

contest, the Chinook wind brothers were all thrown, and, as agreed upon, Coyote beheaded them. The eldest of them, however, had an infant son, who, in time, grew to be a very strong young man. Having been told, by his mother, of his father's death at the hands of the cold wind brothers, he vowed to avenge it, and daily cultivated his strength by such exercise as pulling up trees, beginning with very small ones when he was very young, and increasing the size as he grew stronger and older. In this way, he, like the old woman who lifted the calf every day, became very powerful, so that it was nothing for him to snatch the largest tree out by the roots. When he thought he was a match for the cold wind brothers, he sent them a challenge for a wrestle with the same conditions as in the former contest. The result was, the cold wind brothers were thrown, one after another, until four were down and beheaded, when Coyote stopped the contest, saying it was not good that there should be no wind, but that thereafter the cold wind should not be so freezing, nor blow with such violence, but should continue to blow cold in a moderate form. The Chinook wind was not to blow with such violence as to break down the trees, and destroy people's houses, but should continue to blow in a milder form, for a new race of people was to come, who were not to be destroyed by the winds. The Chinook wind was to blow strongest at night, and the cold wind in the daytime, which they have continued to do until the present time.

The Indians, in their wild, natural state, believe that every natural object, whether animate or inanimate, is dual in nature, having, besides the corporeal physical nature, a spiritual essence, or something of the nature of a soul. Even manufactured articles, as bows, arrows, pipes, and utensils of all kinds, are re-

garded as having a sort of spirit existence. All animals are immortal, they say, and everything that exists on earth, and dies or rots, will reappear again somewhere. The future life of the Indian is essentially a reproduction of this life, but in a bettered condition. In the spirit land he will get hungry, but will be able easily to procure plenty to satisfy his hunger. He will not suffer from sickness or death, and will never grow old in the Indian heaven. He expects to follow much the same pursuits in the other world that he did in this, and will need his horses, gun, dog, knives or bows and arrows; not the actual metal or stone knife, nor wooden bow and arrow, but the spirit essence of them. It is for this reason that these things are buried with him, or put on or near his grave. Utensils have holes punched in them, bows, guns or saddles are broken, so as to be useless to the living, that the temptation to steal them may be removed. As a broken arm or a wounded body does not affect the soul, so these injuries to the implements and utensils will not affect their invisible spirit nature.

Indians believed animals held conversations with each other, and that the Indian babies and dogs conversed with each other. They even had certain doctors, or doctresses, who claimed to be able to understand the dog language. These doctors, who were generally women, were called "dog understanders," or "baby understanders." The disciples of Darwin might get a crumb of comfort from the Indian theory of his animal origin. Generally, however, the change from animal to Indian was too sudden, according to their cosmogony, to suit the gradual evolution theory.

Among the Indians of California and Arizona, there is a myth that accommodates itself better to the demands of the scientists, though the evolution took