

He then commanded him to exhort his people to cease from drunkenness, wars, polygamy, and the medicine song, and continued:

The land on which you are, I have made for you, not for others. Wherefore do you suffer the whites to dwell upon your lands? Can you not do without them? I know that those whom you call the children of your Great Father [the King of France] supply your wants; but were you not wicked as you are you would not need them. You might live as you did before you knew them. Before those whom you call your brothers [the French] had arrived, did not your bow and arrow maintain you? You needed neither gun, powder, nor any other object. The flesh of animals was your food; their skins your raiment. But when I saw you inclined to evil, I removed the animals into the depths of the forest that you might depend on your brothers for your necessities, for your clothing. Again become good and do my will and I will send animals for your sustenance. I do not, however, forbid suffering among you your Father's children. I love them; they know me; they pray to me. I supply their own wants, and give them that which they bring to you. Not so with those who are come to trouble your possessions [the English]. Drive them away; wage war against them; I love them not; they know me not; they are my enemies; they are your brothers' enemies. Send them back to the lands I have made for them. Let them remain there. (*Schoolcraft, Alg. Res., 1.*)

The Master of Life then gave him a prayer, carved in Indian hieroglyphics upon a wooden stick, which he was told to deliver to his chief on returning to earth. (*Parkman, 2.*) His instructor continued:

Learn it by heart, and teach it to all the Indians and children. It must be repeated morning and evening. Do all that I have told thee, and announce it to all the Indians as coming from the Master of Life. Let them drink but one draught, or two at most, in one day. Let them have but one wife, and discontinue running after other people's wives and daughters. Let them not fight one another. Let them not sing the medicine song, for in singing the medicine song they speak to the evil spirit. Drive from your lands those dogs in red clothing; they are only an injury to you. When you want anything, apply to me, as your brothers do, and I will give to both. Do not sell to your brothers that which I have placed on the earth as food. In short, become good, and you shall want nothing. When you meet one another, bow and give one another the [left] hand of the heart. Above all, I command thee to repeat morning and evening the prayer which I have given thee.

The Indian received the prayer, promising to do as he had been commanded and to recommend the same course to others. His former conductor then came and, leading him to the foot of the mountain, bid him resume his garments and go back to his village. His return excited much surprise among his friends, who had supposed him lost. They asked him where he had been, but as he had been commanded to speak to no one until he had seen the chief, he motioned with his hand to signify that he had come from above. On entering the village he went at once to the wigwam of the chief, to whom he delivered the prayer and the message which he had received from the Master of Life. (*Schoolcraft, Alg. Res., 2.*)

Although the story as here given bears plain impress of the white man's ideas, it is essentially aboriginal. While the discrimination expressed by the Master of Life in favor of the French and against the English may have been due to the fact that the author of the

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