

BY THE SAME AUTHOR

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Then he made a man. When he had finished him, he called him Tortoise. At the end of all his thinking after he came to consciousness, he made the two-legged walkers.

Then Earth-maker said to this man, "The evil spirits are abroad to destroy all I have just created. Tortoise, I shall send you to bring order into the world." Then Earth-maker gave him a knife.

But when Tortoise came to earth, he began to make war. He did not look after Earth-maker's creation. So Earth-maker took him back.

Then he sent Hare down to earth to restore order. He said, "See, Grandmother, I have done the work my father directed me to do. The lives of my uncles and aunts, the two-legged walkers, will be endless like mine."

His grandmother said, "Grandson, how could you make the lives of your uncles and aunts endless like yours? How could you do something in a way Earth-maker had not intended it to be? Earth-maker could not make them thus."

Hare thought, "My grandmother must be related to some of the evil spirits I have killed. She does not like what I have done, for she is saying that I killed the evil spirits."

Now grandmother heard him think "No, Grand-

THE MISSISSIPPI VALLEY

CREATION

Chitimacha

THERE was a Creator of All Things. This Great Mystery understood all things. He had no eyes, yet he could see. He had no ears, yet he could hear. He had a body, but it could not be seen.

When the earth was first made, the Creator of All Things placed it under the water. The fish were first created. But when the Creator wanted to make men, there was no dry land. Therefore Crawfish was sent down to bring up a little earth. He brought up mud in his claws. Immediately it spread out and the earth appeared above the waters. Then the Great Mystery made men. He made the Chitimachas. It was at Natchez that he first made them.

He gave them laws but the people did not follow the laws. Therefore many troubles came, so that the Creator could not rest. Therefore the Creator made tobacco. Then men could become quiet and rest. Afterwards he made women, but at first they were like wood. So he directed a chief to teach them how to move, and how to cook, and to sew skins.

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STORY OF THE CREATION

Ojibwa

WHEN Gitche Manito, the Good Mystery, created the earth-plain, it was bare, without trees or shrubs. Then he created two Indians, a man and a woman. Now when there were ten persons on the earth-plain, death happened. The first man lamented, and went back and forth over the plain, complaining.

He said, "Why did the Good Spirit send death so soon?" The Good Mystery heard this. He called a great council. He said, "Man is not happy. I have made him very frail, therefore death happens. What shall we do?"

The council lasted six days, and there was not a breath of air to disturb the waters. The seventh was the *nageezhik*, the excellent day. The sky was blue and there were no clouds. On that day Gitche Manito sent down a messenger to earth. In his right hand was a piece of white hare's skin, and in the left the head of a white-headed eagle. On each was the blue stripe of peace.

MYTHS AND LEGENDS OF

CREATION

(A fragment)

Ojibwa

LONG ago, Nokomis came down from Sky-land, but remained fluttering in mid air. There was no place on which to rest her foot.

The Fishes at once held a great council. Now Tortoise had a shell-covered back, very broad. After the council, he rose to the surface so that Nokomis might rest upon his back. Then the drift-masses of the sea gathered about the Tortoise. Thus the land was made.

Then Nokomis found herself alone on the land. So she married a manido from the Sky-land. Two sons had Nokomis — twin brothers. But the brothers were not friends. One was a good huntsman; the other could kill no game at all. So they disputed. Then one brother rose to the Sky-land. He caused the Thunders to roar over his brother's head.

Now the sister of these twin brothers was the ancestor of the Ojibwas.

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came a very fat woman. The chiefs said, “Do not go up.” But she did, so the vine broke.

The Mandans were very sorry about this. Because no more could go up, the tribe on the Earth-plain is not very large. And no one could return to his village in the ground. Therefore the Mandans built their village on the banks of the river. But the rest of the people remained underground.

THE MISSISSIPPI VALLEY

Manabush told Muskrat that his tribe should always be numerous, and that wherever his people should live they should have enough to eat.

Then Manabush found Badger. To him he gave the skin of the Gray Bear chief. But he kept for himself the skin of the silvery White Bear chief.

MYTHS AND LEGENDS OF

THE THUNDERERS AND THE ORIGIN OF FIRE

Menomini

WHEN the Great Mystery created the earth, he made also many manidos. Those of animal form were People of the Underground, and evil. But the bird manidos were Eagles and Hawks. They were the Thunderers. The golden eagle was the Thunder-which-no-one-could-see.

Now when Masha Manido, the Good Mystery, saw that Bear was still an animal, he permitted him to change his form. Thus Bear became an Indian, with light skin. All this happened near Menomini River, near where it empties into Green Bay. At this place also Bear first came out of the ground.

Bear found himself alone, so he called to Eagle, "Ho, Eagle! come to me and be my brother." So Eagle came down to earth and became an Indian.

While the Thunderers stood there, Beaver came near. Now as Beaver was a woman, she became a younger brother of the Thunderers. Soon after, as Bear and Eagle stood on a river bank, they saw a

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he saw a small man coming towards him. He wore a red plume in his hair.

“Where are you going?” asked Red Plume.

“I am hunting,” said Living Statue.

Red Plume drew out his pipe and they smoked together.

“Where does your strength come from?” asked Red Plume.

“I have the strength common to all men,” said Living Statue.

“We must wrestle,” said Red Plume. “If you can make me fall, you will cry, ‘I have thrown you, *Wa ge me na!*’”

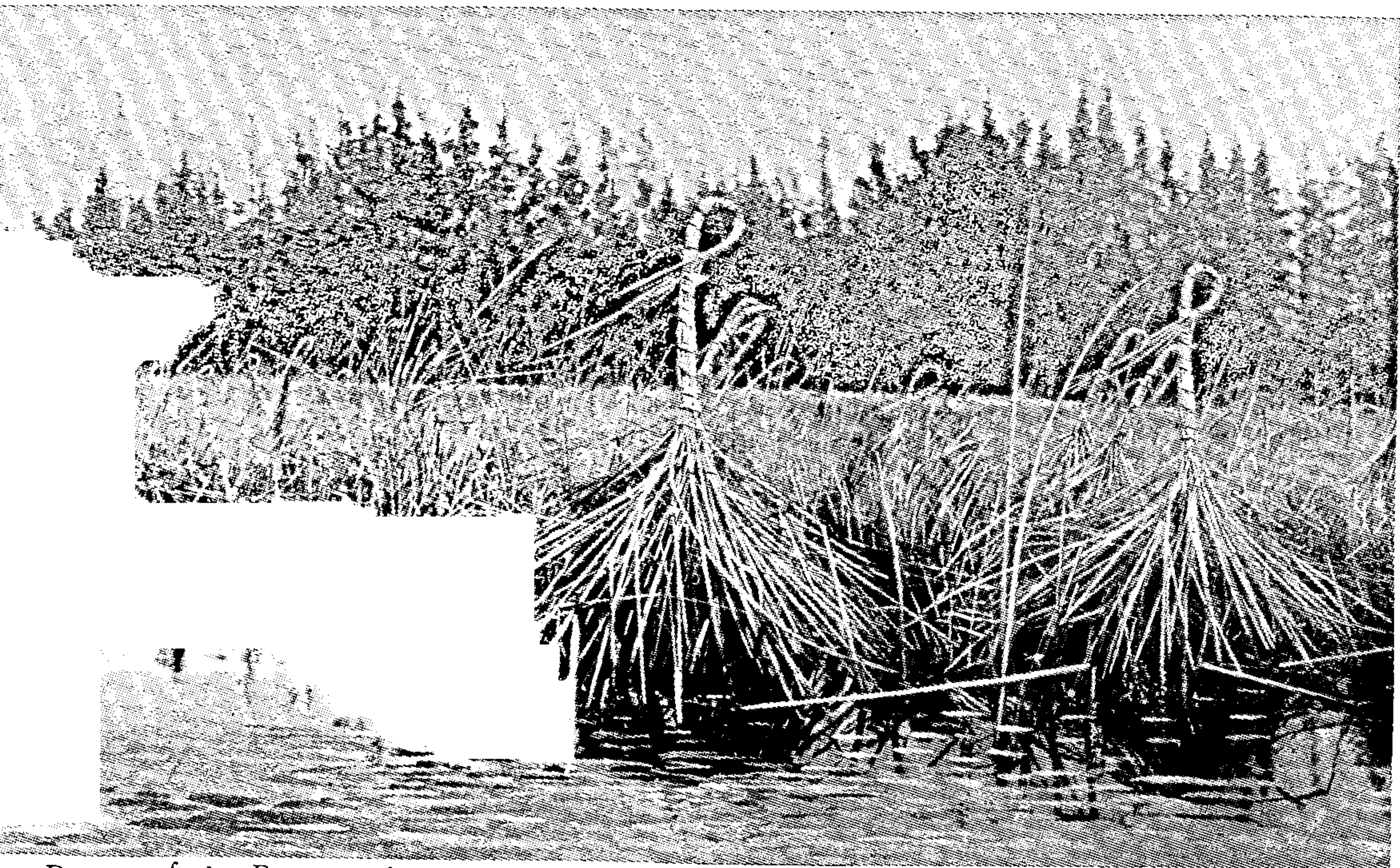
Now when they had finished smoking, they began to wrestle. They struggled long. Red Plume was small, but his medicine was strong. Living Statue grew weaker and weaker, but at last, by a sudden effort, he threw Red Plume. At once he cried, “I have thrown you, *Wa ge me na!*”

Immediately Red Plume vanished. When Living Statue looked at the place where he had fallen, he saw only *Mondamin*, an ear of corn. It was crooked. There was a red tassel at the top.

Someone said, “Take off my robes. Pull me in pieces. Throw me over the plain. Take the spine on which I grew and throw it in shady places near the

rose to the very top of the sky trail. Immediately the green stalk became a woman. She rose gracefully into the air and vanished.

Then all the people knew that the hunter had seen Selu, the Corn, wife of Kanati. Therefore the hunter was always successful.



m Report of the Bureau of American Etlnology.

WILD RICE TIED IN BUNCHES OR SHEAVES.

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m Report of the Bureau of American Ethnology

WILD RICE KERNELS AFTER THRESHING AND WINNOWING.

MYTHS AND LEGENDS OF

ORIGIN OF WILD RICE

Ojibwa

NOW one evening Wenibojó returned to his wigwam from hunting. He had found no game. As he came towards his fire, he saw a duck sitting on the edge of a kettle of boiling water. Immediately the duck flew away.

Wenibojó looked in the kettle. Behold! Grains were floating upon the water. Then he ate the broth made with the grains. It was good.

So Wenibojó followed the trail of the duck. He came to a lake of *manomin*. All the birds and the ducks and geese were eating the grain. Therefore Wenibojó learned to know *manomin*, the wild rice.

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“Wabon. Wabon. Wabon,” while Owl said as rapidly as he could, *“Uni tipa qkot. Uni tipa qkot. Uni tipa qkot.”* At last Owl said Rabbit’s word, *“Wabon,”* so he lost.

Therefore Rabbit decided there should be light. But because some of the animals and birds could hunt only in the dark, he said it should be night part of the time. But all the rest of the time it is day.

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on the ice again, to set more traps. When he returned to his tepee, his wife had gone. He thought she had gone to make a visit. The next morning she had not returned, and he saw her footprints. So he followed her trail to the south. As he followed her trail, he saw that the footprints gradually changed. At last they became the trail of a skunk. The trail ended in a marsh, and many skunks were in that marsh.

Then he returned to his people. And he called the place, “The Place of the Skunk.”

MYTHS AND LEGENDS OF

THE STORY OF MANABUSH ¹

Menomini

THE daughter of Nokomis, the Earth, is the mother of Manabush, who is also the Fire.

Flint first grew up out of Nokomis, and was alone. Then Flint made a bowl and filled it with earth. Wabus, the Rabbit, came from the earth, and became a man. Thus was Manabush created.

Beneath the earth lived the Underground People, the enemies of Manabush. They were the Ana maqkiu who annoyed him constantly, and sought to destroy him.

Now Manabush shaped a piece of flint to make an axe. While he was rubbing it on a rock, he heard the rock make sounds:

Ke ka ke ka ke ka ke ka
Goss goss goss goss

He soon understood what the rock was saying: that he was alone on the earth. That he had neither father,

¹ The Manabozho of the Ojibwa given by Longfellow as Hiawatha.

THE MISSISSIPPI VALLEY

West said, "Don't be afraid!" Then at last his son said, "It is the root of the *apukwa*, the bulrush."

They quarreled because West had not been kind to the mother of Manabozho.

Some days later they quarreled. Manabozho said, "I will get some of the black rock."

"Oh, no! Do not do so," cried West.

"Oh, yes!" said his son.

West said at once, "I will get some of the *apukwa* root."

"Oh, no!" cried Manabozho, pretending to be afraid. "Do not! Do not!"

"Oh, yes!" said West.

Manabozho at once went out and brought to his father's wigwam a large piece of black rock. West pulled up and brought in some bulrush roots. Manabozho threw the black rock at West. It broke in pieces. Therefore you may see pieces lying around even to this day. West struck his son with the bulrush root. Thus they fought. But at last Manabozho drove West far over the plains to the Darkening Land. So West came to the edge of the world, where the earth is broken off short. Then he cried, "Stop, my son! I am immortal, therefore I cannot be killed. I will remain here on the edge of the Earth-plain. You must go about doing good. You must kill monsters and

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Then Manabush went into the woods. He made a canoe of birch bark. He wanted to destroy Great Fish in the water. As he left the shore in his canoe, he began to sing, "Great Fish, come and swallow me." Only the young fish came near. Manabush said scornfully, "I do not wish you. I want your chief to come and swallow me." Great Fish was much annoyed. He darted forward and swallowed Manabush and his canoe.

Thus Manabush found himself in the Great Fish. He looked about him. Many of his people were there. Bear and Deer, Porcupine and Raven, Buffalo, Pine-tree Squirrel, and many others.

Manabush said to Buffalo, "My uncle, how did you get here? I never saw you near the water, but always on the prairie."

Buffalo said, "I came near the lake to get some fresh green grass. Great Fish caught me." And thus said all the animals. They said, "We came near the lake and Great Fish swallowed us."

Then Manabush said, "We will now have to go to the shore of Nokomis, my grandmother. You will all have to help me." At once they all began to dance around inside of Great Fish. Therefore he began to swim quickly towards shore. Manabush began to cut a hole over his head, so they could get out when Great

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THE RETURN OF MANABUSH

Menomini

THE uncles of Manabush, the people, used to visit a rock near Mackinac where the old men said Manabush was living. They built a long lodge there. They sang in their *mita-wiko-nik* there. Manabush heard them. Sometimes he came to them. He appeared as a little white rabbit, trembling, with pink ears, just as he had first appeared to Nokomis, his grandmother.

MYTHS AND LEGENDS OF

THE DEATH TRAIL

Choctaw

AFTER a man dies, he must travel far on the death trail. It journeys to the Darkening-land, where Sun slips over the edge of the Earth-plain. Then the spirit comes to a deep, rapid stream. There are steep and rugged hills on each side, so that one may not follow a land trail. The Trail of the Dead leads over the stream, and the only bridge is a pine log. It is a very slippery log, and even the bark has been peeled off. Also on the other side of the bridge are six persons. They have rocks in their hands, and throw them at spirits when they are just at the middle of the log.

Now when an evil spirit sees the stones coming, he tries to dodge them. Therefore he slips off the log. He falls far into the water below, where are evil things. The water carries him around and around, as in a whirlpool, and then brings him back again among the evil things. Sometimes evil spirit climbs up on the rocks and looks over into the country of the good spirits. But he cannot go there.

Now the good spirit walks over safely. He does not

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out on the coldest day. He would seek for places where rushes and flags grew through the ice. He pulled them up and dived through the broken ice for fish. Thus he had plenty of food. Thus he went to his wigwam dragging long strings of fish behind him on the ice.

North West noticed this. He said, "Shingebiss is a strange man. I will see if I cannot get the better of him."

North West shook his rattle and the wind blew colder. Snow drifted high. But Shingebiss did not let his fire go out. In the worst storms he continued going out, seeking for the weak places in the ice where the roots grew.

North West noticed this. He said, "Shingebiss is a strange man. I shall go and visit him."

That night North West went to the door of the wigwam. Shingebiss had cooked his fish and eaten it. He was lying on his side before the fire, singing songs.

He sang,

Ka neej Ka neej
Be in Be in
Bon in Bon in
Oc ee Oc ee
Ca We-ya Ca We-ya.

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This meant, "Spirit of North West, you are but my fellow man."

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THE PIPESTONE

Sioux

BEFORE there were any people on the earth, Gitche Manito hunted the buffalo. He killed them and cooked them before his camp fire on the Red Rocks, on the top of the Coteau des Prairies, the Mountain of the Prairies. So the blood of the buffaloes ran over the rocks and made them red.

Gitche Manito was then a very large bird. We can still see his tracks in the red stone. Now it happened a large snake crawled out of its hole to eat the eggs of the Bird. Then at once the egg hatched out in a clap of thunder.

Gitche Manito took a piece of stone to throw at the snake. He shaped it in his hands like to a man.

Now this man's feet stood fast in the ground where he was. Thus he stayed for many ages; therefore he grew very old. He was older than a hundred men at the present time. At last another tree grew beside him. It grew a long while, until a snake bit off the roots. Then the two people left the pipestone quarry. They wandered away. They were the grandfathers of all the tribes.

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PAU-PUK-KEE-WIS

Ojibwa

A MAN found himself standing alone on the prairie. He was very large and strong. He thought to himself, "How did I come here? Am I all alone on the earth? I must travel until I find the abode of men."

So he started out. After a long time he came to a wood. There were decayed stumps there, very old, as if cut in the olden times. Again he journeyed a long time. He came to a wood in which there were more stumps, newly cut. Then he came to the fresh trail of people. He saw wood just cut, lying in heaps. At sunset he came out of the forest. He saw a village of many lodges standing on rising ground.

He said, "I will go there on the run." He ran. When he came to the first lodge, he sprang over it. Those within saw something pass over the smoke hole. They heard a thump on the ground.

They said, "What is that?" They ran out. They invited him to enter. Many warriors were in the wigwam, and an old chief.

The chief said, "Where are you going? What is your name?"

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He said, "I am in search of adventures. I am Pau-puk-kee-wis." Then they laughed.

After a short time he went on. A young man went with him as his *mesh-in-au-wa*, as his pipe bearer.

As they journeyed, Pau-puk-kee-wis did strange things. He leaped over trees. He whirled on one foot until dust clouds were flying.

One day a large village of wigwams came in their trail. They went to it. The chief told them of evil manitoes who had killed all the people going to that village. War parties had been sent against them. The warriors were all killed.

Pau-puk-kee-wis said, "I will go and visit them."

The chief said, "Oh, no. They are evil. They will kill you."

Pau-puk-kee-wis said, "I will go and visit them."

Then the chief said, "I will send twenty warriors with you."

So Pau-puk-kee-wis, with his pipe bearer and twenty warriors, started off at once. They came near that lodge. Pau-puk-kee-wis said, "Hide here. Thus you will be safe. You will see what I do." He went to that lodge. He entered.

The manitoes were very ugly. They were evil looking. There were a father and four sons. They offered him food. He refused it.

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an animal. They followed the trail of that person. They arrived at a wigwam.

Ojeeg said, "Do not laugh. Be very quiet."

A man stood in the doorway of the wigwam. He was a great manito. He was a head only. Thus he was very strange. Then he made a feast for them. He made very curious movements, so Otter laughed. At once the manito leaped upon him. He sprang on him, but Otter slipped out from under him and escaped.

The manito and the animals talked all night. The manito said to Ojeeg, the Fisher, "You will succeed. You will be the summer-maker. But you will die. Yet the summer will come."

Now when they followed the trail in the morning, they met Otter. He was very cold and hungry, therefore Fisher gave him meat.

Then they journeyed on. On the twentieth day, they came to the top of a lofty mountain. Then they smoked their pipes.

Then Ojeeg, the Fisher, and the animals prepared themselves. Ojeeg said to Otter, "We must first make a hole in the Sky-cover. You try first."

Otter made a great spring. He did not even touch the Sky-cover. He fell back, down the hill, to the bottom of the hill. Then Otter said, "I will go home." So he did.

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Then Beaver tried. He fell. Also Lynx and Badger fell.

Then Wolverine tried. He made a great leap and touched the sky. Then he leaped again. He pressed against the Sky-cover. He leaped a third time. The Sky-cover broke, and Wolverine went into the Sky-land. Fisher also sprang in quickly after him.

Thus Wolverine and Fisher were in the Sky-plain, in the summer land. There were many flowers and streams of bright water. There were birds in the trees, and fish and water birds on the streams. Many lodges stood there, but they were empty. In each lodge were many *mocuks*, many bird cages, with birds in them.

At once Ojeeg began to cut the *mocuks*. The birds flew out. They flew down through the hole in the Sky-cover to the Earth-plain below. They carried warm air down with them.

Now when the people of the Sky-land saw these strangers, and their birds escaping, they ran to their wigwams. But they were too late. Spring, and summer, and autumn had slipped down the hole in the Sky-cover. Endless summer was just passing through, but they broke it in two with a blow. Therefore only a part of endless summer came down to the Earth-plain.

Now when Wolverine heard the noise of the sky

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RABBIT AND THE TAR BABY

Biloxi

RABBIT aided his friend the Frenchman with his work. They planted potatoes. Rabbit looked upon the potato vines as his share of the crop and ate them all.

Again Rabbit aided his friend the Frenchman. This time they planted corn. When it was grown, Rabbit said, "This time I will eat the roots." So he pulled up all the corn by the roots, but he found nothing to satisfy his hunger.

Then the Frenchman said, "Let us dig a well." Rabbit said, "No. You dig it alone."

The Frenchman said, "Then you shall not drink water from the well."

"That does not matter," said Rabbit. "I am used to licking off the dew from the ground."

So the Frenchman dug his well. Then he made a tar baby and stuck it up close to the well. One day

Rabbit came near the well, carrying a long piece of hollow cane and a tin bucket. When he reached the well he spoke to the tar baby; it did not answer.

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and threw him far into the brier patch. Rabbit fell far away from the Frenchman.

Then he picked himself up and ran off, laughing at the trick he had played on the Frenchman.

THE MISSISSIPPI VALLEY

WHY DEER NEVER EAT MEN

Menomini

AFTER Rabbit had decided about light and darkness, he saw Owasse, the Bear, coming.

Rabbit said, "Bear, what do you want for food?" Bear said, "Acorns and fruit."

Then Rabbit asked Fish Hawk. He said, "Fish Hawk, what will you select for your food?"

Fish Hawk said, "I will take that fellow, Sucker, lying in the water there."

Sucker said at once, "You may eat me if you can, but that has still to be decided."

Sucker at once swam out into the deepest part of the river, where Fish Hawk could not reach him. Then Fish Hawk rose into the air to a point where his shadow fell exactly on the spot where Sucker lay. Now as Sucker lay there, he saw the shadow of a large bird on the bed of the stream. He became frightened. He thought, "It must be a manido," so he swam slowly to the surface. At once Fish Hawk darted down on him and carried him into the air. Then he ate him.

Rabbit looked about him again. He saw Moqwaio,

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snare." She said, "I have no string." At last she remembered. She cut off some of her hair. She made a string from that.

The boy said, "That will not do. Make me a noose." She thought again. Then she remembered. She went out of the wigwam. She took something. She made a braid out of that thing.

The boy said, "This will do." He was much pleased. When he took it, it became a long red cord. There was much of it. He wound it around his body.

The boy left the wigwam while Sun was at home. He did this so that he might catch him as he came over the edge of the earth. He put the noose at the spot just where Sun came over the edge. When Sun came along, the noose caught his head. He was held tight, so that he could not follow his trail in the Sky-land.

Now the animals who ruled the earth were frightened because Sun did not follow the trail. They said, "What shall we do?" So they called a great council. They said, "We must send someone to cut the noose." Thus they spoke in the council.

Now all the animals were afraid to cut the cord. Sun was so hot he would burn them. At last Dormouse said, "I will go." He stood up in the council. He was as high as a mountain. He was the largest of all the animals.

THE MISSISSIPPI VALLEY

WELCOME TO A BABY

Cherokee

LITTLE WREN is the messenger of the Birds. She pries into everything. She gets up early in the morning and goes around to every wigwam to get news for the Bird council. When a new baby comes into a wigwam, she finds out whether it is a boy or a girl.

If it is a boy, the Bird council sings mournfully, "Alas! The whistle of the arrow! My shins will burn!" Because the Birds all know that when the boy grows older he will hunt them with his bows and arrows, and will roast them on a stick.

But if the baby is a girl, they are glad. They sing, "Thanks! The sound of the pestle! In her wigwam I shall surely be able to scratch where she sweeps." Because they know that when she grows older and beats the corn into meal, they will be able to pick up stray grains.

Cricket also is glad when the baby is a girl. He sings, "Thanks! I shall sing in the wigwam where she lives." But if it is a boy, Cricket laments, "Gwo-

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BALL GAME OF THE BIRDS AND ANIMALS

Cherokee

ONCE the Animals challenged the Birds to a great ball play, and the Birds accepted. The Animals met near the river, in a smooth grassy field. The Birds met in the tree top over by the ridge.

Now the leader of the Animals was Bear. He was very strong and heavy. All the way to the river he tossed up big logs to show his strength and boasted of how he would win against the Birds. Terrapin was with the Animals. He was not the little terrapin we have now, but the first Terrapin. His shell was so hard the heaviest blows could not hurt him, and he was very large. On the way to the river he rose on his hind feet and dropped heavily again. He did this many times, bragging that thus he would crush any bird that tried to take the ball from him. Then there was Deer, who could outrun all the others. And there were many other animals.

Now the leader of the Birds was Eagle; and also Hawk, and the great Tlanuwa. They were all swift and strong of flight.

THE MISSISSIPPI VALLEY

THE WILDCAT AND THE TURKEYS

Biloxi

THE Ancient of Wildcats had been creeping up on the Wild Turkeys trying to catch some. He tried in vain. Then he got a bag, crawled inside, and rolled himself along. He rolled himself to the Ancient of Turkey Gobblers.

Wildcat said, "Get into my bag and see what fun it is to roll."

The Ancient of Turkey Gobblers crawled into the bag. Wildcat tied up the end and rolled it along for some time. After he had rolled it quite a distance, he stopped and untied the bag.

"It is very good," said the First of All the Turkey Gobblers. Then he said to the other Wild Turkeys, "Get in the bag and see how pleasant it is."

But the young Turkeys were afraid. Gobbler urged them to try the new game. At last one young Turkey stepped into the bag. Wildcat tied the end and pretended that he was going to roll it. It would not go.

"It will not go because it is too light. There is only

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one in it," said Wildcat. "Let another young Turkey step in."

At last another young Turkey stepped in. Wildcat tied the bag, threw it over his shoulder and ran home. When he reached home he laid the bag down.

Then Wildcat said to his mother, "I have brought home something on my back, and placed it outside. Beware lest you untie the bag."

His mother said to herself, "I wonder what it can be" So she untied the bag. One of the turkeys flew out. She managed to catch the other one. She caught both feet with one hand, and both wings with the other. She cried out, "Help! Help! I have caught four!"

The Ancient of Wildcats scolded his mother. Then he killed the turkey and cooked it. His mother went into another room.

Then Wildcat spread his feast. As he was eating the Turkey he made a constant noise. He walked back and forth. He talked continually and kept up a steady rattling. When he stopped the noise a little he said, "I am going home," as if a guest were speaking. He said this again and again. He made a noise with his feet as if people were walking about. He ate all the turkey except the hip bone.

MYTHS AND LEGENDS OF

WHY THE 'POSSUM'S TAIL IS BARE

Cherokee

POSSUM used to have a long, bushy tail and he was so proud of it that he combed it out every morning and sang about it at the dance. Now Rabbit had had no tail since Bear pulled it off because he was jealous. Therefore he planned to play a trick on 'Possum.

The animals called a great council. They planned to have a dance. It was Rabbit's business to send out the news. One day as he was passing 'Possum's house, he stopped to talk.

"Are you going to the council?" he asked.

"Yes, if I can have a special seat," said 'Possum. "I have such a handsome tail I ought to sit where everyone can see me."

Rabbit said, "I will see that you have a special seat. And I will send someone to comb your tail for the dance." 'Possum was very much pleased.

Rabbit at once went to Cricket, who is an expert hair cutter; therefore the Indians call him the barber. He told Cricket to go the next morning and comb

THE MISSISSIPPI VALLEY

THE PORCUPINE AND THE TWO SISTERS

Menomini

ONCE there dwelt in a village two sisters, who were the swiftest runners in the Menomini tribe. Towards the setting sun was another village, two days' walk away.

The sisters wished to visit this village. They began to run at great speed. At noon they came to a hollow tree lying across the trail. In the snow on the ground, there, behold! lay the trail of Porcupine, leading to the hollow tree. One of them broke off a stick and began to poke into the log, that Porcupine might come out. She said, "Let's have some fun with him."

"No," said the other sister, "he is a manido. We should leave him alone."

But the girl with a stick poked into the hollow log until Porcupine came out. Then she caught him and pulled out his long quills and threw them in the snow. The other said, "No, it is cold. Porcupine will need his robe."

At last the sisters ran on. The village was still far away.

MYTHS AND LEGENDS OF

Now when they left Porcupine, he crawled up a tall pine tree until he reached the very top. Then he faced the north and began to shake his small rattle, singing in time to its sound.

Soon the sky darkened. Snow began to fall. Now the sisters could not run rapidly because of the deepening snow.

One looked back and saw Porcupine in the tree top, shaking his rattle. She said, "We must go back to our own village. I am afraid some harm will overtake us."

The other answered, "No, let us go on. We need not fear Porcupine." The snow became deeper, so they rolled up their blankets as they ran on.

When the sun followed the trail over the edge of the world, the sisters could not even see the village. Still they ran on. Then in the late evening they came to a stream which they knew was near the village.

Behold! It was dark. The snow was very deep. The sisters no longer had strength. They could hear voices in the village. They could not call loud enough to be heard. Thus they perished in the snow.

One should never harm Porcupine because he is a manido.

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THE MISSISSIPPI VALLEY

TURTLE

Menomini

THERE was a large camp in which Miqkano, the Turtle, took up his abode. He built a wigwam but he had no one to keep house for him. He thought he needed a wife.

Now Turtle found a young woman whom he liked. He said, "I want you to be my wife."

She said, "How are you going to provide for me? You cannot keep up with the rest of the people when they move."

Turtle replied, "I can keep up with the best of your people."

Then the young woman wanted to put him off. She said, "Oh, well, I will marry you in the spring."

Turtle was vexed with this. At last he said, "I shall go to war and take some captives. When I return in the spring, I shall expect you to marry me."

Then Turtle prepared to go on the war path. He called all his friends, the Turtles, to him. He left camp, followed by a throng of curious Indians. The

MYTHS AND LEGENDS OF

THE STAR CREATURES

Cherokee

ONE night hunters in the mountains noticed two shining lights moving along the top of a distant ridge. After a while the lights vanished on the other side. Thus they watched many nights, talking around the camp fire.

One morning they traveled to the ridge. Then they searched long. At last they found two round creatures covered with soft fur or downy feathers. They had small heads.

Then the hunters took these strange creatures to their camp. They watched them. In the day, they were only balls of gray fur; only when the breeze stirred their fur, then sparks flew out. At night they grew bright and shone like stars.

They kept very quiet. They did not stir, so the hunters did not fasten them. One night they suddenly rose from the ground like balls of fire. They went above the tops of the trees, and then higher until they reached the Sky-land. So the hunters knew they were stars.

THE MISSISSIPPI VALLEY

METEORS

Menomini

WHEN a star falls from the sky it leaves a fiery trail. It does not die. Its shade goes back to its own place to shine again. The Indians sometimes find the small stars where they have fallen in the grass.

MYTHS AND LEGENDS OF

THE LITTLE PEOPLE

Cherokee

THERE is another race of spirits, the Little People. They live in rock caves and in the mountain side. They hardly reach to a man's knee, but they are very handsome, with long hair falling to the ground. They work wonders, and are fond of music. They spend half their time drumming and dancing. If their drum is heard in lonely places in the mountains, it is not safe to follow it. They do not like to be disturbed and they throw a spell over people who annoy them. And even when such a person at last gets back home, he seems dazed.

Sometimes the Little People come near a house at night, but even if people hear them talking, they must not go out. And in the morning, the corn is gathered, or the field cleared, as if a great many people had been at work.

When a hunter finds a knife in the woods, he must say, "Little People, I want to take this," because it may belong to them. Otherwise, they may throw stones at him as he goes home.