

things is established completely. There are now in the world individualities of three distinct sets and orders. First, that small number of the first people whose minds had never changed, those gods who withdrew and who live in their original integrity and harmony, who retired to places outside the sky or above it; second, the great majority of the gods, who have become everything in the present world save and except only Indians. This cycle finished, there is a new point of departure, and we meet a second group of myths concerning the existent world as it is now with its happenings,—myths containing accounts of conflicts which are ever recurrent, which began before all the first people were metamorphosed, conflicts which are going on at present and which will go on forever; struggles between light and darkness, heat and cold, summer and winter, struggles between winds which blow in opposite directions,—in fact, accounts of various phenomena and processes which attract the attention of savage men more than others because savage men are living face to face with them always.

This second group contains a large number of myths, many of them exceedingly beautiful and, so far as they are known, highly pleasing to cultivated people. Unfortunately few of these myths have been given to the world yet, for the sole and simple reason that comparatively few have been collected from the Indians.

The first cycle of myths—that is, those which refer to creation, in other words to the metamorphoses of