

a man, while the lower part is that of a dog.<sup>1</sup> Their name for these monsters is Tlin-akeni, which means at the same time Dog-feet and Dog-race (*filis de chien*).

To return to our legend. It would seem as if its first part were a sort of national tradition among the hyperborean races of America, since even the Eskimo have a story which is evidently the equivalent of it. According to Dr. F. Boas, an old Eskimo was living alone with his daughter who, for a long time, would not marry. At length a dog, spotted white and red, won her affection and became her husband. By him she had ten children, five of whom were dogs and five were Adlet, a tribe of fabulous beings half-men, half-dogs. The former became the ancestors of the Europeans, while the latter were the progenitors of a numerous people<sup>2</sup>.

As to the second part of our myth, namely, the beautiful story of the initiation of the three brothers into the mysteries of the hunt, and their final transformation into stars, it is, as far as I know, found among no other Déné tribe, except the Tsiqoh'tin. But the Central Eskimo have a legend which, though strongly impregnated with local colouring, bears a close resemblance thereto. Here it is, after Dr. Boas:—

“Three men went bear hunting with a sledge and took a young boy with them. When they approached the edge of the floe, they saw a bear and went in pursuit. Though the dogs ran fast they could not get nearer, and all of a sudden they observed that the bear was lifted up and their sledge followed. At this moment the boy lost one of his mittens and in the attempt to pick it up fell from the sledge. Then he saw the men ascending higher and higher, finally being transformed into stars. The bear became the star Nanuqjung (Betelgeux); the pursuers, Udleqjung (Orion's belt), and the sledge, Kamutiqjung (Orion's sword). The men continue the pursuit up to this day; the boy, however, returned to the village and told how the men were lost.”<sup>3</sup>

It is but natural to see savages believe in the personal nature of the heavenly bodies, when even Plato, the great philosopher, thought that the stars were as many animated beings. All the mythologies are unanimous in personifying, each according to the particular bias and the favourite avocation of the people, the constellations and principal stars of the firmament. Hence, the Pleiades, which are among the sedentary people

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<sup>1</sup> *Ibid*, p. xxix.

<sup>2</sup> The Central Eskimo, by Dr. F. Boas, Sixth Ann. Rep. Bur. Ethnol.; Washington, 1888, p. 637.

<sup>3</sup> *Ibid*, p. 637.