

CHAPTER III.

CORRESPONDENCE RELATIVE TO THE INDIAN NAMES OF THE GREAT MOUNTAIN, CONDUCTED BY MR. BENJAMIN L. HARVEY, OF TACOMA, IN 1908.

WASHINGTON, D. C., FEBRUARY 28, 1908.

Mr. Benjamin L. Harvey, Tacoma, Washington.

SIR:—In reply to your letter of February 15:

You will understand that, being a resident of neither Seattle nor Tacoma, I have no personal interest in continuing the present discussion concerning the name of America's noblest mountain. I wish, however, to direct your attention to certain facts which influence me in the position I have taken. First, let me call your notice to the fact that you find no trouble in using the name of Captain Puget although your pen stumbles over the name of Admiral Rainier. As I understand it, both were Englishmen with the same prejudices and much the same training. Nor would I expect you to object to the name given to the sister volcano in Whatcom County, namely, Mount Baker. This by way of introduction to the real argument I wish to submit to you, which I believe is rather new and possibly not even in the repertoire of the average Seattle boomer.

In 1901, I was in charge of the investigation of the Northwestern boundary of the United States and of your State between Osoyoos Lake and Puget Sound and in the course of this investigation, I made use of the old boundary map, which had not been published, but of which I had secured photographs from the State Department. On those old maps, which antedated much of the settlement of your State, the prominent geographic features—rivers, lakes and mountains—were given both the English names and the old Indian names, in many cases only the Indian names, since the country was then comparatively unknown to white men. Now the interesting fact is that Mount Baker was given not only this English name but the old Indian name as well of Ta-ho-ma. In other words, the Indians applied this name, which, as you know, signifies The Great Mountain, not only to the mountain which so beautifully looms up above your own city, but also to the mountain somewhat similar in general appearance, in the Northern part of your State and very likely to others of the volcanic cones in Washington. The fact is that the Siwash would speak of the largest mountain in his immediate vicinity as "the mountain" just as the Tacoma man will today refer to "the mountain," meaning Mount Rainier, whereas in the vicinity of the Nooksak, you will hear the ranchman designating Mount Baker as "the mountain." The name Ta-ho-ma or Tacoma, as applied to a mountain, thus having no distinctive value, it was necessarily abandoned and the more distinctive

names of Baker and Rainier have been applied to the mountains that are so well worth naming.

As a member of an organization devoted to exact geographic work, I am compelled to stand for the authoritative name of Rainier, which is supported by the Board of Geographic Names, which in turn bears the stamp of approval of President Roosevelt, to whom your letter refers in this connection.

Very respectfully,

GEORGE OTIS SMITH, *Director.*

TACOMA, WASH., WINTHROP HEIGHTS, MAY 5, 1908.

Mr. George Otis Smith, Director United States Geological Survey, Washington, D. C.:

SIR:—Please allow me to thank you for your very interesting letter of February 28th in regard to the name "Mount Tacoma."

It is always good to have both sides of a question presented and you will of course understand that there is no personal feeling so far as I am concerned in regard to this name. I was very much pleased to receive your letter. If you could send me the date of the map you mention it would be of much interest.

I have gone to some trouble in trying to get evidence in regard to this name and the enclosed copies of letters may interest you.

As to the meaning of the Indian word "Ta-ho-ma" and the application of the word "Regnier:"

There is a question whether or not the Indians applied this word "Ta-ho-ma" promiscuously. Colonel C. P. Ferry, an old resident of this section, says they did not and that to say that they did is a mistake. Professor W. H. Gilstrap, Secretary of the Washington State Historical Society, says: "Ta-co-bid," "Ta-ho-ma," and "Tacoma" are not generic terms which may be applied indiscriminately to any high or snow-covered mountain. They are simply the different forms as given by the different families or tribes of the Indian name for Mount Tacoma and are notably the name of one mountain, as "Pah-too" is for Mount Adams, "Seuq" of Saint Helens, "Kulshan" of Baker and "Wyeast" of Hood.

You state that we do not object to the use of English words as applied to other natural features of this State. As a matter of fact, it is my belief that it would be much better to apply all the old Indian names to those objects, and particularly when the name of an Englishman who may have fought against the American Revolutionary cause is applied to anything in this State, named after General George Washington. As my friend, the Honorable Francis W. Cushman, would say, when I write such words as for instance "P-p-p-u-g-g-e-t-t Sound," just see how the typewriter "stutters." I should say that it would be much better for this State to apply the old Indian name "Whulge" to the body of water we call the "Sound" instead of "Puget Sound." Also, I would much rather see the old In-

dian name, "Kulshan," applied to Mount Baker than the present official one. To Mount Adams I would apply the old Indian name of "Pah-too;" and so on. It seems to me, for instance, if instead of "Puget Sound," the official designation was the Indian word "Whulge," it would be much more distinctive and more historically correct. We have "Long Island Sound" and other "Sounds" in the East, but probably no other "Whulge." And it would make this section of our country distinctive and original in its names.

For the sake of argument, granting that the word, "Ta-ho-ma," means a "Great Mountain" or "Snow Mountain" and was applied to many other mountains, yet I can see no reason why, if "Kulshan" is applied to Mount Baker, "Pah-too" to Mount Adams, "Seud" to Mount St. Helens, and so on, that there should be any lack of "distinctive value" as you suggest. (See "Beer Versus History"). By applying these old Indian names we forever fasten on this section of the American Union the spirit of the original inhabitants and owners of the land and throw over the State a pleasing spell of romance.

Did you know that this Old Oregon Country is the only part of the dominion of the United States over which a foreign flag has never lawfully waved in the breeze? Historically the present State of Washington is the most American of any section of the Union. Thus, in New England, French and British flags have waved. In California, Spanish flags have whipped the breeze. But here no flag of any nation has lawfully done this. The American Nation is the first lawful owner of this land among the civilized nations of the world.

Would it not be especially suitable and proper in this great State, named after the greatest American of them all, and which is more American than any other section of the country, insofar as its past ownership is concerned, to have only, as near as possible, original, local, American names for its greatest natural features?

In conclusion I might say that I have no English prejudices, as my ancestry is English.

Very respectfully yours,

BENJ. L. HARVEY.

BEER VERSUS HISTORY.

BY CHARLES F. LUMMIS IN "OUT WEST MAGAZINE."

The established order is always strong—often too strong. We are all of us loath to give up Santa Claus and other amiable myths of childhood; all of us dislike—unless we are born with the broad English "a" in our mouths—to discover that by reason of its etymology the tomatto of our New England youth is properly tomatho. And when a stupid blunder becomes too long-radicated in us, we never will change, even though we know better.

Several thoughtful people have protested to the Lion concerning the effort of the Landmarks Club to have the inappropriate name of

Mount Rainier changed back to the original form, which the city now bears. This argument is:

"Tacoma" is not an Indian word, but a corruption. The Indian word is Ta-(h)-ho-ma. This means simply Snow Mountain and was applied to other white peaks by the same Indians.

Despite some lengthy letters these are the only arguments advanced.

Now in the United States there are thousands of geographical names derived from Indian languages. At least ninety per cent of them are far worse corruptions than Tacoma for Ta-(h)-ho-ma. For instance, to follow the proposed plan, "Niagara" would be spelled Nee-a-gah-ra; "Loyalsock" is as near as we get to Lawysaquik; "Long Tom" is our version of Lung-tum-ler; "Lehigh" is for Lechauwekink—and so on for thousands more. French and Spanish names have not fared any better at our hands. "Key West" is Cayo Heuso. "Loose" is l'Ours; "Picketwire" is for Purgatoire.

Obviously, the City of Tacoma is not a sinner above others. If we can come as close with the mountain, we shall do better than the average. Furthermore, the Landmarks Club, while it has some sentiment, also has some practical horse sense. Imagine trying to get routine clerks and map-makers in Washington to write "Ta-(h)-ho-ma." As for Tacoma, they can as easily be induced to correct a good many historic names in California. And that will be "good enough for poor folks."

No one who is familiar with the derivation of geographical place-names in the United States will urge the other argument. If it is true that Tacoma is "just a common name for any old snow mountain"—well, so is Sierra Nevadas. Anybody who knows anything about Indian languages is aware that this procedure is universally characteristic. Niagara means "Cross the neck." There are some other necks beside the hackman's paradise. When you speak of the "Green Mountains," most people are aware what you mean—though there are a few other elevations of the same color elsewhere on this agreeable planet.

As a matter of fact, ninety per cent of the place-names in the United States are as promiscuous.

Until some serious argument is brought on the other side, it will still seem worth while to restore to the noble peak which glorifies the horizon of the City of Tacoma its ancient name—or rather as near to it as American haste will allow us to spell. As before suggested, the unidentified Rear Admiral Rainier, whom his countrymen have not thought fit to place in any text book of reference, may properly be left as trade-mark for the well-spoken-of-beer which has adopted him. Otherwise, it would be in order to move to replace the historic name of Monterey with the name of the other British Admiral, Semour, who came thither in a critical time on the same errand that Vancouver had—namely, to take the Pacific Coast for England. Really,

it is not too late to undo the ignorant christening of the second peak of the United States—even though it has blundered along for more than a century. There is a class of Americans now on the Coast to whom education is not a matter of suspicion.—Charles F. Lummis in "Out West Magazine."

BELLINGHAM, WASH., MARCH 25, 1908.

Mr. Benjamin L. Harvey, 2612 North Puget Sound Ave., Tacoma, Wash.

DEAR SIR:—I have taken some pains to investigate the use of the word "Ta-ho-ma," as applied by the Indians to mountains. I do not believe this word was applied promiscuously to mountains of great size. The best authority upon the Indian jargon as spoken by the Siwashes of this region in the early days, is Postmaster Hugh Eldridge of this city. Mr. Eldridge was born and raised here, and in his younger days heard more Indian than English spoken. He tells me that the natives had no word meaning mountain, but had a special word or phrase name for everything and the mountains in this vicinity, that is Mount Baker or other large mountains, were described as "Hias-te-cope" meaning the "Great White," with a further description as to specific locations when the Olympics were distinguished from the Mount Baker group.

I trust this information may be of some service to you, and I may assure you that Mr. Eldridge has few, if any, superiors on Puget Sound as authority on the Indian language, and I believe his knowledge of that subject is better and more accurate than that of your other informant. In order to make sure, however, I am corresponding with Rev. Father Boulet, an aged Catholic missionary, who has spent more than forty years among the different tribes of the Northwest, and his version of the matter I should regard as final. As soon as his advice is received I shall communicate it to you.

Yours very truly,

ROSS WELCH, *Secretary.*

BELLINGHAM, WASH., MARCH 31, 1908.

Benjamin L. Harvey, Esq., 2612 N. Puget Sound Ave., Tacoma, Wash.

DEAR SIR:—Since I wrote you the other day I have talked with Father Boulet, the missionary I mentioned, who has spent the greater part of his life time among the various tribes of Indians on Puget Sound. As I told you his version of the matter of names applied to the mountains along the Coast, I should regard as authentic. He tells me the word "Ta-ho-ma" does not mean "the great mountain," but "White Rock;" that it was the Indian name for Mount Baker, and was applied to this mountain exclusively. The name applied to the mountain Southeast of Tacoma by the Puyallup Indians was "Tu-ah-ku," the meaning of which I have forgotten, if indeed it was given to me. The discussion of the ancient Indian lore is beginning

to interest me, and I shall take occasion to ascertain the meaning of this last word when next I meet the old missionary.

Yours very truly,

ROSS WELCH, *Secretary.*

LETTER FROM SECRETARY GILSTRAP.

TACOMA, WASH., MARCH 14, 1908.

Mr. Ben L. Harvey.

DEAR SIR:—Yours of the 11th received and noted.

The word "Ta-ho-ma" or "Ta-cho-ma" was Klickitat name of the mountain; "Ta-co-bet," "Ta-co-bu" and "Ta-co-ban" are the Sound Indian names, all meaning our Mount Tacoma.

"Tacobet," "Tahoma" and "Tacoma" are not generic terms which may mean to be applied indiscriminately to any high or snow-covered mountain. They are simply the different forms as given by the different families or tribes of the Indian name for Mount Tacoma, and are solely the name of that one mountain as "Pah-too" is of Adams, "Seuq" of St. Helens, "Kulshan" of Baker and "Wyeast" of Hood. Our book, "July 4th, 1841-1906," gives some information on the mountain. The State Historical Society is in favor of retaining the original Indian names of mountains, rivers and localities.

Anything we can do to assist you we will take pleasure in doing it. I would be glad to see you and talk the historical matters over.

W. H. GILSTRAP.

LETTER FROM PROF. MEANY OF THE UNIVERSITY OF WASHINGTON.

UNIVERSITY STATION, SEATTLE, WASH., MARCH 21, 1908.

Mr. Benjamin L. Harvey, 2612 No. Puget Sound Avenue, Tacoma, Wn.

MY DEAR SIR:—Your letter of March 17 is before me.

There are many different languages among the Indian tribes of Puget Sound.

In years gone by white people have sought to trace the word Tacoma to words sounding more or less like that word in the several Indian languages or dialects. These efforts have produced varying results as to sound and meaning. None of the results have been satisfying to me. So far as I know the word was first used out here by Theodore Winthrop in "The Canoe and the Saddle" about 1853 and he speaks of Tacoma the Great and Tacoma the Less.

United States Geological Survey Bulletin 258 (Place Names in the United States) page 295: "Tacoma; city in Pierce County, Washington. From the Indian name meaning 'Mountain.'"

I consider the best authority on our Puget Sound Indian languages to be Dr. Charles M. Buchanan of Tulalip Indian Agency, Washington. He says Tacoma is an Algonquin word and was im-

ported by Winthrop from East of the Rocky Mountains, where it was known and used by white men before Puget Sound was explored or settled.

If you are sufficiently interested I would suggest that you write him.

Yours faithfully,

EDMOND S. MEANY.

TULALIP INDIAN AGENCY, TULALIP, WASH., APRIL 17, 1908.

Mr. Benjamin L. Harvey, 2612 North Puget Sound Avenue, Winthrop Heights, Tacoma, Washington.

DEAR SIR:—I am in receipt of your inquiry of the 16th instant stating that Professor Edmond S. Meany of the State University of Washington had referred you to me for information relative to the meaning of the word "Tacoma."

Among the earlier pioneers to settle in the Puget Sound region was Ezra Meeker, who is yet living, and who has recently traveled East with oxen over the Old Oregon Trail. Three years ago (1905) Meeker published his interesting book, "Pioneer Reminiscences of Puget Sound." On page 179 of this book you will find the following relative to the word "Tacoma:"

"We have a like curious phenomenon in the case of Winthrop first writing the word Tacoma, in September, 1853. None of the old settlers had heard that name, either through the Indians or otherwise, until after the publication of Winthrop's work ten years later, 'The Canoe and the Saddle,' when it became common knowledge and was locally applied in Olympia as early as 1866, said to have been suggested by Edward Giddings of that place.

"However, as Winthrop distinctly claimed to have obtained the word from the Indians, the fact was accepted by the reading public, and the Indians soon took their cue from their white neighbors.

"It is an interesting coincident that almost within a stone's throw of where Winthrop coined the name that we find it applied to the locality that has grown to be the great City of Tacoma.

"On the 26th of October, 1868, John W. Ackerson located a mill-site on Commencement Bay, within the present limits of the City of Tacoma, and applied the name to his mill. He said he had gotten it from Chief Spot of the Puyallup tribe, who claimed it was the Indian name for the mountain, Rainier."

In this connection it is important to note (1) that Meeker was already in this section when Winthrop (1853) made the trip referred to ("Canoe and Saddle"); (2) that Meeker was an early settler and pioneer in the vicinity of Tacoma and in the vicinity of the Puyallup Indians, and that the town of Puyallup (which he named) had been his home for forty years (see page 182 of his "Reminiscences"); and (3) that Meeker has, from the beginning, been known as the firm friend of the Indians and that they esteemed him and held him in

respect and confidence. All of these things would appear to give him the right to speak with authority on the subject. He ascribes the word "Tacoma" to the invention of Winthrop.

Myself, I do not believe that the word "Tacoma" is known to any of the native tribes of the Puget Sound region as, generically, a genuine Indian word of this region. I have commonly believed it to be (even before I knew of the claims of the City of Tacoma, Washington) an Indian word of Algonquin origin, and by the Algonquian stock applied to objects of unusual altitude, or, as some of them express it, "almost up to the sky" or "almost up to Heaven." You will find that Tacoma, Washington, is very, very far indeed from being either the first or the only possessor of the right to and use of this name. You will find a Tacoma in Florida, and in Virginia, as well as in Washington. You will find a long-established Takoma Park in the District of Columbia (which I knew before I knew Tacoma, Washington). You will find a Tecoma in Nevada, and a Tekoma in Nebraska—you will even find a Tacome in Mexico. In this connection it is to be recalled that Indian orthography is far from being absolute since few, if any, Indian tongues are written tongues *per se*, and such spelling as exists is the effort (more often faulty than otherwise) of the white man to express (in his way) an Indian word. It will therefore readily occur to you that the word Tacoma is very far from having any particular or peculiar local significance so far as this vicinity or this State may be concerned.

The Puyallup Indians and the Tulalip Indians both speak dialectic variants of the Niskwalli linguistic root stock, which is in turn a variant of the Salishan stock. What the Puyallup word for Tacoma is, or for Mount Rainier is, I do not know. I have long been unable to ascertain that the Tulalip Indians have ever had any special word for Rainier other than to speak of it as the "mountain" or "*the* mountain." Their word for mountain is "sbah-det." Their word for the place where Tacoma (the City of Tacoma) stands was "shuh-bah-lup," (accent the second syllable) which means, literally, a dry place, such as one might find under a tree. With few exceptions the word "Tacoma" and its variant forms and spellings will be found either in Algonquian territory (past or present) or somewhat adjacent thereto—or carried from either. Winthrop was born in, lived in, and died in territory subject to such conditions.

The Government official who wrote you that the word "Tacoma" meant "Great Mountain" probably had in mind the Algonquian meaning of the word referred to above, as such would be a legitimate application and use of the word, apparently.

I have also heard, on good authority (by this I mean Indian authority since it is on a subject concerning which an intelligent Indian would probably be a better authority than even an intelligent white man) that some of the tribes North of us (allied to the Clallams and the Lummis) used the word "Tah-hoh-mah" (or a very similar word)

for Mount Baker and that it was so used for Mount Baker exclusively. This corroborates the statement of the Reverend Father Boulet, and also partially corroborates the statement of your aforesaid United States Government official.

I have heard the Reverend Father Hylebos of Tacoma, Washington, state that the word "Tacoma" referred to the mountain "Rainier" and that it consisted of "Tah-koh-mah" meaning "the frozen water" (snow). The allusion is obvious. I do not agree with the father, however.

My own opinion is that Winthrop was the first to actually use the written word "Tacoma" with a local application, and that in so doing he probably confused the better known Algonquian word with the word used exclusively for Mount Baker—or else that he knowingly and deliberately created fiction rather than chronicled fact.

Very respectfully,

CHARLES M. BUCHANAN, *Superintendent, etc.*

TACOMA, WASH., WINTHROP HEIGHTS, APRIL 21, 1908.

Dr. Charles M. Buchanan, Tulalip, Wash.

DEAR SIR:—Please allow me to thank you for your great kindness in writing your very interesting letter of April 17th in regard to the meaning of the Indian word "Tacoma."

Inasmuch as you state that you *do* not know the Puyallup Indian word for the mountain "Rainier" I am sending you a legend of that tribe in regard to it. Some years ago my mother and I visited Longmire Springs on the South side of Mount Tacoma. While there a young Indian named Matthew Seattle, said to be a nephew of the old Indian Chief after whom the City of Seattle was named, also visited the place. At the same time a school teacher in the Tacoma High School was at the Springs, and she had been young Seattle's favorite teacher when he attended the school. Seattle was an educated Indian and was then studying law. We had a copy of "Canoe and Saddle" by Winthrop with us and Seattle read the chapter entitled "Tacoma" and said he had heard the Indians tell the legend many times and explained it to us. Then he recited the following legend as the, or rather one of the, Puyallup legends about the mountain:

"When Do-ki-bahl (changer of all things) saw that his work was done he went and sat on a high mountain. And from this he gazed upon his work and then said to the mountain, 'You shall be Ta-co-bid (Tacoma), because upon you I rested and you are so near to the divine.'

PORTCOMUS."

"Portcomus" was Matthew Seattle's Indian name. At the request of my mother young Seattle wrote out the legend and I now have the original.

Very respectfully yours,

BENJAMIN L. HARVEY.

TULALIP INDIAN AGENCY, TULALIP, WASH., APRIL 22, 1908.

Mr. Benjamin L. Harvey, Winthrop Heights, Tacoma, Washington.

DEAR SIR:—I thank you very much indeed for your kindness in writing your interesting letter of the 21st instant. When I stated that I did not know the Puyallup "Indian" word for the mountain "Rainier" I had in mind the word "Ta-ko-bid" (or "Tah-koh-buh," as some pronounce it), but I have never considered that a genuine Indian word but merely the Indian attempt to say the word "Tacoma." Several very intelligent Indians (some of the most intelligent and reliable I have known) agree with me in the belief that it is merely an Indian attempt to say a word that they have heard the whites use, and this appears to corroborate Meeker. If Winthrop's legend was true it is singular that Meeker (who was in the vicinity before Winthrop, who has known the Indians most of his life, and who was their intimate, *confidante*, and friend, and who could himself converse with the Indians direct without the mediation of an interpreter) never heard it and could never obtain any history of it in more than forty years of life among the same Indians.

I knew Matthew Seattle quite well and I know his father, John, who yet lives. There is not a drop of blood of old Chief Se-at-tlh in the veins of either John or Matthew. They had absolutely no right to the name "Seattle," though it was quite a common trick among Indians to adopt the name of another Indian who had become well known. As a matter of fact, John and Matthew did not belong to even the same tribe as Se-at-tlh—the latter lived, died and was buried (1866) upon one of the reservations under my jurisdiction, on the Port Madison Indian Reservation of this Agency.

I regret to say that Matthew was really most superficially educated, but was not lacking in surpassing effrontery and audacity, and was, to say the very least, most mendacious—I never knew his equal in these respects. He literally luxuriated in the credulity of some of his too trusting friends. Seattle (the City) exploited him as a scion of her old Chieftain namesake in the Fourth of July celebration of the year 1895, but soon afterward learned of the grievous and egrerious blunder, and never repeated it. Almost any of the old pioneers can recall this, and the reasons therefor. I knew Matthew for some years as one of the most dissolute, dissipated, diseased, lying, unprincipled and brazen young fellows of his kind that it has ever been my fortune to meet. I do not say this with either acrimony or animus—I have neither. I have merely known Matthew very, very well—as man, as physician and as Indian Agent.

The nearest living relatives of old Chief Se-at-tlh are Mrs. C. J. Thompson, Mrs. Ernest Loughrey and Mrs. Jackson Temple, all half-blood married adults, all granddaughters of the old Chief, and all resident upon the Port Madison Indian Reservation (Suquamish P. O.) of this Tulalip Agency. These three women all have children enrolled in our agency schools. Among the earlier pioneers coming to

this country or vicinity in the early 50's was William De Shaw who located at Agate Point on Bainbridge Island, directly across the narrow Agate Passage from Port Madison Reservation (this reservation lies about twenty miles North and West of Seattle.) De Shaw (whom I have known personally) was a white man (now deceased) and quite a notable character in his way. He married a daughter of old Se-at-tilh and from this union sprang the three women referred to herein. De Shaw for many years conducted a sort of trading post at Agate Point—until, in fact, his ramshackle building was burned about ten or twelve years ago.

Very sincerely yours,

CHARLES M. BUCHANAN, *Superintendent, etc.*

TACOMA, WASH., WINTHROP HEIGHTS, APRIL 30, 1908.

Dr. Charles M. Buchanan, Tulalip, Wash.

DEAR SIR:—Please allow me to thank you for your very interesting letter of the 22nd.

I take it from your letter that you do not put much faith in Matthew Seattle's legend. There seems to be the same central idea in his legend as you say is in the meaning of the word "Tacoma." According to your understanding of this word it means "almost up to heaven." In young Seattle's legend he says it means "resting place of the Divine." It seems to me that there is a similarity of ideas here.

As to Mr. Meeker never having heard the word "Tacoma" before Winthrop's time, it appears to me that that might be possible and yet not prove that there was no such word. I am sending you copies of two letters I have received from Mr. Ross Welch, Secretary of the Bellingham Chamber of Commerce. In one you will see that he says that Mr. Eldridge of Bellingham, an old resident and authority on the Indian subjects, never heard the use of the word "Tacoma," or one similar to it, as applied to Mount Baker. In the other letter he says that Father Boulet is an authority and he has heard of a word, "Taho-ma," and that it means "White Rock." Here are two men, authorities on the subject, and both living in the same place. One has never heard of the word but the other has. Now, it seems to me that Mr. Meeker's case might have been the same. If you will notice you will see that Mr. Meeker never heard of any Indian name for the mountain except as told by Winthrop. Does it not seem strange that the Indians would have had names for almost every other object except this great mountain? They surely must have had some name for it. Is it not strange that no protest was made when Winthrop's book first came out as to the supposed misapplication of this word? Seemingly, according to Mr. Meeker himself, the Indians took up with it at once and many of the white people also. Now if this was fiction why did they do so? Again, what object would Winthrop have in inventing such a story? So far as I can learn no other part of his book has been questioned.

Mr. Dave Kellogg, an old resident of Seattle, writes to Col. C. P. Ferry, another old resident of Tacoma, as follows: "Proudly dominating all the lesser peaks of this range and the Olympics, 14,500 feet above the sea stands the mountain called by Vancouver 'Mount Regnier.' In this case, as in all others, Vancouver seems to have ignored the fact that the natives whom he found in possession of the land had a rich vocabulary of their own applying to every natural object to be seen, even the most insignificant. Had he consulted the wild people dwelling along the shores of this inland sea he would have learned that his Mount Regnier was called by them 'Tacobat.' Further search would have been rewarded by the discovery that the Indians on the East side of the range called the same mountain 'Tac-homa,' the difference in pronunciation being due to the varying dialects of the tribes, and so he just dealt out what English names he had in stock. The word 'Tac-homa' is Klickitat and means 'blue sky.'"

George Gibbs, said to be one of America's great philologists, lived on the shores of "Whulge" and in 1853 published a Neskwalli dictionary in which he gives the name of the mountain as "Takob."

Judge James Wickersham in his book on the meaning of the word Tacoma has the following:

"SEATTLE, WASH., JAN. 25, 1893.

"I, Angeline, the daughter of Seattle, do say that the old Indian name for the great mountain at the head of the Nisqually is 'Tacobet,' and that my father, Seattle, always called it by that name.

"ANGELINE, *her* (x) *mark*, *Daughter of Seattle.*"

"TACOMA, MARCH 11, 1893.

"I, Moses Seattle, do say that I am the son of James Seattle, who was the son of Seattle, Chief of the Duwamish tribe. I know the Indian name of the great mountain at the head of the Puyallup River. The Indian name is and always was Tacobet. My father and all my people always called it Tacobet. The Indian name for Seattle is 'Seachl.'

MOSES SEATTLE."

There seems to be an Indian word, "Tacopa," meaning "white" and a New Mexican word, "Acoma," meaning "city of the sky."

P. B. Van Trump, an old resident of this section and one of the first mountain climbers, calls the mountain "Tacoma."

Also, General A. V. Kautz, in 1857, climbed the mountain and wrote a description of the trip and called the mountain "Tacoma."

In 1866 there was organized a lodge of Good Templars in Olympia, Wash., and it was styled "Tacoma Lodge No. 4."

In a book, "Log Cabin on the Columbia," page 204, is found the following:

"The Umatillas have poetic minds. To them white Tacoma with her gushing streams means a mother's breast, and the streams themselves, like the falls of the distant Shoshone, were the falling splendors."

Do not these facts give us good grounds for saying that the word "Tacoma" has authentic local application?

Very respectfully yours,

BENJAMIN L. HARVEY.

TACOMA, WASH., WINTHROP HEIGHTS, JULY 23, 1908.

Dr. Charles M. Buchanan, Tulalip Indian Agency, Tulalip, Wash.

DEAR SIR:—It may interest you to learn that, after inquiry there, I have ascertained that "Takoma Park," D. C., was named "after the mountain" here in Washington State and probably after this City of Tacoma. The namer of Tacoma Park, Mr. B. F. Gilbert, saw the name "Tacoma" and being struck with its euphonious sound adopted it as the name of his place.

If you will kindly tell me your reasons for believing that the word "Tacoma" is an Algonquin Indian word and your evidence for so believing I will greatly appreciate it. Judge Wickersham in his little book on the subject advances the theory that it is a Mongolian word brought over many years ago in an early migration. From here, he thinks, it was taken to Mexico. If you would like to read Judge Wickersham's book on the name Tacoma I can send it to you. As I have but one copy and it is out of print I would have to ask you to return it.

Very respectfully,

BENJAMIN L. HARVEY.

TULALIP INDIAN AGENCY, TULALIP, WASH., AUGUST 12, 1908.

Mr. Benjamin L. Harvey, 2612 North Puget Sound Avenue, Winthrop Heights, Tacoma, Washington.

DEAR SIR:—Your letters of July 23, 1908, and August 10, 1908, have been received and read with much interest. I am much too busy just now with annual reports, quarterly accounts, census, etc., to be able to reply at length—for which reasons kindly pardon the seeming brevity of this letter.

I am not able to give you, surely, off-hand, my authority for believing "Tacoma" (in its variant forms) to be of Algonkin or Algonquian origin. You will not find Algonkin origins uncommon in proper geographical names—"Eskimo," for example, Powell states is the Algonkin name for one who "eats fish or flesh raw." The Algonkin linguistic stock had by far the largest and widest distribution of all linguistic stocks (Indian) on the North American continent—you will find Tacoma (in its variant forms) equally widely distributed. The Puyallup does not attain to the dignity of a linguistic root stock but is merely one of the dialectic variants of the Salishan linguistic stock, commonly referred to as a Niskwalli variant. It is hardly possible that from so circumscribed and so relatively trivial a dialect so widespread and common a geographical term as "Tacoma" could have sprung. My Indian information is to the effect that "Ta-ko-ba" was

the attempt of the Puyallup Indians to reproduce what the whites called "*the mountain*." Many pseudo-Indian words were so formed (witness "siwash," which is merely the Indian attempt to say the French word "sauvage"—it is a corrupted French word and no Indian word at all; witness also "Snoqualmie" which is a white man's corruption of the Indian word "Sdoh-kwahlh-bhuh;" etc., without number). The explanation certainly does not lack plausibility, or analogy.

Very sincerely yours,

CHARLES M. BUCHANAN, *Superintendent, etc.*

P. S.—I would appreciate the opportunity of perusing Judge Wickersham's claims as to the Mongolian origin of the word "Tacoma," and would return the monograph to you in good condition. I thank you for the tender.

My impression is that somewhere, in desultory reading on ethnologic subjects, I picked up the Algonkin theory of the origin of "Tacoma" and that it was advanced by Major J. W. Powell, late Chief of the Bureau of Ethnology—but I am not at all certain on this point.

TULALIP INDIAN AGENCY, TULALIP, WASH., AUGUST 17, 1908.

Mr. Benjamin L. Harvey, 2612 North Puget Sound Avenue, Winthrop Heights, Tacoma, Washington.

DEAR SIR:—Your letter (and Judge Wickersham's pamphlet) of the 15th instant has reached me, for both of which I thank you. I have never seen this pamphlet before and am much surprised to find here and there suggestions, at least, of many of the statements already communicated by myself.

I note (page 7) Col. B. F. Shaw's letter dated April 3, 1892. The Scadgits (or Skagits) are under this agency. I have never heard that "Tacoma" means plenty of food, or a woman's breasts. The word, as I have understood it for years, for a woman's breasts (and what is derived therefrom, namely, "milk") is, for *one* breast, "skah-boh." The word "haik," which he uses, is undoubtedly his way of spelling "hayk" (pronounced like the name of the fish "hake"), and means "big," "large." I do not agree at all with the fanciful suggestion of this letter. The same is true of Mr. Flett's explanation on page 9.

I was very much interested in the letter of Mr. J. T. McKenney, pages 9 and 10, under date of February 8, 1892. He calls the word "Tacopa" or "Ta-co-pe" and says it means "white"—this is doubtless his spelling of the Chinook *jargon* word "tkohp," or "tuh-kohp" (pronounced with a strong accent on the last syllable and a suggestion of forcible aspiration after it.) This is not far at all from the usual pronunciation of the word "Tacoma" and is the most plausible suggestion in the whole pamphlet. Of course in the dialectic variants of the tribes allied to the Niskwalli linguistic stocks (see my article or paper read before the State Philological Society, "Dialectic Variants

of the Nisqually Linguistic Root Stock of Puget Sound," printed in the Washington Historical Quarterly, Vol. I, No. 2, January, 1907, Seattle, Washington, pp. 30-35, particularly the middle paragraph of page 32), the letters "b," "m," and "p" are synonymous and interchangeable, as are also the letters "d" and "n." Therefore "tuh-kahp" may also be pronounced "tuh-kohm" or "tuh-kohb"—the terminal aspiration converts them into "tuh-kohm-hah" or "tuh-kohb-hah"—could you come nearer to "Tacoma?" Of course we must bear in mind that the local Indian tongues are not written tongues and that therefore each and every one is entitled to his guess in the way of orthographic depiction of the verbal phonetic groups.

I note the affidavit of Moses Seattle, page 20. He is now dead, but he used to be one of my Port Madison Reservation Indians—old Seattle lived, died and is buried at Port Madison or "Old-Man-House." Port Madison is under this agency. His affidavit that Seattle's name was pronounced "Seachl" is worthless as he was not familiar enough with the phonetics of the English tongue to know what "Seachl" spelled. The genuine name was "See-at-tluh" (first and last syllables short, second syllable long and also strongly accented. On page 20, about the center of the page, I note a numerously marked statement headed "Puyallup Indian Reservation" and dated January 30, 1893. Among the "Puyallup" Indians signing by mark are (first row) Major Hamilton and Ellen Howard. They are husband and wife, are both living, here at Tulalip, where they are allotted and live—I greeted Major Hamilton as I came over to the office this morning. I do not know where the other signers live. These statements carry little weight with me.

About the middle of page 23 is a very amusing explanation claiming that "Tacoma" is derived from "ta" (the), "ko" (water) and "ma" (to scatter like snow). I heard Reverend Father Hylebos make this same statement in Tacoma in August, 1906. Now "ta" in Indian is not an article but a demonstrative pronoun indicating an object particularly pointed out. "Ko" is used by the Indians to indicate *drinking* water, that is a water that is palatable. I can give a fanciful explanation just as romantic as the above—far more plausible—and just as untrue. Bear in mind that the Indian word for "father" is "ban" or "bad" and remember also that "b," "m" and "p" are synonymous and interchangeable. What is the matter with "tah" (that), "koh" (water), and "man" or "mad" (father)—"that father of drinking water" (remember that the glaciers of the mountain feed the fresh water streams radiating from the mountain). Isn't it plausible? But it is all made out of the whole cloth and is purely imaginary.

I am returning the pamphlet and thank you for the courtesy.

Sincerely yours,

CHARLES M. BUCHANAN, *Superintendent, etc.*

TACOMA, WASH., WINTHROP HEIGHTS, AUGUST 22, 1908.

Dr. Charles M. Buchanan, Superintendent, etc., Tulalip, Wash.

DEAR SIR:—Your letter of the 17th, giving your opinion of Judge Wickersham's pamphlet, received. Please allow me to thank you for your interest.

As I am not acquainted with the Indian language I am unable to answer any of your technical arguments.

In a general way the condition seems to me to be this:

(1) There is an old or old official United States Government map, antedating the general settling of the State of Washington, giving the name as applied by the Indians to the great mountain as Taho-ma or a variant of this.

(2) The name Tacoma was applied as coming from the Indians to the mountain by Winthrop in "Canoe and Saddle" in 1853.

(3) George Gibbs, a noted authority on the subject, in 1853, gives the word in his dictionary.

(4) Judge Wickersham in his booklet quotes B. F. Shaw, Dr. William Fraser Tolmie, James G. Swan, Elwood Evans, J. T. McKenney, C. P. Ferry, Francis Henry, Edwin Eells, P. B. Van Trump, Hazard Stevens, and others, who should be authorities on the subject, together with numerous Indians, all giving an Indian word similar to Tacoma.

(5) V. G. Bogue, the engineer who surveyed the Northern Pacific Railroad over the Cascades in 1880, says that he employed Indians as guides through the mountains on both sides of the range both near and away from the mountain and that all said the name of the mountain was Tacoma or Tajoma, which he says means "nourishing breast."

(6) Some present-day Indians say the Indian name is Tacoma.

It seems that none of this evidence "appeals to you." I would like to know what kind of evidence would appeal to you. Apparently the only evidence that appeals to you is the evidence that supports your theory that the word Tacoma is not a native Indian word. You must not take this as being said in a spirit of ill feeling as it is not at all. I think you are inclined to be a little prejudiced. Let us try and get the truth, no matter what it is.

I should say that in order to prove your contention that Tacoma is not a local Indian word but an Algonquin Indian word imported here that you must prove:

(a) That Tacoma is not a local word.

(b) That it is an Algonquin Indian word.

(c) Show that it was used in Algonquin territory prior to its use here, say before 1850.

It seems to me that it is just as plausible and reasonable to say that the word originated here in the State of Washington and was carried away as to say that it was imported from Algonquin territory here.

Thanking you for the interest you have shown and hoping that

I may have the pleasure of further corresponding with you and with best wishes, I am

Very respectfully yours,

BENJAMIN L. HARVEY.

TACOMA, WASH., OCTOBER 1, 1908.

Dr. Charles M. Buchanan, Tulalip Indian Agency, Tulalip, Wash.

DEAR SIR:—Enclosed is a copy of an article that appeared some years ago in the *Whatcom Reveille* in regard to the word Tacoma. It may interest you if it does not convince you.

Also enclosed is a letter copy from V. G. Bogue which explains itself.

If Tacoma were an Algonquin word as you think and means "almost up to heaven," it would seem strange to me that it would have that meaning as I understand that there are no very high mountains in that territory.

Two books, "The Siwash," by J. A. Costello, Seattle, 1895, and "McCarver and Tacoma," by Thomas W. Prosch, Seattle, 1906, have been published and contain quite a good deal of information about the Indian. I suppose you have read them.

Very respectfully yours,

BENJAMIN L. HARVEY.

Mr. Benjamin L. Harvey, Winthrop Heights, Tacoma, Washington.

DEAR SIR:—I thank you for your enclosures, which I am returning herewith. Please do me the justice to remember that I sought no controversy with you, and have only expressed my opinion upon your solicitation. The "Siwash" is largely a reprint of irresponsible and occasional newspaper articles with some substantial trimmings of imagination. Many of your "authorities" are of similar ilk. If I have been biased and handicapped by fourteen years of daily and intimate association with the actual sources of such information (instead of rehashes of same) then that is my misfortune. While it is immaterial what you think of my opinion (solicited), and while I do not at all agree with you, nevertheless I trust I at least respect your opinion.

Very sincerely yours,

CHARLES M. BUCHANAN.

TACOMA, WASH., OCTOBER 12, 1908.

Dr. Charles M. Buchanan, Tulalip Indian Agency, Tulalip, Wash.

DEAR SIR:—Your letter of October 5th received.

I certainly regret very much if I have been unjust to you. It was farthest from my intentions to be so. I certainly think that you are sincere in your opinion about the word "Tacoma." However, it seems strange to me that Father Boulet, E. Eells, Judge Swan, Dr. William Fraser Tolmie, and others would not be considered authority

on the subject. It would seem to me that there was just as much authority for saying "Tacoma" is a local Indian word as to say many others are. Steilacoom, for instance. Could you prove in any other manner than has been attempted with "Tacoma" that "Steilacoom" is an Indian word?

I expect to follow the matter still further and if I find evidence that "Tacoma" is not a local Indian word will take pleasure in so acknowledging to you.

"Acoma" in New Mexico has a history from the sixteenth century as an Indian pueblo. Its meaning seems to be "city of the sky."

It would seem to me that if "Tacoma" is not a real local word, then the Indians themselves are misled.

Hoping that you will pardon the seeming lack of appreciation of your efforts to throw light on the subject and hoping to have the pleasure of further letters from you, I am,

Very respectfully yours,

BENJAMIN L. HARVEY.

TACOMA, WASH., SEPTEMBER 7, 1908.

Mr. Thomas W. Prosch, Seattle, Wash.

DEAR SIR:—I am trying to prove that the word "Tacoma" is a local Indian word, that it was applied to the mountain that now has the official name of "Rainier" by the Indians, and that the word "Tacoma" was not invented by Theodore Winthrop.

After reading your very interesting article deposited with the Washington State Historical Society and called "The Naming of Tacoma," I thought you might have some of the proof I desire. Particularly if you can answer Ezra Meeker that none of the old settlers ever heard the Indians use the word "Tacoma" before Winthrop's time and that you believe the word is a genuine Indian word.

Enclosed you will find letters from Prof. Edmond S. Meany and Dr. Charles M. Buchanan that will explain themselves. If you can answer any of the objections raised by these two writers you will greatly oblige.

Thanking you in advance for your courtesy and with best wishes,
Very respectfully yours,

BENJAMIN L. HARVEY.

SEATTLE, SEPTEMBER 11, 1908.

Mr. Benjamin L. Harvey, Tacoma, Washington.

DEAR SIR:—I would be glad to gratify you in the matter of the word or name Tacoma if I were able, but I am afraid it is impossible for me so to do.

My first knowledge of the word came in 1866, when I had been a resident of Steilacoom eight years and when it was adopted as the name of a Good Templar Lodge in Olympia. I feel quite sure that prior to that time Tacoma had never appeared in any Washington

Territory publication and I feel equally sure that it never appeared in print anywhere until the coming of Theodore Winthrop's "Canoe and Saddle" in 1862. I have not been able to find it in any of the written letters, records, diaries, narratives, or the prints of the Territory or the Nation. None of the early representatives of the British or American Governments—Vancouver, Lewis and Clarke, Wilkes, Elijah White, Fremont, et al—seem to have heard of it, though it was directly in their line, and so also may be said of the first missionaries, the Hudson Bay men, the Governor Stevens expedition, the settlers of fifty and sixty years ago, no one, so far as I have learned, wrote the word, put it in type, or otherwise used it before Winthrop. I do not mean to say with Meeker, that Winthrop coined the word. He may have heard it, or something like it, among the Indians, and he used it in his "Canoe and Saddle" book. Winthrop was a stranger, a mere passer-through, and it must have been difficult for him to communicate intelligently with the savages about him. If you don't think so, try it on with an Indian, even now, who cannot speak the English, which was the case with the Indians generally in his day. He also wrote his book several years afterward, and then with the help of a Chinook jargon dictionary. I only mean to say that the word was not in use on Puget Sound before 1866, and that after it came to us but few of us for a number of years knew its alleged meaning. The knowledge was spread rapidly, however, after the name Tacoma was given to the town on Commencement Bay by General McCarver.

Very truly,

THOMAS W. PROSCH.

SEATTLE, SEPTEMBER 18, 1908.

Mr. Benjamin L. Harvey, Tacoma.

DEAR SIR:—Your letter of the 15th is before me. I note with interest the alleged (by the Secretary of the Bellingham Chamber of Commerce) statement of Father Boulet concerning the Indian names of Mounts Baker and Rainier. It is new to me that Baker was Tahoma, and probably is or will be to other citizens. That Rainier was Tuahka among the Indians has at least partial confirmation in one quarter. Myron Eells, one of the best informed and most conscientious of our writers upon such subjects, in an article upon our aboriginal geographical names, published in the *American Anthropologist* for January, 1892, said:

"A very intelligent Puyallup Indian, whose reservation is near the foot of the mountain, told me that it means "the mountain," being pronounced by his people "Takoba," but that this was not the name by which the Indians originally called it, as their name was "Tuwak-hu" or "Twahwauk."

In the same article Mr. Eells also says:

"Mr. M. W. Walker, who has lived much among the Indians on

the East side of the Cascade mountains, is confident that the word originated among some of these Indians, probably the Tahamas, was originally Takhoma, and means the gods."

Father Boulet lived about ten years in the Yakima country, doing missionary work among the Indians, I think, from about 1866 to 1876. He is about seventy-five years old and lives now at Ferndale. He will undoubtedly reply to an inquiry from you.

I am not filled with faith concerning the reliability of information derived from the Indians. Captain George Vancouver, while off the present City of Tacoma, struck the keynote of their character when he said: "The little respect which most Indians bear to truth, and their readiness to assert what they think is most agreeable for the moment, or to answer their own particular wishes and inclinations, induced me to place little dependence on this information, although they could have no motive for deceiving us."

I do not entirely agree with some writers that the Indians were possessed of so many names, or such enduring and expressive ones. I could give a dozen different meanings for Tacoma, Tahoma or Takobat, reported by these writers, not one of which possibly was founded upon truth, and the absolute truth concerning which will certainly never be known. At any rate the Indians were always ready to adopt for themselves the personal names given them by the whites, and even more freely gave up their local names for the names substituted by the white men. They always seemed to have little or no interest in old things—in their old men and women, their old names, their old personal goods, their old homes—any and everything they had they were ready to change, to abandon, to sell, to give up in one way or another, when called upon so to do or it was to their advantage. Veneration was small in them, for the truth as well as for other things. Forty years ago no white man on Puget Sound could be convicted on Indian testimony. I feel quite sure that the faith in alleged Indian names, in meanings, legends and traditions, is much greater among the people who have come to Washington during the last thirty years than it is among those who came here during the thirty years before.

* * * * *

Very truly,

THOMAS W. PROSCH.

TACOMA, WASH., SEPTEMBER 15, 1908.

Editor of The Whatcom Reveille, Bellingham, Wash.

DEAR SIR:—Enclosed is a copy of an article, reprinted in the Tacoma Ledger some years ago and purporting to be copied from your paper, in regard to the word "Tacoma."

Will you kindly tell me the name of the writer of the article if possible and whether or not he is a first class authority on the subject, an old settler, an Indian Agent, or what.

Also, will you please tell me whether you can prove that "Ta-

coma' is Nisqually pure and simple." Also, can the statement be proven "it originally (Tacoma) was applied to the one mountain and that mountain the one that guards in majestic splendor the mouth of the Puyallup River?"

I am gathering evidence in regard to the name Tacoma and will place your letter in the Washington Historical Society records.

Very respectfully yours,

BENJAMIN L. HARVEY.

ARTICLE FROM "THE WHAT'COM REVEILLE" OF BELLINGHAM, WASH.

"Mr. Weir has had some experience that ordinarily would entitle him to consideration. He would not argue that the mountain is Rainier because Rainier beer was named after it. His argument seems to be that any old mountain is a 'Ta-ko-bid' or a 'Ta-ko-ba.' He says he has frequently heard the Makah and Clallam Indians use the mixture of jargon and dialect such as 'Yaka tupsu takope.' He quotes what he terms Clallam and Makah words in support of the allegation that to any and all Indians, any white mountain was 'ta-ko-bet.'

"Mr. Weir has in reality never got down to the first principle. His acquaintance with the natives began long after the advent of the trader. The contact with the whites had overcome tribal animosities; treaties of peace had been made, reservations set aside, the Clallam and ancient Nisqually stocks had begun to inter-marry and a new and different order of things was already accomplished. Mr. Weir had acquired a knowledge of the Chinook jargon and of many Indian words as a better means of communication with the natives, on whom the whites depended for many things. He was one of the many who needed some means of communication with the natives in pursuit of his affairs. Had he learned dialects for the purpose of acquiring knowledge of Indian customs and traditions, he would have found in the mixed dialect the natives of his day used words of Clallam origin and words of Nisqually-Klickitat origin. The trader had long since destroyed the pure dialects of the ancient races.

"As a matter of fact, there were two distinct stock languages on Puget Sound; the Nisqually, spoken by the Nisquallys, the Klickitats, Snoqualmichs and Skagits, each of which tribe had a number of subdivisions; and the Clallam tongue, spoken by Clallams, Tsongish, Sannich, Cowichan, Semiakmoo and Lummi Indians. The Nisqually said 'wha,' sounding the 'a' long, for no; the Clallam word for no is 'ou-win-na' or 'ou-wit-ta' in Cowichan. *'Tacoma' is Nisqually pure and simple. 'Takoba' is the Snoqualmich rendering, and 'Takobet' the Skagit.*

"Mr. Weir's acquaintance with the Clallams began after the latter had intermarried with the Skagits. It was natural that the word should have lost its significance. It originally was applied to the one mountain and that mountain the one that guards in majestic splendor

the mouth of Puyallup River. Before the trader came the Indians of the Nisqually alliance and those of the Clallam were enemies. When Mr. Weir landed in Port Townsend those animosities were gone. There was no more opportunity for warfare between the tribes. They were marrying each other and speaking each other's languages. The word Tacoma had lost its individual significance and had become to the Clallams, who had not lived forever under the mystic spell of Tacoma's splendor, a mere generic term—any white mountain.

"The Clallams had a name for individual mountains. They didn't call Mount Baker, visible to them, a 'tako-bet.' They did call it the 'white mountain,' but the word they used was 'P'kowitz.' The Lummi who lived nearer the snows of Baker called it 'Kulshan.' The Nisqually designated the great inlet known as Puget Sound by the name of 'Whulge,' while the Clallam (properly S'kallam) called it 'K'uk-lults.'

"There was originally a vast difference between Clallam and Skagit. Today there is little or none. But one tribe of the Nisqually stock retains much of its dialect in its original purity. That is the Nooksack, an inland branch of the Skagits. They still speak pure Skagit, which differed from the Nisqually most in a frequent interchange of 'b' for 'm.' So in 'Squally the word was Tacoma and in Skagit and Snoqualmich Takoba and Takobet.

"There is little likelihood that the mountain's rightful and ancient name will ever be restored. This article we wish to serve a purpose other than one of interference in a squabble between towns who have only selfish aims. Tacoma would advertise herself and Seattle spirit is up in arms. But when men of long residence, like Mr. Weir, write loosely of a rather deep and important subject, we protest. Judge Swan is dead and can't set them right. If Judge Wickersham, who is authority, were to attempt it, the allegation that he is a Tacoman would detract from the force of his statements."—Whatcom Reveille.

FAIRBANKS, ALASKA, SEPTEMBER 14, 1908.

Mr. Benjamin L. Harvey, 2612 North Puget Sound Avenue, Tacoma, Washington.

MY DEAR MR. HARVEY:—I am in receipt of your letter of August 22, containing enclosures in which you say to me that you are trying to trace the origin of the word "Tacoma," and suggesting that a copy of the enclosures may interest me. I have often heard that a little learning is a dangerous thing and for that reason I do not give too much credence to the later day Indian lore learning. I suggest that if you want to know the Indian name of the great mountain at the head of the Puyallup River that you ask the Indians to give it to you. It is a simple question of fact and not one of deep philology. I have read the enclosed letters with interest, but they do not determine the fact. What name did the Indians of Puget Sound give to the great mountain? Did it have a specific name? Winthrop tells

us, and so does George Gibbs, in his great dictionary, and so do a multitude of early writers of Puget Sound that the Indian name for Baker was Kul-shan, while that for the mountain at the head of the Puyallup was Tacoma. If you have any doubt about the authority of those early explorers ask the Indians. They know. It is a simple question of fact. Philological discussions are only interesting if you should fail to get direct evidence of the fact. *Ask the Indians.*

Very truly yours, JAMES WICKERSHAM.

WIDE USE OF THE NAME TACOMA.

<i>Town.</i>	<i>County.</i>	<i>State.</i>
Tacoma	Pierce	Washington
Tacoma	Alachua	Florida
Tacoma	Fleming	Kentucky
Tacoma	Dent	Missouri
Tacoma	Delaware	New York
Tacoma	Belmont	Ohio
Tacoma	Panola	Texas
Tacoma	Wise	Virginia
Tecoma	Elko	Nevada
Tekamah	Burt	Nebraska

Other uses of the word: Takoma Park, Washington, D. C.; Te-coma, Mexico; Tecome, Mexico; Tacuba, Mexico.

TACOMA, N. Y., NOVEMBER 23, 1908.

Benjamin L. Harvey, Tacoma, Wash.

DEAR SIR:—In reply to your letter of November 9 in regard to the name of this postoffice, I will say that the name Tacoma has no local significance. I got the postoffice established here and the name that I sent to the Department they did not want as there were others in the State so near like it, and they wished me to send other names, so I sent them the name of Tacoma after your city and the name was adopted.

Respectfully yours,

ALEXANDER AUSTIN.

TAKOMA PARK, D. C., JULY 15, 1908.

W. Tindall, Esq., Secretary Board of Commissioners D. C.

DEAR SIR:—From Mr. Harvey's letter I infer that what he wants to know is the "origin" of the word "Tacoma." On that point I can give him no definite information. When Mr. Gilbert started Takoma Park he took a fancy to that name and so named it.

I have seen it somewhere stated (but cannot now remember where) that the word was first used by Theodore Winthrop in one of his romances of the Far West, and that he got it from the Indians who applied it to the mountain with the significance of "a high place," "exalted," "heaven." But I suppose Mr. Harvey knows all this. I am sorry I cannot give him more information.

Respectfully yours,

C. M. HEATON.

KANSAS CITY, MO., NOVEMBER 14, 1908.

Mr. Benjamin L. Harvey, Tacoma, Washington.

DEAR SIR:—We have your letter of the 9th instant, and assure you we appreciate the inquiry.

Replying, we attach no particular meaning or significance to the word "Takoma" other than a suggestion to consumers that they would do well to profit by what the word implies: *Take Home a Biscuit*, and thereby secure the best bakery product of its kind that has ever been manufactured.

The application of the name to our product was suggested by one of the officials of our company.

Awaiting your further pleasure, we are,

Yours truly, LOOSE-WILES CRACKER & CANDY Co.,
F. B. HOUSTON, *Manager*.

WASHINGTON, D. C., AUGUST 4, 1908.

Mr. Benjamin L. Harvey, 2612 No. Puget Sound Avenue, Tacoma, Wash.

DEAR SIR:—Referring to your letter of July 21 I beg to suggest that you will find a discussion of the word "Tacoma" by Rev. Myron Eells in the *American Anthropologist*, Vol. V, No. 1, Washington, January, 1892. A Puyallup Indian informed Eells that the word, pronounced Ta-ko-ba in his language, means "the mountain." The word is certainly not Mongolian and there is no reason to suppose it is Algonquian.

The Bureau can hardly undertake to look up the question in regard to the first use of the word Tacoma on a map, as this might require several days.

The mountain was named Rainier by Vancouver in 1792 in honor of his friend, Rear Admiral Rainier. It is understood that the Tacoma Academy of Sciences has made and published the results of its investigations on the application to the mountain of the name Tacoma.

Very truly yours,

W. H. HOLMES, *Chief*.

"The Umatillas have poetic minds. To them white Tacoma with her gushing streams means a mother's breast, and the streams themselves, like the falls of the distant Shoshone, were 'falling splendors.'" —"Log Cabin on the Columbia," page 204.

MOUNT RAINIER OR MOUNT TACOMA?

ENGINEER V. G. BOGUE'S EXPERIENCES IN THE NEIGHBORHOOD
OF THE GREAT PEAK

NEW YORK, AUGUST 12, 1895.

To the Editor of *The New York Tribune*.

SIR:—In a recent number of *The Tribune* I saw the statement in its editorial columns that Mount Rainier is the correct name of the great peak which some people insist on calling Mount Tacoma. It

is true that the official geographical name is Mount Rainier. It was so called by the early English naval officers after Admiral Rainier of the English navy. It is believed, however, that the Admiral himself never saw the mountain. The Indian name is Tacoma, or Tajoma, as it would be pronounced in Spain, with the long accent on the second syllable.

In the years 1880 and 1881, as a civil engineer in the employ of the Northern Pacific Railway, it was my duty to make a series of explorations and surveys of the Cascade range, in which is situated Mount Rainier. The explorations covered the entire range between Mount Adams and Snoqualmie Pass, and were extremely difficult. Indians were often employed as guides or for packing provisions and supplies through canyons and forests which had hitherto been generally, if not wholly, sealed against the intrusion of white men. All these Indians, whether from the Eastern or Western slope, called the mountain 'Tacoma. This name means in English "The Nourishing Breast." One familiar with the geography of the region, with the great streams which find their sources in the mountain, can understand the significance of this expression. Those who prefer the appellation Mount Tacoma have, therefore, some basis for their preference

It is probable that the name Mount Rainier will always be retained as officially correct. But I have often thought that the name of some one of our own great heroes, like Washington, Lincoln or Grant, should be chosen for this grand monarch of mountains, which presents the most sublime single spectacle to be found on the continent, or perhaps in all the world.

The explorations mentioned furnished many opportunities for beholding the peak, both in storm and sunshine, at sunrise and at sunset, and by moonlight. The mountain seemed always with us, although we were often distant therefrom. Sometimes as night drew near we pressed forward, eager to gain a certain last elevation or divide for our rude bivouac on the snow. At last, attaining the point of vantage, worn out with the toils of the day, wet to the skin, eager to remove the weight of snowshoes from our feet, and half famished with hunger, the vast snowy slopes of Mount Rainier would burst upon our vision. It was curious to watch the result upon the little party of men who accompanied me, whose lives, apparently, had not been such as would cultivate in them a love of beauty or sublimity in nature. The change in their faces, their expressions of pleasure and the heartiness with which they would take hold of the closing duties of the day, were evidence of their deep appreciation of the scene, and that some of the noblest attributes of human nature may be common to us all. Then, when night came and we wrapped our blankets about us, we slept soundly, without fear, for the mountain stood guard and it seemed as though God himself dwelt therein.

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