

and boil like a cauldron; then she came up, and down went canoe, fishermen and all, never to rise again. This goddess was a terror to all the surrounding fishermen and boatmen. Coyote, knowing the sufferings of the people, on account of this monster goddess, determined to end the trouble, by terminating the life of the troubler. Accordingly, he went to the basalt cliff near Tumwater, and looked over to make observations, when the object of his search rose from the water. He was much alarmed, and feared to make an attack. By the advice of his sisters, he transformed himself into a feather and floated on the surface of the water over the monster, when she swallowed him, but soon threw him up again. He then floated around as before, and was again swallowed, but soon thrown up as at the first. This was repeated five times, when, the fifth time, Coyote, in the form of a feather, remained in the monster's stomach. Finding it extremely cold, he transformed himself from a feather to an Indian man, and began to feel around in the darkness for something with which to make a fire. Taking his fire rods, he began to twirl them around, and soon struck a blaze, and was about to burn something he had found in the dark, but discovered it was human hair. He then took his stone knife and split off some pieces from a canoe, which the woman had swallowed, and soon had both fire and light. On looking around, he found a great many people, whom the monster woman had swallowed. All were benumbed with cold, and some were already dead. He found Whái-a-ma, the eagle, there, wet and chilled, with drooping feathers. All were commanded to warm and dry themselves. Speelyai then said to Whái-a-ma, "I want you to take this boat and all these people, and fly away to a high mountain and rescue them." He then took a stone knife and began cutting at

the heart of the monster. After cutting some time, the knife broke. He then took another stone knife, and after cutting a while, it broke also. He thus took five stone knives, one after another breaking, the monster growing weaker all the time. Finally, just as the fifth knife broke, the heart fell, sundered, and the giant monster died, when Whái-a-ma, the eagle, seized the canoe and flew away toward Mount Adams, and rescued the unfortunate victims of the monster's power. Speelyai then came ashore and pronounced a curse upon the river goddess, saying, "You will never destroy so many people again. You may remain here and frighten the fishermen, and once in a great while take down one, but you will no longer be the terror you have been. A better race of people is coming, and you can not destroy it." The Indians say there was a similar monster at Celilo, and another some distance below The Dalles.

This somewhat lengthy and uncouth myth, is given to illustrate several points in their mythology. It will be observed that, in their myths, five is the mystic number. Four knives break, and the fifth one brings the result; four days go by, and the fifth brings the event; five women or five men are usually named where there is a definite plurality. All nations have their special mystic numbers. Among the Indo-European nations it is generally the number three. There is the three-faced god of the Vedas; Brahma, the creator; Vishnu, the preserver; and Siva, the destroyer. The Hebrews had their mystic seven, and we find a parallel among all nations. Speelyai, or Coyote, the Indian god, is represented almost always as having a generally good character, judged from the wild Indians' standpoint, though he is often represented as resorting to trickery, deception, and fraud, in the accomplishment of his purposes. It appears that