

**INDIAN FAIRY TALES; FOLKLORE  
- LEGENDS - MYTHS; TOTEM  
TALES AS TOLD BY THE INDIANS;  
GATHERED IN THE PACIFIC  
NORTHWEST**

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Indian Fairy Tales; Folklore - Legends - Myths; Totem Tales as Told by the Indians; Gathered in the Pacific Northwest by W. S. Phillips

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**W. S. PHILLIPS**

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# Indian Fairy Tales

*FOLKLORE—LEGENDS—MYTHS*

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## TOTEM TALES

As Told by the Indians

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GATHERED IN THE PACIFIC NORTHWEST

by

W. S. PHILLIPS

With a Glossary of Words, Customs and History  
of the Indians

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*FULLY ILLUSTRATED BY THE AUTHOR*

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CHICAGO  
STAR PUBLISHING CO.

## DEDICATION.

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There are two wee tots of few summers not far from where I write who have listened to the tales of the Talking Pine with silent interest and wonderment. Their eyes grow big, and bigger as they listen to the wonderful doings of the strange characters of which I write, and when the story is finished they climb up in my lap and two tiny heads covered with curls, that shine like the flecks of gold among the mountain river sands, nestle close to me and baby arms circle round my neck. They snuggle close to me, awed, half believing that it is all real, but so interested in the fairy folk that they want "just one more story," and I must not deny it.

May their baby sweetness never grow less, and may their "Tah-mah-na-wis" be always ready to protect them on their journey through the life allotted to mortals, which is, after all, only a grown-up arrangement of the Talking Pine tales, that they now love to hear and half believe.

To these two, then—to little Laura, the one with the curls of gold, and to her baby brother, little Elden—this volume is lovingly dedicated, with the best wishes of

THE AUTHOR.

## PREFACE.

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The stories contained in this little volume under the title of "Totem Tales" are the result of careful study and research among various tribes of Indians of the Northwestern Pacific Coast.

The Indian peculiarity of narration is kept as nearly as possible, consistent with an understandable translation from the native tongue into English.

The Indian names are all spelled phonetically, necessarily, so they should be pronounced as they are written—by the sounds represented. The stories constitute the embodiment of the Indian mytho-religious beliefs, and, as they are gathered from several tribes, they will sometimes clash as to the doings or looks of some of the characters, and in some cases the same character is mentioned by a different name, arising from the different tribal languages.

The general idea of the white people seems to be that Indians believe in one supreme being, or "Great Spirit," which corresponds to the God of our Bible.

This is not the case at all, for their religion is a



mixture of Tah-mah-na-wis, or magic; Skal-lal-a-toots, or fairies, and Too-muck, or devils, the evil spirits, coupled with a vast legendary lore of a purely mythical nature—fairy stories, in fact—of which "Totem Tales" constitute a part.

They are a very superstitious people and have signs, charms, and incantations for everything. Magic plays an important part in every Indian's everyday life and is interwoven with his doings and those of his ancestors and of the magic personages described in the legends, as, for example, "Spe-ow."

Some of the stories contained in this volume were told to the author by the side of the campfire in the great forest of the far Northwest, others were obtained from "squaw men" who had married into the tribe and were familiar with the tales, others were gathered from men of long residence in the Northwest, who had heard them from the old Indian story-tellers, characters who are fast vanishing with civilization.

Cold type utterly fails to reveal the interest and fascination of these weird and simple tales as heard from the lips of some old and wrinkled member of the tribe, a trained story-teller, while crouched by the side of a blaze in the open air.

His eyes shine with interest in his own story, and he

acts as much of it as he can, posturing, gesticulating, talking with his hands as much as with his mouth, and the musical gutturals of the Indian tongue adding greatly to the story value of the tale.

The giant pines rise up and up from the circle of the light until they are lost in the blackness that is only intensified by the blaze. The shadows flit about as the fire flickers, and it is not long until every Indian in the circle of listeners imagines he can see demons and fairies in the nooks of every bush and peeping from behind the giant trees, and they are in precisely the same state of mind that children are who listen to, and I believe, the frightful ghost stories told them by some old woman.

It is another phase of voo-dooism, a dealing in magic and magic personages, and every legend has been called into being by the thirst of the human mind to know the origin of things which it does not comprehend.

The legends account for the presence of mountains and other natural objects, the beginning, or creation, of animals, birds, etc., and the reason for the world being as it is to-day.

At this late date it is difficult to separate the Bible stories told by missionaries, years ago, to the Indians,

and which have since drifted into legendary lore twisted to fit the Indian view, and worn almost unrecognizable by many repetitions, from that part which is purely legendary and of Indian origin.

This the author has endeavored to do, using time and patience, listening to the same story from different sources, until the Totem Tales embody the pure Indian stories which are told around the winter night story-fire in the lodges of the Northwest.

With these words of explanation I launch these "Talking Pine" tales on the troubled sea of public opinion, with the hope that they will as greatly interest the young readers into whose hands they may chance to fall as they interested a group of little folks in one of our Western cities the first time I told them of "Spe-ow" and had to go away leaving them dancing on the lawn and calling, "More! more! tell us more."

W. S. P.