

of the human and the divine—with omnipotent power—which he exerted in providing human aid on a large scale. The Indians suppose that he still is in existence, although they do not know actually where.

The tradition respecting Glooscap states that he came to this country from the East—far across the great sea—when he went away, he went toward the West; and there he is still. When he arrived he had a woman with him, whom he addressed as Noogumich (grandmother); she was not his wife, he was never known to have had one; what became of her is a mystery, their traditions fail to reveal her going out from their midst. Glooscap on one occasion put out to sea in his canoe, which was made of a granite rock; he took as a passenger a young woman: she proved to be a bad girl—and this was evident by the troubles that ensued. A storm arose, and the waves dashed over the canoe; he accused her of being the cause, through her evil deeds and so he determined to rid himself of her. He stood in for the land, leaped ashore, but would not allow her to follow, pushing the canoe off again with the girl in it; telling her to become whatever she desired to be. She was transformed into a great fish, said to have a huge dorsal fin like the sail of a boat.

In their traditions we learn that the Micmacs sometimes visit Glooscap in his spacious wigwam in a beautiful land in the west. He taught them, when he was with them, that there was such a place, and if good in life, they would go to be with him at death. At the motion of his magic wand the moose and cariboo, the bear and the lucifee, hastened to his hand. The elements also were under his control. When his enemies assembled, numerous as the leaves of the forest, he mysteriously extinguished their fires, intensifying the cold to such a degree that in the morning the hostile host lay dead as the army of Sennacherib. But Glooscap was benevolent; wanderers were made