caused the water to boil and cook the dance about, and said: "Oh, my son is called all the people up and gave them once, Mee-ah-wa and the young women 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. to keep that feast ever afterward. He The different groups of stones are also taught them how to cook salmon, pointed out as the young women of the in to take their places.

wife were camping in the Tiatan valley, sequently. Mee-ah-wa went into his sweat house, near the creek, to bathe. On coming Goldendale, in Klickitat county, W. T., out, he found that young women from just at the foot of the mountain, where all the tribes in the surrounding coun- the road comes out into the valley, there as his wife. He, however, gave them no flow out, and surrounding him, carry

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 fish. When the salmon were done, he going to get him a wife now!" All at a feast. This, the Indians say, was the who were standing around, together with

by broiling it on sticks stuck into the different tribes. The five rocks nearest ground before the fire. It is a well Mee-ah-wa were the five young women known fact, that when this country was from Tumwater, on the Columbia. Meefirst discovered by the whites, the Indi- ah-wa's wife had a child there, and it ans cooked their soups in tightly woven and the mother are represented by cerbaskets, by heating stones and putting tain stones, as is his sweat house, also. them into the food, and when the stones The little valley abounds with such roots were cooled, other hot ones were thrown and plants as are caten by the Indians. They say that when these young women In the Tiatan valley, not far from from the different tribes came to woo Kittitass, is a large rock, which the In- the young chieftain, they each brought dians throughout the country call Mee- along a supply of such food as was used ah-wa-that is chieftain. Speelyai an- by their tribes, and when they were ciently had a son, whom he called Mee- transformed into stone they dropped the áh-wa. This young prince god had a different kinds of roots, seeds and berbride of a few months, of whom he had ries, and they grew, and have continued grown tired, and was anxious to get an- to come every year since, to supply the other woman. While he and his young races of Indians who have come on sub-

On the road between The Dalles and try had come to try to gain his affec- is a small tule lake, or pond. This, the tions, each hoping to be chosen as "wife Indians say, was, ages ag , an extensive number two." They were there from deep lake, and abounded in large, fine Palouse, Spokane, Yakima, Walla Walla, fish; they even tell of salmon and sturand all other parts of the country, geon being caught there. Connected When he came out from the sudatory, with this lake there is a legend. In the he knew the damsels were standing "long, long ago," its waters had wonderabout looking at him, and so kept his ful qualities; whoever dared to bathe in back toward them. When he looked it or drink of the water, was sure of long back over his shoulder, he saw them life, health and happiness. The lake standing all around the edge of the val- was presided over by a giant swan, who ley looking at him, each hoping to be was goddess of its waters. When any the favored one, who should be chosen one came near, she caused the water to