

Inuit, a gigantic snake, Kripan, lives under the ice of the polar sea (Petitot). At the Tamanoes, or feast of the Songhi, rain is prayed for in place of snow (Garrett). The Ojibways make offerings to Wisakutchask, the old man that lives in Lake Winnipeg, to procure a favorable wind. The son of the prince of heaven brought the fish to Observatory Inlet (Duncan). The Tschuktshi sacrifice to the Itjak Kamak, the deity of the sea, to obtain a good haul of fish (Nordenskjöld). Krächoj, chief of the Onkilon, fled over the sea, after slaying Errin, the tribal head of the Reindeer-Tschuktshi (Wrangell).

"The yohi, or spirits of the Thlinkiths, are divided into Khiekh, "the upper ones," Takhi-yekh, "land-spirits," and Tekhi-yekh, "sea-spirits." The male divinity whom the Crees recognize in the moon, and call Mustate-awasis, or Infant-Bison, is called by the Blackfeet, Kokoye, while the Dené call him Sakke-dene, Ebae-ekon, Sa-ye-wetag, Sa-ekwi-tene, and Sjie-zjit-dhidie (Petitot). The Makah believe in a supernatural being, who is represented to be an Indian of a dwarfish size, with long hair of a yellowish color flowing down his back and covering his shoulders. From his head grow four perpendicular horns, two at the temples, and two behind his ears. When people are sick of any chronic complaint and much debilitated, they imagine they see this being in the night, who promises relief if the ceremonies he prescribes are well performed. The principal performer is a doctor, whose duties are to manipulate the patient, who is first initiated by secret rites into the mysteries of the ceremony (Swan). The Kuralit revere the ancient woman Arnakuagsak. The Aleuts, in addition to the magic girdle, use as a talisman the stone called Tschimkih. The Makah say that the aurora borealis is the light caused by the fires of a manikin tribe of Indians, who live near the north pole and boil blubber on the ice (Swan).

"The wind is caused by the wings of the giant Hraivaige, who sits at the end of the earth in the form of an eagle. On Vancouver's Island it is said that the whale is killed by the thunder-bird Footosh.

"Swan saw among the Makah, in the dwelling of a chief in Neenah Bay, by the side of the private totems or tamanous of individuals, a picture (cha-tai-uk) with the representation of the thunder-bird (Thlukuts), the whale (Chet-up-uk), and the fabulous animal supposed to cause lightnings (ha-hek-to-ak). This was executed by a Clyquot Indian, named Cha-tik, a word signifying painter or artist (1889). Next to the first, the grizzly bear, the following deities or symbols, as helpers of the bear, may be seen upon the poles of their huts: the finback whale, a peculiar variety of the whale species, which is here seen in great numbers; the turkey; the sanders (a kind of fish); the sun; the rainbow, and the owl. It is an interesting fact that the principal chiefs of the Bear-order, formerly regarded the sun as their great-grandmother; and in any disputes with other chiefs they bragged of their high lineage. They also demanded great gifts from the people because they were so much their superiors. The second god is the eagle, with the following companions: the beaver, the halibut, the great whale, and the dog-fish, thousands of which are killed here for their livers, out of which an oil is extracted in Skidegate. The third god is the raven, whose friends are as follows: the alk (or so-called black-fish), the sea-lion, and the frog. Then comes the wolf as fourth god, with the black bear—but only partially, as this animal has to serve the grizzly bear—and the sand-crane (Jacobson).

"Out of the four giant birds overcome by Quawtoach in the form of a whale, Tootooch alone survived, the flapping of whose wings makes the thunder (tootah), and his tongue the lightning, according to the myth. The chief at Nootka performs a kind of pantomime, before the general banquet at the whale-fishing, in which he imitates the blowing of the conquered animal (Roquefeuil).

"The killer-whale, the representative of the principle of evil, is dreaded by the Haidah, who say that these animals break canoes and drown the Indians, who then become themselves whales (Dawson). The Thlinkiths, with the exception of the Jakhuthaths of Mt. St. Elias, are forbidden to eat the flesh of the whale.

"Rainbows (in connection with the Thlookoot or thunder-bird) are armed at each end with powerful claws with which to grasp any one who may come within their reach, according to the Makah. They are represented on Peruvian vases.

"The two men to whom the beaver gave birth upon an island in the western sea, were separated by birds, and became, respectively, progenitors of men (Inuit or Eskimos—Tehlight on the Mackenzie) and of the "blowers" or whales, from whom Europeans are descended (Petitot). According to the Tchimsian, a giant beaver lives near Dundas in Iceland, who makes fogs rise and spread.

"Oolala, according to the Haidah, is a being half-man, half-bird, which lives on the mountain-peaks and makes the thunder and the lightning. The Brazilians, terrified by the roar of the thunder (tupang or toupan), called this a god who was putting forth his might (Lery). "But they remarked that a god who frightened them was a bad fellow" (1555). The Banito, like the Aztecs and Chibcha, consider the frog sacred to the rain, whence his name of Monga-pula, "rain-master."

"The giant called by the Makah, Ka-Kaitch or Thlu-Kluts (in Nootka, Tufutsh), lives on the highest mountains, and his food consists of whales. When he is in want of food he puts on a garment consisting of a bird's head, a pair of immense wings, and a feather covering for his body; around his waist he ties the Ha-hek-to-ak or lightning-fish, which bears some faint resemblance to the sea-horse (hippocampus). This animal has a head as sharp as a knife, and a red tongue which makes the fire. The Thlukluts having arrayed himself, spreads his wings and sails over the ocean until he sees a whale. This he kills by darting the Ha-hek-to-ak down into his body, which he then seizes in his powerful claws and carries away into the mountains to eat at his leisure. When a tree was struck by lightning, talismans were searched for. The Songhi say that the giant bird Soochwass produces thunder by flapping his wings, and flashes lightning from his eyes. On Puget Sound thunder is said to be produced by the wings of a monstrous bird that darkens the whole sky. The Haidah name the thunder-bird Shamsom. The Konjags say that when Shijam Schoa (lord of the world) is wroth with men, Ijak (god of evil), who lives upon earth, sends out two dwarfs who make the thunder and the lightning. In addition to the Tsiark, or medicine tamanawas, and Do-t'hub, the Dukwally, or black tamanawas, is held to propitiate the Thluklout or thunder-bird. Besides the totems, the Makah have in their Cha-tai-nk, or pictures, representations of the Thluklout (thunder-bird), Chet-up-uk (whale), and Ha-hek-to-ak (lightning).

"The Tacullies say that the world was created by the deity brooding over its fluid mass in the form of a giant bird. So the Peruvian vases, representing the creation of birds and men. According to the Bretons, or Celtic Druids, the heaven surrounding the earth came from the shell of the egg in the Senchus Mor.

"In British Columbia man was originally created by the superior deity, but in an imperfect state, being rather a statue of flesh than a perfect being; but a second divinity, less powerful, in pity of his helpless condition, opened his eyes, gave him motion, and taught him all the functions and arts of life (Dunn), like the Tiki and Maui in Polynesia, or Quetzalcoatl in Mexico.

"In Nootka Mattoch is much feared; a fantastic being dwelling in the mountains, and described as a hideous and ferocious monster, covered with black hair, having a human head with an enormous mouth, armed with teeth longer and stronger than those of the bear, and with claws like the bear's on both hands and feet. The thunder of his voice prostrates all those who hear it (Roquefeuil). Among the giants (Aneyoar-palush, or Anuvar-paluit) the Tchiglits describe some with a single eye. According to the Aleuts, the first race of men (ingatschagich) sprang from a pair of hairy beings which fell from heaven. The Kuskowims say that the mammoth tusks came from gigantic reindeer from the east, which were destroyed by a magician living at the source of the Kwichpack. The Tschinkuts, dwelling in the interior, are reported to be a hairy race with tails (Wrangell).

"First, animals were produced, and from the union of some of these with a star which fell from heaven, came the first men, and from them sprang all the race of Nittinots, Clyquots, and Makahs (Swan). The Makah say that every living thing, even trees and all sorts of birds and fishes as well as animals, were formerly Indians, but were transformed by the Ho-ho-e-ap-beas, "brothers of the sun and moon" (Swan). The Aleuts say that the man who lived upon the island Innaska, and the woman of Umnak, procreated first the dog and then a human pair. The inhabitants of Kadiack are said to have sprung from a daughter of the northern chief, banished for familiarity with a dog (Lisiansky). Before men were, according to Tschlight tradition, there lived on the earth Okrayeuktuark, "the man who does not speak." The negroes hold that monkeys are cunning, and will not speak lest they be set to work.

"God first created a woman, and placed her in the flowery groves of Youcousat, where he had before placed dogs without tails, stags without horns, and birds without wings. When she wept, Kouautzi sent a copper boat full of beautiful youths, and when they called to her, a moisture flowed into her nose and made her sneeze, some drops falling upon the sand. Kouautzi told her to look in that direction, and she perceived a newly formed infant. The god commanded her to put it into a shell proportioned to its size, and as it grew larger to put it into larger and larger shells. The creator then gave the dogs their tails, the stags their horns, and the birds their wings, and sailed away. The child grew, and was successively removed to larger and larger shells, until he was able to walk. When he reached manhood, he begat children with the woman; and from his eldest son descend the tahis, and the rest of the people from the others (Roquefeuil). The California Indians say that the wolf stuck up two sticks in the earth and shot at one, which, becoming a man, shot in turn at the other stick, which became a woman. After the creation, the other spirits were deprived of their power (Kostromitonow). According to the Kenayans, the raven took materials of two sorts, and made two women, each of whom became the ancestress of a tribe (Wrangell).

"Metis, when pregnant of a daughter, was swallowed by Zeus, in whose belly she brought forth Athene, who was then born from his head, as Tritogeneis (Chrysippus). The Celts relate that Gwion, fleeing from the cauldron, was changed into a grain of wheat, and picked up by Ceridwen, who afterward bore the child that was set adrift in a boat. In the medicinal books of India it is said that at the tenth month the fetus acquires knowledge and prays to God, and sees the seven heavens, the earth, and the inferior regions (Wise). When the chief on the Anchorite Islands has fixed the time for the entrance of the Tabun, he builds a house in a retired place, and requests all his friends and dependants to place their children with his own in it to be educated. Here the children, out of the sight of the women, under the supervision of an old man called Uta, learn the manners and customs of their people. When their hair has grown to a certain length, after the banana-planting, a feast is celebrated, and the chief and the other fathers go to the temple to see again their children; after the separation of a year. Then the youths are sequestered again until their hair is long enough to make the "cubun" or peculiar coiffure of the men, which is done at a ceremony called Patakome, in which a fantastic figure of a bird's tail is carried around, and they are now looked upon as men. All these youths, who were assembled as friends in the temple, become retainers of the chief, and are called his men, because he has dressed their hair for them. Analogies are found everywhere in the ceremonies practised at puberty among the negroes, Alfures, and others.