

## INDIAN MYTHS OF THE NORTHWEST.

BY WILLIAM D. LYMAN.

Since the publication of the book on the Columbia River by the writer, so many inquiries have come in asking for the original sources of Indian Myths that I am offering this attempt to answer in part these inquiries.

To all persons of broad sympathies and of a range of thought beyond the narrow round of their personal business, the folk lore and fairy tales and religious myths and ceremonies of our native Indians must bring a sentiment of pathos and romantic interest. Generally, our dominant race has had little patience with the so-called inferior races, and has brushed them out of the way with ruthless disregard of either history, poetry, or justice. Fortunately there have always been some among the conquerors who have had humanity and sympathy enough to turn aside from the general rush of "civilized men" in their scramble for land, minerals, timber, and other natural resources, and to try to draw from the submerged aborigines their conceptions of the unseen powers and their own origin and destiny, as well as the explanation of the nature and sources of the material universe.

Like all primitive men the Oregon Indians have an extensive mythology. With childlike interest in the stars and moon and sun and fire and water and forests, as well as plants and animal life and their own natures, they have sought out and passed on a wealth of legend and fancy which in its best features is worthy of a place with the exquisite creations of Norse and

Hellenic fancy, even with much of the crude and grotesque.

Yet it is not easy to secure these legends just as the Indians tell them. In the first place, few of the early explorers knew how or cared to draw out the ideas of the first uncontaminated Indians. The early settlers generally had a stupid intolerance in dealing with Indians that made them shut right up like clams and withhold their stock of ideas. Later the missionaries generally inclined to give them the impression that their "heathen" legends and ideas were obstacles to their "salvation," and should be extirpated from their minds. Still further the few that did really get upon a sympathetic footing with them and draw out some of their myths, were likely to get them in fragments and piece them out with Bible stories or other civilized conceptions, and thus the native stories have become adulterated.

It is difficult to get the Indians to talk freely, even with those whom they like and trust. Educated Indians seem to be ashamed of their native lore, and will generally avoid talking about it with Whites at all unless under exceptional conditions. Christianized Indians seem to consider the repetition of their old myths a relapse into heathenism, and hence will parry efforts to draw them out. In general, even when civilized, Indians are proud, reserved, suspicious, and on their guard. And with the primal Indians, few can make much headway. The investigator must start in indirectly, not manifesting any eagerness, and simply suggest as if by accident some peculiar appearance or incident in sky or trees or water, and let the Indian move on in his own way to empty his own mind, never suspecting any effort by his listener to gather up and tell again his story. And even under the most favoring conditions, one may think he is getting along famously, when suddenly the Indian will pause, glance furtively at the listener,

give a moody chuckle, relapse into a stony and apathetic silence,—that is the end of the tale.

Our stories have been derived mainly from the reports of those who have lived much among the Indians, and who have been able to embrace the rare occasions when, without self-consciousness or even much thought of outsiders, the Natives could speak out freely. There is usually no very close way of judging of the accuracy of observation or correctness of report of these investigators, except as their statements are corroborated by others. These stories sometimes conflict, different tribes having quite different versions of certain stories. Then again the Indians have a peculiar habit of "continued stories," by which at the tepee fire one will take up some well known tale and add to it and so make a new story of it, or at least a new conclusion. As with the minstrels and minnesingers of feudal Europe at the tournaments, the best fellow is the one who tells the most thrilling tale.

One confusing condition that often arises with Indian names and stories is that some Indians use a word generically and others use the same word specifically. For instance, the native name for Mount Adams, commonly given as "Pahtou," and Mt. Rainier or Tacoma, better spelled "Takhoma" as sounded by the Indians, really mean any high mountain. A Wasco Indian once told me that his tribe called Mt. Hood, "Pahtou," meaning the "big mountain," but that the Indians on the other side of the Columbia River applied the same name to Adams. A very intelligent Puyallup Indian told me that the name of the "Great White Mountain" was "Takhoma," with accent and prolonged sound on the second syllable, but that any snow peak was the same, with the second syllable not so prolonged, according to height or distance of the peak. Mt. St. Helens was also "Takhoma," but with the "ho" not so prolonged. But among some other Indians

we find Mt. St. Helens known as "Lawailaough," and with some Mt. Hood is known as "Yetsl." Still other names are "Loowit" for St. Helens and "Wiyeast" for Hood. Adams seems to be known to some as "Klickitat." "Kulshan" for Baker, meaning the "Great White Watcher," is one of the most attractive of Indian names and should be preserved. There is "Shuksan," or "The place of the Storm Wind," the only one of the Northwestern peaks which has preserved its Indian name. In reference to "Takhoma" a Puyallup woman told me once that among her people the name meant the "Breast that Feeds," or "The Breast of the Milk White Waters," referring to the glaciers or the white streams that issue from them. On the other hand, Winthrop, in "Canoe and Saddle," states that the Indians applied the name "Takhoma" to any high snow peak. Mr. Edwin Eells of Tacoma tells me that he derived from Rev. Father Hylebos of the same city, the statement that the name "Takhoma" was compounded of "Tah" and "Koma," and that among certain Indians the word "Koma" meant any snow peak, while "Tah" is a superlative. Hence "Takhoma" means simply the great peak.

We find something of the same inconsistencies in regard to the Indian names of rivers. Our maps abound with supposed Indian names of Rivers and yet an educated Nez Perce Indian named Luke, living at Kamiah, Idaho, told me that the Indians, at least of that region, had no names of rivers, but only of localities. He said that "Kooskooskie," which Lewis and Clark understood to be the name of what we now call the Clearwater, was in reality a repetition of "Koos," their word for water, and they meant merely to say that it was a strong water. On the other hand we find many students of Indian languages who have understood that there were names for the large rivers, even for the Columbia. In the beautiful little book by B. H. Barrows, published and

distributed by the Union Pacific Railroad Company, we find the name "Shocatilicum" or "Friendly Water" given as the Chinook name for the Columbia. It is interesting to notice that this same word for "friendly water" appears in Vol. ii, of the Lewis and Clark Journal, but with different spelling, in one place being "Shocatilcum" and in another place, "Chockalilum." Reverend Father Blanchet is authority for the statement in *Historical Magazine*, 11, 335, that the Chinook Indians used the name "Yakaitl Wimakl" for the Lower Columbia, and a Yakima Indian called William Charley, gives "Chewanna" as still another Indian name for the Columbia.

We have many supposed Indian names for God, as "Nekahni," or "Sahalie," but Miss Kate McBeth, long a missionary among the Nez Perces, tells me that those Indians had no native name for the deity. Of these Indian myths many deal with the chief God, as "Nekahni," "Sahalie," "Dokidatl," "Snoqualm," or "Skomalt," while others have to do with the lesser grade of the supernatural beings, as the Coyote god, variously named "Tallapus," "Speelyi," or "Sinchaleep." Others may treat of "Skallalatoots" (Fairies), "Toomuck" (Devils), or the various forms of "Tomanowas" (magic). A large number of these myths describe the supposed origin of strange features of the natural world, rocks, lakes, whirlpools, winds and waterfalls. Some describe the "animal people," "Watetash," as the Klickitats call them. Some of the best are fire-myths.

And now in regard to the chief original sources and the most reliable investigators of these myths. This survey is necessarily incomplete. The endeavor is to name the students and writers of myths as far as possible. I have failed to secure reports from some, both whites and Indians, from whom I had hoped to obtain valuable matter. The hope is that this article will lead to other contributions and that it may be-

come a nucleus for the gathering of such material as to render this subject less fragmentary than now.

First in the natural order of the investigators and records of Indian myths come the early explorers and writers of old Oregon. Most of these give us little on the special subject of myths, though they give much on the habits, customs, occupations, and implements of the natives. The earliest explorer in Oregon, so far as I know, to give any native legend is Gabriel Franchere, who came to Astoria with the Astor Fur Company in 1811. In his narrative, upon which Irving's "Astoria" is largely based, we find a fine story of the creation of men by Etalapass, and their subsequent improvement by Ecannum. Franchere says that this legend was related to him by Ellewa, one of the sons of Concomly, the one-eyed Chinook chief, who figures conspicuously in Franchere's narrative. Of valuable books of the same period of Franchere, are Ross Cox's "Adventures," and Alexander Ross's "Adventures on the Columbia," both of which contain valuable references to the customs and superstitious ideas of the natives, though not much in the way of myths. Ross gives an interesting myth of the Oakinackens ("Okanogans," as we now say) about the origin of the Indians or Skyloo on the white man's island, Samahtumawhoolah. The Indians were then very white and ruled by a female spirit, or Great Mother, named "Skomalt," but their island got loose and drifted on the ocean for many suns, and as a result they became darkened to their present hue. Ross gives also an account of the belief of the Oakinackens in a good spirit, one of whose names is "Skyappe," and a bad spirit, one of whose names was "Chacha." The chief deity of those Indians seems to have been the great mother of life, "Skomalt," whose name also has the addition of "Squisses." Ross says that those Indians change their names constantly and doubtless their deities did the same.

Of valuable books a few years later than those just named, one especially deserving of mention is Dr. Samuel Parker's "Exploring Tour to Oregon," the result of observations made in 1835 and 1836. This, however, contains little in the way of mythology. Captain Charles Wilkes, the American explorer of the early forties, gives a very interesting account of a Palouse myth of a beaver which was cut up to make the tribes. This is evidently another version of the Klickitat story of the great beaver, "Wishpoosh," of Lake Cleelum. One of the most important of the early histories of Oregon is Dunn's, the materials for which were gathered in the decade of the forties. With other valuable matter it contains accounts of the religious conceptions of the Indians, and here we find the legend of the Thunder Bird of the Tinneh, a northern tribe. In this same general period, though a little later, we find the most brilliant of all writers dealing with early Oregon; that is, the gifted scholar, poet and soldier, Theodore Winthrop. His book, "Canoe and Saddle," has no rival for literary excellence and graphic power of all the books which have dealt with the Northwest. The book was first published in 1862, and republished fifty years later in beautiful form by John H. Williams of Tacoma. "Canoe and Saddle" commemorates a journey from Puget Sound across the mountains and through the Yakima and Klickitat countries in 1854. It contains several fine Indian stories, notably that of the Miser of Mt. Tacoma, and that of the Devil of the Dalles. Winthrop does not state from whom directly he secured the second of these myths, but no doubt from the Indians themselves, although the peculiar rich imagination and picturesque language of Winthrop are in evidence throughout the narration. The tale of the Miser of Mt. Tacoma is attributed by Winthrop to Hamitchou, an Indian of the Squallygamish tribe.

At about the same time as Winthrop, occurred the visit and investigations of James G. Swan, whose

book, "The Northwest Coast," was published in 1857. In this is found the creation myth of the Ogress of Saddle Mountain, relating the issuing forth of Indians from eggs cast down the mountain side by the Ogress. Many years ago Rev. Myron Eells told the writer a variation of that story, which has appeared in sundry forms and publications, being the story of Toulux the South Wind, Quootshoi, the witch, and Skamson, the Thunder Bird. In addition to the legend of the Thunder Bird, Swan gives many items of peculiar interest. Among these we find his idea that certain customs of the Indians ally them with the Ten Lost Tribes of Israel. His final impression seems to be, however, that they are autochthonous in America. He refers to the observation of Gen. George Gibbs of the similarity of Klickitat myths to those in Longfellow's "Hiawatha." He also refers to the beeswax ship of the Nahalem. In connection with the thought of Indian resemblance to the Ten Lost Tribes, it is worth noticing that this has come from various directions. Miss Kate McBeth has expressed the same in connection with the Nez Percés. It was also a favorite idea with B. B. Bishop, one of the earliest builders of steamboats on the Columbia, who lived many years at Pendleton. He told the writer that the Indians at the Cascades had a spring festival with the first run of salmon. They would boil whole the first large salmon caught, and have a ceremony in which the whole tribe would pass in procession around the fish, each taking a bit. They exercised the utmost care to leave the skeleton intact, so that at the end it had been picked clean but with not a bone broken. Mr. Bishop thought that this was a survival of the Jewish idea of the Paschal Lamb.

Among the great collectors of all kinds of historical data in what might be called the middle period of Northwest history and not exactly belonging to any one of the specific groups is H. H. Bancroft. In his "Native Races" are found many myths, with refer-



ences given, but these mainly deal with Mexican, Central American, and Californian Indians. He refers to Holmburg's ethnological studies in German as containing valuable matter in regard to our Northwestern Indians. Harmon's Journal, with its reference to the Tacullies of British Columbia and their legend of the Musk Rat, is also named. In the same connection, we find reference to Yehl the Raven, an especial favorite of the Indians of British Columbia and the upper part of Puget Sound.

From what may be termed the first group of narrators of native tales, we may turn to those that may be called the scientific ethnologists. I am indebted to Dr. Franz Boas, himself the foremost of the group, for the list of these professional students of the subject. These men took up the matter in a more scientific and methodical way than the travellers and pioneers and have presented the results of their work in form that appeals to the scholar, the work of trained investigators, seeking the facts and giving them as exactly as possible, not affected by the distortions and exaggerations common to unscientific observers. They were all connected with the Smithsonian Institute, and their work was mainly under the Government. The bibliography, as given me by Dr. Boas, is as follows:

- EDWARD SAPIR, *Wishram Texts* (publications of the American Ethnological Society, Vol. II).
- LEO J. FRACHTENBERG, *Coos Texts* (Columbia University contributions to Anthropology, Vol. I).
- LEO J. FRACHTENBERG, *Lower Umpqua Texts* (Ibid., Vol. IV).
- JAMES TEIT, *Traditions of the Thompson Indians* (Memoirs of the American Folk Lore Society, Vol. V. This is not Washington, but practically identical with material from the interior of Washington).
- JAMES TEIT, *Mythology of the Thompson Indians* (Jesup North Pacific Expedition Publications, Vol. VIII).
- JAMES TEIT, *The Shuswap* (Ibid. Vol. II).
- FRANZ BOAS, *Indianische Sagen von der Nord-Pacifischen Küste Amerikas*.
- FRANZ BOAS, *Mythology of the Indians of Washington, and Oregon* (Globus, Vol. LXIII, pp. 154-157, 172-175, 190-193).

H. J. SPINDEN, Myths of the Nez Perce (*Journal of American Folk Lore*, Vol. XXI).

LOUISA McDERMOTT, Myths of the Flathead Indians (*Ibid.* Vol. XIV).

FRANZ BOAS, *Sagen der Kootenay* (Berlin Society for Anthropology, Ethnology, etc., Vol. XXIII, pp. 161-172).

LIVINGSTON FARRAND, Traditions of the Quinault Indians (Publications of the Jesup North Pacific Expedition, Vol. II).

FRANZ BOAS, *Chinook Text* (Bureau of Ethnology, Gov't Printing Office, 1894).

FRANZ BOAS, *Cathlamet Texts* (*Ibid.*).

JAMES TEIT, Traditions of the Lilloost Indians (*Journal of American Folk Lore*, Vol. XXV).

JEREMIAH CURTIN, Myths of the Modocs (Little, Brown & Co.).

To these may be added, as of special value, the studies of Prof. Albert S. Gatschet among the Modocs, found under the title, "Oregonian Folk-Lore," in the *Journal of American Folk-Lore*, Vol. IV, 1891, Houghton, Mifflin & Co. The other volumes of the *Journal of American Folk-Lore* from 1888 to 1913 contain valuable matter.

Dr. Boas found a treasury of information in an old Indian named Charlie Cultee at Bay Center in Willapa Harbor, Washington, and from that source derived the material for the most scientific and uncolored study of Indian lore yet given to the public. These appear in the *Chinook Texts* of Dr. Boas. In this is a fine story of the first ship seen by the Clatsops. This is found also in H. S. Lyman's *History of Oregon*. In Professor Gatschet's book are found some of the finest fire myths and fish myths of the Northwest.

Following the groups of the explorers and the professional ethnologists, may come the larger body of miscellaneous collectors and writers, who, through local papers and magazines and published books, as well as personal narration, have rescued many quaint and curious gems of Indian mythology from oblivion and through various channels have imparted them to the slowly accumulating stock.

Those no longer living may properly appear first. I am mentioning here only those whom I know directly to have been students of the subject and to have de-

rived matter directly from the Indians and given it in some available form to the world. Of course there were many others who spun Indian "yarns," in the way of transient entertainment, some of whom I knew as a boy in Old Oregon. Well do I remember listening with bated breath to Jo Meek or J. S. Griffin or Dr. Geiger or Father Eells tell tales of the wars and adventures of the old times, but I do not recall any regular myths from these men. No doubt, too, many readers of this article will be able to refer to investigators whom I do not mention but who deserve a place in such a list.

Of comparatively recent students no longer living, Silas Smith of Astoria was one of the best. His father was Solomon Smith of the Wyeth Expedition, while his mother was Celiast, daughter of the Clatsop chief Cobaiway. Through his Indian mother Mr. Smith obtained much interesting matter, much of which was preserved by H. S. Lyman in his history of Oregon, and in articles in the *Oregonian*, *Historical Quarterly*, and other publications. H. S. Lyman was also an original investigator, deriving his data mainly from Silas Smith and from a group of Indians who formerly lived at the mouth of the Nekanicum. These stories appear in his history of Oregon and in a group contained in the "Tallapus Stories" published in the *Oregonian*. Another intelligent and patient investigator was Rev. Myron Eells who lived for many years on Hood's Canal. Many years ago I heard from him legends from the Indians which he derived directly from the natives, such as the Thunder Bird, the Flood around Mt. Tacoma (which he thought colored by the story of Noah in the Bible), and others. In the book by Mr. Eells entitled "Ten Years Missionary Work in Skokomish" he gives a valuable description of the Tomanowas. In various numbers of the *American Antiquarian*, Mr. Eells has valuable articles as follows:—"The Religion of the Twana Indians," July, 1879; "Dokidatl, or the

God of the Puget Sound Indians," November, 1884; "The Indians of Puget Sound," May, 1888 and March 1890.

Prominent among the scholars and lecturers of Oregon is the great name of Thomas Condon, for a long time in the state university, and the earliest student in a large way of the geology of the Northwest. He was interested in Indian myths as in almost everything that had to do with man and nature. The legend of the Bridge of the Gods, particularly appealed to him. I heard him tell that story almost as long ago as I can remember, though apparently others had discovered it earlier. One of the notable students of both the geology and anthropology of the Northwest was George Gibbs, who came to Oregon as a government geologist in 1853. In his report on the Pacific Railroad in House of Representatives Documents of 1853-4, he gives the first published version, so far as I can discover, of the Bridge of the Gods. He tells the story thus: "The Indians tell a characteristic tale of Mt. Hood and Mt. St. Helens to the effect that they were man and wife; that they finally quarreled and threw fire at one another, and that St. Helens was victor; since when Mt. Hood has been afraid, while St. Helens, having a stout heart, still burned. In some versions this story is connected with the slide which formed the Cascades of the Columbia." Mr. Gibbs also gives some Yakima legends.

One of the most distinguished of all the literary pioneers of Old Oregon was Samuel A. Clark. In his "Pioneer Days in Oregon" are several interesting legends well told. In this we find the legend of the Nahalem, with Ona and Sandy and all their tribulations. We find here told also the story of the Bridge of the Gods, in which Hood and Adams are represented as the contending forces, having been originally the abutments of the Bridge of the Gods. But the most noted contribution of Mr. Clark to this

legend was his poem called "The Legend of the Mountains," referring to the fabled Bridge, which appeared in Harper's Magazine of February, 1874. This represents Mt. St. Helens as a goddess for whom Hood and Adams contended, hurling huge stones at each other and finally breaking down the bridge. The story of the Bridge became the most noted of all native myths, being related to practically every traveller that made the steamboat trip down the Columbia. It was used by Frederick H. Balch, a gifted young man who died at an early age, but who gave such promise of literary ability, that we well may believe that with maturity he would have been one of the foremost writers of the Pacific Coast. His vivid and dramatic story, "The Bridge of the Gods," is generally recognized as the best story yet written in the Northwest. Of another version of the bridge myth we shall have occasion to speak later in connection with the original work of Fred A. Saylor, one of the leading students of this subject. Before leaving those who have passed on we will mention Joaquin Miller, in whose book, "My Life among the Modocs" is found the legend of Mt. Shasta.

Let us now turn to those discoverers and writers of Indian myths who are still living. The majority of these are from the nature of the case adaptors and transcribers, rather than original students. But some among them are entitled to the place of genuine investigators. Among these a foremost place must be accorded to Fred A. Saylor of Portland. He was for several years editor of the Oregon Native Son, and for it he wrote a number of stories which he derived directly from the Indians. A student of these stories from boyhood he has accumulated the largest collection of matter both published and unpublished of any one in the Northwest. This collection is preserved by him in fourteen large scrap books, and constitutes a treasury of valuable data which it is to be hoped may soon appear in a published form for the delight

and profit of many readers. Aside from the legends published in the *Native Son*, legends written by Mr. Saylor may be found in the *Oregonian*, *Oregon Journal*, *Pacific Monthly*, and *Western Lady*, as well as in the publication appearing at the time of the Lewis and Clark Fair entitled "Portland—1905, What to see and How to see it." Among the legends of which Mr. Saylor is entitled to be regarded as the discoverer, are these: *The Legend of Tahoma*; *Why the Indian fears Golden Hair, or the Origin of Castle Rock*; *Speelyi, or the Origin of Latarelle Falls and the Pillars of Hercules*; *Thorns on Rosebushes*; *The Noah of the Indians*; *The Strange Story of a Double Shadow*; *The Legend of Snake River Valley*; *A Wappatoo Account of the Flood*; *The Last Signal Fire of the Multnomah*; *The Legend of the Willamette*; *The Love of an Indian Maid*; *Enumphla*; *Coyote's Tomb*; *Multnomah*. The last named has been presented by students on the campus of the State University and also at the Agricultural College of Oregon. To Mr. Saylor also must be attributed the preservation and original version of the splendid story of the Tomanowas Bridge and the three mountains, *Wiyeast (Hood)*, *Klickitat (Adams)*, *Lowitt (St. Helens)*. This is a variant of the *Bridge of the Gods*, really a finer story, and was derived by Mr. Saylor from a *Klickitat* Indian, *Wyanoshot* by name, known as *McKay* by the Whites in early times throughout *Yamhill* and *Washington* Counties. This version was abundantly verified by Mr. Saylor by repeated inquiries among other Indians. To my notion this is the finest of all Indian legends, and is the source of the story as narrated in my "*Columbia River*." This version of Mr. Saylor appeared first in the *Oregon Native Son* for January, 1900. With it are given also the various other versions with their respective authors, making this number of the *Native Son* one of peculiar value.

I am indebted to Mr. Saylor for some valuable data on writers of whom I did not have exact knowledge. Among these may be named the following: Legends of the Nisqually Indians, by James Wickersham; Legend of Crater Lake, by Mark B. Kerr, in the Oregon Native Son of July, 1899; Myths of the Chehalis, by Robert J. Jackson; Myths of the Makahs, by James T. Markistan, the last two of these writers being native Indians of the tribes of which they write; Legends of Elephant Rock, by R. A. Watson, in the Oregonian of August, 1904; Legend of Coulee's Pillar, which as published is fiction, but the genuine account of which is preserved by Mr. Saylor in an unpublished form; Legend of Chintimini (Mary's Peak) in both prose and poetry by J. B. Horner in the Oregon Native Son of June, 1900; Legend of Mt. Hood in verse by Col. F. V. Drake partly published in the Oregon Native Son of June, 1909; Legend of Dead Indian Lake, by J. T. Forest in the Northwest Journal of the early nineties; Legend of Kaniskee, by J. N. Hibbs; The Loves of the Mountains, by Mrs. De Etta Cogswell; The Monarch of the Mountains, by C. W. Pefley; Battle of the Titans, by Rufus C. Rorapacker; Legend of Canawitz, by H. D. Chapman, in the Oregon Native Son, 1900; The Death Song of Itsayaya (Coyote), by C. E. S. Wood. It may be added in connection with the legend of Mr. Wood that he is the author of several Nez Perce Legends which were printed by his son for personal distribution and have not reached the general public. To Mr. Fred Lockley of the Pacific Monthly and Oregon Journal, well known throughout the Northwest as an entertaining and valuable writer, should be attributed the story of Whistling Quail in the Pacific Monthly of May, 1899.

Of investigators known more directly and intimately by the author none seems more worthy of extended and favorable mention than Dr. G. B. Kuykendall of Pomeroy, Washington. He was for a number of years the physician for the Yakima

Reservation at Fort Simcoe. He began his work of collecting in 1875, deriving his knowledge directly from the Indians. He tells me that his authorities were almost entirely old Indians, for from such only could he secure narrations of unadulterated character. His first published writings were in the West Shore of Portland in 1887. His most mature contribution, which may indeed be considered the best yet given to the public, is found in Vol. II of the "History of the Pacific Northwest," published by the North Pacific History Co. of Portland in 1889. This is an admirable piece of work, and students of the subject will find here a treasure of Native lore. The following is the list of stories given by Dr. Kuykendall in this volume: Wishpoosh the Beaver God and the Origin of the Tribes; Speelyi fights Enumtla; Speelyi outwits the Beaver Women; Rock Myths; Legend of the Tick; Mountain Lake Myths; The Origin of Fire; Water Nymphs; Wawa the Mosquito God; Origin of the Loon; Castiltah, the Crayfish; Wakapoosh, the Rattle Snake; The Tumwater Luminous Stone God; The Wooden Firemen of the Cascades; Contest between the Chinooks and Cold Wind Brothers; Speelyi's Ascent to Heaven; Coyote and Eagle attempt to bring the Dead back from Spirit Land; The Isle of the Dead. Dr. Kuykendall gives also an account of the dances, laws, medicine, marriage, spiritualism, naming of children, mourning customs and burial ceremonies of the Indians, and tells their idea of the soul and of a future state.

Another original investigator and the author of the most unique and picturesque book devoted exclusively to Indian myths of which I know is W. S. Phillips of Seattle, well known by his *nom de plume* of "El Comancho." The book by Mr. Phillips is "Totem Tales." In a recent letter Mr. Phillips tells me that he gathered the matter for "Totem Tales" from the Puget Sound Indians and from Haida Indians who had come south. This work was mainly done



about twenty-five years ago. He verified much of his matter by comparing with Judge Swan, and by the stories acquired by Dr. Shaw, who was at one time Indian Agent at Port Madison, and whose wife was one of the daughters of old Chief Sealth (Seattle). He derived matter for comparison also from Rev. Myron Eells. The chief Indian authority of Mr. Phillips was old Chisiahka (Indian John to the Whites), and it was a big tree on the shore of Lake Union that suggested the idea of the "Talking Pine" which the author wove so picturesquely into the narrative. A year ago Mr. Phillips published his *Chinook Book*, the most extensive study of the jargon language yet made. He has also just got out a most attractive book entitled "Indian Tales for Little Folk."

Another present day investigator, whose work is especially worthy of mention is Rev. J. Neilson Barry of Baker, Oregon, an enthusiastic and intelligent student of every phase of the history of the Northwest. In Chap. III of Vol. I of Gaston's "Centennial History of Oregon," Mr. Barry gives a valuable contribution to Indian legends.

Yet another original student is Miss Kate McBeth of Lapwai, Idaho, who with her sister lived for years among the Nez Perces performing a most beneficent missionary work for them. In her book, "The Nez Perces since Lewis and Clark," may be found the Kamiah myth, and a few others derived directly from those Indians. I learned from Mr. John J. Guyer, school inspector at the Kamiah Indian Agency, that an Indian named James Stuart of Kooskia, Idaho, is an authority on Nez Perce lore, but I have not been able to derive matter directly from him. Mention may well be made here also of a Nez Perce Indian named Luke, living at Kamiah, who has a very intelligent knowledge of all kinds of Indian matters. Miss McBeth tells me that the Nez Perces do not like to discuss generally their "heathen" stories and customs.

In connection with the Nez Perces it may be stated that Yellow Wolf of Nespilem Washington is an authority on the Myth of the Kamiah Monster.

Still another enthusiastic student of Indian Legends is Lucullus V. McWhorter of North Yakima. He is an adopted member of the Yakima tribe, and has been of incalculable benefit to the Indians in instructing them as to their rights, in presenting their cause to the Government, and in making known their needs as well as some of their wrongs to the general public through voice and pen. He has made a specialty in recent years of organizing the Indians and taking them to "Round Ups" and "Frontier Days." A recent pamphlet by him on the treatment of the Yakimas in connection with their water rights is an "eye opener" on some phases of Indian service and Indian problems. Mr. McWhorter has gathered a large amount of matter from the Indians, in which is material for three books: Traditions of the Yakimas; Hero Stories of the Yakimas; Nez Perce Warriors in the War of 1877. Among the proteges of Mr. McWhorter from whom he tells me much of interest could be derived, are Chief Yellow Wolf of the Joseph band of Nez Perces, and Humishuma or Morning Dove, an Okanogan woman of unusual beauty and intelligence and well instructed in the English language. It may be stated that Morning Dove will soon publish an Indian romance, entitled "Cogeawea."

There are a number of valuable magazine articles of whose authors I have no extended knowledge. Among these is one by James Deans in the March and September numbers of the *American Antiquarian* under the title, "The Raven in the Mythology of Northwest America."

Any reference to any phase of Oregon would be incomplete without mention of John Minto, one of the most honored of pioneers, one of the noblest of men, and one of the best examples of those ambitious,

industrious, and high minded State builders who gave the Northwest its loftiest ideals. Mr. Minto was a student of the Indians and discovered and gave to the world various Clatsop and Nehalem legends. Hon. E. L. Smith of Hood River, well known as an official and legislator of both Oregon and Washington, and a man of such character that all who ever knew him have the highest honor for him in every relation of life, has made a life long study of the natives and has a great collection of myths both in mind and on paper. He is one of the most sympathetic, tolerant, and appreciative of investigators, one whom the Indians of the mid-Columbia trust implicitly. He has written little for publication in comparison with what he knows, and it is to be hoped that his stores of material may be brought within reach before long. One of the prominent pioneers of Yakima, Hon. A. J. Splawn, now Mayor of that city, has in preparation a volume on the early days of the Yakima Valley, in which, as I understand, he will include matter upon the Indians and their myths. This book will be awaited with interest. Worthy of mention as a general student of the geography and language of the Indians is Mr. John Gill of Portland. While he has not made a specialty of myths, he has studied the habits and language with special attention, and his dictionary of the Chinook jargon is one of the most valuable collections of the kind.

It is proper to mention here several people whom I know to be well versed in native lore, yet who have not, so far as I know, given their knowledge of legends or myths to the public in book or magazine form. The most conspicuous, indeed, of this group is no longer living. This was Dr. William C. McKay, a grandson of the McKay of the Astor Fur Co. who lost his life on the Tonquin. The mother of Dr. McKay was a Chinook "princess." He was a man of great ability and acquired a fine education. He lived for years in Pendleton, Oregon, where he died a number

of years ago. In the possession of his children and grandchildren there is undoubtedly valuable material and if it could be reduced to written form it would furnish matter of great interest. Among living students of Indians from whom much matter of interest could no doubt be secured, may be named Thomas Beall of Lewiston, Louis McMorris of Walla Walla, W. P. Winans of Walla Walla, Mrs. Lulu Donnell Crandell of the Dalles, Major R. D. Gwydir of Spokane, Mr. Claire Hunt of Colville, Wash., Mrs. Eliza Spalding Warren of Walla Walla, Wash., C. H. Walker of Albany, Oregon, Edwin Eells of Tacoma, Rev. Father Hylebos of Tacoma, Ezra Meeker of Seattle, George H. Himes of Portland, and Mrs. Nancy O. Jacobs of Portland. Of course this list could be indefinitely extended. Certain Indians, in addition to others mentioned earlier in this article, may be properly named here who could give material for interesting narrations. Among these are Henry Sicade and William Wilton, living on the Puyallup Reservation near Tacoma, Nugent Kautz and Augustus Kautz and Jerry Meeker of Tacoma, Samuel McCaw of Yakima, Wash., and Charlie Pitt of the Warm Springs Agency in Oregon.

In conclusion it is fitting that mention be made of a considerable number of authors who while they do not claim to be original investigators, have incorporated into other writings or have gathered up from the investigators and presented in attractive form the results of the studies of the original students. Conspicuous among these present day authors we find Mr. John H. Williams of Tacoma, whose superb books, "The Mountain that was God," and "The Guardians of the Columbia," rank at the head of all books of the Northwest for beauty of illustration and description. In these Mr. Williams has artistically interwoven some of the original native tales. His reprint of Winthrop's "Canoe and Saddle," deserves renewed mention here. Those who have been de-

lighted with his earlier books will be pleased to know that he will soon publish a companion volume on Puget Sound. Properly mentioned here is the book by Miss Katherine Judson of Seattle, "Myths and Legends of the Pacific Northwest," which may be regarded as the best arranged short collection of this specific topic yet given.

I am aware that this summary is necessarily incomplete. One of my hopes in offering it to the public is that it may lead to added contributions. As we contemplate the beauty and grandeur of our dear Old Oregon and the pathos, heroism, and nobility of its history, and as we see the pitiful remnant of the Indians, we cannot fail to be touched with the quaint, the pathetic, and the suggestive myths and legends that are passing with them into the twilight. In our proud days of possession and of progress we do well to pause and drop the tear of sympathy and place the chaplet of commemoration upon the resting place of the former lords of the land, and to recognize their contributions to the common stock of human thought.

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