

Peace River, and a southern, who dwell about the head-waters of the North Saskatchewan, towards the Rocky Mountains. The latter, he says, are the *Sarcis*, who have separated themselves from the northern band. The tribal name of Soténna, which Mr. Wilson obtained from the Sarcees, is evidently a dialectical variation of M. Petitot's Tsa-ttinné.

It has been supposed that the separation of the Sarcees from their Tinneh kindred, followed by their union with the Blackfeet, was the result of dissensions among the Tinneh tribes. But the information obtained by Mr. Wilson shows that this idea was not well founded. The separation is now ascribed by the Sarcees to a superstitious panic, but very probably resulted merely from the natural desire of their forefathers to find a better country and climate. Their southward advance brought them in contact with the Blackfeet, with whom they confederated, not against their Tinneh kindred, as had been supposed, but against the Crees, who have from time immemorial been the common enemies of the Tinneh and Blackfoot tribes.

The legend of the deluge, which Mr. Wilson obtained, is given by M. Petitot in a slightly different form, which on some accounts is worthy of notice. In early times, we are told, there was a 'deluge of snow' in September. This was changed to a flood of water by the act of 'the mouse,' an important character in the mythology of some of the Tinneh tribes, being regarded as 'the symbol or genius of death.' He pierced the skin-bag in which 'the heat' was contained, and the snow was forth-with melted. The flood quickly rose above the mountains and drowned the whole human race except one old man, who had foreseen the catastrophe and had vainly warned his neighbours. He had made for himself a large canoe, in which he floated, gathering on it all the animals he met. After a time he ordered several of these animals to dive and seek for earth. These were the beaver, the otter, the musk-rat, and the arctic duck. According to this version of the story, it was neither the beaver nor the musk-rat that brought up the earth, but the duck. This morsel of earth was extended by the breath of the old man, who blew upon it until it became an immense island, on which he placed successively, during six days, all the animals, and finally disembarked himself.

This story is evidently made up from various sources. The skin-bag of heat bitten through by the mouse seems to be a genuine Tinneh invention. The diving of the animals, with the formation of the new earth, is a well-known creation myth of the Algonkin and Iroquois tribes: and the 'six days' are probably a late addition derived from the missionary teachings. An inquirer among the Indian tribes is constantly coming across such composite myths, which require careful study and analysis.

Other observers agree with Mr. Wilson in regarding the Northern Tinneh tribes as inferior in intelligence to the neighbouring Indians of other stocks. This is doubtless a just view. The inferiority, however, would seem to be not from any natural deficiency, but rather the result of the very unfavourable conditions under which the former are condemned to live. Not much can be expected from bands of widely scattered nomads, often famine-stricken, wandering over a barren region, under inclement skies. In better surroundings their good natural endowments become apparent. The Hoopas of California display much intelligence and energy. Mr. Stephen Powers, in his account of the 'Tribes of California,' published by the American Bureau of Ethnology,