

West two years ago. In this form the story does not appear to have anything directly to do with the creation. It becomes one of the many tales in which the 'Old Man' (Napi) is represented as playing the fool, and as tricked by other powers or by mortals. In reference to his name, which Mr. Wilson and others write *Napi*, and Father Lacombe *Napiw*, and which Mr. Grinnell renders 'Old Man,' it may be mentioned that *Napi* is an adjective, signifying 'old.' Used as a name, it might be rendered 'The Old One' (in French, *Le Vieux*; in German, *Der Alte*). *Napiw* is a verbal form, used also as a name, and signifying, properly, 'He who is old.' The following is the legend as told to Mr. Grinnell:—

'As Old Man was going along he came to a big lodge, which was the woman's home. He went in. The women said to him, "Do you think that you have men for husbands for us?" He said, "Who is chief here?" A woman replied, "That woman behind is chief." He said to the chief woman, "To-morrow let those women come to the valley. A Pégan will be there, finely dressed, with leggings trimmed with weasel-skin; very handsome is his wearing apparel." The chief woman replied, "Let the others wait. I am first chief woman; I will be the first to take a husband." Now Old Man wanted very much to have the chief woman for his wife, although she did not look nicely. She had been making dried meat, and her hands and arms and clothing were covered with blood and grease. The next day the chief woman came to the valley, and there she found many men. In the midst of them was Old Man, splendidly dressed, with weasel-skin leggings. As soon as she saw him the chief woman recognised Old Man; so she let them all go, and went back to the women. To them she said, "You can take any of these men except the finely dressed man who stands in the middle. Do not take him, for he is mine." Then she put on her best apparel, and went to the valley. The women went to look for husbands. Old Man [who wished to be chosen by the chief woman] stayed far behind [so that he should not be taken by any of the others]. All the women chose husbands, and took all the men to their lodges. One man was still left unchosen—it was Old Man. The chief woman said, "Old Man thought I was a fool. Now we will make a buffalo piskan [enclosure], and I will change him into a pine log, and we will use him for a part of the fence. So Old Man is the fool, and not the woman.'"

As we know the legend of the origin of horses had a recent historical foundation, so we may also conclude that this story of the women and their choice of husbands, coupled with the rejection of Napi, had its origin in some actual occurrence of perhaps no very remote date. We know, from other noted traditions—such as the 'Rape of the Sabines' and the capture of wives for the children of Benjamin—how such marriages by wholesale, as they might be styled, are likely to take place. If there ever was a camp of Indian women with whom no men were found, we may be tolerably sure that they were the survivors of a war in which all the fighting men of their tribe had been slain. The band of Kootenais, who formerly dwelt east of the Rocky Mountains, was certainly not dislodged by their Blackfeet enemies without a desperate war, in which, as a natural and almost inevitable result, the men would be killed—perhaps in a fight at a distance from their homes—and the women, who were left at home, would be afterwards made prisoners, and would become the wives of the conquerors. Such events are of common occurrence in Indian history. The liberty given to the captive women, when once received as