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Mythology of Indian Stocks North of Mexico. I

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MYTHOLOGY OF INDIAN STOCKS NORTH OF
MEXICO.

I.

THE following notes are intended as a brief guide to the principal literature of the mythology of the Indian stocks north of the Mexican boundary line. The arrangement is the linguistic one of the late Major J. W. Powell and the Bureau of American Ethnology, with a few modifications in spelling.

Of works of a general nature on the mythology of the American Indians, or certain large sections of them, there may be mentioned here: Müller's "Amerikanische Urreligionen" (Basel, 1855); Boas's "Indianische Sagen von der Nord-Pacifischen Küste" (Berlin, 1895); Brinton's "American Hero-Myths" (Phila. 1882), "Essays of an Americanist" (Phila. 1890), "Myths of the New World" (new ed. Phila. 1896). "The American Anthropologist," "The Journal of American Folk-Lore," and "The American Antiquarian," besides the extensive publications of the Bureau of American Ethnology, contain many monographs and articles.

Of the following stocks, some of which are altogether extinct, and others nearly so, no considerable body of mythological data has been published, or is known to exist:—

1. Adaizan, 2. Attacapan, 3. Beothukan, 4. Chimakuan, 5. Chimirikan, 6. Chitimachan, 7. Chumashan, 8. Coahuiltecan, 9. Costanoan, 10. Esselenian, 11. Kalapooian, 12. Karankawan, 13. Kusan, 14. Natchesan, 15. Salinan, 16. Sastean, 17. Takilman, 18. Timuquanan, 19. Tonikan, 20. Tonkawan, 21. Waiilatpuan, 22. Washoan, 23. Wishoskan.¹

The amount of material, published or in existence in MSS., concerning the following stocks is not very extensive:—

1. *Kulanapan*. Some legends and other mythological data of the Pomo, Gallinomero, Kabinapek, Senel, Yokaia, etc., of this stock are given by Powers in his "Tribes of California" (Contrib. N. Amer. Ethnol. 1877, vol. iii.). The basketry designs of the Pomo tribes are discussed at pages 20-24 of Dixon's work on this subject.

2. *Mariposan*. Some legends and other mythological data of the Yokuts, etc., of this stock are given by Powers (*op. cit.*). Mr. J. W. Hudson (Journ. Amer. Folk-Lore, 1902, vol. xv. pp. 104-106) has published a Mariposan myth of the San Joaquin basin.

3. *Moquelumnan*. Some legends, etc., from the Chokoyem, Miwok,

¹ Since this was written Dr. A. L. Kroeber has published in the *Journal of American Folk-Lore*, vol. xvii. pp. 85-107, "Wishosk Myths," embodying English tests and abstracts of twenty-five tales,—a valuable contribution.

etc., of this stock are given by Powers (*op. cit.*). A few basket-designs of the Moquelumnan Indians of Amador and Calaveras counties are described by Dixon (*op. cit.* p. 19).

4. *Palaihnihan*. Some legends and other mythological data from the Achomâwi, etc., of this stock are given by Powers (*op. cit.*). The basketry designs of the Pit River Indians of this stock are discussed by Dixon (*op. cit.* pp. 14-17). The shamans of the Achomâwi are briefly described by Dr. R. B. Dixon (*Journ. Amer. Folk-Lore*, 1904, vol. xvii. pp. 24, 25).

5. *Piman*. The existence among the tribes of this stock of a method of recording events by means of notched sticks was discovered by the late Dr. Frank Russell, who has given a brief account of these "Pima Annals" (*Amer. Anthropol.* 1903, n. s. vol. v. pp. 76-80). Details will appear in his monograph on the Indians of this region to be published by the Bureau of American Ethnology. The narratives accompanying these "annals" contain many mythological items. According to Mr. Mooney (*Ann. Rep. Bur. Amer. Ethn.* 1892-93, p. 805) the Pima were unaffected by the "ghost dance" of 1890. The Papago branch of the Piman stock were visited by Dr. W J McGee in 1894-95, but the results of the investigation have not yet appeared in detail.

6. *Quoratean*. Some legends and other mythological data from the Karok, of this stock, are given by Powers (*op. cit.*).

7. *Shahaptian*. Some "Notes on the Mythology and Religion of the Nez Percé," of this stock, were published by R. L. Packard in 1891 (*Journ. Amer. Folk-Lore*, vol. iv. pp. 327-330). The subjects dealt with are the stealing of fire by the beaver from the pines and the obtaining of the sacred or vigil name by children. According to Mr. James Mooney (*Ann. Rep. Bur. Amer. Ethn.* 1892-93, p. 805) the "ghost dance" excitement of 1890 touched very slightly, if at all, the Shahaptian tribes of the Columbia basin. In the "*American Anthropologist*" (1900, vol. ii. n. s. pp. 779, 780) Mrs. R. S. Shackelford published a brief "Legend of the Klickitat Basket."

8. *Uchean*. In the "*American Anthropologist*" (1893, vol. vi. pp. 279-282) Dr. A. S. Gatschet published "Some Mythic Stories of the Yuchi Indians." Abstracts are given of myths relating to origin of dry land, making of first land, origin of red-cedar, sun myths, etc. The Algonkian diving episode appears in the myth relating to the discovery of dry land.

9. *Weitspekan*. Some legends and other mythological data from the Yurok, of this stock, are given by Powers (*op. cit.*).

10. *Yakonan*. In 1900 Dr. Livingston Farrand visited the Alsea Indians of Oregon, who belong to this stock, and obtained "a series of connected texts and translations." The result of the investiga-

tion is résuméd in an article, "Notes on the Alsea Indians of Oregon" (*Amer. Anthrop.* 1901, n. s. iii. pp. 240-247). General beliefs about the world, past and present, shamanism, tribal stories, traditions, etc., are briefly considered. The "Transformer" or "Wanderer" is the central figure of these legends. Another subject is the adventures of five brothers; the youngest is the cleverest and deviser of means of escape from danger and difficulty.

11. *Yanan.* At pages 279-484 of Mr. Curtin's "Creation Myths of Primitive America" (Boston, 1898) are given the English texts of thirteen tales and legends of the Yanas, cosmogonic and animal, including myths of the hero-child, finding of fire, the first battle, star-lore, etc.

12. *Yuman.* The mythology and folk-lore of some of the tribes of this stock are but little known. "A Yuma Cremation," as witnessed by him in 1892, has been described by Mr. G. R. Putnam (*Amer. Anthrop.* 1895, vol. viii. pp. 264-267). In the "California Medical Journal" (1896, vol. xviii. pp. 135-140) Mr. W. T. Heffermann discusses "Medicine among the Yumas."

The mythology of the Diegueños or Mission Indians of San Diego has been studied by Miss C. Du Bois, who has published several brief articles in the "Journal of American Folk-Lore" and elsewhere. "The Mythology of the Diegueños" (1901, vol. xiv. pp. 181-185) gives cosmogonic and animal myths.

Dr. A. L. Kroeber's "Preliminary Sketch of the Mohave Indians" (*Amer. Anthrop.* 1902, n. s. vol. iv. pp. 276-285) contains notes on religion, mythology, ceremonies, folk-lore. The "younger brother" myth is prominent. Mohave mythology "in its fundamental nature resembles closely the mythologies of the Zuñi, Sia, and Navaho. Dreams are of great importance in Mohave religion, and individual experience rules. Mohave cosmogonic and animal lore are résuméd in Lieutenant J. G. Bourke's "Notes on the Cosmogony and Theogony of the Mojave Indians of the Rio Colorado, Arizona" (*Journ. Amer. Folk-Lore*, 1889, vol. ii. pp. 170-189). The Mohave creator is Mustam-ho, whose resistance to being born is the cause of the labor of women in childbirth. The Mohave Venus is Cathaña. The fire-stealer is the coyote. The first man was made of Mustam-ho's body.

Some data concerning the mythology of the Wallapai and Havasupai Indians of the Yuman stock are to be found in G. W. James's "The Indians of the Painted Desert Region" (Boston, 1903), which contains chapters on "The Advent of the Wallapai" (pp. 188-198, creation legend), "The Havasupais and their Legends" (pp. 209-219, origin of race), and "The Havasupai's Religious Dances and Beliefs" (pp. 248-264).

Of the stocks included in the next group we possess more mythological and folk-lore material, published and in MSS., or are confident of its existence and probable record in the future. For some of these tribes (as for the eastern and northern Algonquians) surprisingly little has been done in the way of recording the native texts of important myths and legends.

1. *Caddoan*. The mythological data concerning the Pawnee, Arikara, and Wichita branches of this stock have grown to considerable dimensions during the past few years, owing to the activity of specialists, like Grinnell, Dorsey, and Miss Fletcher. The "Ghost Dance" excitement of 1890, according to Mr. James Mooney (Ann. Rep. Bur. Amer. Ethn. 1892-93, p. 927), affected the Caddo, Wichita, and Pawnee so that it "has become a part of the tribal life." The part played by the Caddo in the "Ghost Dance" is described by Mr. Mooney (*op. cit.* pp. 1092-1103). Miss Alice C. Fletcher has written about "A Pawnee Ritual used when Changing a Man's Name" (Amer. Anthr. 1899, n. s. vol. i. pp. 82-97), "Star Cult among the Pawnees" (*ibid.* 1902, vol. iv, pp. 730-736), "Pawnee Star Lore" (Journ. Amer. Folk-Lore, 1903, vol. xvi. pp. 10-15), etc. Her investigations, the results of which have been published only in small part, have revealed the possession by the Pawnees of a deep religiousness, which expresses itself in such forms that some authorities have been tempted to see in them the effect of contact with the white man. Dr. George A. Dorsey has published "Wichita Tales" (Journ. Amer. Folk-Lore, 1902, vol. xv. 215-239; 1903, vol. xvi. pp. 160-179), — the story of tribal origins and a boy-hero legend are given in detail, — and "How the Pawnee captured the Cheyenne Medicine Arrows" (Amer. Anthr. 1903, n. s. vol. v. pp. 644-658). As vol. viii. of the "Memoirs of the American Folk-Lore Society" (Boston, 1904, pp. 320) appeared Dr. Dorsey's "Traditions of the Skidi Pawnee." A valuable contribution to the literature of the mythology of the Caddoan stock is Mr. G. B. Grinnell's "Pawnee Hero-Stories and Folk-Tales" (N. Y. 1889). Mr. Grinnell has published since several articles, one of which is a general discussion of "Pawnee Mythology" (Journ. Amer. Folk-Lore, 1893, vol. vi. pp. 113-130). According to Mr. Grinnell, "nearly all the ancient stories told in the tribes convey some religious lesson." In fact, "the mythology of the Pawnees is founded almost entirely on their religion." Dr. Dorsey's "Traditions of the Skidi Pawnee" records some ninety tales (cosmogonic, boy heroes, medicine, animal tales, etc.). In Pawnee mythology the stars play a very important rôle, and the concept of Tirawa, the chief deity, is a remarkable one for an uncultured Indian people. The Pawnee origin-myth is very interesting. The Skidi traditions must rank among the notable contributions to the literature of aboriginal mythology.

Since this article was in preparation has appeared Miss Fletcher's fine monograph on "The Hako: A Pawnee Ceremony," forming pt. ii. (pp. 5-372) of the "Twenty-second Annual Report of the Bureau of American Ethnology," 1900-1901 [Washington, 1904]. "The Hako" is essentially a prayer for offspring, but is also of deep social import, and has made use of many very ancient and unrelated ideas and ceremonies. It is very expressive of primitive life and thought. This monograph is discussed at some length elsewhere in this Journal.

2. *Chinookan.* Our knowledge of the mythology of this stock is due to Dr. Franz Boas, the results of whose investigations in 1890-1891 and 1894 have been published by the Bureau of American Ethnology. As "Bulletin 20," appeared "Chinook Texts" (Washington, 1894, pp. 278), and as "Bulletin 26," was issued "Kathlamet Texts" (Washington, 1901, pp. 261). The first contains the native text, interlinear translation, and free English version of eighteen myths (cosmogonic and animal), two historical tales, and thirteen beliefs, customs, and tales (spirits, birth, marriage, death, hunting, potlatch, etc.). The last few tales relate to the Clatsop of the Chinookan stock. The blue jay is a very prominent figure in Chinookan mythology. The "Chinook Texts" cover a wide range of folk-lore and are of especial value both to the linguist and to the mythologist. The "Kathlamet Texts" contains native text, interlinear translation, and free English version of seventeen myths and sixteen tales in the Kathlamet or Upper Chinook dialect, — cosmogonic, observation-myths, animal stories, etc. The Kathlamet deluge legend has an Algonquian aspect, while the raccoon story resembles "Uncle Remus." The panther and lynx tale is a typical elder and younger brother story. A large number of the myths have an observational character. Some are of a social type, as is the case with many of the myths of the peoples of the North Pacific coast, among whom grades or classes prevail. The crow, the blue jay, and the coyote are prominent figures. Elsewhere (Journ. Amer. Folk-Lore, 1893, vol. vi. pp. 39-43) Dr. Boas has specially discussed "The Doctrine of Souls and of Disease among the Chinook Indians."

3. *Copehan.* Some mythological data concerning the Wintun and Patwin of this stock are given by Powers in his "Tribes of California" (Contr. N. Am. Ethn. 1877, vol. iii.). Curtin devotes pages 3-278 of his "Creation Myths of Primitive America" (Boston, 1898) to the Wintun, the English text only of nine myths being given. The chief figures in Wintun mythology are Ollelbis (who is now in the sky), Winishuyat (a sort of Tom Thumb), Wokwok (son of Ollelbis and source of power and wealth), Norwan (food-giving hero-woman), Hawt (the musician and water-spirit), Kele (the wolf). At

pages 511-516 is described "the making of doctors among the Wintuns." The basketry designs of the Wintun have been briefly treated by Dr. R. B. Dixon (Mem. Amer. Mus. Nat. Hist. 1903, vol. xvii. pp. 17-18).

4. *Eskimoan.* The literature of the mythology of the Eskimoan stock includes a number of excellent monographs and special articles. Greenland is represented by Dr. H. Rink's "Tales and Traditions of the Eskimo" (London, 1875. Danish ed. 1866-1871), and G. Holm's "Sagn og Fotällinger fra Anmagralik" (Meddelser om Gronland, vol. x.); the Smith Sound Eskimo by A. L. Kroeber's "Tales of the Smith Sound Eskimo" (Journ. Amer. Folk-Lore, 1899, vol. xii. pp. 166-182); the Eskimo of Baffin Land and Hudson Bay by the data in Boas's "The Central Eskimo" (Ann. Rep. Bur. Ethn. 1881-85, pp. 561-658) and his noteworthy monograph on "The Eskimo of Baffin Land and Hudson Bay" (Bull. Amer. Mus. Nat. Hist., N. Y., 1901, vol. xiv. pp. 1-370), — in the latter the English versions of 81 tales from Cumberland Sound and 30 from the west coast of Hudson Bay are given, the native texts of a number from Cumberland Sound; those of Labrador by the data in L. M. Turner's "Ethnology of the Ungava District" (Ann. Rep. Bur. Ethn. 1889-90); the Eskimo of the Mackenzie by the data in E. Petitot's "Traditions indiennes du Canada nordouest" (Paris, 1886), "Monographie des Esquimaux Tchiglit du Mackenzie et de l'Anderson" (Paris, 1876), — these two works contain a few native texts with interlinear translations, — and "Les Grands Esquimaux" (Paris, 1887); the Alaskan Eskimo by the data in Murdoch's "A Few Legendary Fragments from the Point Barrow Eskimo" (Amer. Naturalist, 1886, pp. 593-599), his "Ethnological Results of the Point Barrow Expedition" (Ann. Rep. Bur. Ethn. 1887-88, pp. 3-441), E. W. Nelson's "The Eskimo about Bering Strait" (*ibid.* 1896-97, pp. 309-518 espec.), and F. Barnum's "Grammatical Fundamentals of the Innuit Language" (Boston, 1901). Nelson, at pages 450-518, gives the English texts of some 30 folk-tales, including the creation legend, animal myths, etc., — the Eskimo text with interlinear translation, of the tale "The One-who-finds-nothing" is also given (pp. 475-479). The stories (native text and translation) recorded by Father Barnum are in the Tununa dialect of Nelson Island. The Eskimo of Kodiak are represented by the 10 legends in Mr. F. A. Golder's "Tales from Kodiak Island" (Journ. Amer. Folk-Lore, 1903, pp. 16-31, 85-103), — chiefly animal and hero stories. In the mythology of the Alaskan Eskimo the raven figures prominently. The mythologic and folk-lore relations of the Eskimo with the peoples of N. E. Asia have recently been discussed in admirable scientific fashion by Mr. W. Bogoras, in his monograph "The Folk-Lore of Northeastern Asia as compared

with that of Northwestern America" (Amer. Anthropol. 1902, vol. iv. n. s. pp. 577-683), based on personal investigations (500 tales from the peoples of N. E. Asia, including the Asiatic Eskimo, were collected) under the auspices of the Jesup North Pacific Expedition. According to Mr. Bogoras, the folk-lore of the "West Bering" tribes, except the Chukchee, "shows comparatively much greater similarity with Indian than with Eskimo tradition." The raven tales of the Alaskan Eskimo, he thinks, were probably borrowed from the Indians of Alaska, who have deeply influenced Eskimo religious and social customs. The rôle of the Eskimo in the ethnological development of the Bering Sea area has yet to be studied out.

Of essays of a general character on Eskimo mythology may be mentioned Dr. A. L. Kroeber's "Animal Tales of the Eskimo" (Journ. Amer. Folk-Lore, 1899, vol. xii. pp. 17-23), Dr. F. Boas' "Eskimo Tales and Songs" (*ibid.* 1894, vol. vii. pp. 45-50), and H. Newell Wardle's "The Sedna Cycle: A Study in Myth Evolution" (Amer. Anthropol. 1900, vol. ii. n. s. pp. 568-580), — the last treats of the old woman, mistress of the lower world. In an able and suggestive article on "The Folk-Lore of the Eskimo" (Journ. Amer. Folk-Lore, 1904, vol. xvii. pp. 1-13) Dr. Boas sketches the chief characteristics of the mythology of this stock. The most characteristic part of Eskimo folk-lore is the hero tales which "reflect with remarkable faithfulness the social conditions and customs of the people," but indicate no great power of imagination. These tales treat of visits to fabulous tribes, encounters with monsters, quarrels and wars, shamanism and witchcraft. Eskimo tales present the sexual element very slightly. The great mass of Eskimo folk-lore consists of hero tales in which "the supernatural plays a more or less important rôle." Another fundamental characteristic feature is "the limitation of the field of animal tales," — the animal myth proper, Dr. Boas thinks, "was originally foreign to Eskimo folk-lore." In Eskimo myths there is a "complete absence of the idea that transformations or creations were made for the benefit of man during a mythological period, and that these events changed the general aspect of the world." Indeed, the most striking feature of Eskimo folk-lore is "its thoroughly human character." In general the subject of tradition is "the events occurring in human society as it exists now."

5. *Kiowan.* The mythology of the tribes of the Kiowan stock has been studied by Gatschet and Mooney. The former published in "Das Ausland" (November 17, 1890), under the title, "Sinti, der erste Mensch," the creation legend of the Kayowē (Kiowa). The latter has also discussed (Ann. Rep. Bur. Amer. Ethn. 1892-93, pp. 1078-1091) the share of the Kiowa and Kiowa Apache in the "Ghost

Dance" religion, — texts and explanations of 15 songs are given. In "Urquell" (N. F. vol. i. pp. 329-333) Mr. Mooney describes "The Kiowa Peyote Rite." It was through Mr. Mooney's Kiowa studies largely that the real importance of "mescalism" (see Havelock Ellis in Pop. Sci. Mo., 1902, vol. lxi. pp. 52-71) among these and other Indian tribes was demonstrated. The historical-ethnographical monograph of Mooney, "The Calendar History of the Kiowa Indians" (Ann. Rep. Bur. Amer. Ethn. 1895-96, pp. 129-445), contains some mythological data, besides a section (pp. 237-244) on "the religion of the Kiowa." The sun, according to Mr. Mooney, is the chief deity of these Indians, — "by him they swear, to him they make sacrifice of their own flesh, and in his honor they held the great annual *K'ado* or sun-dance." After the sun come the buffalo and the peyote plant. The rain and the serpent are of little importance. The Sun-boy and Sinti are the chief supernatural heroes. The worship of the peyote (comparatively modern) has been adopted from the southern tribes. The "ghost dance" is also an exotic.

The "mescal rattle" of the Kiowa has been described by Mooney (Amer. Anthropol., 1892, vol. v. pp. 64, 65).

6. *Kitunahan.* Our knowledge of the mythology of this stock is due to Dr. Franz Boas and Dr. A. F. Chamberlain, the former of whom visited them in 1889, the latter in 1891. Besides his notes on religion, shamanism, customs, etc. (Rep. on N. W. Tribes of Canada, 1889), Dr. Boas published "Sagen der Kootenay" (Verh. d. Berl. Ges. f. Anthr. 1891, pp. 159-172), — six legends (chiefly animal tales), including the making the sun and the ascent of the animals into the sky, are given. In the "American Antiquarian" (1895, vol. xvii. pp. 68-72) Dr. Chamberlain discussed in general terms Kootenay "Mythology and Folk-Lore," and a general account of "Kootenay 'Medicine Men'" has also been published by him (Journ. Amer. Folk-Lore, 1901, vol. xiv. pp. 95-99). In his "Report on the Kootenays" (Rep. on N. W. Tribes of Canada, 1892) Dr. Chamberlain gave brief abstracts of numerous cosmogonic tales and animal stories, including the deluge legend, and several tales of the coyote-cycle (the coyote is the chief figure in Kootenay mythology) appeared as "The Coyote and Owl" (Mem. Intern. Congr. Anthr., Chicago, 1894, pp. 282-284). In the possession of the same writer are the Kootenay texts and translations of a large number of myths and legends (in large part animal tales) collected by him during his visit of 1891. The affinities of Kootenay mythology are with the coyote-cycle of the Rocky Mountain tribes and the British Columbian cycle of animal tales. The sun and moon myths suggest comparison with those of some of the Californian tribes.

7. *Koluschan.* Some items of mythology and folk-lore of the

Tlingit are given by Boas (Rep. on N. W. Tribes of Canada, 1889) and Niblack in his "The Coast Indians of Southern Alaska and Northern British Columbia" (Rep. U. S. Nat. Mus. 1888). In his "Indianische Sagen von der Nord-Pacifischen Küste Amerikas" (Berlin, 1895) Dr. Boas gives (pp. 311-328) the German texts of 10 Tlingit legends, besides 19 other brief tales about the raven, who is the chief figure in the mythology of these Indians. A. Krause's "Die Tlinkit-Indianer" (Berlin, 1885) contains also some folk-lore and mythologic material. A work of general interest is F. Knapp and R. L. Childe's "Thlinkets of Southeastern Alaska" (Chicago, 1896). Lieut. G. T. Emmons's "The Basketry of the Tlingit" (Mem. Amer. Mus. Nat. Hist., N. Y., 1903, vol. iii. pt. ii. pp. 229-277) treats of animal and other ornamental *motifs*, many of which have their inner meanings, although the author notes "the absence of a totem significance of these forms. The mythology of the Tlingit, etc., is compared with that of the peoples of N. E. Asia by Bogoras (Amer. Anthrop. 1902, n. s. vol. iv. pp. 636-668).

8. *Lutuamian*. Of the two sections of this stock, Modoc and Klamath, the latter has been more studied. Besides the few data in Joaquin Miller's "Life among the Modocs" (1873), we have Gatschet's "Songs of the Modoc Indians" (Amer. Anthrop. 1894, vol. vii. pp. 26-31) and the Modoc material in his Klamath volumes. Gatschet's notable monograph, "The Klamath Indians of Southwestern Oregon" (Washington, 1890, 2 pts.), forming vol. ii. of "Contributions to North American Ethnology," published by the Bureau of American Ethnology, contains considerable mythologic and folk-lore data, including many brief texts (creation, cosmogonic, animal tales). Natural philosophy, elementary deities, spirit deities, animal deities, principles of mythification, etc., are discussed. The chief figure in Klamath mythology is K'múkamtch, "The Old Man of the Ancients," creator, namer, ruler, transformer. He has begun to have a grotesque and popularly comic character like the Cree Wisketchak and the Ojibwa Naniboju. The companion and rival of K'múkamtch is Aishish, his son, of whom several beautiful myths are related. The "five thunders" are also important characters. Texts, with annotations, are given of a number of incantation songs of the shamans of the Klamath and Modocs. Dr. George A. Dorsey has described certain "Gambling Games of the Klamath Indians" (Amer. Anthr., 1901, n. s. vol. iii. pp. 14-27).

9. *Pujunan*. Some legends and other mythological data from the Maidu and Nishinam, of this stock, are given by Powers (*op. cit.*). The basketry designs of the Maidu are discussed by Dixon (*op. cit.* pp. 2-14). The most important work on the mythology of this stock is Dixon's "Maidu Myths" (Bull. Amer. Mus. Nat. Hist., N. Y.,

1902, vol. xvii. pt. ii. pp. 33-118), giving the English texts of 22 myths and legends. Among them are myths of creation, cosmogonic tales, observation myths, animal tales, etc. In the last the coyote is prominent. The "Earth-Namer" resembles the "Transformer" of the N. W. coast. The deluge legend has the diving incident so well known from Algonkian mythology. The miraculous twins appear also. Some of the animal tales have British Columbian analogues. In a later publication Dr. Dixon discusses "System and Sequence in Maidu Mythology" (*Journ. Amer. Folk-Lore*, 1903, vol. xvi. pp. 32-36), showing mythologies of both the N. E. and the N. W. sections of the Maidu to possess "a notable system and sequence," expressed with a certain literary charm and power. The Maidu shamans are briefly described by Dr. Dixon in his article on "Some Shamans of Northern California" (*ibid.* 1904, vol. xvii. pp. 25, 26). In the same journal (1900, vol. xiii. pp. 267-270) he published "Some Coyote Stories from the Maidu Indians."

10. *Skittagetan (Haidan)*. The mythology and folk-lore of the Haida Indians has been studied by Deans, Boas, Dawson, and Swanton. Besides several brief articles in the "American Antiquarian" and the "Journal of American Folk-Lore," Mr. James Deans has published "Tales from the Totems of the Hidery" (Chicago, 1899, vol. ii. of *Arch. of Int. Folk-Lore Assoc.*), containing many cosmogonic and animal legends and myths (creation, sun, moon, flood, fire, etc.), English text only. Dr. Boas, besides notes in the "Report on the Northwestern Tribes of Canada for 1889," has published at pages 306-311 of his "Indianische Sagen von der Nord-Pacifischen Küste Amerikas" (Berlin, 1895), the German texts of 8 brief raven legends and the story of the frog-woman. His "Facial Paintings of the Indians of Northern British Columbia" (*Mem. Am. Mus. Nat. Hist.*, vol. ii. 1898, pp. 1-24) may be mentioned here, as it deals with a collection of facial paintings obtained from a Haida chief of Masset. Dr. Dawson's work on the Haida Indians of Queen Charlotte Islands appeared as an appendix to the "Report of the Geological Survey of Canada for 1878-1879," pp. 103-189. Dr. Swanton's recent (1900-1901 and subsequently) visits to the Haida country have resulted in the securing of considerable textual material (myths, legends, etc.), of which only a brief specimen (*Amer. Anthr.* 1902, vol. iv. n. s., p. 401) has yet been published. The subject of the "Haida Calendar" has been treated by Dr. Swanton (*Amer. Anthropol.*, 1903, vol. v. n. s. pp. 331-335), who is also preparing for the American Museum of Natural History (N. Y.) a monograph on the Haida.

11. *Tsimshian (Chimmesyan)*. The most accurate data concerning Tsimshian mythology are the result of the investigations of Dr.

Franz Boas, who visited the tribes of this stock in 1886 and 1894. Besides the notes on Tsimshian mythology contained in the "Reports on the N. W. Tribes of Canada" for 1889 and 1895, Dr. Boas has published German texts of 19 myths and tales of the Tsimshian at pages 272-305 of his "Indianische Sagen von der Nord-Pacifischen Küste Amerikas" (Berlin, 1895), — cosmogonic and animal tales, including sun myths, ascent to sky, deluge legend, fire-making, etc. As "Bulletin 27" of the Bureau of American Ethnology (Washington, 1902, pp. 244) appeared Dr. Boas's "Tsimshian Texts," embodying native text, interlinear translation, and free rendering into English of 23 tales and legends in the Nass River dialect, or Nisqáe, — cosmogonic tales, observation myths, animal stories, etc. The raven figures prominently. Some of the legends are almost fairy-tales. Tsimshian mythology reflects Tsimshian society and class distinctions. Count v. d. Schulenburg's "Die Sprache der Zimshian-Indianer" (Braunschweig, 1894) also contains some mythological data.

12. *Wakashan (Kwakiutl-Nootka)*. Of the mythology and folklore of some of the peoples of this stock not much is known, while the Kwakiutl is represented by a rather large body of material. Concerning the Makahs of Cape Flattery we have some items relating to mythology at pages 61-76 of J. G. Swan's monograph on these Indians (Smiths. Contr. to Knowl. 1868, no. 220).

The mythology and folk-lore of the Kwakiutl Indians have been given special attention by Dr. Franz Boas. Besides the data given in the "Reports on the Northwestern Tribes of Canada" for 1889 and 1890 (religion and secret societies) and some lesser articles, Dr. Boas has published "Songs of the Kwakiutl Indians" (Int. Arch. f. Ethn. 1896, suppl. pp. 1-9), "Songs and Dances of the Kwakiutl" (Journ. Amer. Folk-Lore, 1888, vol. i. pp. 49-64). His monograph on "The Social Organization and Religious Ceremonials of the Kwakiutl Indians" (Rep. U. S. Nat. Mus. 1895, pp. 311-733) is the standard work on the Kwakiutl. Special chapters are devoted to The Clan Legends (pp. 366 ff.), The Spirits Presiding over Religious Ceremonial and their Gifts (pp. 393-418), The Dances and Songs of the Winter Ceremonial (pp. 431-500), The Winter Ceremonial of the Kwakiutl (pp. 500-544), The Winter Ceremonial at Fort Rupert, 1895-96 (pp. 544-606), Ceremonials of Other Tribes of Kwakiutl Lineage (pp. 606-620), The Laō'laxa (pp. 621-632). An Appendix (pp. 665-733) gives native text and interlinear translation of many legends and songs. Another valuable publication is Dr. F. Boas and George Hunt's "Kwakiutl Texts" (Mem. Amer. Mus. Nat. Hist. 1902, vol. v. pp. 1-402), which gives in parallel columns the native texts and English versions of a large number of cosmogonic

legends, animal tales, etc. The late Dr. G. M. Dawson's "Notes and Observations on the Kwakiol People, etc." (Trans. R. Soc. Can., 1888, vol. v. sect. ii. pp. 63-98) contains a few items relating to traditions, religion, folk-lore. In his "Indianische Sagen von der Nord-Pacifischen Küste Amerikas" (Berlin, 1895), Dr. Boas published the German texts of a number of Kwakiutl cosmogonic and animal myths (pp. 157-169).

Concerning the Hëiltsuk people of the Wakashan stock and their mythology and folk-lore, we have the notes of Boas in the "Report on the Northwestern Tribes of Canada for 1889," and the texts of a number of cosmogonic (several raven myths) tales and animal stories given by the same author at pages 232-241 of his "Indianische Sagen von der Nord-Pacifischen Küste Amerikas" (Berlin, 1895). Some data concerning the mythology and folk-lore of the Nootka Indians are given by Dr. F. Boas in the "Report on the Northwestern Tribes of Canada" for 1890 (pp. 32-52), and the same writer has described their religious ceremonials (Rep. U. S. Nat. Mus. 1895, pp. 632-644). A considerable section (pp. 98-128) of his "Indianische Sagen" (Berlin, 1895) is devoted to myths and legends (cosmogonic and animals) of the Nutka. Of earlier works must be mentioned J. R. Jewitt's "Narrative of Adventures and Sufferings" (Middletown, 1815), and G. M. Sproat's "Scenes and Studies of Savage Life" (London, 1868).

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