

## P R E F A C E.

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THERE is but one consideration of much moment necessary to be premised respecting these legends and myths. It is this: they are versions of oral relations from the lips of the Indians, and are transcripts of the thought and invention of the aboriginal mind. As such, they furnish illustrations of Indian character and opinions on subjects which the ever-cautious and suspicious minds of this people have, heretofore, concealed. They place the man altogether in a new phasis. They reflect him as he is. They show us what he believes, hopes, fears, wishes, expects, worships, lives for, dies for. They are always true to the Indian manners and customs, opinions and theories. They never rise above them; they never sink below them. Placing him in almost every possible position, as a hunter, a warrior, a magician, a pow-wow, a medicine man, a meda, a husband, a father, a friend, a foe, a stranger, a wild singer of songs to monedos or fetishes, a trembler in terror of demons