

river bearing his name, in 1609. The Iroquois have the tradition of a wreck, apparently earlier, on the southern coast, and of the saving and, after a time, the extinction in blood of a colony then founded. This possibly may be the first colony of Virginia, in 1588. The Algonkins have a tradition of Cartier's visit to the St. Lawrence in 1534, and call the French, to this day, People of the Wooden Vessel, or Wu-mitig-ouzh. The Chippewas affirmed (in 1824) that seven generations of men had passed since that nation first came into the lakes.¹

The origin of man is variously related. By the Iroquois traditions, Atahentsic, the mother of mankind, was cast out of heaven, and received on the ocean of chaos, on the back of a turtle, where she was delivered of twin sons. Arensko is the Iroquois god of war. In Algonkin mythology, the mother of Manabozho fell through the moon into a lake. He became the killer of monsters, and survived a deluge. His brother, Chebiäbo, is the keeper of the land of the dead. Pnuguk is a skeleton, who hunts men with a bow and arrows. Weeng is the spirit of somnolency. He has myriads of tiny invisible aids, resembling gnomes, who, armed with war-clubs, creep up to the foreheads of men and by their blows compel sleep. Iägoo represents the class of Munchausen story-tellers. Each of the cardinal points is presided over by a mythological personage. Kabaun governs the west; Waban, the east; Shawano, the south, etc. Many of the planets are transformed adventurers. An animal of the weasel family in the north sprang from a high mountain into heaven and let out the genial summer atmosphere. The Thunderers are a reverend body of warriors, armed with long spears, arrows, and shields. Winter, spring, summer, and autumn are personified. Transformations are the poetic machinery of the wigwam stories. Ovid is hardly more prolific in his changes of men into animals, plants, and transformations of one class of objects into another. It is by these creations, spiritualities, personifications, symbols, and allegories that the language becomes capable of expressing conceptions of fictitious creations, which cover the whole panorama of hills, plains, and mountains, and fill the wide forests with imaginary beings.

Three or four of the chief stocks now between the equinox and the Arctic circle have preserved traditions which it is deemed proper to recite.

In the voyages of Sir Alexander Mackenzie among the Arctic tribes, he relates of the Chepewyans, that "they have a tradition that they originally came from another country, inhabited by very wicked people, and had traversed a great lake, which was narrow and shallow and full of islands, where they had suffered great misery, it being always winter, with ice and deep snow." In a subsequent passage, p. 387, he remarks, "Their progress [the great Athabaskan family] is easterly, and, according to their own tradition, they came from Siberia, agreeing in dress and manners with the people now found upon the coasts of Asia."

The Shawanocs, an Algonkin tribe, have a tradition of a foreign origin, or a

¹ If 1608, the period of the settlement of Canada, be taken as the era, and thirty years be allowed to a generation, this is a remarkable instance of accuracy of computation.