

love and benevolence. This myth is noticed by the earliest explorers of this continent, who have bestowed attention on the subject, under the various names of Inigorio, Yoskika, Taren-Yawagon, Atahentsic, Manabozho, and Micabo. A mythology appears indispensable to a rude and ignorant race like the Indians. Their vocabulary is nearly limited to objects which can be seen and handled. Abstractions are only reached by the introduction of some term which restores the idea. The Deity is a mystery, of whose power they must chiefly judge by the phenomena before them. Everything is mysterious which is not understood; and, unluckily, they understand little or nothing. If any phenomenon, or existence not before them, is to be described, the language must be symbolic. The result is, that the Indian languages are peculiarly the languages of symbols, metaphors, and figures. Without this feature, everything not in the departments of eating, drinking, and living, and the ordinary transactions of the chase and forest, would not be capable of description.

When the Great Sacred White Hare of Heaven, the Manabozho of the Algriacs, and Hiawatha of the Iroquois, kills the Great Misshikinabik, or prince of serpents, it is understood that he destroys the great power of evil. It is a deity whom he destroys, a sort of Typhon or Ahriman in the system. It is immediately found, on going to his lodge, that it is a man, a hero, a chief, who is sick, and he must be cured by simples and magic songs like the rest of the Indians. He is surrounded with Indian doctors, who sing magic songs. He has all the powers of a deity, and, when he dies, the land is subjected to a flood; from which Hiawatha alone escapes. This play between the zoonic and mortal