

Dr. Dawson, who, as we have seen, was astonished on discovering the likeness between the Haida myth and that of the Tinné stock of northern British Columbia, thinks the Haidas may have adopted the story from the Tshimsians. Father Petitot gives the racial and linguistic affinities of the Dené-Dindjie a far-reaching extension. Those who call themselves by that name inhabit a region bounded on the north and east by the Inuit, on the west, by the Flatheads, on the south, by the Sioux and Algonquins. But, scattered tribes of Indians who, he thinks, are evidently related to them, are found far to the south. The Nabajos, for instance, who call themselves Tinuai (which, like Tinné, Dené and Dindjie, means simply "men") speak a language which has many points of correspondence with that of the far-spreading northern race. The good missionary, who is not alone in holding this view, seeks the connecting link between the Athabascan and Apache families in the Sarcee tribe of the Upper Saskatchewan, which has been adopted by the Blackfeet nation. Among themselves, the Sarcees speak a Dené dialect, which, while visiting Fort Pitt in 1873, he was able to understand by using a speech in part Chipewyan, in part Peau-de-Lièvre.¹

It is, however, in the myths and folklore of the American Indians, and the ceremonies based thereon, that the most striking resemblances occur between widely separated tribes. But the utmost caution should be exercised in drawing inferences from such analogies. On this point, Dr. Brinton remarks: "My guiding principle has been that when the same, and that a very extraordinary story, is told by several tribes wholly apart in language and location, then the probabilities are enormous that it is not a legend but a myth, and must be explained as such. It is a spontaneous product of the mind, not a reminiscence of an historic event."

The flood or deluge myth, of which the story of "The Drying of the World," which Mr. Cushing designates the "Zuni Iliad," is a fair example, is common, in some form, to many tribes of Southern, Central and Northern Indians.

The Rev. F. A. Paley, in the Preface to his edition of Hesiod, calls attention to the wonderful coincidence, in some points, between the Hesiodic and the Mosaic cosmogony, but M. Alfred Maury maintains that the American traditions of the Deluge come nearer to those of the Jews and Chaldeans than those of any people in the Old World. The cause of those similarities he does not, however, pretend to explain. Equally noteworthy but, doubtless, more explicable, is the close likeness between the Norse cycle of folklore and that of the Eastern Algonquins which Mr. Leland has discovered in his "Algonquin Legends." In the Introduction to that most interesting work, he says that "there is hardly a song in the Norse collection which does not contain an incident found in the Indian poem-legends, while in several there are many such coincidences." Mr. Leland thinks it not impossible that the Eskimo and Indians may have listened to the Northmen.

The field of aboriginal research abounds in such possibilities, and Mr. Leland's hypothesis is certainly not the least hopeful of the theories which resemblances, real or fancied, between the folklores of the two hemispheres have suggested. The great difficulty is to distinguish clearly and decisively between what is native to America, and what is of foreign introduction. As in their weapons, their utensils, their domestic animals, their food and their clothing, the aborigines have all, to some extent, followed European usage,

¹ Congrès des Américanistes, Compte-Rendu, 1875, ii. 22.