

that its shadow darkens the heavens; the thunder is the sound made by flapping its wings, the lightning is the flashing or the winking of its eyes, and the deadly and invisible thunderbolts are arrows sent forth by the bird against its enemies. The Indians greatly dread this imaginary bird, often addressing prayers to it during a thunder-storm; and they have many traditions and superstitions regarding it. The tribes about Puget Sound and in Alaska perform the "black tamahnous," or "thunder-bird ceremony,"—a rite often savage and bloody. Many tribes regarded the thunder-bird as the Creator of the world, to which it brought fire from heaven; and Dakota legends relate the unceasing strife between Unktahe, the god of waters, and Wauhkeon, the thunder-bird. For details of this myth, see Eells's "The Thunder-Bird," and Chamberlain's "Thunder-Bird among the Algonkins," in *Amer. Anthropologist*, vol. ii., pp. 329–336; vol. iii., pp. 51–54. Cf. the legend of the "Weendigoes," in Schoolcraft's *Algic Researches*, vol. ii., pp. 114–116; and that of the "sacred pole" of the Omahas, *Amer. Antiquarian*, vol. xvii., pp. 265–268; also Mrs. Eastman's *Dahcotah; or, Legends of the Sioux* (N. Y., 1849), pp. 212–242.

Brinton (*Myths of New World*, pp. 239, 240) thus explains this myth: "The intimate connection that once existed between the myths of the deluge and those of the creation is illustrated by the part assigned to birds in so many of them. They fly to and fro over the waves ere any land appears, though they lose in great measure the significance of bringing it forth, attached to them in the cosmogonies as emblems of the divine spirit. The dove in the Hebrew account appears in that of the Algonkins as a raven, which Michabo sent out to search for land before the muskrat brought it to him from the bottom. A raven also in the Thlinkit and derived myths saved their ancestors from the general flood, and in this instance it is distinctly identified with the mighty thunder-bird, who at the beginning ordered the earth from the depths. Prometheus-like, it brought fire from heaven, and saved them from a second death by cold. This wondrous bird *Yetl* was the central character of the myths of all the coast tribes from the Eskimos well into and beyond Vancouver Island; and under various names, but playing the same rôle in the mighty drama of the creation and destruction of things, was familiar to the Athapascan tribes far inland. . . . In all these and similar legends, the bird is a relic of the cosmogonical myth which explained the origin of the world from the action of the winds, under the image of the bird, on the primeval ocean."

4 (p. 75).—François Marguerie, a native of Normandy, came to Canada about 1627, and served as interpreter for the Algonkins. During the English occupation of the country, he lived among the