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THE STORY OF THE CREATION AMONG THE  
AMERICAN ABORIGINES A PROOF OF  
PREHISTORIC CONTACT.

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One of the strange things connected with American mythology is that there are so many myths which resemble those so common in the far east. This is especially true of that series of myths which gather around the story of creation, and constitute different parts of the cosmogony of the east. It appears that this cosmogony embraced certain traditional events, the record of which appears in the sacred books and ancient tablets, and is especially prominent in the Bible, but traces of it were scattered over the globe and are found in all parts of America. The following are the elements of the American myths which go to make up the record and which are everywhere recognized as essential parts of the cosmogony.

(1) In the myth there is a creator who is always regarded as the supreme being, but is called by different names—such as “earthmaker,” “master of life,” “supporter of the heavens,” the first “great ancestor,” “old man,” the “great white one,” “father of all.”

(2) There was a conflict between the great creator and an enemy who is represented under different figures\*—sometimes as a great serpent which lives under the water, as a twin brother who was born in the sky, but whose birth resulted in the death of his mother; sometimes the conflict is between the upper divinities, divinities of

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\*The first view is given in the myths of the Algonquins, the second given by the Iroquois, the third by the Cherokees, the fourth by the Ojibwas in their sacred mysteries where the candidate is resisted by the animals and serpents, but befriended by the human divinities, the fifth is represented by the Dakotas, who called the one Wakanda and the other *Ictinike*, corresponding to the Scandinavian Loki. Among the Mexicans and Nahuas the story of the conflict between the hero-god Quetzalcoatl and Tezcatlapoca, his mortal enemy, forms a chief feature of their early history and important part of their mythology. (See *Myths of the New World*, p. 143, 122, 176, 182.)

the sky, and the lower divinities, divinities of the water, and the humanized or anthropomorphic and animal divinities, and between the benevolent and kindly and the mischievous and malignant. (3) The story of a great flood is as common on the continent of America as it is in Asia and resembles in many particulars that which is contained in the book of Genesis, and which has also been recorded in the cuneiform tablets. This myth presents the greatest uniformity of outline but has a great variety in its imagery, for the deluge is always localized and made to occur near the spot where those who repeat the myth formerly dwelt, the deliverance from the deluge being always ascribed to the tribal or national divinity. (4) The reconstruction of the earth and the creation of man always occurs after the deluge. This re-creation among the northern tribes occurs only once, but among the tribes of the interior, such as the Zunis, Moquis, as well as among the nations of the southwest, four times. Among the Zunis, Moquis and Navajos the creation of light is represented under the figure of four caves, each one of which becomes lighter and larger as the ancestors ascend; but the same features of the landscape appear over and over again. The waters of the deluge follow through the different caves and fill the new worlds until the present world is reached. The Dakotas have a similar myth, but the spirits of men come up from below the "tree of life" and pass through four platforms or flat surfaces and take the bodies of birds. There are four creation epochs among the Mayas. These are symbolized by the fire, the water, the air, and earth. They are symbolized in the calendars, showing that the conception was prehistoric and was handed down by tradition for many generations.\* (5) The story of the giants in the days of old, figures of mighty proportions looming up through the mist of ages, is common property to every nation, and the American tribes have it in a great variety of versions, the most of them bearing striking resemblances to that told in the east. The story is by some supposed to have been of late introduction, as it is so similar to the Greek myth of the war of the Titans, as well as to the Scandinavian myth of the war among the gods, but there are the same marks of antiquity as in the other myths, the symbols referring to it being contained in the ancient codices of Mexico and in the totem poles of the northwest coast. Various landmarks are pointed out as the scene of this conflict, the mountains on the Pacific coast, the various lakes and rivers in the interior, and even the features of the landscape in the far southwest having myths connected with them which refer to this conflict. (6) There are certain symbols which remind us of the tree of life, which, according to the Scriptures, was placed in the garden, the tree being a common symbol among all the secret societies and sacred mysteries of the wild tribes, and

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\* See the Calendar System of the Mayas, by Dr. Cyrus Thomas.

as prominent among the time records and sacred calendars and astronomical signs of the semi-civilized and civilized nations as among the ancient Babylonians or other nations of the east. (7) There is a migration myth, often connected with the story of creation, which reminds us of the dispersion of the race as contained in the Scriptures, for the migration generally begins with the story of a separation and sometimes ends with the settlement in permanent abodes.\* (8) There are certain pictographs which remind us of the confusion of tongues recorded in Genesis though it is doubtful whether this event was embodied in the mythology of America. We refer now to the picture which is preserved in the Boturini Collection. In this picture there is an island, a boat, a curved mountain on the main land, the names of the thirteen tribes, the picture of the stopping places; and among other things, the picture of a bird with comins coming from his mouth, which have been interpreted as symbolizing the gift of speech. The bird is perched on the summit of the tree, the men at its foot. Dr. Brinton says this has been interpreted to mean that after the deluge men were dumb until a dove distributed to them the gift of speech, but it is entirely an erroneous interpretation.

Such coincidence is surprising when we consider the isolation of the continent from all other countries, and especially when we note the great difference between the American race and the races which first populated the Far East. It has been accounted for by some as resulting from the contact of the natives with the missionaries, the idea being that the Bible account which was taught to them gradually filtered through the native myths so as to appear indigenous; but it really was borrowed from the white man. This theory, however, has been rejected by many of the most prominent ethnologists, and the general conclusion is that whatever one may say about the resemblances, the majority of these myths and symbols must be acknowledged to belong to prehistoric rather than historic times, for the following reasons: (1) The creation myth is very wide-spread. It is found not only among the tribes which early came in contact with the missionaries, but those which were very remote, and always has the same elements. (2) The myth is always associated in the minds of the natives with certain familiar objects in nature—such as mountains, lakes and seas, the event of creation itself having taken place in the habitat of the tribe which holds the myth. (3) There is a cosmogony which is taught by all of the secret societies and sacred mysteries, which with certain variations is full of resemblances to the cosmogonies of the east, and no one pretends to say that these societies were ever influenced by white

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\*Dr. Brinton says no doubt some of the legends have been modified by Christian teachings, but some of them are so connected with local peculiarities and religious ceremonies that no unbiased student can assign them wholly to that source. (See *Myths of the New World*.)

men, and certainly not by missionaries. (4) The myth is the foundation for many of the religious ceremonies and sacred feasts and ancient dramas, the creator himself being frequently personated by some one who appears in the ceremony. (5) The story is found in the bark records and pictographs of the wild tribes, in the sand-paintings of the mountain tribes, in the hieroglyphics and ancient codices of the partially civilized tribes—all of which may be regarded as the sacred inheritance from their ancestors. (6) The cosmogony is very prominent in the ancient calendar stones and astronomical symbols which are so prevalent among the more civilized races, and which are known to be prehistoric. (7) The story of creation is the starting point for all American mythology, but is so incorporated in it that it is impossible to separate the one from the other. (8) The story resembles that which we have received from our Aryan ancestors, and which they received from the Semitics;\* but in its imagery is so purely aboriginal that it is impossible to distinguish it from a native myth.

Our conclusion is that there was an American cosmogony in prehistoric times which was almost identical with that which was contained in the ancient and historic records, and that in some way this must have been transmitted through some unknown channel to the different parts of the American continent. The channels are, indeed, unknown, yet there are some conjectures about the transmission of the myths which may be worthy of our notice: 1. The transmission may have been by way of Europe, through the wide-spread Indo-European race, as the Scandinavian, the Teutonic, the Celtic, the Hellenic and the Italic myths are very similar and have the same general character and contain the same elements as those found in America. 2. The transmission may have been by the Ural-Altai and Mongolian tribes, as it is now held that these tribes borrowed many things from the ancient Accadians and have transmitted them to their descendants, with very little change. 3. It may have been by the unknown "ground race" which formed the first population of Polynesia, for many of the Polynesian myths have been recognized among the various American tribes, some parts of the creation myths among them. 4. It may have been by means of the ancient Hindu literature which, according to many writers was originally drawn from the Chaldeans, but spread at a very ancient date throughout the wide region of the far east. 5. The transmission may have come at an early or a late date by means of communication with either China or Japan, as the mythology of both these regions occupies a middle ground between the Asiatic and the American. 6. The civilization

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\*The Teutonic thunder god was called Thor; the Celtic, Taracurius; the Welsh, Taran the Norse, Aesir, the Lithuanian, Perkunas; the Sanscrit, Parjanya, the god of rain and thunder; the Hindoo, Verethra, a cloud demon. (See origin of the Aryans, by Dr. I. Taylor.) (Kelley's Curiosities of Indo-European Traditions and Folk-lore, p. 23.)

which for 3,000 years had been pressing the shores of the Pacific Ocean might have at any time broken through the water barriers which withstood it and thrown out those waifs of thought and mythology which have continued to wander all these years, thus bestowing upon the American tribes the same tradition we received from the still more ancient source. 7. The opinion is now growing rapidly that there was a pre-Columbian contact between the Eastern continents and America, and that by this means the many symbols and myths, religious customs and art forms were scattered among the American tribes, the creation myth being not the least.

With these thoughts by way of introduction, we proceed to consider the prevalence of the creation myth in America and its resemblance to that found in other parts of the world. Our position is that the "story of creation" not only resembles, but has the same place in American mythology, bears the same character, is attended with the same particulars and relates to the same events, that the story does among the eastern nations, and is probably the same story transmitted but clothed in the new dress that the American tribes might give to it, and this of itself proves a contact with other countries in prehistoric times. Our division of the subject will be geographical, and our illustrations will be drawn from the tribal myths, rather than from the symbols or the charts. These we shall give in detail for the purpose of showing the unity in variety. The versions may be numerous and varied, but the underlying thought is the same.

I. We shall begin with the eastern tribes, who were mainly totemistic, and worshiped the "creator" under the form of an animal, the most of whom had also a culture hero, who was a combination of animal and human and was regarded as the great "law-giver," and "supreme divinity".

The creator was not always the same, and did not always bear the same name; but the process of creation was very similar. It consisted in a re-creation of the earth after the destructive effects of a deluge which had universally prevailed and had swept off all of the inhabitants as well as the animals. The cause of this deluge is variously explained by the different tribes, but generally it was owing to the work of an evil spirit who was an enemy to the Great Spirit, and was represented under the figure of a great serpent, or great fish, or some other great monster, or underground being. The reconstruction was accomplished by means of some of the animals who were subject to the will of the great Manitou. The story of creation is perpetuated among these different tribes by certain secret societies and sacred mysteries, or by certain sacred writings or bark records, which are the sacred books, though written in pictographs. It is always very interesting on account of its resemblance to the story as told by the tribes of the east; though the imagery is that which was

drawn from the scenery among which the people lived and the place of creation was in the vicinity of the tribal habitat, the process of creation being conducted by the being who was the chosen tribal god and culture hero.\*

The question is whether the idea of the creator has any resemblance to that which we have inherited from our fathers. On this point there may be a difference of opinion. Still the preponderance of evidence is that there was a view which was very similar to our own. According to one of Maxamilian's informants the Mandans believed in several superior beings. (1) The lord of life. He created the earth, man and every existing object. (2) The first man holds the second rank. He was created by the lord of life, but was likewise of a divine nature. (3) The lord of evil is a malignant spirit who has much influence over men. Dr. Brinton, W. J. Hoffman and others hold that there were different ranks among the gods. Yet, with most of the tribes there was one who was supreme. He was not always the creator, but he was the deviser. The work of creation was delegated to an inferior divinity whose cult was local and who was regarded as the special friend of the local tribe—in fact the tribal god—the same distinction which some recognize in the Scriptures, Elohim being the universal god, and Jehovah the national god. Rev. J. O. Dorsey, who has made a special study of the mythology of the Dakota and Sioux tribes, in one place asserts that the great spirit was regarded as a supreme being, but again denies it, and quotes the opinions of persons on either side.†

Our opinion is that there was everywhere among the American tribes the conception of a supreme being who was invisible, and who filled the same place as the ruling divinity of the eastern nations, but that this thought was obscured by local traditions and tribal myths so that the "creator" or "earth-maker" was in reality only a tribal divinity who bore the semblance of the tribal totem or guardian divinity. The creation itself was located in the bounds of the tribe.

It will be seen, as we proceed, that the "creator" was among (1) totemistic tribes an animal, either wolf, rabbit, coyote or raven, (2) among the mountain tribes he was a strange hermaphrodite, born out of the union of the cloud and mountains, and was symbolized by the strange and hideous masks, suggestive of

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\*Brinton says, "There are some striking points of similarity between the deluge myths of Asia and of America. It has been called a peculiarity of the latter that in them the person saved is always the first man, but these first men were usually the highest deities known to their nation, the only creator of the world and the guardian of the race. (See Myths in the New World, p. 217.) The intimate connection that once existed between the myths of the deluge and that of creation is illustrated by the part assigned the birds. They fly to and fro over the waves ere any land appears. The dove in the Hebrew account appears in that of the Algonquins as a raven which Micabi sent out to search for land before the muskrat brought it to him from the bottom. A raven also in the Athapascan myth saved their ancestors from the general flood and is identified with the mighty thunder bird, who at the beginning ordered the earth from the depths. In all these the bird is a relic of the cosmogonical myth which explained the origin of the world from the action of the winds under the image of the bird on the primeval ocean." (See Myths of the New World, p. 221.)

†See Eleventh Annual Report, p. 372.

the origin; (3) among the more civilized tribes he was the air divinity, who bore the human semblance and yet carried the symbols of the serpent, cross, sun and cloud, the imagery in which the god was draped always varying according to the people who worshiped him.

Let us consider the cosmogonies of the Algonkin tribes and enquire about the character of their earth-maker. These tribes were totemistic in their religion; that is to say, they had animals as their tribal divinities and clan totems, and worshiped these as their ancestors. Most of them had also a culture hero, who was a combination of animal and human, and was regarded as the great "lawgiver" and hero of the tribe. Most of them also worshiped certain nature powers, who were gods of the air and earth and sky and the world quarters, and were represented under the figures of gigantic birds, serpents or other monstrous creatures. The being, however, which is the most prominent among them all is the divinity who was regarded as the "creator," "earth maker," "master of life," and the supreme ruler over all. This being was not often represented under any physical semblance, nor even identified with any particular time or place, but was regarded as invisible and personal. There was among many of the tribes a symbol which appeared in the form of a bundle, or shell, or medicine sack, or box, or sacred pipes, which was a sort of a shekinah, in which the divinity made his presence known. This symbol, in its contents and shape, was preserved in the sacred tent, and in this respect resembled the ark of the Israelites and the sacred boat of the Egyptians. It was regarded with great superstition, for it embodied in itself the history of the tribe and was the charm by which the tribal unity and integrity were preserved. It was not an idol and did not represent the real character of the creator, for the real creator, according to some of the tribes, lives up in the sky and is an intangible spirit, and is a supreme ruler, the various animals being his agents or servants.\* According to others he was himself an animal, either a giant rabbit or hare, bird, coyote, raven or eagle, whose name varied according to the tribe which was worshiping him.†

The story as told by the Algonquins is the most interesting because it is the most wide-spread and the most varied. It is the story of the Giant Rabbit, who was the earth maker, culture hero, tribal god as well as a rescuer from the calamities of the deluge. Dr. Brinton says, from the remotest wilds of the northwest to the coast of the Atlantic, from the southern boundaries of Carolina to the cheerless swamps of Hudson Bay, the Algonquins were never tired of gathering around the winter fires and repeat-

\*See *Journal of American Folk Lore*, Vol. vi., p. 114

†The following is the list of names by which he was called. Among the Algonquins he was called Manibozho, Manibojow; among the Iroquois, Micabo; among the Pawnees, Tirana; among the Mojaves, Mustumho; among the tribes of the northwest coast, Yehl.

ing the story of Manibozho, or Michabo, the Great Hare. With entire unanimity the Powhattans of Virginia, the Lenni Lenape of Delaware, the war-like hordes of New England, the Ottawas of the far north, and the western tribes spoke of him as their common ancestor. He was the founder of the wide worship, inventor of picture writing, the father and guardian of their nation. From a grain of sand brought from the bottom of the primeval ocean, he fashioned the habitable land and set it floating on the waters till it grew to such a size that a strong young wolf running constantly died of old age ere he reached its limits. Under the name of Michabo he created the earth and was originally the highest divinity recognized by them—"powerful and beneficent, maker of the heavens and the world." Manibozho, Manibojou, Missibiza, Michabo, Mustumho were varieties of the same name, which means the spirit of light, the great light, the dawn, the the great white one. He is the grandson of the moon. His father is the west wind; his mother, a maiden who dies in giving him birth; his life is a battle with his brother, the flint stone whom he broke in pieces and scattered over the land and changed his intrails into fruitful vines. The gigantic boulder and loose rocks found on the prairies are the missiles hurled by the combatants. His foe was the glittering prints of serpents whose abode was the lake and who was the great king of the fishes.

Among the Iroquois two brothers appear—Ioskeha and Tawiscara, who were twins and born of a virgin mother who died in giving them life. Their mother was the moon, called by the Hurons, *Ataensic*. The two brothers quarreled and Ioskeha came off conqueror. In time he became the father of mankind, the special guardian of the Iroquois. The earth was at first arid, but he destroyed the gigantic frog which had swallowed all the waters. The woods he stocked with game and taught the Indians how to make fire, watched and watered their crops. He was their supreme god, in whose honor the chief festival of their calendar was celebrated, about the winter solstice.\*

The Blackfoot version is as follows: The great Manitou was a friend to the people, but he had an enemy who dwelt under the water, and who created a deluge. This deluge destroyed all the people and compelled the Manitou to reconstruct the earth, which he did. The creator is called "the old man," and the story is that he floated upon a log in the water, and had with him four animals—the fish (*mamed*), the frog (*matcokupis*), the lizard (*mamskeo*), and the turtle (*spopeo*). He sent them down into the waters in the order named to see what they could find. The first three descended but never returned; the turtle, however, arose with his mouth full of mud. Wapioa took the mud from the mouth of the turtle, rolled it around in his hand and let it fall into the waters. It made the earth. At first it was an

\*See Myths of the New World, pp. 178-190.

island, but afterward grew to a great size. He was the secondary creator. He was not the ancestor of the Blackfeet, but was the creator of the Indian race.\*

According to the Huron story, in the beginning there was nothing but water. It so happened that a woman fell down from the upper world through a rift in the sky. Two loons, who were flying over the water, hastened to place themselves beneath her and hold her up. They began to cry to the other animals to aid them. The turtle came and received the woman upon his back.† The turtle then called the different animals to dive to the bottom. Each one tried—the beaver, muskrat, diver-duck—but the only one that succeeded was the toad. From the toad the woman took the earth and placed it around the edge of the tortoise shell. It became the earth and was supported by the tortoise. Twins were born to the woman. The name of the good one was Ioskeha, and the bad one was Tawascara. The good one created useful animals, but the bad brother monstrous creatures, such as serpents, wolves, and among them a monster toad, which swallowed all the water ‡

Among the Athapascans, as well as the Dakotas, the creator was a mighty bird, whose eyes were fire and whose glances were lightning, on whose descent to the ocean the earth instantly arose and remained on the surface of the water. Among the Muskogees, before the creation, a great body of water alone was visible, and two pigeons flew to and fro over its waves and at last spied a blade of grass. Dry land gradually followed and islands and continents took their present shapes.§

Mr. George Grinnell says that the Tirawa was the creator of the Pawnees. He made the mountains, the prairies and the rivers. The men of the present era were not the original inhabitants of the earth. They were preceded by another race, a people of great size and strength. The race of giants had no respect for the ruler. They derided him and insulted him. When the sun arose, or when it thundered or rained, they would defy him. They had great confidence in their own powers and believed that they were able to cope with the creator. As they increased in numbers they became more defiant, and at length became so bad that Tirawa determined to destroy them.

The Cherokees also had a creation myth and certain charts and records in which the myth was contained. Many of their

\*See Journal of American Folklore, p. 165.

†The turtle is the common symbol for the earth.

‡Mr. Horatio Hale says that it is remarkable that in the Huron-Iroquois mythology the idea of two hostile creators should be so clearly but rudely developed. The idea is commonly supposed to be the main element in the Zoastratic religion.

§For the comparison between this myth and the creation legend contained in the cuneiform inscriptions, see Chaldean account of Genesis which is as follows: 1. When above were not raised the heavens. 2. And below on the earth had not grown up. 3. The abyss had not broken open their boundaries. 4. The Chaos, Tiamat, the sea, was the producing mother of all. 5. The waters were at the beginning. 6. A tree had not grown or a flower unfolded. 7. When the gods had not sprung up any one of them. 8. Order did not exist. 9. Then were made the great gods. 10. The gods Lamu and Lahamu came and grew. 12. Sar and Kesar were made. 13. A course of days and a long time passed.

ceremonies were based on their mythology and embodied in themselves the cosmogony. They were accustomed to make a hole in the ground and fill it with fire and then cover it with ashes. Their tradition was that through this hole in the ground their ancestors came up and the spirits of the dead returned in the same way, a tradition which resembles that which is common among the Zunis and Moquis. The Choctaws and other Muskogee tribes have a migration myth to the effect that they came from the west, issuing from a mountain of fire; but they tell also that they issued from a pyramid mound, the creator stamped upon the top of the mound and commanded them to come forth.\* This story of the creation and the deluge, as held by the Indians, resembles that which is contained in the Vedas.

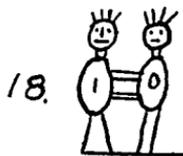
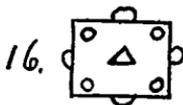
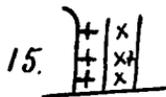
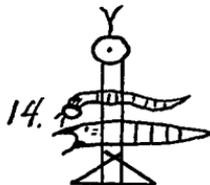
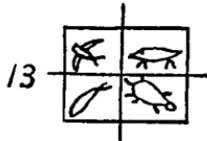
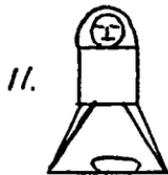
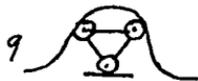
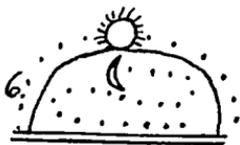
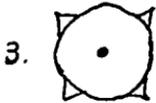
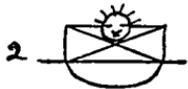
The most remarkable story is that kept by the Delawares in a record which has been preserved from generation to generation, and which has been held as sacred by the entire tribe.† The creation story is conveyed by certain conventional symbols, which we regard equivalent to the sign language and could be easily interpreted by those who are at all familiar with native symbolism, as the same figures represent the same objects everywhere—an arch symbolizing the sky, the circle the sun, the straight line the earth, the face in the circle the Manitou or Great Spirit, the crescent the moon, the square the four quarters of the earth, the arch in the square earth and sky, a crooked line speech, the triangle friendliness, birds, souls, human figures, first man and first woman, the turtle the earth, the arch turned downward water, the double arch with straight line water, earth and sky. The picture writing abounds with the figure of the snake and of the human figures in various attitudes, and in the figures of the canoe and the turtle, and the rabbit on the turtle. The intrinsic evidence is that the bark record was a genuine aboriginal chart, for no white man would have used such symbols. The story runs very much as it does in Genesis: An extended fog; the Manitou lost in space; extended lands and sky;‡ conflict.§ temptation by an evil spirit, destruction, restoration, etc.

\*See H. S. Halbert in *American Antiquarian*, Vol. xiv.

†This record was for a long time unknown, but through the efforts of the eccentric but industrious Rafinesque, the archæologist, who lived in Philadelphia in the year 1833, it was brought to light and secured the attention of Schoolcraft and others. It is written in the sign or picture language and was called the *Walum Olum*, which means "painted red," or red score. It was a dark record written in metrical form. It has been pronounced by the best judges as a genuine oral composition of a Delaware Indian. There is a distinct connection between the pictograph and the sense of the text, each symbol being attended by a verse of the Delaware written in metrical form. The first part of the painted traditions contained the original traditional poems on the creation, twenty-four verses, and on the deluge, sixteen verses. The second part, the historical chronicles from the arrival in America to settlement in Ohio, and from the settlement to the contest of the snake land and of the Talegas. The book was lost for a time, though the translations by E. G. Squier was extant, having been published in the *American Review* in 1849, Mr. W. W. Beach, in his *Indian Miscellany* in 1877, Mr. Drake's *Aboriginal Races of America*. Dr. G. G. Brinton found it and republished it in the *Library of Aboriginal American Literature*.

‡The notion of the earth rising from the primeval waters is strictly a part of the earliest Algonkin mythology.—*Erinon*

§The conflict between the Algonkin hero god and the serpent of the waters is an aboriginal myth shared by Iroquois and Algonkins alike. In one respect it is the deluge myth.



## I.—THE CREATION.

1. At first in that place above the earth, was an extended fog.

2. And there the great "Manitou" was.

3. The great "Manitou" was everywhere.

4. He made the land and the sky.

5. He made the sun, moon and stars.

6. He made them all to move.

7. Then the wind blew.

8. The water flowed.

9. And the "Great Manitou" spoke.

10. He spoke to mortals and souls.

11. He gave the first father.

12. He gave the first mother.

13. He gave the fish and the turtles and the beasts and the birds.

14. There was an evil Manitou who made bad beings, snakes, reptiles and monsters.

15. He made flies and gnats.

16. All beings were then friendly.

17. Truly the Manitous were active and kindly.

18. To those very first men and to those first mothers, fetched them wives.

19. And fetched them food.

20. All had cheerful knowledge and leisure, all thought in gladness.

21. Very secretly an evil being came on earth.

22. And with him brought badness, quarreling and unhappiness.

23. He brought bad weather, sickness, death.

24. All this took place of old on the earth, beyond the great tide-water at the first.

II.—THE DELUGE.

1. There was a mighty snake and beings hostile to men.

2. This mighty snake hated those who were there and greatly disturbed those whom he hated.

3. They both did harm; they injured each other and were not in peace.

4. They were driven from their homes, and fought with this murderer.

5. This mighty snake resolved to do harm.

6. He brought a monster; he brought a flood.

7. The waters rushed and dashed and destroyed much.

8. Manabozho, the white one, grandfather of beings and men, was on the Turtle Island.

9. There he walked, and created as he passed. He created the Turtle Island.

10. Beings and men go forth. They walk in the floods and shallow waters down the sea to the Turtle Island.

11. There were many monsters which eat them up.

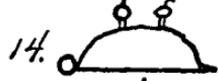
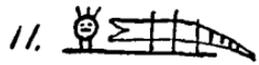
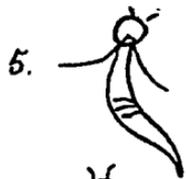
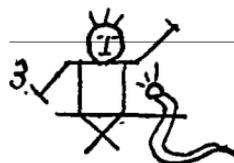
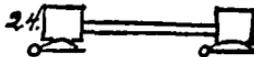
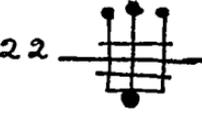
12. The Manitou's daughter coming, helped with her canoe.

13. Also Manabozho, the grandfather helped.

14. The men were together on the turtle.

15. Frightened, the men prayed together on the Turtle that "was spoiled should be restored."

16. The water ran off, the earth dried, the lakes were at rest, all was silent; and the mighty snake departed.\*



\* We do not find in this bark record anything like the symbol of the tree, yet were we to look to the Ojibwa charts or to the Dakota pictographs we will find the tree forming a very important part, also in the pictographs or codices of the Mayas, and is called the tree of life and is regarded as a symbol of the soul.

II. The story of creation as held by the tribes of the northwest resembles that which we have already represented as the common inheritance of the eastern tribes, and is characterized by the same events; but is draped under entirely different imagery and is preserved in a different way, for here the commemorative columns and ancestor posts serve in the place of sacred books and correspond to the bark records. These tribes were for a time the most remote from the contact with the white man and the latest to be brought under the influence of missionaries, and therefore may be supposed to have retained their native mythology in a purer aboriginal condition. These tribes were engaged in fishing as a means of subsistence, and they were in a comparatively low grade of civilization. Their religion was a modified form of animism and may be called demonism, for they believed that every thing was possessed by a spirit or demon, and they themselves were under the power of the demons. Still they were nearer the Asiatic coasts than many other tribes, and they had very many traditions which resemble those extant in Asiatic countries. These traditions relate: 1. To a being who is called the creator and the changer. 2. To the appearance of a pair who were brother and sister, one of whom dwelt in the sky and the other upon the earth. 3. The prevalence of a deluge and of the reconstruction of the earth. 4. The creation and the naming of the animals. 5. The creation of fire. What is most remarkable about these myths is that many of resemble those found in the classic books.

We begin with the Rev. Mr. Eells' account of the Skokomish "creator." There is among them a tradition of the appearance long ago of a supernatural being called Dokibatl.\* He was the creator and supreme ruler of the world but became the changer, for after the world had become bad and the people foolish he changed them into animals as a punishment of their sins—one into a deer, who should jump upon all fours; another into a beaver; another into the woodpecker, giving him a long bill, strong head and wings; another into the humming bird, making his arms into wings and leaving them still swinging in the air; another into a blue-jay, by trying his hair into a knot on top of his head; another into turtle dove, changing his voice into the mourning sound; others whom he found fighting he changed into stones which now lie on the beach; a woman also he changed into a boulder of rounded shape; a man whom he found crying he changed into a stone, the tears on his face being the lines which are still visible; he found two canoes, which he changed into two long stones; three brothers he changed into three spits or tongues of land; a woman he made into an island, which should be the

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\*The name is called among the Skokomish Dokibatl; by the Skagits and Misknailis, Dokwybutt, the Calallams and Nukimatt have the same rank as the Ikanam of Chinooks, Amoteken of the Flat-heads and Simehu of the Spokanes.

wife of the main land; another woman, who abused her husband, he changed into a mountain, her daughter into a rock and her husband into Mt. Baker. He gave to each tribe their language, their special kinds of food and assigned to them their particular places of abode. He came first to create, and second time to change or make the world new, and will come the third time to make it over again. The natives say we receive this tradition from our ancestors.\*

The Assinaboines believed that the Great Spirit formed the earth out of a confused mass. He made a fox out of clay which he sent forth to see if the world was large enough. The fox returned and reported it was too small. The Great Spirit then made it larger—the fox went forth but did not return.†

The name of the next power has not been gained. They called him the Lying Prairie Wolf. He is ever moving and walking over the earth in human form—a spirit which comes to each warrior in a dream after long fasting and is chosen as a guardian spirit.‡

The Chinooks say the first men were sent into the world in a lumpish and imperfect state. Their mouths and eyes were closed, their hands and feet immovable; but a kind and powerful spirit called Ikanam took a sharp stone and opened their eyes and gave motion to their hands and feet. He taught them how to make canoes as well as other implements. In Vancouver Island the chief deity, the maker of the land and water, as well as the first ancestor, was called Quawteaht, a purely supernatural being. He made the animals first and placed within them the embryos, which rapidly developed into men and made use of the huts deserted by the animals. Quawteaht withheld fire from the creatures he made, with one exception, which will always be found burning in the home of the cuttlefish. The Tacullies of British Columbia have a creation myth. The flat earth was covered with water, but a muskrat swam to and fro seeking food; finding none he dived to the bottom and brought up a mouthful of mud. This he did again and again, until an island was formed. The earth grew out of this. According to the Tinnehs the great

\*See American Antiquarian Vol. V., p. 391, article by Res. M. Eells.

†See Journal of America, Folk-Lore, Vol. Vol. V. p. 72, Wm. Jono. Potts.

‡Andrew Lang says: "The cosmogonical myths, the deluge myth, the myths of the stars, the wilder adventures of the gods, the myths of death, the belief in evil spirits, the myths of fire stealing, which we find in the Veda and still more in the Brahmins, may all be paralleled in the mythology of Tinnehs, Nootkas, Thlnkeeth, Tacullies, Papuans, Eskimo and others of the lowest races. The main difference is that among the lowest races animals generally take the chief heroic roles, while in Aryan myths gods do what beasts had done. When a boar in Vedic fishes up the earth the boar is Vishnu, but when a coyote or muskrat performs the same feat he is a muskrat or coyote and nothing more. Animals, not men, are the fire stealers, though a bird brought the Vedic Soma, as a bird brought water to the Thlnkeets." (See Folk-lore Journal, Vol. I, April, '83, p. 112.)

He also says (p. 107) the anthropologist does not call the Tinnehs or the Tacullies primitive men, but backward men and infers that the religious ideas of people which are comparatively near the beginning of the arts of life must be earlier than the religious ideas of peoples which have long acquired all the arts of life.

Max Muller says what we consider as primitive may be, for all we know, a relapse into avagery or a corruption of something that was more rational.

ocean was frequented by an immense bird, who descended and touched the waters, upon which the earth rose up and appeared. According to the Thlinkets, the world is an immense flat plate, supported on a pillar, and under the world silence and darkness. An underground woman guards the great pillar from evil and malignant powers.\*

Another version of the story is that a certain mysterious brother and sister appeared after the deluge. The brother was Chethl, the thunder; the sister was the under-ground woman, the earth-maker. They parted and the brother became a great bird, and the sister climbed to the top of Mt. Edgecomb and was swallowed up in the crater. She has never seen her brother since; but when the tempest sweeps down on the mountain the lightning of his eyes gleam down the crater's windows and the thunder of his wings re-echoes through the subterranean halls.†

According to the Haida mythology the work of creation was accomplished by the raven, called Ne-kilst-luss, who brooded over the dense primeval chaotic darkness and produced a race of beings who should be a part of himself and should bear his own image and likeness.

At first there were six little beings who were hermaphrodites, but he made the sex more complete by placing on the abdomen of each a sea snail and divided them into couples who should live as husband and wife. From these sprang the three great families of mankind—brown, white and black. At first the race was very crude and illshapen, having long arms and crooked legs, unable to walk upright, but each succeeding race, by the process of evolution, came to the more perfect state. The climate at first was warmer, the air moister than now, but afterward became colder, but Ne-kilst-luss sought to secure fire for them. He had to use strategy, for the fire was in the possession of a chief called Setlinkijash. Assuming the form of a needle-like leaf of the spruce tree he was swallowed by the girl drinking water and was afterwards born in the house of the chief. In the process of time he assumed his raven guise and picked up a burning brand and flew out of the smoke-hole at the top of the house. Before the Alaskan shore was reached most of the wood and a part of his beak were burned away. Arriving there he dropped the embers and the sparks flew about and fell among the sticks and stones. Therefore it is by striking these stones and by friction on the wood fire is to be had.‡

The raven's connection with the flood is as follows: After Yehl, the raven, had supplied the people with fire, food and water they were contented for a time, but soon grew tired and complaining and became worse and worse. In order to punish them he sent a flood of water and drowned all but a few, who, in their canoes, fled to one of the high mountains. Along with the flood there came heavy and long-continued earthquakes, which rent the earth and broke down the old mountains and raised new ones. After the flood the people who had fled to the mountains came down to find their old homes; but all was changed. Instead of a wide, level country nothing was left but a few small islands. All the mountain valleys were

\*This reminds us of the Scandinavian story of the sacred tree whose roots were guarded by certain maidens

†See Bancroft's Native Races, Vol. III., p. 95

‡There is a story about Ne-kilst-luss and the boxes which resembles the story of Prometheus and the fire-stealing. Ne-kilst-luss was a great favorite with his grandfather, the mountain divinity, and was allowed to play with the boxes in which he kept the fire. Ne-kilst-luss, after playing with them for a time, broke one of them open and allowed the plagues to escape. In this way the mosquitoes, flies and spiders came to be at liberty as pests. Ne-kilst-luss also afterward broke the box open which contained the fire and escaped with it.

turned into long arms of the sea. The people, who were few in number, felt sad at the loss of their former companions, and felt very lonesome and were afraid of another flood. Yehl appeared to them and was sorry for them, and said that he would give them more company. Each of them, men and women, were to gather together a heap of stones, and when all was ready they were to pick them up and throw them over their heads backwards. This they did. Each stone as it touched the ground jumped up a man or woman. Another version is they picked up the stones as they lay loose.

In this legend of the stone-throwing there is a very striking resemblance to Deucalion, of Greek mythology, who, with his wife, Pirrha, were the sole survivors of the flood. They, too, were ordered by the gods to pick up stones and throw them backwards over the head with the same results.

There is also among this tribe a story of the flood and of the reconstruction of the earth and the creation of the first pair after the flood, but the creator is the raven, instead of the rabbit or the coyote.

According to the Mojave Indians, Mustamho was the creator. When he created and named the animals they were very much alike in appearance. He did not really know what any particular kind was good for. He assembled them together and went among them and separated them; some he called fishes and made them live in the water; some were snakes and crawled on the ground; some to fly, because they were qualified to live in the air. The dog was made at the same time that man was. When a Mojave dies he goes to another country like his own—it is the shadow of his own country—the shadows of its rivers, mountains, valleys and springs, in which his own shadow is to stay. The manner of creation was as follows: The earth is a woman, the sky is a man. The earth was sterile and barren, but a drop of rain fell upon the earth when she was asleep, causing conception. Two gods were born in the west, thousands of miles away. They were Kukumatz and his brother Tochipa. The earth and sky had other children—a brother and a sister. The sister was the "queen of the sky," but the brother died, and now lies on the top of Spirit Mountain. The Mojaves had the story of the deluge: The water remained very high and all the land was covered; but Mustamho took the Mojaves in his big arms and carried them until the water receded.

The Thlinkets say the raven supplied both fire and water. The fire was hid away in an island in the ocean, but he flew to it and brought back a brand in his mouth. A personage called *Khamik̄h* kept all the fresh water in a well in an island east of Sitka, and over the well he built his hut. Yehl set out in his canoe to secure the water, but Chinook took off his hat and there arose a dense fog and Yehl found himself completely helpless in the darkness. The old sorcerer put on his hat again and the fog vanished. He then invited Yehl to his house and showed him the well. Yehl drank what fresh water he could and then

attempted to fly through the chimney, but stuck in the flue. The old man made up a roaring fire and scorched his crafty guest. The raven before was a white bird, but he was smoked in the chimney and has ever since been black. Yehl escaped from the island, flew back to the continent and scattered water in every direction. Whatever small drops fell are now springs and creeks, and large drops are now lakes and rivers.

The natives of Mt. Shasta say the Great Spirit made this mountain first of all, and that he planted the first trees by putting his finger into the soil. He gathered leaves from the trees and blew upon them and they became birds. He took a stick and broke it into pieces; from the small end he made fishes, from the middle of the stick he made animals and from the big end he made the grizzly bear. The creator made a wigwam for himself out of the mountain; the smoke of which is seen curling up from the mountain. In Washington, the family of giants once lived—four brothers and a sister. These giants had a contest with the monster beaver, which they caught at the falls of Palouse river and tore it to pieces, and from the pieces made the various tribes.

The fire myth of the Mojaves is as follows: When Matyavela died he was to be cremated, but there was no fire. The blue fly put a star in the sky. The coyote was fooled—he thought it was a spark of fire, and so scampered off to bring in the star. He came back on the full run, the blaze following him. All the animals were present at the funeral; the body was cremated, all but the heart.\*

The California tribes have a tradition that before the material world appeared there lived two beings, a brother and sister—the brother living above, and his name meaning the Heavens; the sister living below and her name signifying the Earth. The earth and sands were the first fruits of this marriage, afterwards the rocks and stones, then trees, both great and small; then grass and herbs, then animals were created, and lastly was born a great personage called Quiot. This Quiot became old and died and was cremated, and another divinity arose who distributed powers among the descendants of Quiot, one of whom should bring rain, another dew, another make the acorn grow, others should cause all kind of game to abound and the harvest to be sure. He made man out of the clay of the lake and formed him, male and female. This invisible all-powerful being was called Nocuma. The place of worship was an unroofed enclosure of stake, within which was placed the image of the god. This image was made of the skin of a coyote. The enclosure was called Vanquech, and was very sacred. It was a city of refuge, and had rights of sanctuary, exceeding any ever granted in Jewish times.

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\*See Journal of American Folklore, article on Lieutenant Bourke, Vol. II, p. 169.

III. The story of creation as held by the mountain tribes is interesting because of its general resemblance to that which is so common throughout the globe, and is so unique in its imagery. We shall take up the tribes in their order, but would call attention to these points as they may be brought out by the myths.

1. The "creator" or "earth-maker" among these tribes was, as we have said, either an hermaphrodite being who combined in himself both sexes, or was a pair of gods, one male and the other female, both, however, dwelling together and ruling over the elements with united sway. 2. The divinities were born upon the mountains and were clothed with adornments which were borrowed from the mountains—clouds for garments, shells for necklaces, mists for feather head-dresses, turquois and colored stones for bracelets. They wore skirts which were of different colors, resembling the colors of the rocks, but their bodies were painted with white streaks, to represent the white lightning, and wore sashes which had all the colors of the rainbow, and moccasins which were painted the colors of the sky. 3. They dwelt in houses whose roof was arched as the sky is arched, over which was spanned the humanized rainbow, the arms and head reaching the earth upon one side and the thighs and legs upon the other, but the body stretching as a many colored ribbon over the vaulted roof. This conception seems strange among this remote people, for it is exactly the same as that which was held by the Egyptians, who always represented the sky divinity as a goddess, whose body stretched across the vault of the heavens and whose beautiful and tapering arms and legs rested upon the earth. The Egyptian goddess was often represented as double, thus making a double vault, the lower one for the stars, the upper one for the sun and moon and various planets. The stars are represented as mythologic persons sailing along in boats, but the sun is represented as a winged orb, and the moon is represented as a scarabæus or beetle, whose wings are widespread. 4. Another striking analogy between the symbolism of these widely separated nations consisted in shaping constellations in the sky which were exactly the same. The pleiades, or seven stars, were known to all the American tribes, and especially to those who dwelt among the mountains. The morning star, the evening star, the seven stars which formed the great dipper and a part of the great bear were also known, and the "bear" himself is regarded as a supreme divinity allied to the "master of life" and the "earth-maker."

We seem to be brought, by these constellations, into a very subtle intercourse with all the nations of the earth, for the same grouping of the stars prevailed throughout all the tribes of America and were recognized by the most ancient nations of the east as constellations, and what is more, the same story is read by the most distant tribes and nations, the Scandinavians in

Europe, the ancient inhabitants of Thibet and of Mongolia, the Chinese in Hindoo, the people of Japan, the Incas of Peru, the Polynesians, the inhabitants of Oceanica, as well as the white people of our own country, all read the same story in the sky, the constellations which were drawn by the ancient astrologers of the east having been interpreted by all the generations of their children, the tradition having been unconsciously translated into all the languages of the earth, and so transmitted from island to island and continent to continent, the very mountains of the earth waving them back as signs of recognition. Surely if the pictures of the sky are so well known and are so easily read by all the nations of the earth, we see no reason why the "story of creation" might not also have been transmitted by the same hidden lines and interpreted by the same subtle tongues.

The most interesting version of the creation myth is the one which is common to the Navajos and the Pueblos, and which represents the origin of all things to have been made in a dark cave underneath the earth. The following is the Navajo version of it: Our fathers dwelt in four worlds. In the first there were three—the first man and the first woman and the coyote. It was dark and the world was small, so they ascended to the second world. In the second world they found two other beings, the sun and the moon. This world was lighter than the first, but there was darkness in the east which overspread the whole sky, while the blue light was in the south, the yellow light in the west, and a white light in the north. The world became too small. They came up to the third world and they found here a land which was bounded like their present home by the four mountains and a great water at each of the four points. Beyond the mountains there was a great water, which was ruled by the ocean monster called *Triholtsodi* (he who seizes you in the sea). This monster became angry at the coyote because he had stolen two of his children. He caused the great waters to arise from the east, south, north and west and to flow over the land. The people took soil from all the four corner mountains and placing it on top the mountain which stood in the north, it began to grow. The waters continued to rise and the people climbed upwards to escape the flood. At length the mountain ceased to grow and they planted a great reed, into which they entered. The reed grew every night, but did not grow in the daytime. This is the reason that the reed has joints. At the end of the fourth night the reed had grown up to the floor—the fourth world. Here they found a hole through which they passed to the surface. Still their troubles did not end. The ocean had not found the children that were stolen, and caused the waters to rise as before. Once more the people were fugitives, but they escaped to the mountain and the reed. Instead of finding a hole through which they could pass it was solid

earth like the roof of a cavern. At this the different animals were called upon to bore through the earth. The badger tried first, but the locust finally succeeded. He arrived at the surface of a lake. He saw four swans—black swan in the east, yellow in the west, blue in the south, and white swan in the north. The swans, when they saw the locust, arose from the lake and flew away. The locust then called to the people to come up. As they came up they beheld to their horror the water again rising, and looking down beheld the horns of the ocean monster. They searched among all their blankets and bundles\* and finally threw down the bundles in which the coyote had kept the cubs of the ocean monster and threw these into the water. The ocean monster was appeased and retired, and so the people were left to pursue their peaceful life without danger from another flood. The peculiarity of the myth is, however, not the introduction of the ocean monster, or even of the numerous floods and the repeated escape of the people, but in the mention of the swans and of the mountain maidens, for in these we trace a very striking resemblance to the myths which formerly prevail among the Hindoos, and spread from them to the early inhabitants of Europe.

The cloud maidens in the Vedas are known as Apas, "waters," and "brides of the gods" (devapatnis), "navigators of the celestial sea" (navyah), and related to them are the damsels whose habitat is between the earth and the sun, and called *Apsarases*, "the formless." They are the personifications of the mists. These *Apsarases* had shirts of swan plumage and it was by putting on these garments that they transformed themselves into swans. The German and Norse swan maidens were in the habit of taking off their swan shirts and leaving them on the margin of the lake where they bathed.†

Another story of the Navajos is to the effect that the mountain gods were born on the top of the mountains out of the union of the dark cloud and the fleecy cloud, but they are brother and sister as well as companions. They seem to have been engendered from ears of corn, as corn was the product of the rain clouds, and in this respect resembled the gods of the east. These are always personated in the sacred dramas and are the chief objects in the sand-paintings. They are generally represented as having human form but dressed in all the colors of the rainbow.‡ The Pueblos have a similar myth which they embody in their house architecture, especially that of the kivas. In the bot-

\*See American Antiquarian for April, 1883.

†See Kelly's Curiosities of Indo-European Traditions and Folk-Lore.

‡Vritra is the demon who makes these brides of the gods captive and forces them to become the brides of the fiends until they are rescued by Indra. The dark cavern in which they are imprisoned is the dark storm cloud.

\*See the Navajo Ceremony of Hastjilti Dailjis, by Jas. Stevenson, 8th Annual Report. See The Mountain Chant, by Dr. Washington Matthews, 5th Annual Report of the Bureau of Ethnology.

tom of the kiva beneath the floor level is the *sipa puh* with its cavity beneath the floor, and is regarded as the place of beginning—the lowest house under the earth, the abode of the creator *Myuingwa*. The main floor or lower floor represents the second stage. In the kivas there is an elevated section of the floor or ledge which is made to denote the third stage where animals were created. There is a ladder which passes through an opening in the kiva hatchway. This is the means by which the people passed up to the fourth world and to the outer air, the whole construction of the kivas typifying the four "houses," the four caves or four stages described in the creation myth.\*

The same conception prevailed among the Apaches and the Comanches, Navajos and Mojaves. Mr. H. H. Bancroft says that the Comanches acknowledge more or less vaguely a serpent spirit, but seemed to use the sun and earth as mediators or embodiments of him. Every Comanche wears a little figure of the sun attached to his neck, or has a picture of it painted on his shield. From the ears hang also two crescents, which possibly may represent the moon. The Apaches recognize a supreme power in heaven who is creator and master of all things, but they render him no open service or worship.

The story as told by the Sia nation, a tribe on the Jemez River, and allied to the Tusayan, is our next illustration. The story is as follows:

"In the beginning there was but one being and that was the spider; there were no other animals, birds, reptiles or living creature. The spider began to sing; the music was low and sweet. After awhile two women appeared, one was called *Ut-set*, the other *Now-ut-set*. These were the first mothers, *Ut-set* the mother of the Sia Indians, *Now-ut-set* of the other tribes, but the spider was the real creator."

There were, according to this account, four† creations. *Pai-a-ta-mo*, the creation of the sun, moon, stars and all men of the earth, *Ha-art*. *Ko-pish-tai-a*, the creation of the lightning, thunder, rainbow, peoples and all animal life. *Kat-su-na*, the creation of beings who have human bodies but monster heads, that is the masked people who appear in the dances.

The earth was called *Ha-arts*. It was produced at a second creation, at the same time with the clouds, thunder and rainbow. The earth was divided into six parts. The cardinal points, zenith and nadir. A mountain was placed in each part and on the summit a great tree; at the heart of the mountain a great spring. The tree, mountain and spring remind us of the Scandinavian myth, though there were six instead of one tree for each division, each one different. The tree on the north was a spruce,

\*See 8th Annual Report Bureau of Ethnology, p. 185.

†The myth says three periods, but if we count the creation of the "earth mothers" as the first, it will make four epochs the number which is common among all the tribes of the interior and among the ancient civilized tribes of the southwest.

on the west a pine, on the south the oak, on the east the aspen, on the zenith the cedar, in the nadir the pungens. A people were placed in the middle plain of the world called Tinia, who were mountain spirits, but they were surrounded by the clouds, which served as masks to protect them from the view of the other inhabitants. The people of the earth could not build houses, because it was dark, so they made houses for themselves by digging holes.

The two mothers afterwards made the light. They created the sun from white shell, turquoise, red-stone and abalone shell, four colors; the moon from black stone, and afterward created the star people, and made their eyes of beautiful, sparkling white crystal, that they might twinkle and brighten the world at night. The last which they created were beings who had human bodies and monster heads, who were personated by men and women who wear masks. The sun wears a shirt of dressed deerskin, leggins and moccasins, and kilt having a snake painted on it, and carries a bow and arrows and a quiver, eagle plumes, has a face red like fire and hair around the head. Each day he makes his ascent and passes over the world, stopping morn, noon and night to take his three meals. He passes by the house of the spider by an underground path on his return, and reports the number of births and deaths during the day.\* The most remarkable myth is that in which is found the story about the stars. It is as follows: The spider, *Sussetinnako*, placed a reed upon the top of the mesa and called *Ut-set*, who led the way, carrying a sack containing many of the star people. *Ut-set* then called the Scarabæus and gave him the sack of stars, telling him to pass out first with the sack. The little animal did not know what the sack contained, but he grew very tired carrying it, and he wondered what could be in the sack. After entering the new world he was very tired, and laying the sack down he thought he would peep into it and see its contents. He cut a tiny hole into it. The stars began flying out and filling the heavens everywhere. When *Ut-set* looked for the sack she found it nearly empty, only a few stars left. These *Ut-set* took and distributed into the heavens. In one group she placed the "seven stars," the "great bear;" in another three of the stars in Orion; in another group the "Pleiades." Reaching the top of the reed the solid earth barred the exit; but *Ut set* called upon the locust first to go through; then the badger next to make the hole larger; then the deer, the elk, and the buffalo.

The cloud, lightning and rainbow people followed the Sia into the upper world. They make their homes in the springs. These people labor to water the earth. The water is brought from the springs at the base of the mountains in gourds, jugs and vases

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\*The latter conception of the underground passage is a very common one among all the tribes of the interior, and known also to the inhabitants of Hawaii.—See Ellis.

which are placed at the base of the tree and then pass through the heart to the trunk of the tree, and then pass on the air to be sprinkled over the earth. The gods are the rulers of the cloud people; but they each have their priests and cult societies just as the people below have. The thunder people have human forms with wings of knives, and by flapping the wings they make a great noise. The rainbow people were created to make the sky more beautiful for the people of the earth. There are different kinds of cloud people—*Hennati* are white floating clouds, and *Heash* are clouds like the plains. The place where the people emerged was far to the north and its opening was known as *Shipapu*. Here they built a village. Their only food was seeds of certain grasses; but *Ut-set* made fields north, west, east and south of the village and planted bits of her heart from which the corn sprang up, thus doing the same thing for the benefit of her people that the woman divinity of the Iroquois did for her people. Such is the story as told by this people. We notice in it one peculiarity and that is that the earth-makers are in this myth called earth-mothers and that the creator is a female. There are, however, other tribes which have the same traditions.

IV. Of all American peoples the Quiches, of Guatemala, have left us the richest mythological legacy. Their description of the creation as given in the *Popol Vuh*, which may be called the national book of the Quiches, is, in its rude, strange eloquence and poetic originality, one of the rarest relics of aboriginal thought. Although obliged, in reproducing it, to condense somewhat, I have endeavored to give not only the substance, but also, as far as possible, the peculiar style and phraseology of the original. It is with this primeval picture, whose simple, silent sublimity is that of the inscrutable past, that we begin: "And the heaven was formed, and all the signs thereof set in their angle and alignment, and its boundaries fixed towards the four winds by the Creator and Former, and Mother and Father of life and existence, he by whom all move and breathe, the Father and Cherisher of the peace of nations and of the civilization of his people; he whose wisdom has projected the excellence of all that is on the earth, or in the lakes, or in the sea. The face of the earth had not yet appeared—only the peaceful sea and all the space of heaven. There was nothing yet joined together, nothing that clung to anything else; nothing that balanced itself, that made the least rustling, that made a sound in the heaven. There was nothing that stood up; nothing but the quiet water, but the sea, calm and alone in its boundaries; nothing existed; nothing but immobility and silence, in the darkness, in the night. Alone also the Creator, the Former, the Dominator, the Feathered Serpent—those that engender, those that give being, they are upon the water, like a growing light. They are enveloped in green and blue, and therefore their name is Gucumatz. Lo, now

how the heavens exist, how exist also the Heart of Heaven; such is the name of God; it is thus that he is called. And they spake; they consulted together and meditated; they mingled their words and their opinion, and the creation was verily after this wise: Earth, they said, and on the instant it was formed; like a cloud or a fog was the beginning. Then the mountains rose over the water like great lobsters; in an instant the mountains and the plains were visible, and the cypress and the pine appeared. Then was the Gucumatz filled with joy, crying out: Blessed be thy coming, O Heart of Heaven, Hurakan, Thunderbolt. Our work and our labor has accomplished its end. The earth and its vegetation having thus appeared, it was peopled with the various forms of animal life.

Again the gods took counsel together; they determined to make man. So they made man of clay, and when they had made him they saw that it was not good. He was without cohesion, without consistence, motionless, strengthless, inept, watery; he could not move his head, his face looked but one way; his sight was restricted, he could not look behind him; he had been endowed with language, but he had no intelligence, so he was consumed in the water. The bird Xecotcovach came to tear out their eyes; and the Camalotz cut off their head; and the Cotzbalam devoured their flesh; and the Tecumbalm broke and bruised their bones to powder. Once more are the gods in counsel; in the darkness, in the night of a desolate universe do they commune together; of what shall we make man? and the Creator and Former made four perfect men; and wholly of yellow and white maize was their flesh composed. They had neither father nor mother, neither were they made by the ordinary agents in the work of creation; but their coming into existence was a miracle extraordinary, wrought by the special intervention of him who is pre-eminently the Creator. Verily, at last, were there found men worthy of their origin and their destiny; verily, at last, did the gods look on beings who could see with their eyes, and handle with their hands, and understand with their hearts. Grand of countenance and broad of limb the four sires of our race stood up under the white rays of the morning sun—sole light as yet of the primeval world—stood up and looked.”