

them in, and then poured water over sign of recognition or approval. About them. He then made a fire, and heated that time, Speelyai, who was standing bowlders and dropped them in, which off toward the Yakima river, began to caused the water to boil and cook the dance about, and said: "Oh, my son is fish. When the salmon were done, he going to get him a wife now!" All at called all the people up and gave them once, Mee-áh-wa and the young women a feast. This, the Indians say, was the who were standing around, together with origin of the salmon feast held by them his wife, were all turned to stone and every spring. Speelyai commanded them have stood there ever since.

The different groups of stones are pointed out as the young women of the different tribes. The five rocks nearest Mee-áh-wa were the five young women from Tumwater, on the Columbia. Mee-áh-wa's wife had a child there, and it and the mother are represented by certain stones, as is his sweat house, also. The little valley abounds with such roots and plants as are eaten by the Indians. They say that when these young women from the different tribes came to woo the young chieftain, they each brought along a supply of such food as was used by their tribes, and when they were transformed into stone they dropped the different kinds of roots, seeds and berries, and they grew, and have continued to come every year since, to supply the races of Indians who have come on subsequently.

In the Tiatan valley, not far from Kittitass, is a large rock, which the Indians throughout the country call Mee-áh-wa—that is chieftain. Speelyai anciently had a son, whom he called Mee-áh-wa. This young prince god had a bride of a few months, of whom he had grown tired, and was anxious to get another woman. While he and his young wife were camping in the Tiatan valley, Mee-áh-wa went into his sweat house, near the creek, to bathe. On coming out, he found that young women from all the tribes in the surrounding country had come to try to gain his affections, each hoping to be chosen as "wife number two." They were there from Palouse, Spokane, Yakima, Walla Walla, and all other parts of the country. When he came out from the sudatory, he knew the damsels were standing about looking at him, and so kept his back toward them. When he looked back over his shoulder, he saw them standing all around the edge of the valley looking at him, each hoping to be the favored one, who should be chosen as his wife. He, however, gave them no

flow out, and surrounding him, carry