattle of despair ; and which I never yet have learned

¹ *Sif-san-di-pik-i-á-vish*, literally "working the earth." The object of it is to propitiate the spirit of the earth and forest, in order to prevent disastrous land-slides, forest-fires, earthquakes, droughts, and other calamities. *Vide* Powers's Contribution to North American Ethnology, p. 27.

to listen to without a certain feeling of terror. And now at last the attendant arrives on the summit of some overlooking mountain, and with warning voice announces the approach of the Kareya Indian. In all haste the people flee in terror, for it is death to behold him. Gaunt and haggard and hollow-eyed, reduced to a perfect skeleton by terrible sufferings, he staggers feebly into camp, leaning on the shoulder of the attendant, or perhaps borne in the arms of those who have been summoned to bring him in from the mountains; for in such an extreme instance a secular Indian may assist, provided his eyes are bandaged.

Long before he is in sight the people have all disappeared. They take refuge in the deeps of the forest, or enter into their *wickiups*¹ and cabins, fling themselves down with their faces upon the ground, and cover their eyes with their hands. Some wrap many thicknesses of blankets about their heads. Little children are carefully gathered into the booths, and their faces hidden deep in folds of clothing or blankets, lest they should inadvertently behold that walking skeleton and die. All the camp is silent and hushed and awe-struck, as the vicegerent of the great Kareya enters. Now he approaches the Assembly-chamber, and is assisted to descend into it. Feeble and trembling with the pangs of hunger, he seats himself upon the sacred stool. Tinder and flint are brought to him. With his last remaining strength he strikes out a spark and nourishes it into a blaze. The sacred smoke arises. As no common creature may look upon the Kareya Indian and live, so also none may behold the sacred smoke with impunity. Let his eyes rest upon it even for one moment, and he is doomed to death. The intercession of the Kareya Indian alone can avert the direful consequences of his inadvertence. If by any mischance one is so unfortunate as to glance at it as it swirls up above the subterranean chamber, seeming to arise out of the ground, he goes down into it, prostrates him-

¹ Brushwood tents.

self before the Kareya Indian sitting on the sacred stool, and proffers him shell-money. The priest demands twenty, thirty, and forty dollars, according to circumstances. He then lights his pipe, puffs a few whiffs of smoke over the head of the unfortunate man, mumbling certain formularies and incantations, and his transgression is remitted.

After the lapse of a certain time the people return from their hiding-places, and prepare for the last great solemnity — the Dance of Propitiation.¹

SACRED FUEL.

The Karok selects a tall and slightly fir or pine, climbs up within about twenty feet of the top; then commences and trims off all the limbs until he reaches the top, where he leaves two branches and a topknot, resembling a man's head and arms outstretched. All this time he is weeping and sobbing piteously, shedding real tears; and so he continues to do while he descends, binds the wood into a fagot, takes it upon his back, and goes down to the Assembly-chamber. While crying and sobbing thus, as he goes along bending under his back-load of branches, no amount of flouting or jeering from a white man will elicit from him anything more than a glance of sorrowful reproach. When asked afterwards why he weeps when cutting and bringing in the Sacred Fuel, if he makes reply at all, it will be simply, "For luck."

The California Indians had numerous fête-days, in celebration of various epochs of the year. The vernal season was celebrated in the Clover dance, in the blossom-time of the clover, when men and women dance in concentric circles in the open air.

¹ This resembles other dances, already described.

The Nishanan Indians have a Grass dance. The first was held in the Assembly-house. The second, the *yó-mus-si*, was held in the open air; otherwise it is like the first, the dances being in two concentric circles, the men in the inside circle, the women in the other, — the first decorated with feathers, the others with beads. The musicians at this dance play on whistles of reeds.

Quite early in the spring there is a fête-day called the *wé-da*. Its purpose is to prevent the snakes from biting during the summer.

These tribes of Indians also had festivals of Peace and Friendship. It appears that they regarded the phases of the moon, as payment was not demanded until the first full moon after a murder, — the demand being made by a third party. In some tribes no reprisal could be had if the demand was not made before the expiration of twelve moons. They regarded with reverence the rattlesnakes, and were known to preserve their lives, by carrying them into the mountains for safety from the white settlers. They also have a dance to celebrate the birth of a child.

The Acorn dance of the Maidu Indians is observed in the autumn, soon after the winter rains set in, to insure a bountiful crop of acorns the following year.

Assembled together throughout their villages, from fifty to a hundred or more in a council-house, men, women, and children, they dance standing in two circles, the men in one, the women in the other. The former are decorated with all their wealth of feathers, the women with beads. After a certain length of time the dance ceases; and two venerable silver-haired priests come forward, with gorgeous head-dresses and long mantles of black-eagle's feathers, and take their stations on opposite sides of one of the posts supporting the

roof of the Assembly-house. Resting their chins on this, with their faces upturned to heaven, each, in turn, makes a solemn and earnest supplication to the spirits, chanting short sentences in their occult priestly language, to which the other occasionally makes response. At longer intervals the whole congregation respond *Ho* (equivalent to Amen), and there is a momentary pause of profound silence, during which a pin could be heard to drop. Then the dance is resumed, and the whole multitude join in it, while one keeps time by stamping with his foot on a large hollow slab. These exercises continue for many hours, and at intervals acorn porridge is handed about, of which all partake liberally without leaving the house. Of the religious character of these exercises there can be no doubt.¹

THE ACORN SONG.

Hu'-tim yo'-kim koi-o-di'.

(The acorns come down from heaven.)

Wi'-hi yan'-ning koi-o-di'.

(I plant the short acorns in the valley.)

Lo'-wihi yan'-ning koi-o-di'.

(I plant the long acorns in the valley.)

Yo-ho' nai-ni', hal-w'-dom yo-nai, yo-ho' nai-nim'.

(I sprout, I, the black-oak acorn, sprout, I sprout.)

In the word *yo*, of constant repetition in this song, is recognized the sacred syllable in the Iroquois name of the Holder of the Heavens, Ta-ren-ya-wa-go, and Niio, — the Lord, according to M. Cuoq.² The response *Ho* recalls the same word of assent, the Amen of the Algonkins.

The Yokut Indian states that, in remote times, they were accustomed to rub their acorns into flour on a stone

¹ Mr. Powers.

² Vide M. Cuoq, *Lexique de la Iroquoise*.

slightly hollowed, like the Mexican *metate*, which was a suggestion of the Mouse-god ; but nowadays they pound them in holes on the top of bowlders, which was a suggestion of the wiser Coyote.¹ On a bowlder in Coarse Gold Gulch, I counted eighty-six of these acorn-holes, which shows they must have been used for centuries.

To prepare the corn for consumption, the Gualala Indians first strip off the shells one by one, then place a large basket without a bottom on a broad, flat stone, pour into it the hulled acorns, and pound them up fine, with long, slender, stone pestles. The flour thus obtained is bitter, puckery, and unfit to be eaten, but they now take it to the creek for the purpose of sweetening it. In the clean, white sand they scoop out capacious hollows, and with the palms of their hands pat them down smooth and light. The acorn flour is poured in and covered with water. In the course of two or three hours the water percolates through the sand, carrying with it a portion of the bitterness ; and by repeating this process they render it perfectly sweet. The bread made from it is deliciously rich and oily ; but they contrive to make it as black as a pot, not only on the crust but throughout. Generally it is nothing but a kind of *panada*, or mush, cooked with hot stones, in baskets. In time of scarcity they cut down the smaller trees in which the woodpeckers have stored away acorns, or climb up and pluck them out of the holes.

The California Indians describe their Supreme Being as an aerial god, in whose hand was seen the flaming lightning. Into the air they threw the ashes of the dead, scattering them to the winds. They blackened their faces in mourning, and held annual ceremonial dances

¹ The Miwok Indians relate a fable of the creation of man, in which an assemblage of animals consider his creation ; among them figured the mouse, lion, bear, and finally the divine Coyote.

for the deceased. In these, and many other usages, we recognize that kinship to the Algonkin race which the early Spanish writers perceived. That the one may have had a higher organization than the other, the northern superior to the southern race, is in no way proof of a dissimilarity of origin. Among some of their tribes reappears the story of the formation of the original man from red earth.

At the head of Potter Valley there is a singular knoll of red earth, which the Tatu Indian believes to have furnished the material for the creation of the original Coyote-man.¹ They mix this red earth in their acorn bread, and employ it for painting their bodies on divers mystic occasions.²

They also describe their present home to be the place of their origin as a people, as did the Virginia Indians. Similar traditions and usages point to oneness of origin. Mr. Powers found among some of their tribes songs, in which there was real sentiment and a bright, tripping aerial melody, of which his work affords specimens, which were equal if not superior to those of the Northern Indians.

The same keen observation of nature is disclosed among their superior and mountain-born tribes. The above-quoted author mentions a kind of sylvan barometer which was used among the Gualala Indians. He remarks :—

It is well known that a species of the California woodpecker (*melanerpes formicivorus*) drills holes in sort-wooded

¹ The Coyote is distinguished in their legends as prime mover in Creation, as is the Hare among the Algonkin myths.

² Mr. Powers.

trees in autumn, into each of which the bird inserts an acorn, in order that when it gets full of worms in winter he may pull it out, and devour the same. These acorns are stowed away before the rainy season sets in, sometimes to the amount of a half-bushel in a tree, and when they are wetted they presently swell and start a little. So always when a rain-storm is brewing, the woodpeckers fall to work with great industry a day or two in advance, and hammer them all in tight. During the winter, therefore, whenever the woods are heard rattling with the pecking of these busy little commissary-clerks, heading up their barrels of worms, the Indians know a rain-storm is to follow.

The California tribes have their rain-makers, their prophets, and medicine-men. They regard age with less consideration perhaps than do the Northern tribes. The aged are often put to the tasks of women, and are generally regarded as of less value in a community. Of later years, in the general poverty, they have been abandoned with an appearance of heartless indifference on the part of their relations. States Mr. Powers:—

I saw an old squaw who had been abandoned by her children because she was blind, and who was wandering alone in the Eel River Mountains. Day was night and night was eternal to her sightless eyes; and through all the hours of the twenty-four alike she groped her way about with a staff in each hand, going everywhere and nowhere, turning her head quickly toward any noise, with that piteous appealing movement so pathetic in the blind, and uttering every few minutes a wild, mournful, and haunting wail, which sounded like the cry of a hare when it is pierced by the fangs of the hounds. It is hardly possible to imagine any spectacle more melancholy than that of this poor blind savage, deserted by all her natural protectors, and left to wander in a darkness

which knew no day through those forests and among those wild cañons. By the merest chance she had happened upon the bivouac of a party of men conducting a pack-train, and they gave her what provisions she could take, and volunteered to guide her to the nearest Indian *rancheria*; but the poor soul could not understand a word they uttered; or, if she did, preferred to take her chances of casual Whites, rather than throw herself again on a people whose hearts a hard and bitter poverty had steeled, or invoke again even that cheap humanity of blood-relationship which years of calamity had destroyed.

This poor woman was a Mattoal Indian; and we learn that this tribe was a terrible scourge to their neighbors on Humboldt Bay, harrying the feebler folk, in predatory bands, until the name Mattoal was a bugbear no less than that of the Whites. Nevertheless, among these Indians was found the beautiful legend following; which, for its spirit of humanity, suggests that there may be some explanation of this apparent inhumanity towards the aged. Superstitious usages among a barbarous people account for many acts of cruelty:—

LEGEND OF SATTIK.

Many snows ago there came up a white man out of the south-land, journeying down Eel River to the country of the Mattoal. He was the first white man who had come into that land, and he lost his way and could not find it again. For lack of food through many days he was sore distressed with hunger, and had fallen down faint in the trail, and he came near dying. But there passed that way an Indian who was called Sattik, and he saw the white man fallen in the trail with hunger, with his mouth in the dust, and his heart was

touched because of him. He took him and lifted him up, and he brought him fresh water to drink, in his hands, and from his basket he gave him dried salmon to eat, and he spoke kind words to him. Thus the man was revived, and his soul was cheered within him, but he could not yet walk. Then the heart of Sattik was moved with pity for the white man, and he took him on his back and carried him on the way. They journeyed three sleeps down the Eel River, but Sattik carried the white man on his shoulders, and he sat down often to rest. At the end of the third day they came to a large spring wherein were many frogs; and Sattik dipped up water in his hands to drink, as the manner of Indians is, but the white man bowed down on his belly and drank of the waters, and he caught a frog in his hand and ate it, because of the hunger he had. At the sight of this the Indian's heart became as water for terror, and he fled from the wrath of the Great Man, lest, because of this impious thing that was done, he should come down quick out of heaven, and with his red hand rend a tree to splinters and smite them both dead on the ground. He ran one day and two nights, and turned not back his face to look behind him; neither did he rest. Then he climbed up a red-wood tree to the top of it; but the tree was hollow and he broke through at the top, and fell down on the inside to the bottom and died there.

Arrow-head manufacture is a specialty, and is usually the employment of old men, who commonly proceed in the following manner. A piece of jasper, chert, obsidian, or common flint, which breaks sharp-cornered and with a conchoidal fracture, is heated and then cooled slowly, which splits it into flakes. A kind of hammer then is used in striking the flake into an approximate arrow-shape. The workman then slips over his left hand a piece of buckskin, with a hole to fit over the thumb, to

protect his hand, and in his right hand he takes a pair of pincers, tied together at the joint with a thong. Holding the piece of flint in his left hand he breaks off from the edge of it a tiny fragment with the pincers, by a twisting or wrenching motion. This piece is often reversed in the hand, so that the edges may be symmetrical.

The bows are manufactured by the mountaineers. They are made of cedar. This wood is exceedingly brittle and dry, and is then the poorest possible material for bows; but by anointing it every day with deer's marrow, while it is drying, the Indian completely overcomes this deficiency. The bow is taken from the white, or sappy part of the cedar, the outside of the tree being also the outside of the bow. It is scraped and polished down with wonderful painstaking, so that it may bend evenly, and the ends are generally carved so as to point back slightly. Then the Indian takes a quantity of deer's sinew, splits it up with flint into small fibres, and glues them on the outside, or flat back, of the weapon until it becomes semi-cylindrical in shape. These strings of sinew, being lapped around the end of the bow and doubled back a little way, impart to it wonderful strength and elasticity. The glue is made by boiling the joints of various animals, and combining the product with pitch.

Says Mr. Powers:—

I saw a bow, thus carefully made, in the hands of an aged chief, and it was truly a magnificent weapon. It was about five feet long, smooth and shining, — for when it becomes a little soiled the fastidious savage scrapes it slightly with flint, then anoints it afresh with marrow, — and of such great

strength that it would require a giant (which some of the mountaineers might claim to be) to bend the bow in battle. The string, composed of sinew, was probably equal in strength to a sea-grass rope of three times its diameter.

These arms, so skilfully made, became almost useless to the Indians when they began to cope with the white man. In the following incident is seen with what a shock of terror the firearms of the French were first regarded by our savages, when brought into that unequal contest between barbarism and civilization so graphically disclosed in the account of Champlain's Voyages :—

On the evening of the 29th July, 1609, at about ten o'clock, when the allies [the French and Indian] were gliding noiselessly along in restrained silence, as they approached the little cape that juts out into the lake at Ticonderoga, — near where Fort Carillon was afterward erected by the French, and where its ruins are still to be seen, — they discovered a flotilla of heavy canoes, of oak-bark, containing not far from two hundred Iroquois warriors, armed and impatient for conflict. A furor and frenzy, as of so many enraged tigers, instantly seized both parties. Champlain and his allies withdrew a short distance, an arrow's range from the shore, fastening their canoes by poles to keep them together ; while the Iroquois hastened to the water's edge, drew up their canoes side by side, and began to fell trees and construct a barricade, which they were able to accomplish with marvellous facility and skill. Two boats were sent out to inquire if the Iroquois desired a fight ; to which they replied that they wanted nothing so much, and, as it was now dark, at sunrise the next morning they would give them battle. The whole night was spent by both parties in loud tumultuous boasting, berating each other in the roundest terms which their savage vocabulary could furnish, insultingly charging each other with

cowardice and weakness, and declaring that they would prove the truth of these assertions, to their utter ruin, the next morning.

When the sun began to gild the mountain-tops, the combatants were ready for the fray. Champlain and his two companions, each lying low in separate canoes of the Montagnais, put on, as best they could, the light armor in use at that period, and taking the short hand-gun, or arquebus, went on shore, concealing themselves as much as possible from the enemy. As soon as all had landed, the two parties hastily approached each other, moving with a firm and determined tread. The allies — who had become fully aware of the deadly character of the hand-gun, and were anxious to see an exhibition of its deadly power — promptly opened their ranks, and Champlain marched forward in front, until he was within thirty paces of the Iroquois. When they saw him, attracted by his pale face and strange armor, they halted and gazed at him in calm bewilderment for some seconds. Three Iroquois chiefs, tall and athletic, stood in front, and could be easily distinguished by the lofty plumes that waved above their heads. They began at once to make ready for a discharge of arrows. At the same instant Champlain, perceiving this movement, levelled his piece, which had been loaded with four balls; and two chiefs fell dead, and another savage was mortally wounded by the same shot. At this the allies raised a shout, resembling thunder in its stunning effect. From both sides the whirring arrows filled the air. The two French arquebusiers, from their ambuscade in the thicket, immediately attacked in flank, pouring a deadly fire upon the enemy's right. The explosion of the firearms, altogether new to the Iroquois, the fatal effects that instantly followed, their chiefs lying dead at their feet and others fast falling, threw them into a tumultuous panic. They at once abandoned everything, arms, provisions, boats, and camp, and without any impediment the naked savages fled through the

forest with the fleetness of the terrified deer. Champlain and his allies pursued them a mile and a half, or to the first fall in the little stream that connects Lake Champlain and Lake George. The victory was complete.

The savages thus, almost for the first time, became acquainted with a power which, together with the English, was destined to dispossess them of their native land. They had previously begun hostilities; and in 1608 we read of their attack upon a party of workmen who had set up a forge and bakery at Chatham. Three of these workmen were killed and a fourth mortally wounded; on whose burial the savages disinterred the bodies, and carried off the garments in which they had been laid to rest, at the same time overturning the cross erected to mark the spot.

We regret to add, continues the narrative, that while the voyagers were thus detained, under the very shadow of the cross they had recently erected,—the emblem of a faith that teaches love and forgiveness,—they decoyed, under the guise of friendship, several of the poor savages into their power, and inhumanly butchered them in cold blood. This deed was perpetrated on the base principle of *lex talionis*, and yet they did not know, much less were they able to prove, that their victims were guilty, or took any part in the late affray. No form of trial was observed, no witnesses testified, and no judge adjudicated. It was a simple murder, for which we are sure any Christian's cheek would mantle with shame who should offer to it any defence or apology.

A fancy work-basket is described by Mr. Powers, seen in the possession of a Guatala woman. It evinced, as he said, cultivated taste and incredible patience: —

It was of shape common for this species of basket, — round and flat, woven water-tight, of fine willow twigs. All over the outside of it, the down of woodpeckers' scalps was woven in, forming a crimson nap, which was variegated with a great number of hanging loops of strung beads, and rude outlines of pine-trees, webbed with black sprigs into the general texture. Around the edge of the rim was an upright row of little black quails' plumes, gayly nodding. There were eighty of these plumes, which would have required the capture of as many quails; and it must have taken at least one hundred and fifty woodpeckers to furnish the nap on the outside. The squaw was engaged three years in making it, working at intervals, and valued it at twenty-five dollars. No American would collect the materials and make it for four times the money.

The Modoc women make a very pretty baby-basket of fine willow-work, cylinder-shaped, with one half of it cut away, except a few inches at the ends. It is intended to be set up against the wall, or carried on the back; hence the infant is lashed perpendicularly in it, with his feet standing in the lower half of the basket, and the upper curve covering his head like a parasol. The little fellow is wrapped all around like a mummy, with nothing visible but his head; and sometimes that is banded back, so that he sleeps standing.

These little willow cradles remind one of the chrysalis of insects, which indeed may have been used as patterns for the observant savage, whose capacity to imitate is remarkable.

Among the Modoc Indians was found that aboriginal custom of singing an orison in the morning, as was the habit of the Algonkins.

At early daylight, before any one had come out of his

wickiup, they all sat on their couches and chanted together, relates a soldier (N. B. Ball, in Captain Walker's Company) who listened to it one morning with a thrill of strange and superstitious awe, as he lay close on his face on the brow of an overlooking hill, waiting for the daylight to reveal the nick in the sights of his rifle, preparatory to a charge on the village.¹

This scene is both an illustration and comment, in a just consideration of the Indian people.

¹ S. Powers.

CHAPTER XIX.

THE ANCESTRAL CAVERN.

IT is affirmed by David Cusick that his people originated from a cavern in the Northwest, whence they migrated east and south, traversing the Lake Country to the seacoast, and thence going southward. A tradition is found among the extreme Northern and Southern Indians which agrees with this statement. Together with this statement, it is reiterated, in council-speech and in wigwam-legend, that their people came out of *this* ground, and that this country was given them by the Great Spirit. The Deluge is said to have occurred when the red men resided in the Northwest, where one of their number took refuge upon a high mountain until the water abated. The constant agreement in a similar tradition is sufficient proof of its truth, — metaphoric or literal, — when found among a widely distributed race, whose tribal diversity led naturally to dissimilarity of language, and variations in their records.

Where, then, was the precise locality in the Northwest which was the cradle of the Indian? Remembering that metaphor is the natural form of speech of this aboriginal people, it may be concluded that the Cavern might have been simply a country walled in by the mountains, whence proceeded the emigration, like a pent river within mountain fortresses, thrusting the rocky bluffs apart, seeking freedom in wider domain and enlarged

resources. This mountain-bound northern country, our maps tell us, is the nape of the backbone of the continent, the high vertebra of the rocky range whence flows the Columbia River, and in which towers the mighty, storm-fleeced Mt. Hood. Of this river and mountain a tourist says :—

The rare beauty and majesty are developed by the passage of the Columbia River through the great Andean range of Northwestern America. River and rock have striven together, wrestling in close and doubtful embrace, — sometimes one gaining in ascendancy, again the other ; but finally the subtler and more seductive element worrying its rival out, and gaining the western sunshine, broken and scarred and foaming with hot sweat, but proudly victorious, and forcing the withdrawing arms of its opponent to hold up eternal monuments of its triumph. Its course may be traced into the heart of the Northwestern interior, through the Cascade Mountains, back into the great basin between them and the Rocky Mountains ; and then, by its main branches, stretching up north, and winding out through all British Columbia, and south and east into Idaho, and over into the bowels of the Rocky Mountains, touching with its fingers all the vast area north of the great desert basin and west of the Rocky Mountains. Its length is estimated to be from twelve hundred to two thousand miles ; its width, in some parts, a mile and a half. High basaltic rocks rise on either side, on approaching the Cascade Mountains ; huge boulders, thrown off in the convulsion of water with mountain, lie lower down the valley, or stand out in the stream, one so large, rising in a rough egg-shape some thousand feet into the air, as to become a conspicuous and memorable element in the landscape. During five miles of the cascades, the river makes a descent of forty feet, half of it in one mile, but it takes the form of rough and rocky rapids, and not of one distinct, measurable fall. Through the moun-

tains the waters narrow and run swift and harsh ; the rocks grow higher and sharper, and their architecture, by fire and water, assumes noble and massive forms. The dark, basaltic stones lie along in even layers, seamed, as in walls of human structure ; then they change to upright form, and run up in well-rounded columns, one after another, one above the other. Often there is rich similitude to ruined castles of the Rhine ; more frequently fashions and forms too massive, too majestic, too unique, for human ambition and art to aspire to. Where clear rock retires, and sloping sides invite, verdure springs strong, and forests, as thick and high as in the valleys, fill the landscapes. A distinguishing feature of this majestic beauty — apart from it, yet bounding it, shadowing it, yet enkindling it with highest majesty and beauty — is Mt. Hood, the great snow-peak of Oregon. Lying off twenty or thirty miles south of the river, in its passage through the mountains, it towers high above all its fellows, and is seen now through their gorges, and again at the end of apparently long plains, leading up to it from the river.¹

Such is the beauty of this northern world, overlooked by one of the grandest peaks of the range, and watered by the noblest river of the extreme West. Is it not reasonable to suppose that a people, observant of all natural beauty and advantage, should keep in memory by tradition and story such a home, however far apart they had strayed ? Nor does it seem strange that tales were often told, in winter nights by the wigwam fire, of some primeval golden age, when peace and plenty blessed the Indians, as it is recalled that the valley of the Columbia appears to be the region best calculated to be a nursery of a primeval people, — the Lenni-Lenape, or Adam (red man). The means of subsistence are excelled

¹ Bowles's "New West."

in no other equal area of country, there being in this region, as enumerated by Mr. Morgan, the elk, bear, deer, mountain-sheep, rabbit, and beaver, with water and land fowls of different species, together with fruits and berries. The *ká-mast* root, from which the savages prepare bread, the bread-plant, the *cayusc*, a species of edible moss, and finally inexhaustible salmon-fishery and supply of shellfish — which more than aught else gives pre-eminence to this region — furnish a superabundance of subsistence, which would develop a surplus of population from age to age; and thus, by necessity, the Columbia Valley would become the starting-point of migrations. Nor should it be forgotten that the mean temperature for the year ranges only from 50° to $52\frac{1}{2}^{\circ}$ in this valley, rendering necessary, as the same author suggests, less clothing and food. Thus, therefore, it may be safely affirmed that all necessary evidence — that of history, of universal tradition, and the fact of natural advantage — points to some solution of the question, Whence came the red man? Not alone those tribes of red men in the North, but those of the South, and finally of both the south and west continents.

It is one of the arguments used to establish the fact of oneness of race, north and south, that the sign-language of the Hunter Indians is the incipient form out of which sprang the picture-writing of the Aztecs, and ultimately the still higher ideographs upon the Copan monuments. In the pages of this volume the multiplicity of forms of symbols used in picture-writing by the North American Indians has been illustrated. Their similarity to South American symbols is seen in the constant appearance of the square, circle, and cross, as shown upon the façades of the most ancient ruins of

Kabah and Sacbey, in Yucatan. The coiled line and the clustered three circles are also seen on the artificially smoothed rock.¹ The same figures are found in Mexico.

Upon the shoulder of Granganemeo (the chief Powhatan's brother), who welcomed Sir Walter Raleigh's expedition,— and who wore a plate of pure copper, rudely cut into a square,— was pinked a cross, of which the fol-



lowing cut is an illustration. The same symbol is seen in Mexican pictography. It is also found in the mounds of the Southwest. The cross was the signature in constant use by the Northwestern tribes in their compacts with the colonists. But not alone was this sign universally used; others of similar uniformity of design are seen as signatures of tribes and individuals, North and South, disclosing the prehistoric union of race, which antedates the *altering* of the primeval language,— to use the term of David Cusick, applied to the changes of dialects among the Northern Indians. But the similarity of symbols among the diverse tribes of America is not more apparent than their likeness to the earliest forms used among the Asiatics. Is it not then probable that the progressive types in the rude and inferior forms used by our Hunter Indians of the North, improved by the Village Indians of the South, are found in successive development in Asia, and that the cuneiform writings of the Assyrians repeat the legends once the theme of wigwam story? The migratory passage of the Indian may have been not alone east and south. The steps of the red man may have printed the farther shores of Behring Straits, and thence have gone downward into warmer latitudes. There, making a final home, from roving Indians they

¹ Of coralline limestone, dressed and worked with flint instruments.

became Village people, as in their migration southward on our continent. Selecting dissimilar localities, they would develop into opulent nations with different languages. This hypothesis seems all the more probable in consideration of the antiquity of the Indian race, the geological fact that this continent is the elder of the two, and that the graphic art, having in the East its development from the same crude forms, was evidently, although in its infant state, in a progressive condition, parallel to that of our savages at some early period. The symbolism of the East appears to be the maturer form of the sign-language and pictography of the West.

This solution of the vexed question of the origin of our savages is suggested in an Indian's answer to the remark: "We are discovering your race's antecedents in the Tartar tribes of the East, across the sea." "Why not find the origin of the Tartar tribes from us?" was the reply.

As an illustration of the reasonableness of this hypothesis of the meaning of the Indian's reiterated tales of an aboriginal cavern in the Northwest,—whence might have proceeded the stream of emigration, as "out of the bowels of the mountains,"¹—a list of names given to mountains in general by different tribes is here given, in which are recognized the sacred syllables *yo* and *wa*, so constantly applied by the Indians to objects of worship and reverential awe, which shows the sacredness with which our savages regarded a lofty mountain. It should be stated that Mt. Hood is regarded with superstitious reverence by those Indians who continue to dwell within the shadow of its white-mantled glory.

¹ *Vide* legend, Origin of Man, according to the Navajoes.

There is also seen in the Legend of Oan-koí-tu-peh, given in the previous chapter, a description of the abode of the mystic twain, — Hai'-kut-wo-to-peh (the Great One) and Woan'-no-mih (the Death-giver), "far away to the north, in the ice-land," — that suggests, although vaguely, the summit of this omnipresent sentinel of the Columbia Valley. The Maidu Indians, among whom was found this legend, use the same word (*yandih*), in their sacred songs, to denote both the Assembly-house and mountain. It is abbreviated from *ya'-man-neh*. The same association appears in our Sacred Scriptures: —

Come, let us go up to the mountain of Jehovah, and to the house of the God of Jacob.¹

And the Psalmist sings: —

O Jehovah, who shall abide in thy Tabernacle? Who shall dwell in the mountain of thy holiness?²

NAMES FOR MOUNTAIN.

Wa-adch — (Etchemins Passam).

Yoonoondoo, waunuk — (Mohawk).

Onōnta — (Onondago).

Oonundwonna — (Seneca).

Yonoondaughhala — (Oneida).

Yooneneunte — (Tuscarora).

The following is a Maidu song in which is seen the word *yan'-dih*, and it furnishes an example of the repetition of the syllables *yo* and *wa* (or *we*) in this dialect. "It required," states Mr. Powers, "a great deal of patient labor to construct order out of chaos, in translating these songs. . . . Besides that, the inter-

¹ Micah iv.

² Psalm xv.

pretation is sometimes a little uncertain, principally, I think, for the reason that a number of the words either belong to an occult, priestly language, or are so antiquated that the modern Indians, in the absence of most of their old men and prophets, are unable to agree absolutely upon their meaning." Many of these translations, therefore, may not accord with the more perfect knowledge of Indian language which awaits the literary world in the future, perhaps under the leadership of M. Cuoq. Comparative philology will undoubtedly throw much light upon this question by the study of Chinese dialects.

PI-U-CHUN-NUH'S SONG.

We-le'-u-deh Pi-u'-chun-nuh nai'-i-ni.

(I, Pi-u-chun-nuh, am in We-le'-u-deh.)

Wi-no-mai'-keh we'-we nai.

(I cry everywhere like the boys [*i. e.* the young choristers].)

We-le-le' tam-bo'.

(Foggy is the path to We-le'-u-deh.)

Win'-na, win'-na koi-o-di.

(Bright, bright is the valley.)

Lu'-yeh lu'-yen yan'-dih.

(All, all [are in] the Assembly-hall.)

Pai'-a-kum bo-u'-ye nai.

(I walk the red-feather path.)

Pok'-al-mam bo-u'-ye nai.

(I walk the red-feather path.)

Ko'-i-me'-lu me'-lu-nai.

(Like the white goose I sing, I sing.)

Yu-yem yan'-dih yu'-yem nai.

(I put out all from the Assembly-hall.)

Sai'-a-man-ing ya-na-na' loi'-c-mo-to nai'-i-nih.

(I throw together the mountains and the west mountains
[*i. e.* the Sierra Nevada and Coast Range].)

The repetition of the word *yan'-dih* is further illustrated in the following sacred song of the Konkaus:—

THE RED CLOUD'S SONG.

(HEARD BY THE MOTHER OF OAN-KOI'-TU-PEH.)

Yang-wi'-a-kan-u mai'-dum-ni.

(I am the red cloud.)

Hi-pi-ning' koi-o-di nik-bai'-shum yan'-u-nom mai'-dum-ni.

(My father formed me out of the sky.)

Lu'-lul yan'-dih oi'-yih nai.

(I sing [among] the mountain flowers.)

Yi-wi yan'-dih oi'-yih nai.

(I sing [among] the flowering chamize of the mountains.)

Wek-wek yan'-dih oi'-yih nai.

(I sing in the mountains [like] the *wek-wek*.¹)

Wek-wek o'-di so'-lin nai.

(I sing [among] the rocks [like] the *wek-wek*.)

Lai'-dam yan'-dih we'-we nai.

(In the morning I cry in the mountains.)

Lai'-dam bo-w'-ye nai.

(In the morning I walk the path.)

Lai'-dam lai'-lul we'-we nai.

(I cry [to] the morning stars.)

The sprightly melody and phonetic beauty of the following is its excuse for being placed here, as there is no occurrence of the word under present consideration:—

OAN-KOI'-TU-PEH'S SONG.²

Yu-dik-no' hel-ai-no', na-kum yo'-wo, ha'-le-ni.

(I go to the north, I will win all, I begin to play.)

Yo'-wo, yo-wun-nim, yun'-ni-ni.

(I will win, I will win, I will win.)

¹ A bird of the Sierras.

² Powers's Contributions to Ethnology.

Dām-lan-no-di kāl'-leng wō'-man-dī.

(The women weep in the shadows [of the Assembly-hall].)

Lai'-dam lil-lim win-naí'-naí kú'-lem ní.

(I twinkle [like] the morning star, my father [*i. e.* I am
vanishing in the sky].)

Hi-pi-ning' koi-o-dí' yé'-wo nai.

([Now] I run up the valley of heaven.)

Hi-pi-ning' koi-o-di, ník'-kí koi-o-dí'.

(The valley of heaven, mine [is] the valley [of heaven].)

Hi-pi-ning' koi-o-dí' leí'-ūng-ku-ku wuh'-wuh to-an nai.

(I strike the heaven-reaching, sounding string [literally, *wuh-*
wuh string].)

CHAPTER XX.

YOWAH, THE GREAT SPIRIT.

IN the valuable "Lexique de la Langue Iroquoise," by the Prêtre de St. Sulpice, the definition of *io* is given as *beau, bon, fort, solide, doux, patient*; and of *Nio*, he remarks, "C'est le mot Français Dieu Iroquoisé."

Combined with the syllable *io* are found words like these:—

Iowerase — il y a de l'air, du vent.

Iaonwekwat — doux, au toucher.

Iosrase — beau, joli, agréable, à voir.

Ioekats — beau, désirable attrayant.

Iotianaton — strange, rare, surprenant.

Iotieni — contenant, beaucoup, vaste, qui tient beaucoup.

Ioteiren — être fait, ce qui est fait.

The use of the syllable *io*, as in this list of Iroquois words, is of interesting significance. It is applied to the wind, the unseen air; and the words for *east*, *strange*, *beautiful*, *sweet*, and *the attractive* equally possess the mystic syllable in combination with others.

The syllable *wa* is of constant reiteration:—

Kowa — grand, gros, de la grande espèce.

Akwa — très, beaucoup.

Kanakwa — mariage.

Karakwa — le soleil, la lune [general term].

Kenonwes wehon . . . *wene* — affectionner, aimer, agréer, préférer, trouver bon.

Kenoronkwa . . . *kon* . . . *kwe*, — aimer, estimer, chérir, respecter.

Onwa — maintenant, actuellement.

Raonha — lui.

Raonhaa — lui seul.

Raonhatsiwa — lui tout seul.

And the last-named word leads to the term *Raweniio*, *le Seigneur, Dieu*, and *il a une belle voix* (classed among the Homonymes by M. Cuoq), in which a softer tone is given to the *wa*, it being spelled as in the general name for Man, *onkwe* (personne humain, homme en general). But the fuller sound reappears in *Sonkwa-wenniio* (*Dominus Noster*) Our Lord. *Wahi* has the meaning of *oui-da, certainement, oui, n'est-ce pas, c'est bien cela*. *Waantamunat* is To be Wise, according to Eliot.

Karonhia is the Iroquois for Heaven, *ciel*, Paradise Firmament, Atmosphere. *Wenhiniio* means *de la bonne huile*. (Oil, it should be recalled, was used by the Indian in the sacred rites in which the invocation of the mystic Yo-he-wah, or Yo-wah, was made.) In the syllables of these words, are seen *iio*, *wa*, and *hi* (or *hia*) — the different parts of the name of the invocation.

In Mengarini's¹ vocabulary are found the following:—

Primitive intrans. vel absolut, *tnesio'koi*; radix, *iokoist*; in composition, *tnesiko*. Active definite vel causative: *iesiakom*; mentiri facie. *Io*, admirationis lactitæ; *ioioot*, fortis; *sioioot*, fortitudo; *tuiioot*, fortis sum; *io gest l'ie*, o quam bonum, quam pulchram est hoc. Interjection, *io* (vel *ioh*), valet o quantum. *Skoi*, mater. *Skokoi*, amita, soror partris.

¹ Grammatica Linguae Selicæ, by Rev. Gregory Mengarini, of the Society of Jesus.

La Houtan gives as definition of the Huron word *yatse*, Mou Frère; and to *yat-staro*, Mon Camarade. *Yao* signifies Body. *Yah* is the name of the numeral One among the savages of Lord North's Island. In some dialects *yun* is the pronoun Thy. Among the California Indians, *oi-yat* is Friend. Worcester defines *a-yo* as the first-person-singular of the pronoun I,—*de-gi-na-da-ge-yu*, Thou and I Love each other. *Ieaau* (*io*), according to Schoolcraft, is I Am, in the Algonkin language. In these examples, from the Ojibway, Selica, and Algonkin dialects, the word is seen to have a personal meaning,—an important matter for consideration.

Gallatin conjugates thus the personal pronoun in the Cherokee dialect:—

Ga — I ;
Awtsa — we ;
Awsta — he and I ;
Ha — thou ;
Itsa — ye (plural) ;
Ista — ye (dual) ;
Ga — he ;
Ana — they.

And in this conjugation we find the first syllable of the mystic name, *Gard*, mentioned in the previous chapter; the meaning of which is thus disclosed, and the syllable *ga* is shown to be but a dialect variation of *yo*, or *ieaau* (I am).

Wahb, states Mr. Schoolcraft, is the verb To See; *wah bahm*, He Sees. But we find this word in the name for Light, *wassaiau*; also, *waw-bizze* (white), the Indian's sacred color. For the Circle the word is *waw-we-o-ah*; and for the Square, *shu-shu-wao* is given,—both sacred figures. It is not uncommon to find the

same term used in the name of several objects in nature. If, for instance, an object impresses the mind by its goodness, beauty, or greatness, the word for one of these qualities will make up a part of the term used in designating it. The word *io*, or *ioh* (otherwise spelled *yo* by English linguists), which by itself, according to Mengarini, is a joyful expression of admiration, is combined with the word *wa*, in *sewahiowane* (great fruit). The definition of the latter is traced through the word *wah-ah* (moved to joy). Thus we find in this term an idea of growth or movement, and goodness or beauty.

The association of Light, *wassaiau*, with Growth, *wah-ah*, is natural; but they are identified with a more spiritual idea by the verbs *wahb* (to see) and *waanta-munut* (to be wise). Here we have an illustration, in language, of the Indian's belief that Light has the faculty of sight; as also a recognition of the correspondence of both to Wisdom, the directing power of the soul. Sight being ascribed to Light, and the root word *wa* (as it may be termed) being applied to both, and also to Wisdom, its personification follows. The same syllable is seen in *onkwe* (man).¹

It is stated that the sun is the heart of the Great Spirit. The Iroquois for Sun is *ka-rak-wa*, and for Heart, *wa-keriat*, — *akeriahne*, *seri*, *raweri* (in my, thy, his heart).

We find, in the Book of Rites, the word *nijawehkowa* (great thanks), — *niawen* (thanks), *kowa* (great). The plural, when it follows an adjective expressive of number, is indicated by the syllable *ni* prefixed to the noun,

¹ The old Algonkin word for Woman is *ickweh*; but for Man, *alissinap* — in part corresponding to the Hebrew name for Woman, *issa*.

and *ke* suffixed.¹ Divest this word of the prefix and suffix, and the name Ya-weh is discovered. This word occurs in the second and third clauses of the Condoling Speech in Council: *Niyawehkowa katy nonwa onenh skennnji thisayatirhchon* (Great thanks now therefore that you have safely arrived); *Niyawehkowa kady nonwa onenh skennnji thadesarhadiyakonh* (Great thanks now therefore that in safety you have come through the forest). That this is not an expression of general greeting to the assembly appears in the fact that the Karena, or Hymn called "Hail," (quoted in Chapter XIV.), occurs subsequently, and contains a formal and general expression of thanks to the members, past and present, of the council. It may be compared to the Hebrew *hóshíáhnna*, which is both an exclamation of praise to Jah and an invocation of blessings. *Johah* was a word that was often repeated by the auditors in the course of a speech, and was apparently used to emphasize and endorse what was said.²

The title for Mother, varying in different dialects, in Quappas is *jadah*, and in Catawbas, *yaxu*. The latter use the word *yakeruh* for both Husband and Wife. In these dialects the syllable *ja* or *ya* occurs; but in others *wa* appears: *nichwahaw* (my mother), Narragansett; *illahwah* (husband), Chicasaw; *neeveewah* (my wife), Miama.

The same syllables are found in the names for Son, Daughter, Brother, and Sister. An example has already been given for Light. For Day are used the words

¹ H. Hale.

² *Vide* Colden and others. But the Iroquois *aiawens* is defined by M. Cuoq as *plut à Dieu*, and *ethon aiawens* as Amen. The word *johah*, therefore, has yet farther significance.

wawde (Mohawk), *yahbra* (Catawba), and *wompau* (Naragansett) — the latter indicating the derivation of the name for Indian currency, the *wampum*. Morning is designated *wupan* by the Delawares, and *yahwup* by the Catawbas. Spring is *wayayaytoo*, in which the Dacotah Indian combines both syllables. *Yahrak* is the Catawba word for Summer. Feast, in the Mohawk, is *yaukoutakoon yahnoh*; and To Die, *yahwahioh*. For Sleep the Caddoes Indians use the term *yodekah*. Air is called *yahootch*.

It appears from these examples that our savages used the syllables *io*, or *yo*, and *wa*, or *wah*, in the construction of names, according to their respective meaning, quality and disposition being regarded in their application. The grand and great, the beautiful and lovable, were distinguished by these words. It is perhaps unnecessary to emphasize the significance of this fact, when it is remembered that these are the words that make up the name of the Indian's Great Spirit. It is evident by the examples given that the attributes, signified by the syllables or combined words, are not only those held in highest esteem by the red race, but are those qualities which are intrinsically beneficent and good in the blessed Light, the restoring Air, the restful Sleep, the sustaining Food. They indicate also the Family relations. The beloved Mother, the Husband and Wife, Son and Daughter, Sister and Brother, and finally Wisdom and Sight, all are found to have in some one dialect of the Indian language the sacred syllables *yo* or *wa*. So universal indeed is the use of these syllables, that a sentence is seldom written wherein one or both may not be found, the term being introduced even in the names of men; as, according to a custom existing from time

immemorial in the East, the name of the Supreme Deity was introduced into proper names.¹ The Semitic reverence for the deity's sacred name is of constant illustration in our Scriptures, and it appears that the Israelites were called by the name of the Supreme, that is, Jehovah. We read :—

Our adversaries have trodden down Thy sanctuary.

We are Thine : Thou never barest rule over them ; they were not called by Thy name. *Isaiah* lxiii. 15.

A comparison has been made in this volume between the Indian word Yowah, or Yohewah, and the Hebrew Jovah, or Jehovah. The Sanskrit name of the Supreme Divinity is Dyaus, which in its simplest root is *Dyu*, and is raised by Guna to *Dyo*, states Müller ; because of this fact, and from the constancy with which the syllable *ya* appears in that language, and its phonetic similarity to the Indian word *yo*, a similitude is drawn between the name of our savages' Great Spirit, and that of the Supreme Deity of the ancient people who spoke the Sanskrit language. Of this name Müller remarks :—

Zeus, the most sacred word in Greek mythology, is the same word as Dyaus in Sanskrit ; Jovis (or *Ju* in Jupiter) in Latin ; or *Tiw* in Anglo-Saxon (preserved in *tiwsdaeg*, Tuesday, the day of the Eddic god Tyr) ; or *Tio* in Old High German.

This word was framed once, and once only. It was not borrowed by the Greeks from the Hindoos, nor by the Romans and Germans from the Greeks. It must have existed before the ancestors of those primeval races became separate in language and religion, before they left their common pastures to migrate to the right hand and to the left, till the hurdles of their sheepfolds grew into the walls of the great

¹ Layard.

cities of the world. . . . Here, then, in this venerable word, we may look for some of the earliest religious thoughts of our race, expressed and enshrined within the imperishable walls of simple letters.

As examples of the use of *dyu*, the word of *four* "simple letters" (derived from the verb *dyut*, To Beam), Müller gives the following passages from the Vedas :—

The *Maruts* (storms) go about the sky; *Agni* (fire) on earth; the wind goes in the air; *Varuna* goes about in the waters of the sea. Here *dyu* means the Sky, as much as *prithivi* means the Earth and *antariksha* the Air. The Sky is frequently spoken of together with the Earth, and the Air is placed between the two (*antariksha*). We find expressions such as "heaven and earth," "air and heaven," "heaven, air, and earth." The Sky, *dyu*, is called the third as compared with the Earth; and we meet in the Athara-Veda with expressions such as "In the third heaven from hence." This, again, gave rise to the idea of three heavens.

The Sanskrit of these passages is as follows :—

R. V. i. 39, 4 : *nāhi . . . ādhi dyāvī na bhūmīyām* (heaven and earth); vi. 52, 13 : *Antārikshe . . . dyāvī* (air and heaven); viii. 6, 15 : *na dyāvah indram ōjasā nā antārikshāni vajrīṇam nā vivyachanta bhūmayah* (heaven, air, and earth).

Ath. Veda, v. 4, 3 : *trītiyasyaām itāh divi*, feminine (in the third heaven from thence).

R. V. vii. 24, 5 : *divi iva dyām ādhi nah srōmatam dhāh*.¹

Müller also remarks :—

¹ Especial notice is called to the syllable *ya* in these passages. This comparison of the Aryan with the Indian languages is intended to convey a suggestion that the former proceeded from the latter.

The high and brilliant sky has in many languages and many religions been regarded as the abode of God, and the name of the abode might easily be transferred to him who resides in heaven. . . .

Sky was the nearest approach to that conception which, in sublimity, brightness, and infinity, transcended all others, as much as the bright, blue sky transcended all other things visible on earth.

By Zeus the Greeks meant more than the visible sky, more even than the sky personified. With them the name Zeus was, and remained, in spite of all mythological obscurations, the name of the Supreme Deity ; and even if it was remembered that originally it meant Sky, this would have troubled them as little as if they had remembered that *thymos* (mind) originally meant Blast.

It has already been shown by example that the word *yo*, or *vio*, is used in the Indian name for Air, *iowerase* or *yahootch* ; and that it was used in the name for Great Spirit may not surprise a student of the metaphoric genius of Indian language. The utmost limit of language itself has a physical boundary, beyond which is the valley of silence. Words are material vessels of spiritual and otherwise unutterable emotions. *Thymos* for the Greek, and *yahootch* for the Indian, equally, are terms used to express the nature of living unseen Energy. It appears in the language of the Hebrews :—

Behold I will send a *blast* upon him, and he shall hear a rumor. *2 Kings* vii.

And let it be, when thou hearest the sound of a *going* in the tops of the mulberry-trees. *2 Samuel* v. 24.

And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty ; the voice of speech, as the noise of an host. *Ezek.* i. 24.

To frame a word significant of the supreme and onnipresent Spirit, a word expressive of the Wind, or moving air, and Light and Life, was selected by the aborigines; and this was found in two sounds, themselves exclamations of delight and content, *yo-wah*. These two sounds they reiterated in their names for thoughts and things, for the Creator and created. They were synonymous with the words Love and Wisdom (*io*, Love—*wah*, Wisdom), and evidence of these qualities was perceived in all things. It was a simple utterance, but it was cast out of the great logic of the human mind, through whose analytic and synthetic processes was apprehended the relation of cause and effect.¹ Light and life, Air and breath, Fire and vivifying energy—these three in the one Great Spirit, whose heart² was believed to be that orb of day from which flows the throbbing life-currents of light and heat, whereby is physical existence—were expressed in this name; and it should be remembered that it is a distinct name, applied to a living energy to whom was ascribed a personal being, as in the Greek *Jo*, the Sanskrit *Dyo*, the Assyrian *Hea*: venerable names, proceeding from that first cry of the infant race in recognition of its maker, Yo-wah, Jehovah, “I am that I am.”³ It must not be forgotten that the aborigines perceived,⁴ as Abram proclaimed to the Chaldeans, that if the sun and moon, and all the heavenly bodies, “had power of their own, they

¹ *Vide* Dr. Lieber's definition of *holophrasm*.

² Indian name for the sun.

³ *Ehyeh äsher ehyeh*.

⁴ *Vide* chapter on the Sun; also works on Mexico. It is noteworthy that this statement of Abram (showing an era in Semitic thought) should so clearly correspond in expression even with that of the Mexican Indian.

would certainly take care of their own regular motions ; but since they do not preserve such regularity, they make it plain that, so far as they operate to our advantage, they do it not of their own abilities but as they are subservient to Him that commands them ; to whom alone we ought justly to offer our honor and thanksgiving.”¹

Our savages taught that there is one “superior god, and other gods to follow.” They recognized the supreme power of the Great Spirit who rules the sun, moon, and stars, — the Holder of the Heavens, Ta-ren-ya-wa-go,² and they worshipped Him in the feast, the sacred dance and song, as if in accordance with, though centuries antecedent to, the exhortation of the Hebrew Psalmist, —

Sing unto God, sing praises to his name, extol him that rideth upon the heavens, by his name JAH, and rejoice before him.

And the following description of the supreme power of the Jehovah of the Hebrews is but a later transcript of that ancient belief in a deity, omnipresent in nature, declared in rite, ceremonial, and myth of the red man : —

O Jehovah my God, thou art very great ; thou art clothed with honor and majesty :

Who coverest *thyself* with light as *with* a garment ; who stretchest out the heavens like a curtain ;

Who layeth the beams of his chambers in the waters ; who

¹ Antiquities of the Jews, by Josephus ; also, Genesis xii. 5.

² *Taronyawago* according to Cusick ; but *Tharonhiawakon*, as spelled by M. Cuq, who defines it : “ Il tient le ciel dans ses bras, il embrasse le ciel. S'il ne tenait le ciel que d'une main, on dirait *Raronhiawakon*.”

maketh the clouds his chariot ; who walketh upon the wings of the wind ;

Who maketh his angels spirits ; his ministers a flaming fire ;

Who laid the foundations of the earth, *that* it should not be removed forever.

Thou coveredst it with the deep as *with* a garment : the waters stood above the mountains.

At thy rebuke they fled ; at the voice of thy thunder they hasted away.

He sendeth the springs into the valleys, *which* run among the hills.

They give drink to every beast of the field ; the wild asses quench their thirst.

By them shall the fowls of the heaven have their habitation, *which* sing among the branches.

He causeth the grass to grow for the cattle, and herb for the service of man ; that he may bring forth food out of the earth ;

And wine *that* maketh glad the heart of man, *and* oil to make *his* face to shine, and bread *which* strengtheneth man's heart.

The trees of Jehovah are full of *sap* : the cedars of Lebanon, which he hath planted ;

Where the birds make their nests. *As for* the stork, the fir-trees are her house.

The high hills *are* a refuge for the wild goats, *and* the rocks for the conies.

He appointeth the moon for seasons. The sun knoweth his going down.

Thou makest darkness, and it is night, wherein all the beasts of the forest do creep *forth*. The young lions roar after their prey, and seek their meat from God.

The sun ariseth ; they gather themselves together, and lay them down in their dens.

Man goeth forth unto his work and to his labor until evening.

O Jehovah, how manifold are thy works ! in wisdom hast thou made them all : the earth is full of thy riches.

So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts.

There go the ships ; *there is* that leviathan, *whom* thou hast made to play therein.

These wait all upon thee, that thou mayest give *them* their meat in due season.

That thou givest them, they gather. Thou openest thine hand ; they are filled with good.

Thou hidest thy face ; they are troubled. Thou takest away their breath ; they die and return to their dust.

Thou sendest forth thy spirit ; they are created : and thou renewest the face of the earth.

The glory of the Lord shall endure forever.

Psalm civ.

It is not alone in his hymn of praise the Israelite disclosed a kinship to the Indian ; it is seen in the use of similar emblems upon the Tomb of Absalom, whereon is sculptured the circle, with the concentric lines and parallelogram, and also the coil, as on the ruined temples of Sacbey and Kabah of Yucatan. The plans, both of the Tomb of Hesiod and "Tombs of the Prophets," display the same device in their construction ; for the cross, circle, and square of the mound-structure there reappear. The Jewish Tabernacle was an oblong, rectangular enclosure, in the eastern part of which, near the entrance, was an altar.

It should not be forgotten that the numbers, twenty and ten, used in the building of the Holy Place appro-

riated to the use of the priests, were the sacred numbers of the Indian, used as the measure of a man.¹ The name of the Indian priest, *Jossakced* or *Jesuka*, is an example of the Indian use of the name of the Supreme in the title of their priests, as in the case of the Israelite *Jehoi'dah* (known of Jehovah), a High-priest, or Leader of priests, and *Josue*, who was the first High-priest after the Babylonian captivity. It is interesting to trace a similar meaning to the syllable *jo* or *ya*, and also *ho* (another pronunciation of the same syllable), in the Hebrew. *Joppa*, or *Yafso*, is defined as Beauty. The etymology of this word is variously explained, some deriving it from *jopa*. *Ho'bab* is defined as Love, Beloved; *Hoda'iah*, as Splendor of Jehovah; *Ho'rem*, as Consecrated. *Ho'rites* signifies Cave-men (*troglo'dytes*), believed to be an earlier people, who inhabited Mount Seir before the posterity of Canaan took possession of Palestine. *Horona'im*, or Two Caverns, appear to have been on an eminence, and were conjectured to have been two sanctuaries.²

According to Jewish tradition the use of the Holy name of the Supreme Being was confined to the blessings pronounced by the priests, and was restricted to the Sanctuary. Josephus, himself a priest, confesses that he was not permitted to speak upon this point. The true pronunciation of this name (the origin of which has been the occasion of controversy, its etymology defying the researches of profound scholastic talent) is yet believed to be unknown. In the above quotation, and in other references in this volume,—for convenience, and on account of its familiarity to the general Biblical reader,

¹ See Book of Rites; also Revelation xxi. 17.

² *Vide* chapter on the Ancestral Cavern.

—the form Jehovah, instead of Yahweh or Yahaveh, has been adopted; but it may be justly claimed that the two latter words are the more accurate. In these we trace a still more remarkable resemblance to the sacred name of Indian invocation. An instance is quoted by M. Rémusat from one of the works of a Chinese philosopher of the sixth or seventh century before Christ, in which the name appears in Chinese scriptures. The reference is as follows:—

Celui que vous regardez, et que vous ne voyez pas, se nomme *J*; celui que vous écoutez, et que vous n'entendez pas, se nomme *Hi*; celui que votre main cherche, et qu'elle ne peut pas saisir, se nomme *Wei*. Ce sont trois êtres qu'on ne peut comprendre, et qui, confondus, n'en font qu'un.

Here again reappears the name as *J-hi-wai*, which, with due regard to phonetic and vernacular changes, may be claimed as identical with that of the Indian's sacred name, Yo-he-wah. The universality of the use of the syllable *yo*, or *jo*, in a divine name may be illustrated by other examples. *Iio* was the Coptic name of the moon; *Jova*, or *Kara-Jova*, was a name said to be given the Supreme Being by a tribe in the jungles of Burmah. It is evident that *yo* is a root-word, spoken by a parent-race, and applied to that Divine Essence, "que vous ne voyez pas." The appearance of this holy word in different languages is an evidence of a primeval kinship of race, and its preservation shows a similarity in worship, a common adoration of Him who "formed man out of the dust of the ground and breathed into his nostrils the breath of lives,"—"celui que votre main cherche, et qu'elle ne peut pas saisir,"—the Ruler of the Winds, Yohewah, "whose Name is from Everlasting."

CHINESE SYLLABLES, **JĪ**, **ĪŌ**, **HŌ**, **WĒĪ**.

The sacred syllables of the Indian's name of Divinity are found in the Chinese language in words of similar meaning to those of the Indian, as the following list testifies:—

JĪ	jour, soleil.
Jĭn	homme.
Jĭn	piété.
ĪŌ	montagne.
Iouên	origine.
Iouên	abynie.
Ioung	éteruel.
HŌ	concorde.
Hò	feu.
Háo	aimer, desirer.
Haò	bon.
WĒĪ	devenir, être.
WĒĪ	place, dignité. ¹

This list not only discloses a similarity of meaning between Chinese and Indian words, but it shows that among the former, as the latter people, the Divine Name was an expression of *la véritable origine de toutes choses*,—as in Chinese Scripture, *Wân wě tchin iouán*.

¹ Selected from Table Alphabétique des mots Chinois. See Essai sur la langue, par J. P. Abel-Rémusat.

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Longitude west of Greenwich

Coast explored by Capt. Smeathman 1782

The sedentary Tchuktchi of Asia are Eskimaux

The Inhabitants of Alaska, the Kenayan of Kookjak 1874 and the Ythuguzzi are all Eskimaux.

MAP
of the
Indian Tribes
of
NORTH AMERICA
about 1600 A.D.
along the Atlantic;
& about 1800 A.D.
westwardly.

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GULF of MEXICO B. Spiritu Sancti