

Saga, the whale appears as a deity that arouses the tempest, naturally "an opposite" arises to him; and, as with the Phaya Nak and other dragon-serpents, the bird fights with the sea-monster, and this monster, associated with the perils which threaten mariners, easily assumes a hostile character," compared with the messenger of the gods who comes sweeping down from celestial heights (as at the sacrifice to the Atua in Tahiti); while the rainbow" formed in the air and standing on the water leads to other imaginations.

In the rivers the beaver" could not fail to attract attention, among the tribes of the West, by the Rocky Mountains, while he figures more extensively in the creation-myths of these to the East.

The Indians of British Columbia usually give to their conception of the Creator the accompaniment of wings (v. Hazlitt), and with the personification of the deity as a bird" the combat with the monsters of the deep is beheld in the storm." When the mountain-giant, seeking food, flies about in his dress of feathers, darkening the sky (the cloud) and making the thunder by the flapping of his pinions, he receives from the sea-fish the thunderbolt with which to smite the whale, according to the Haidah.

When the creation, raised (or, as in Hawaii, hatched out") from the abyss, has received its finishing-touches from the hand of an architect-demiurge, such as Visvacarma, or the oldest Fire-gods, like Vulcan or Pthah, then man is formed, in Mexico by Quetzalcoatl, elsewhere by Prometheus, etc. Man was created by the superior deity, as a mere mass of flesh (in British Columbia in an imperfect state)," but a second divinity finishes him (v. Dunn), as the Maui and Tiki in Polynesia, or as among the Quiches and others. The reign of the beasts" now soon comes to an end, though not without the preservation of certain memorials in strange figures of the former world." This animal rule is supposed, as in Birmah and Peru, to have preceded that of man; and so runs the tradition of the Aht, that when two strange mariners came to the coast, the beasts fled to their houses, leaving the souls of the men behind.

With the creation of man, and the distinction of the sexes," commandments and prohibitions came into existence, as well as many ordinances tending to the establishment of social order.

When (in Konjag tradition) by the forbidden "grass-eating" of the sister, light had come into being, and she had separated herself from her brother on account of their nakedness, they met again, on the stairway of heaven, and propagated children of which only the youngest lived by virtue of a song learned from Shljam Schoa.

The earliest Indians, on account of their badness, were changed, in the legend of the Mackah, into beasts and plants, by the two Hoho Eap Bess, "men who change things," or the brothers of the sun and moon.

While darkness still prevailed, the jealous brother, who kept his wife in a chest, received information from the Kun-Bird and cast into the sea the nephew whom his sister had just brought forth. Upon which the dolphin showed to the weeping mother a stone, which she swallowed and gave birth to Jeshl," who, armed with his mother's bow and arrow, killed the crane or Kutz-ghatui (who flies in a dress of feathers, and strikes the clouds with his beak) and the duck, so as to be able to swim and fly for his mother, after which he was cast into the sea by his uncle, in whose house the chest was opened, sank to the bottom, but, coming up with the tide in his crane-skin, flew up to the sky and hung there by his beak until his mother had escaped.

As the chief, who kept the sun, moon, and stars in his chest, watched his daughter closely, even to scrutinizing everything she ate and drank, Jeshl changed himself to a bit of grass and stuck to her drinking-vessel until she had swallowed him; whereupon he made his appearance as a grandson, and received from his grandfather the chest out of which, when opened, the stars flew up to the sky, then one to keep the moon in, while the third, which he was forbidden to open, he carried off in the shape of a raven, in order to fasten the sun to the sky. As Jeshl was flying in the dark, he heard voices below him, and asked if they wanted light. The unbelievers thought that he was deceiving them with his promise, when suddenly the sun burst out in its splendor, whereupon they ran to mountains, forests, and water, and were changed from men to animals. Such is the Thlinkith myth (v. Holmberg).

When Jeshl was born, the earth was standing in its place; but Kanukh, the Thlinkiths say, existed "from the time the liver came out below," and as by taking off his hat he could spread a mist abroad, he was recognized as the mightier power.

When Jeshl brought fire from the island in the sea, burning his beak in doing so, the sparks fell, the Thlinkiths say, on the stone and wood which they use for fire-making. From the island of Kanukh he brought fresh water in his beak (letting drops fall by the way), taken from the stone-fountain Khanukh-hin. Jeshl, by stirring up strife between the gull and the gannet, got possession of the fish Ssakh.

According to the Atnaans, the world was created by the raven," who stole the elements, one after the other (v. Wrangell). Yale, or the raven, the creator, was blackened by the smoke in the house of Can-nook, according to the Clingat legend.

When Kitkh-oughin-si (the first man) had slain the children of his sister, she received from a youth who appeared to her at the sea-side, certain stones, which she swallowed and brought forth a son, Etch, who raised a flood to destroy his uncle, and in the process flew around until he was weary, and fell upon a stone and hurt himself. At the invitation of a beaver" which appeared on the beach, he seated himself on the back of the latter, and was borne to a shore where he found his mother united with her brother, and received the power to create the Kolosches (v. Lütke), thus becoming the ancestor of the Sitka-Khun (or those who are under the protection of the raven).

The survivor of the flood," by the counsel of Yale, the raven, produced men by throwing stones behind his back (British Columbia and Guiana), like the progenitors of the *laos*. When Chethl, at the flood, departed from his sister Ah-gish-an-akhon, "woman under the world," on their ascent of Mount Edgecumbe, as he flew off toward the south-west in the feather-dress of a gigantic bird, he cried to her, "You will see me no more, but as long as I live you shall hear my voice" (v. Dall). So Ayar-cachi in Peru, where Con (like Can-nuk) appears as the oldest of gods.

At the beginning of the flood, according to the Thlinkiths, when sister and brother were forced to part, Chethl flew off amid thunder and lightning, never more to be seen, but to be heard so long as he was alive. He flew in a bird's skin (like Khunnakhateth in his combat with the whale, thundering with the beat of his pinions and flashing lightning from his eyes), toward the south-west; while his sister Aghischanukhu descended the crater of Mount Edgecumbe, as a subterranean woman, who henceforth holds fast to the pillar which sustains the flat earth, that she may not fall into the water when shaken with earthquake by the combats of deities inimical to men. In the expiatory flood of rabbinical tradition, the guilt of the old world is washed away, if it has not risen to such enormity as to require the baptism of fire.