

Indians should occasionally weave the white people into their tales. They have been acquainted with us exactly as many years and centuries as we have been with them, and they were in our eyes, when first beheld, no greater wonders than we were in theirs. If we have made ourselves merry at their expense; if we have deemed them capital subjects for romance, fiction, and all kinds of exaggeration—why should not they, according to the same natural promptings, deal with us after the same fashion? what can be more natural and just?

The tale which follows does, indeed, acknowledge the existence of a king, of money, of soldiers, &c.; but the notions entertained of these appendages of civilization are just as crude and absurd as an untutored Indian may be supposed to form. The author evidently knew but little of what these things meant.

Then the fiction of the "coat," "shoes" and "sword" are certainly not so strange and difficult to conceive of, that they need to be ascribed to one astonishingly inventive mind. They are exceedingly natural. It seems to me a little reflection will convince any one that they would be likely to occur to believers in magic of any age and place, and may, therefore, have had a thousand independent origins. The same may be said of many other ideas connected with the legends of all races, and even in this view they are confirmatory of the unity of the human race.

With these introductory remarks we may proceed with the story.

A very rich king lived in a large tower. He had so much money that a separate building had to be provided to keep it in, and this building was guarded by soldiers night and day. The king had a wife, a queen, and three daughters. He lived in luxury and drank freely of intoxicating liquors. At length he became a notorious drunkard and rapidly wasted his treasures.

His queen became alarmed. She feared he would spend all, and that they would be reduced to poverty. So she contrived to save a part. She gained over the soldiers and got them to tell the king when he applied for more money, after having recover-

ed from one of his drunken sprees, that it was all gone—*kakayak*.

Upon receiving this intelligence he walked out and strolled about in his fields, ruminating upon his sad condition. There he is met and accosted by a fine-looking, well-dressed gentleman, who asks him for one of his daughters in marriage. The stranger offers a large sum of money as a "dowry," and the bargain is immediately struck. The eldest daughter is given him for a wife. He takes the girl and carries her off home with him. But no one can tell who he is, whence he came, or whither he goes.*

The money received for the girl the king expends in intoxicating drinks, and keeps himself soundly drunk as long as it lasts. But it is exhausted after a while. He is then compelled to become sober and keep so for a season. But, strolling in his fields again one day, he meets a second gentleman, (*sakumow*, lord, chief), who solicits the hand of his second daughter, and offers for her a large sum of money. To this the king agrees, receives the money, delivers the girl over to the stranger, who carries her off no one knows whither. The king indulges in another spree, which continues while the money lasts.

The third and last girl is disposed of in the same manner. But the third gentleman, for elegance of form, beauty of countenance and abundance of wealth, far outstrips the others. He has with him literally a cart-load of money, and offers it all to the king, whom he meets in the field as the others did, if he will bestow upon him the third and only remaining daughter. The offer is accepted, the bargain concluded, the girl delivered up, and, like the others, is carried off no one knows whither, and no one knows by whom.

The king again indulges freely in his

* This is perfectly Indian, and in harmony with all the legends. The father disposes of the girl. She, poor thing, has no say in the matter. And something is to be paid for her—usually some feat is to be performed, which shall cost the suitor some labor and trouble, and perhaps his life. The readers of the Bible will readily recall the cases of Jacob and David, &c., where the same custom obtained. It is manifestly Eastern and Jewish, as well as Indian. Nor is it confined to the age of fiction. Even among our Indians it is not wholly abolished yet.