

now occupy the country which the Kootenais formerly possessed, on the east side of the mountains, it is clear that the Blackfeet must have expelled the Kootenais from that country, and very probably have conquered and absorbed some portion of the tribe. It is to this quarter, therefore, that we should naturally look for the strange element in the Blackfoot language. We find, accordingly, that the word for 'sun,' which in the Blackfoot language is totally different from the corresponding word in all other Algonkin tongues, bears an evident resemblance to the Kootenai name of that luminary. In Blackfoot the word is *natos* or *natusi*; in Kootenai it is *natanik*. The words differ merely in their terminations. There can hardly be a doubt that, when the Blackfeet borrowed from their former neighbours their most peculiar and remarkable religious ceremony, they borrowed also the name of the sun-deity to whose worship it was devoted.

Two of the legends given by Mr. Wilson deserve notice in this connection. He was informed that the Snake Indians first had horses, and that these came out of the 'big salt water' which has tides. This event is combined with another—that of the carrying away of a Blackfoot woman to the south by 'the snakes.' The snakes are the Shoshonees. This widespread people, whose bands wandered over a vast region, from California to Texas, were in former days among the most inveterate enemies of the Blackfeet. To the tradition related by Mr. Wilson some facts may be added from the statements of Mr. Schultz. He mentions that horses were first known to the Blackfeet about the beginning of the present century, and that 'they were stolen from the south.' Putting all these circumstances together, we are warranted in concluding that the Blackfeet first obtained horses by capturing them from the Shoshonees in a war which was kept in memory not only by this event, but also by the fact that a Blackfoot woman was made prisoner and carried off by the enemy. From the prisoners whom they made in turn the Blackfeet learnt that the strange animals which they had taken came from the great salt water. Horses were probably first known to the Shoshonees in California, where they were introduced by the Spaniards in the latter part of the last century. The Shoshonees would learn from the Spaniards that the horses had come originally across the ocean. This information passing from tribe to tribe over the continent reached the Blackfeet in the shape of the myth which Mr. Wilson has obtained. What is chiefly to be noted is that this myth, which by its form might be thousands of years old, has yet unquestionably originated within less than a century.

This modern shaping of the Blackfoot mythological stories is also apparent in the account of the making of the first woman and man from the ribs of Napi. This portion of the creation myth, which does not appear in the version furnished to me by Father Lacombe, is evidently a novel feature, derived very recently from the missionary teachings.

We are now prepared to find an event of not very ancient history involved, as may reasonably be conjectured, in the remarkable tradition obtained by Mr. Wilson concerning the women who lived by themselves in a district adjoining the land of the Blackfeet, and who finally took husbands from among the latter. This story holds apparently an important place among the Blackfoot legends. A correspondent, who has paid much attention to such subjects—Mr. George Bird Grinnell, Ph.D., of New York (editor of 'Forest and Stream')—sends it to me as he learnt it from his Blackfoot (Péigan) guide during a hunting tour in the Pa-