

by their mother's head be considered as a vague reminiscence of the continual journeying of the Hebrews led by the two brothers, Moses and Aaron, away from the land of Egypt which had nursed them for four centuries? There would be nothing very extraordinary in one point of a native myth recalling two facts of analogous nature. The issue of the feud between pursuer and pursued, at least, seems in both cases strikingly similar. After having pursued by land the fugitive Israelites, Pharaoh, reaching the shores of the opened Red Sea, makes bold to follow therein the tracks of his former slaves. But Moses stretches forth his hand over the sea and his pursuer comes to grief together with his army, all being drowned by the return of the waters. In like manner, the Déné Moses long followed by the head of his mother, finally comes upon a large lake which he crosses in a miraculous way. As his tormentor is still after him, even in the middle of the lake, he stretches forth his wonder-working dagger, whereupon his enemy is instantly drowned, or devoured by a monster fish, which is practically the same.

The Carrier hero's adventure on top of the mountain and his meeting with the thunder's children, followed by their father's anger, have counterparts in the mythology of no less than three different native tribes east of the Rockies. It would be too long to reproduce each of them. This part of the myth being so widely-spread must have some importance. Might it not be a vague reminiscence of the giving of the tables of the law to Moses amidst the peals of thunder on the Mount of Sinai and of the casting away of the same at the sight of the prevarication of Israel? The anger of the Carrier hero who throws the bundle of feathers in the fires, the ashes of which finally cover up the old man who has treacherously left him for dead on the mountain, might then recall to mind the irritation of Moses caused by the unfaithful Israelites who had abandoned him and were despairing of his ever coming back to them, and who, on his return, were compelled to swallow the very ashes of the golden calf. This, however, might be too far-fetched, and is given simply as a hint to lovers of identifications.

Another part of the myth which I feel much bolder in assimilating to the Biblical narrative, is the end of the Carrier text. This, I think, everybody will agree, unmistakably points to the destruction of mankind by the deluge. In Moses' account of the cataclysm, mankind is punished for its sins by a flood, the waters of which cover the highest mountains and from which only Noah and his family escape, being floated on the waters by the ark. In the Déné narrative, the waters similarly reach above the highest peaks, and the deluge immediately follows the wrongs