it finally swelled and burst, when the children, and the head of a family, has tears gushed forth and flooded the earth, seldom entered our thoughts. The Inputting out the fire. The sun god was dians at home, around their camp fire, conquered, and the gods, in grand coun- are a cheerful, and in many respects a cil, made a law that he should forever social, people, and are very fond of stotravel around the heavens, making day ry telling. Gathered in a large lodge, and night and the seasons. A similar a family, or several families, listen for all, there is a similarity.

dian astronomers, was manufactured by long time ago." They have numerous the whippoorwill. The bird was a god fairy stories, some of which are as wonof the night, and needed the light as a derful as the famous Arabian Nights,

curse upon them, saying, " May you live myths. forever in that muddy pool" when, forthwith, the churls were turned into side, there is a high, bold mountain, warty frogs. The Indians' philosophy which, with the surrounding country, is as good as that of the barbarous Gre- has, in times past, been a famous huntcians, for, if a woman could turn a lot ing ground for the Indians. Here on and of it make a respectable moon.

as husband of a wife, as father of little thousands of years ago, he was living in

myth is related by the Indians of East- hours to the wonderful stories of the old ern Washington territory. Each tribe, men and women, or of the prophets and or clan, has its own version; but among dreamers. These stories consist, largely, of the sayings and doings of the The moon, according to the Snake In- gods, and the events that occurred "a matter of business. By some sort of wherein genii, fairies and wizards are magic, or witch power, the whippoorwill represented as having performed the transformed a frog into a full moon, and most marvelous feats. At the touch or hung it up, frog side out, for the in- will of a god, or enchanter, natural obspection of the people of the succeeding jects or beings were transformed into ages. The Indian says the "frog in the anything, large or small, animate or inmoon," instead of the "man in the animate. Vast distances were skimmed over in a moment of time. A child was This may remind the reader of the transformed into a little sprite, so small Grecian myth, which says that Leto, that it could hide under a lily, or bewandering with her children from place neath a mussel shell. Mountains, rocks to place, halted in Lycia by a pool of and trees were made to play active parts water. She was parching with thirst, in their stories. No audience ever lisbut a lot of rude boors would not permit tened, with more rapt attention, to a her to drink, but jumped into the water campaign speech, or a camp-meeting and stirred it up into mud, whereupon sermon, than did these children of the the goddess, in anger, pronounced a forest and plain, to their old legends and

Up the Natchez river, on the west of men into frogs, the whippoorwill this mountain, in the ancient times, ought to be able to take one of the frogs lived old Upsha, the god of the ticks, according to the Yakima zoology. He We have been accustomed to think of had a large band of deer, mountain the Indian, only as a blood-thirsty sav- sheep, elk, and other kinds of game aniage, delighting alone in cruelty and vio- mals, and all were as tame as dairy cows. lence. We have been taught to associ- When old Upsha wanted venison or elk ate him, in our minds, with the toma- meat, he could have it without the labor hawk and scalping knife. His relation of a tedious and uncertain hunt. Here,