

*inua*, spirit of the air) besides the Indian *Kanlakpak* or «great raven». But the Eskimo myth here about the sun and the moon is the same as in Greenland, whereas Veniaminow tells us that the Aleutians have a somewhat similar story, in which however, the brother and sister were converted into sea otters.

I have never ventured on the task of instituting a comparison of the Eskimo folklore with the whole material of TRADITIONS FROM THE ADJACENT NORTHERN COUNTRIES which we are possessed of. However, I can not abstain from calling attention to a few examples of what I have found in them similar to Eskimo elements, though apparently almost as much contradicting as supporting the proposed theory of Alaska as the cradle of the Eskimo race and at all events tending to show how puzzling the traditions can be on account of a too defective knowledge about them.

In mentioning the SAMOJED TRADITIONS Castrén tells as a story about 7 bathing women who had laid off the clothing which could transform them into birds, and a man who stole one of them by laying hold on her clothes. This event, well known also from other countries, exactly agrees with the chief episode of a story which P. Egede asserts to have heard in Greenland, while on the other hand Powers in his work on the CALIFORNIA INDIANS states that he never discovered among these any trace of beings like the «swanmaidens of mediæval legends». But again in Sproat's TALES FROM VANCOUVER ISLAND we recognise several Eskimo elements, as for instance: men lost in venturing to brave the mysterious dangers in the unknown interior of a fiord, cliffs able to clasp them, female murderers who took the shape of birds, the sun and the moon as a married couple.

While the latter examples indicate a kinship with the Western Indians we are again puzzled by discovering similar hints in the east, in the IROQUOIS TRADITIONS communicated by E. A. Smith. We hear about a monstrous snake, the dismembered