

DOWNLOAD PDF THE MYTHOLOGY, LEGENDS, AND FOLK-LORE OF THE ALGONKINS

Chapter 1 : Myths & Legends | Ancient Origins

Collection of Algonquin legends and folk traditions from the Temagami band. Nanabozho and the Algonquin Story of the Creation of the World: Algonquin legends about the beginning of the world.

This people ranged from Labrador to the far South, from Newfoundland to the Rocky Mountains, speaking forty dialects, as the Hon. Trumbull has shown in his valuable work on the subject. Francis Indians of Canada and some smaller clans call themselves the Wabanaki, a word derived from a root signifying white or light, intimating that they live nearest to the rising sun or the east. In fact, the French-speaking St. The Wabanaki have in common the traditions of a grand mythology, the central figure of which is a demigod or hero, who, while he is always great, consistent, and benevolent, and never devoid of dignity, presents traits which are very much more like those of Odin and Thor, with not a little of Pantagruel, than anything in the characters of the Chippewa Manobozho, or the Iroquois Hiawatha. The name of this p. It is characteristic of the Norse gods that while they are grand they are manly, and combine with this a peculiarly domestic humanity. Glooskap is the Norse god intensified. But in the family circle he is the most benevolent of gentle heroes, and has his oft-repeated little standard jokes. Yet he never, like the Manobozho-Hiawatha of the Chippewas, becomes silly, cruel, or fantastic. He has his roaring revel with a brother giant, even as Thor went fishing in fierce fun with the frost god, but he is never low or feeble. Around Glooskap, who is by far the grandest and most Aryan-like character ever evolved from a savage mind, and who is more congenial to a reader of Shakespeare and Rabelais than any deity ever imagined out of Europe, there are found strange giants: Whatever had an idea had a soul. Therefore the Wabanaki mythology is strangely like that of the Rosicrucians. But it created spirits for the terrible Arctic winters of the north, for the icebergs and frozen wastes, for the Northern Lights and polar bears. It made, in short, a mythology such as would be perfectly congenial to any one who has read and understood the Edda, Beowulf, and the Kalevala, with the wildest and oldest Norse sagas. But it is, as regards spirit and meaning, utterly and entirely unlike anything else that is American. It is not like the Mexican pantheon; it has not the same sounds, colors, or feelings; and though many of its incidents or tales are the same as those of the Chippewas, or other tribes, we still feel that there is an incredible difference in the spirit. Its ways are not as their ways. This Wabanaki mythology, which was that which gave a fairy, an elf, a naiad, or a hero to every rock and river and ancient hill in New England, is just the one of all others which is least known to the New Englanders. When the last Indian shall be in his grave, those who come after us will ask in wonder why we had no curiosity as to the romance of our country, and so much as to that of every other land on earth. Longfellow for attributing to the Iroquois Hiawatha the choice exploits of the Chippewa demi-devil Manobozho. It was "all Indian" to the multitude, and one name answered as well in poetry as another, at a time when there was very little attention paid to ethnology. And when, in connection with this, Mr. Long fellow spoke of the Chippewa tales as forming an Indian Edda, the term was doubtless in a poetic and very general sense permissible. But its want of literal truth seems to have deeply impressed the not generally over particular or accurate Schoolcraft, since his first remarks in the Introduction to the Hiawatha Legends are as follows: Of these foreign analogies of myth-lore, the least tangible, it is believed, is that which has been suggested with the Scandinavian mythology. That mythology is of so marked and peculiar a character that it has not been distinctly traced out of the great circle of tribes of the Indo-Germanic family. Odin and his terrible pantheon of war gods and social deities could only exist in the dreary latitudes of storms and fire which produce a Hecla and a Maelstrom. These latitudes have invariably produced nations whose influence has been felt in an elevating power over the world. From such a source the Indian p. Nothing on earth could be more unlike the Norse legends than the "Indian Edda" of the Chippewas and Ottawas. But it was not known to this writer that there already existed in Northeastern America a stupendous mythology, derived from a land of storms and fire more terrible and wonderful than Iceland; nay, so terrible that Icelanders themselves were appalled by it. Everything there, sea, earth, or heaven, is strange. The interior is a desert without parallel for desolation. A

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frozen Sahara seen by Northern lightning and midnight suns is but a suggestion of this land. The sober Moravian missionary Crantz once only in his life rose to poetry, when more than a century ago he spoke of its scenery. Here then was the latitude of storm and fire required by Schoolcraft to produce something wilder and grander than he had ever found among Indians. And here indeed there existed all the time a cycle of mythological legends or poems such as be declared Indians incapable of producing. But strangest of all, this American mythology of the North, which has been the p. Thus, in the Edda we are told that the first birth on earth was that of a giant girl and boy, begotten by the feet of a giant and born from his armpit. He is sometimes male and sometimes female. His feet are male and female, and converse. The second birth on earth, according to the Edda, was that of man. Odin found Ash and Elm "nearly powerless," and gave them sense. This was the first man and woman. According to the Indians of Maine, Glooskap made the first men from the ash-tree. They lived or were in it, "devoid of sense" till he gave it to them. It is to be observed that primevally among the Norse the ash alone stood for man. So it goes on through the whole Edda, of which all the main incidents are to be found among the sagas of the Wabanaki. It is very remarkable indeed that the only two religions in the world which possess a devil in whom mischief predominates should also give to each the same adventures, if both did not come from the same source. In the Hymiskvida of the Edda, two giants go to fish for whales, and then have a contest which is actually one of heat against cold. This is so like a Micmac legend in every detail that about twenty lines are word for word the same in the Norse and Indian. The Micmac giants end their whale fishing by trying to freeze one another to death. It is to the Rev. Rand that the credit belongs of having discovered Glooskap, and of having first published in the Dominion Monthly several of these Northern legends. After I had collected nearly a hundred among the Passamaquoddy and Penobscot Indians, this gentleman, with unexampled kindness, lent me a manuscript of eighty-four Micmac tales, making in all nine hundred folio pages. Many were similar to others in my collection, but I have never yet received a duplicate which did not contain something, essential to the whole. Though the old Indians all declare that most of their lore has perished, especially the more recondite mythic poems, I am confident that much more remains to be gathered than I have given in this work. As it is, I have omitted many tales simply because they were evidently Canadian French stories. Yet all of these, without exception, are half p. Again, for want of room I have not given any Indian tales or chronicles of the wars with the Mohawks. Of these I have enough to make a very curious volume. These legends belong to all New England. Many of them exist as yet among the scattered fragments of Indian tribes here and there. The Penobscots of Oldtown, Maine, still possess many. In fact, there is not an old Indian, male or female, in New England or Canada who does not retain stories and songs of the greatest interest. I sincerely trust that this work may have the effect of stimulating collection. Let every reader remember that everything thus taken down, and deposited in a local historical society, or sent to the Ethnological Bureau at Washington, will forever transmit the name of its recorder to posterity. And the man does not live who knows what may be made of it all. I need not say that I should be grateful for such Indian lore of any kind whatever which may be transmitted to me. It may very naturally be asked by many how it came to pass that the Indians of Maine and of the farther north have so much of the Edda in their sagas; or, if it was derived through the Eskimo tribes, p. I do not think that the time has come for fully answering the first question. There is some great mystery of mythology as yet unsolved, regarding the origin of the Edda and its relations with the faiths and folk-lore of the older Shamanic beliefs, such as Lapp, Finn, Samoyed, Eskimo, and Tartar. But what we have here to consider is whether the Norsemen did directly influence the Eskimo and Indians. Let us first consider that these latter were passionately fond of stories, and that they had attained to a very high standard of culture as regards both appreciation and invention. They were as fond of recitations as any white man is of reading. Their memories were in this respect very remarkable indeed. They have taken into their repertory during the past two hundred years many French fairy tales, through the Canadians. Is it not likely that they listened to the Northmen? It is not generally noted among our learned men how long the Icelanders remained in Greenland, how many stories are still told of them by the Eskimo, or to what extent the Indians continue to mingle with the latter. In the Oestrbugd, one of the two p. In Julianshaab, one may to-day

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see the ruins of eight churches and of many monasteries. But among the latter there remained many traditions of the Scandinavians associated with the ruins. When we learn that the Norsemen, during their three centuries of occupation of Greenland, brought away many of the marvelous tales of the Eskimo, it is not credible that they left none of their own. Thus we are told in the Floamanna Saga how a hero, abandoned on the icy coast of Greenland, met with two giant witches Troldkoner, and cut the hand from one of them. On the other hand, Morillot declares that the belief in ghosts was brought to Greenland by the Icelanders and Scandinavians. The sagas have not been as yet much studied with a view to establishing how much social intercourse there was between the natives and the colonists, but common experience would teach that during three centuries it must have been something. There has always been intercourse between Greenland and Labrador, and in this latter country we find it. Even at the present day there are men among the Micmacs and Passamaquoddies who have gone on their hunting excursions even to the Eskimo. I myself know one of the latter who has done so, and the Rev. Rand, in answer to a question on the subject, writes to me as follows: She has so correctly described their habits that I am satisfied that her statements are correct. I believe that it was from the Eskimo that this American Shamanism all came. In Greenland this faith assumed its strangest form; it made for itself a new mythology. The Indians, their neighbors, borrowed from this, but also added new elements of an only semi-Arctic character. Thus there is a series of steps, but every one different, from the Eskimo. And while they all have incidents in common, the character of each is radically different. It may be specially noted that while there is hardly an important point in the Edda which may not be found, as I have just shown, in Wabanaki legends, there is very little else in the latter which is in common with such Old World mythology as might have come to the Indians since the discovery by Columbus.

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Chapter 2 : The Legends and Symbols “ MATEGUAS ISLAND

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At the end of the place was a lodge, in which dwelt a being who was always invisible. Therefore there were indeed few who did not make the trial, but it was long ere one succeeded. And it passed in this wise. Towards evening, when the Invisible One was supposed to be returning home, his sister would walk with any girls who came down to the shore of the lake. She indeed could see her brother, since to her he was always visible, and beholding him she would say to her companions, "Do you see my brother? And then she, knowing they had not told the truth, would reply quietly, "Very well, let us return to the wigwam! And after they had helped to cook the supper they would wait with great curiosity to see him eat. Truly he gave proof that he was a real person, for as he took off his moccasins they became visible, and his sister hung them up; but beyond this they beheld nothing not even when they remained all night, as many did. There dwelt in the village an old man, a widower, with three daughters. The youngest of these was very small, weak, and often ill, which did not prevent her sisters, especially the eldest, treating her with great cruelty. The second daughter was kinder, and sometimes took the part of the poor abused little girl, but the other would burn her hands and face with hot coals; yes, her whole body was scarred with the marks made by torture, so that people called her Oochigeaskw the rough-faced girl. And when her father, coming home, asked what it meant that the child was so disfigured, her sister would promptly say that it was the fault of the girl herself, for that, having been forbidden to go near the fire, she had disobeyed and fallen in. Now it came to pass that it entered the heads of p. So they clad themselves in their finest and strove to look their fairest; and finding his sister at home went with her to take the wonted walk down to the water. Then when He came, being, asked if they saw him, they said, "Certainly," and also replied to the question of the shoulder-strap or sled cord, "A piece of rawhide. When their father returned home the next evening he brought with him many of the pretty little shells from which weiopeskool M. And begging her sisters for a few wampum shells, the eldest did but call her "a lying little pest," but the other gave her a few. And having no clothes beyond a few paltry rags, the poor creature went forth and got herself from the woods a few sheets of birch bark, of which she made a dress, putting some figures on the bark. For even this little thing would see the Invisible One in the great wigwam at the end of the village. Truly her luck had a most inauspicious beginning, for there was one long storm of ridicule and hisses, yells and hoots, from her own door to that which she went to seek. Her sisters tried to shame her, and bade her stay at home, but she would not obey; and all the idlers, seeing this strange little creature in her odd array, cried, "Shame! Now this poor small wretch in her mad attire, with her hair singed off and her little face as full of burns and sears as there are holes in a sieve, was, for all this, most kindly received by the sister of the Invisible One; for this noble girl knew more than the mere outside of things as the world knows them. And as the brown of the evening sky became black, she took her down to the lake. And erelong the girls knew that He had come. Then the sister said, "Do you p. And, taking the girl home, she bathed her, and as she washed all the scars disappeared from face and body. Her eyes were like stars. In all the world was no such beauty. Then from her treasures she gave her a wedding garment, and adorned her. Under the comb, as she combed her, her hair grew. It was a great marvel to behold. And when He entered, terrible and beautiful, he smiled and said, "Wajoolkoos! So she became his wife. In the Passamaquoddy version nothing is said about a moose. A detailed account of the difficulty attending the proper analysis of this tradition will be found at the end of this chapter. It is not many years since it was made much more expeditiously in certain New York villages. Birch bark moskwe peeled in winter p. Tomah Josephs and his niece Susan, of Princeton, Maine, are experts at this work. The Micmac version, belittled and reduced in every way, limits this reply to "a piece of a rainbow. I have very little doubt that the story as here given is an old solar myth, worked up, perhaps, with the story of

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Cinderella, derived from a, Canadian-French source. There are enough of these French-Indian stories in my possession alone to form what would make one of the most interesting volumes of the series of the Contes Populaires. The Passamaquoddy version is to this effect: After a long time his sight returned, and he said so; but his mother was suspicious, and did not believe him. We can perceive by shreds and patches such as these the all but loss of an early and grand mythology which has undergone the usual transmutation into romantic and nursery legends. By great exertion we might recover it, but the old Indians who retain its fragments are passing away rapidly, and no subject attracts so little interest among our literati. A few hundred dollars expended annually in each State would result in the collection of all that is extant of this folk-lore; and it hundred years hence some few will, perhaps, regret that it wits not done. It may be observed that in the Edda the rainbow is the heavenly road over which the gods pass. The rainbow is not the Milky Way, but it may be observed that in this tale the two are p. Since the foregoing remarks were written, Mrs. Wallace Brown has obtained the following fragment, which was given as a song, and declared to be very ancient: She came out of a hole. In it dead people were buried. She made her house in a tree; She was dressed in leaves, All long ago. When she walked among the dry leaves Her feet were so covered The feet were invisible. From afar over the lakes and mountains He came to her. She saw him; she was afraid; She tried to flee away, For he was covered with the rainbow; Color and light were his garments. She ran, and lie pursued rapidly; He chased her to the foot of a mountain. He would make her tell where she dwelt. They married; they had two children. One of them was a boy; He was blind from his birth, But he frightened his mother by his sight. He could tell her what was coming, What was coming from afar. What was near he could not see. He could see the bear and the moose Far away beyond the mountains; He could see through everything. Guess they all eat up by moon" the bear. She said that it was only a fragment. Brown, "in pieces, stopping to explain what the characters said, and describing how they looked, and anon singing it again, you would have got the inner sense of a wonderfully weird tale.

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Chapter 3 : Algonquin Flood Myth - An Algonquin Legend

The Algonquin legends of New England: or, Myths and folk lore of the Micmac, Passamaquoddy, and Penobscot tribes, by Charels G. Leland; ; Sampson Low, Marston, Searle & Rivington in London. A brilliant collection of stories from the folklore tradition of the Algonquin (Algonquian, Algonkin.

Herodotus One theory claims that myths are distorted accounts of historical events. Apollo represents the sun, Poseidon represents water, and so on. Athena represents wise judgment, Aphrodite desire, and so on. He believed myths began as allegorical descriptions of nature and gradually came to be interpreted literally. For example, a poetic description of the sea as "raging" was eventually taken literally and the sea was then thought of as a raging god. Mythopoeic thought Some thinkers claimed that myths result from the personification of objects and forces. According to these thinkers, the ancients worshiped natural phenomena, such as fire and air, gradually deifying them. Myth and ritual According to the myth-ritual theory, myth is tied to ritual. Forgetting the original reason for a ritual, they account for it by inventing a myth and claiming the ritual commemorates the events described in that myth. He interpreted myths as accounts of actual historical events " distorted over many retellings. Sallustius [83] divided myths into five categories " theological, physical or concerning natural laws , animistic or concerning soul , material, and mixed. Mixed concerns myths that show the interaction between two or more of the previous categories and are particularly used in initiations. Plato famously condemned poetic myth when discussing education in the Republic. His critique was primarily on the grounds that the uneducated might take the stories of gods and heroes literally. Nevertheless, he constantly referred to myths throughout his writings. As Platonism developed in the phases commonly called Middle Platonism and neoplatonism , writers such as Plutarch , Porphyry , Proclus , Olympiodorus, and Damascius wrote explicitly about the symbolic interpretation of traditional and Orphic myths. The resulting work may expressly refer to a mythological background without itself becoming part of a body of myths Cupid and Psyche. Medieval romance in particular plays with this process of turning myth into literature. Euhemerism, as stated earlier, refers to the rationalization of myths, putting themes formerly imbued with mythological qualities into pragmatic contexts. An example of this would be following a cultural or religious paradigm shift notably the re-interpretation of pagan mythology following Christianization. European Renaissance[edit] This panel by Bartolomeo di Giovanni relates the second half of the Metamorphoses. In the upper left, Jupiter emerges from clouds to order Mercury to rescue Io. Nineteenth century[edit] The first modern, Western scholarly theories of myth appeared during the second half of the nineteenth century [82] " at the same time as the word myth was adopted as a scholarly term in European languages. These encounters included both extremely old texts such as the Sanskrit Rigveda and the Sumerian Epic of Gilgamesh , and current oral narratives such as mythologies of the indigenous peoples of the Americas or stories told in traditional African religions. These ideas included the recognition that many Eurasian languages"and therefore, conceivably, stories"were all descended from a lost common ancestor the Indo-European language which could rationally be reconstructed through the comparison of its descendant languages. They also included the idea that cultures might evolve in ways comparable to species. This theory posited that "primitive man" was primarily concerned with the natural world. It tended to interpret myths that seemed distasteful European Victorians"for example tales about sex, incest, or cannibalism"as being metaphors for natural phenomena like agricultural fertility. According to Tylor, human thought evolved through stages, starting with mythological ideas and gradually progressing to scientific ideas. He speculated that myths arose due to the lack of abstract nouns and neuter gender in ancient languages. Anthropomorphic figures of speech, necessary in such languages, were eventually taken literally, leading to the idea that natural phenomena were in actuality conscious beings or gods. When they realize applications of these laws do not work, they give up their belief in natural law in favor of a belief in personal gods controlling nature, thus giving rise to religious myths. Meanwhile, humans continue practicing formerly magical rituals through force of habit, reinterpreting

them as reenactments of mythical events. Finally humans come to realize nature follows natural laws, and they discover their true nature through science. Here again, science makes myth obsolete as humans progress "from magic through religion to science. In the mythos of Hesiodus and possibly Aeschylus the Greek trilogy Prometheus Bound , Prometheus Unbound and Prometheus Pyrphoros , Prometheus is bound and tortured for giving fire to humanity The earlier twentieth century saw major work developing psychoanalytical approaches to interpreting myth, led by Sigmund Freud , who, drawing inspiration from Classical myth, began developing the concept of the Oedipus complex in his The Interpretation of Dreams. Jung likewise tried to understand the psychology behind world myths. Jung asserted that all humans share certain innate unconscious psychological forces, which he called archetypes. He believed similarities between the myths of different cultures reveals the existence of these universal archetypes. He is associated with the idea that myths such as origin stories might provide a "mythic charter"â€”a legitimisationâ€”for cultural norms and social institutions. In other words, myth is a form of understanding and telling stories that is connected to power, political structures, and political and economic interests. These approaches contrast with approaches such as those of Campbell and Eliade that hold that myth has some type of essential connection to ultimate sacred meanings that transcend cultural specifics. In particular, myth was studied in relation to history from diverse social sciences. Most of these studies share the assumption that history and myth are not distinct in the sense that history is factual, real, accurate, and truth, while myth is the opposite. This made Western scholars more willing to analyse narratives in the Abrahamic religions as myths; theologians such as Rudolf Bultmann argued that a modern Christianity needed to demythologize ; [] and other religious scholars embraced the idea that the mythical status of Abrahamic narratives was a legitimate feature of their importance. In a religious context, however, myths are storied vehicles of supreme truth, the most basic and important truths of all. By them people regulate and interpret their lives and find worth and purpose in their existence. Myths put one in touch with sacred realities, the fundamental sources of being, power, and truth. They are seen not only as being the opposite of error but also as being clearly distinguishable from stories told for entertainment and from the workaday, domestic, practical language of a people. They provide answers to the mysteries of being and becoming, mysteries which, as mysteries, are hidden, yet mysteries which are revealed through story and ritual. Myths deal not only with truth but with ultimate truth. From the late twentieth century, however, researchers influenced by postmodernism tended instead to argue that each account of a given myth has its own cultural significance and meaning, and argued that rather than representing degradation from a once more perfect form, myths are inherently plastic and variable. One prominent example of this movement was A. Scholars in the field of cultural studies research how myth has worked itself into modern discourses. Mythological discourse can reach greater audiences than ever before via digital media. Various mythic elements appear in television , cinema and video games. Many contemporary films rely on ancient myths to construct narratives. Disney Corporation is well-known among cultural study scholars for "reinventing" traditional childhood myths. Mythological archetypes, such as the cautionary tale regarding the abuse of technology, battles between gods and creation stories, are often the subject of major film productions. These films are often created under the guise of cyberpunk action films , fantasy , dramas and apocalyptic tales. Authors use mythology as a basis for their books, such as Rick Riordan , whose Percy Jackson and the Olympians series is situated in a modern-day world where the Greek deities are manifest.

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Chapter 4 : Mysterious Scorpion Goddess In Myths And Legends | Ancient Pages

This classic collection contains myths, legends, and folklore of the principal Wabanaki, or northeastern Algonquin Indians, i.e. the Passamaquoddies and Penobscots of Maine and the Micmacs of New Brunswick.

Ellen Lloyd - AncientPages. She is mentioned in several myths and legends worldwide. We encounter her in Mesopotamia, ancient Egypt, in the myths and legends of the Aztecs and Hindu people. Who was the mysterious scorpion goddess and why was she so significant and well-known to ancient people living on different continents? She sometimes acted as a judge in human affair. Although she was firm, she was also considered fair. All oaths made to her were sacred. CHN Ishhara became an important deity, especially in Ebla from the mid-third millennium. By the end of the third millennium her cult was so widespread that she had temples in powerful ancient cities like Nippur, Sippar, Kish, Harbidum, Larsa and Urum. As such she assisted when people were ill, but she also inflicted austere bodily penalties to oath breakers. Her popularity grew and she became a great goddess of the Hurrian civilization. In time, the worship of Ishkhara spread to Syria and she appears in the pre-Sargonic text from Ebla and as goddess of love in old Akkadian potency incantations. Kolaramma Temple, Kolar where the scorpion goddess Chelamma is worshipped. Road Block Followers of the Chelamma believe that by praying at the Chelamma shrine a person will be guarded from scorpion bites by the deity. There is an ancient Hundi which is carved down into the ground and people have been putting the gifts or Kanike in it from the past 1, years and no one has ever opened it. According to a legend it contains precious stones and gold coins of ancient times. Her brother was Huitzilopochtli. As a witch goddess, Malinalxochitl regarded as a powerful sorceress who was so skilled she could make people suffer hallucinations and fantasize about many things. Goddess Serket In Egyptian mythology depicted as a scorpion. Francesco Dazzi In ancient Egypt, Serket was a benevolent scorpion goddess. She was generally viewed as a protective goddess, but she also had a darker side and could punish if she disapproved of something or someone. Ancient Egyptians believed that Serket had the power over venomous snakes and scorpions, like Meretseger and Isis. It was thought that she could protect a person from venomous bites, and also that she could send snakes and scorpions to meet out punishment to those of whom she disapproved. She was originally worshiped in the Delta, but her popularity spread throughout the land and cult centres were established at Djeba Edfu and Per-Serqet Pselkis, el Dakka.

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Chapter 5 : Algonquin Legends, Myths, and Traditional Indian Stories (Algonkin)

It includes accounts of the gods of Babylon, the idea of heaven and hell, the legends of creation and the story of the deluge (which is very similar to that in Genesis). It also has tales of the gods and heroes of Ancient Babylon.

It is a malevolent spirit associated with gluttony, cannibalism and similar unpleasant conditions. Its connection to the practice of cannibalism and famine led tribe elders to regard cannibalism as highly taboo, even in times of great hunger and famine within the tribe. Appearance The appearance of the Wendigo is widely varied. For example, an Ojibwa teacher and scholar from Ontario, Basil Johnston, described the Wendi go as follows: With its bones pushing out against its skin, its complexion the ash gray of death, and its eyes pushed back deep into their sockets, the Wendie looked like a gaunt skeleton recently disinterred from the grave. What lips it had were tattered and bloody [And some are mortal, while others are spirit. Those that are in a spirit form are even harder to identify, since people often confuse their incorporeal forms with run-of-the-mill ghosts. Thus, many suppose that the creatures have no distinct form, but only an amorphous shapeshifting elemental with a connection to the forces of cold, winter, hunger and gluttony. This theory is widely accepted. It is unrelenting and uncaring of age, race, gender, religion or sexual orientation. It desires only to eat, to control and to kill. It eats all, attacks any it desires, and will not stop, as it is never satisfied. Though, due to the means by which it is connected to the afterlife and the spirit world, it is most often found in colder regions. However, this affinity for the cold does not preclude attacks in temperate or warmer regions. Its hunger takes it wherever it senses more food, or more potential victims of its possession. Now, one would ask, if a Wendigo can interact with the physical world without a physical body, why would it want or need to take possession of a mortal form? Rather, it simply delights in the pain that possession causes, and in turning people against one another; one of its numerous sadistic pleasures It is the embodiment of cold, winter, famine especially winter famine , excess, greed, gluttony and cannibalism. As such, it is a being of great and frightening spiritual power. Its aura, uncloaked, is significant to frighten away most, whether animal, humanoid or human. In addition, the connection of the Wendigo to winter gives it the ability to withstand the cold entirely, while its supernatural predatory nature grants it enhanced strength, speed, endurance, senses, reflexes and awareness with fierce fangs and vicious claws to boot. Not to mention, though capable of interacting with the physical world similar to a poltergeist , a Wendigo exists naturally in a spirit form, which is capable of the typical ghostly abilities; invisibility, intangibility, inaudibility, levitation, flight, etc. However, it typically saves the latter for more particular prey; those who live in colder areas, are starving, are gluttonous, are greedy, are particularly extravagant in displaying wealth or are cannibals. Those who become possessed by a Wendigo are considered to be Wendigos themselves, and they will remain so until either the Wendigo leaves, it is exorcised, or the possessed victim is killed the former two are most likely.

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Chapter 6 : The 10 Most Terrifying Native American Legends – The 13th Floor

Algonquin Creation Myth An Algonquin Legend. The Great Earth Mother had two sons, Glooskap and Malsum. Glooskap was good, wise, and creative; Malsum was evil, selfish, and destructive.

Algonquin Legends, Myths, and Stories Algonkin This is our index of Algonquin folktales and traditional stories that can be read online. We have organized our Native American legends section by tribe to make them easier to locate; however, variants on the same legend are often told by American Indians from different tribes, especially if those tribes are kinfolk or neighbors to each other, so you may also want to visit our page comparing the stories from the Anishinaabe tribes which include the Chippewa, Ottawa, Potawatomi, and Algonquin Indians , since the traditional stories of those tribes are very similar. If you would like to recommend an Algonquin legend for this page, please let us know. Nanabozho or Wisakedjak also spelled Nanabojjo, Nanaboozhoo, Wisakejak, and several other ways. This is the benevolent culture hero of the Anishinabe tribes sometimes referred to as a "transformer" by folklorists. Nanabozho is pronounced nah-nah-boh-zhoh in Algonquin, and Wisakedjak is pronounced wee-sah-kay-jock. Michabo also spelled Michabou: The Algonquin name is pronounced mih-shah-bose; the French name is pronounced mih-shah-bo or mih-shah-boo; and the English name is usually pronounced mih-chah-bo. Kichi Manido is a divine spirit with no human form or attributes including gender and is never personified in Algonquin mythology. The name is pronounced kih-chee muh-nih-doh. An animal-spirit hero common to many Algonquin Indian myths, who slew monsters, set the seasons in motion, and is represented as the "Big Dipper" constellation of stars. An evil man-eating spirit. Widjigos play the roles of monsters and bogeymen in some Algonquin myths; in others, Algonquin people who commit sins especially selfishness, gluttony, or cannibalism are turned into a Widjigo as punishment. Their name is pronounced wee-jih-goh in the Algonquin language, but today they are better-known by their Ojibwe name, Windigo. Mythological little people of the forests. Their name means "wild man" and is pronounced similar to pug-wuh-jih-nih-nee. Pagwadjininis are mischievous but generally good-natured beings in Algonquin Indian stories. Small water spirits, usually said to inhabit waterfalls or riverbanks. They are also generally benign creatures, but sometimes blow canoes astray or steal things when they are not shown proper respect. Their name is pronounced may-may-gway-see. An underwater horned serpent, common to the legends of most Algonquian tribes, which is said to lurk in lakes and eat humans. Its name literally means Great Serpent and is pronounced mih-shih-gih-nay-big. Water Panther Algonquin name Mishibijiw: A powerful mythological creature something like a cross between a cougar and a dragon. It is a dangerous monster that lives in deep water and causes men and women to drown. Its Algonquin name is pronounced mih-shih-bih-zhew. Thunderbird, a giant mythological bird common to the northern and western tribes. Thunder is caused by the beating of their immense wings. Although thunderbirds are very powerful beings, they rarely bother humans, and were treated with reverence by Algonquin people. The spirit of the North Wind, who brings winter to the land. His name is pronounced similar to pih-boon or pih-bone.

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Chapter 7 : Wendigo | Warriors Of Myth Wiki | FANDOM powered by Wikia

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Many of the frightening creatures listed below span multiple tribes—and in some cases, hundreds of generations. The Death Bat This ferocious creature originates with the ancient Mayans, who depicted him as a powerful god-monster from the hellish domain of Xibalba, where he presides over swarms of bloodthirsty vampire bats. Though powerful enough to destroy entire civilizations, Camazotz made a treaty with human beings to bring them fire—but in exchange, he demanded human sacrifices. His frozen spirit was then trapped within the body of a lumbering, troll-like monster, who devours any human he can get his hands on. There are many stories about these evil creatures, most of which portray them as a kind of vampire, and they vary in size from tiny to humongous. The most familiar story involves one of the beasts attacking a woman who was roasting chestnuts; the creature accidentally ingested a hot coal from the fire, which burned it to ashes. The Skinwalker Known mainly to Navajo folklore, the Skinwalker is essentially the North American equivalent of the werewolf. In most tales, the creature is a magical or cursed human being—usually a shaman who takes part in a heretical ceremony designed to summon evil forces, so that he may take on the characteristics of an animal. That animal can take many forms, including wolves, bears and birds. If the shaman stays too long in animal form, he can lose his humanity completely—which makes him even more dangerous. The Ghost-Witch One of the scariest figures in Passamaquoddy and Micmac mythology, the Ghost-Witch is often said to be born from the dead body of a shaman who practiced black magic; the demonic entity then emerges each night with murder on its mind. They can be killed with fire, but beware if approaching one: In fact, they are said to prefer the taste of children. Legend has it they can hunt humans by mimicking their language. The owl itself is a symbol of death in many native cultures, so owl-women are essentially a walking embodiment of death itself. According to some myths, the Teihihan were fearsome warriors in a previous life, resurrected as dwarves after dying in battle. The Horned Serpent Cherokee legends prominently feature this dragon-like behemoth, which is believed to have originated as a human, taking the serpentine shape to seek vengeance on those who wronged them. Much like the dragons of European myth, there are stories of men proving their bravery by confronting one of the powerful beasts, who are also lightning-fast and can devour a person in one bite. The Evil That Devours Arguably the most powerful and deadly creature in North American folklore, the Wendigo appears in many tribal legends, but the best-known description comes from communities surrounding the Great Lakes region. Not even loved ones are safe from their eternal hunger.

Chapter 8 : The Algonquin Legends of New England: The Invisible One: The Invisible One

The Legends and Symbols NATIVE AMERICAN MYTHICAL CREATURES The homeland of the Abenaki Indians, which they called Ndinna (our land), once covered most of northern New England, southern Quebec and the southern Canadian Maritimes.

Chapter 9 : Algonquin Legends

*Native American Myths (The World's Greatest Myths and Legends) [Jake Jackson] on racedaydvl.com *FREE* shipping on qualifying offers. The Algonquins, Iroquois, the legend of Hiawatha and The Last of the Mohicans - the tribes of North America and their folk tales are deeply fascinating because they are unique amongst the mythologies of the world.*