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A COMPARISON OF THE PUEBLO POTTERY WITH EGYPTIAN AND GRECIAN CERAMICS.

BY EDWIN A. BARBER.

To those scientists who advocate the hypothesis of the Egyptian origin of the American races, and claim to have discovered, in the truncated earth-works of the so-called Mound-Builders of the Mississippi Valley, and the terraced stone *teocallis* of ancient Mexico, a feeble imitation of those stupendous works of art, the Nilotic pyramids,—there is an additional source of gratification in the detection of a remarkable analogy between the primitive patterns of the *pottery* of some of the Nahuatlac tribes, and the early ceramic productions of ancient Egypt.

For the oldest remains of the plastic art, we naturally turn to the latter country; and here we find the first crude designs, in the forms of vessels and their ornamentation, which have subsequently been developed to such a degree of perfection by the Greeks. There can be no doubt that the Grecian art of ceramics was influenced, in certain directions, to a considerable extent, by the Egyptian,especially in its incipiency. But it has been said that "Egyptian art once arrived at a point at which it was determined to stop, advanced no further; never retrograded; remained firm, immovable, unassailable, like its colossi, like its temples, like its pyramids." On the contrary, Grecian art grasped many of the primitive ideas of Egypt, improved upon them and developed them to a high state of perfection. Then, after having reached a certain point, it commenced to decline.

We cannot be too cautious in drawing inferences from analogies, yet comparisons will not necessarily propagate errors, but will often

TRADITIONS OF THE "DELUGE" AMONG THE TRIBES OF THE NORTH-WEST.

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Many of the Indians on this coast have a tradition of a Deluge. The Twanas on Puget's Sound speak of it, and that only good Indians were saved, though there were quite a number of them. It occurred because of a great rain, and all the country was overflowed. The Indians went in their canoes to the highest mountains near them, which is in the Olympic range; and as the waters rose above the top of it, they tied their canoes to the tops of the trees on it, so that they should not float away. Their ropes were made of the limbs of the cedar trees, just as they sometimes make them at the present time. The waters continued to rise, however, above the tops of the trees, until the whole length of their ropes was reached, and they supposed that they would be obliged to cut their ropes and drift away to some unknown place, when the waters began to recede. Some canoes, however, broke from their fastenings, and drifted away to the west, where they say their descendants now live, a tribe who speak a language similar to that of the Twanas. This they also say accounts for the present small number of the tribe. In their language, this mountain is called by a name which means "Fastener," from the fact that they fastened their canoes to it at that time. They also speak of a pigeon which went out to view the dead. I have been told by one Indian that while this highest mountain was submerged, another one, which was not far distant from it, and which was lower, was not wholly covered.

The Clallams, whose country adjoins that of the Twanas, also have a tradition of a flood, but some of them believe that it is not very long ago, perhaps not more than three or four generations since. One old man says that his grandfather saw the man who was saved from the flood, and that he was a Clallam. Their Ararat, too, is a different mountain from that of the Twanas.

The Lummi Indians, who live very near the northern line of Washington Territory, also speak of a flood, but I have not learned any particulars in regard to it.

The Puyallop Indians, near Tacoma, say that the flood overflowed all the country except one high mound near Steilacoom, and this mound is called by the Indians, "The Old Land," because it was not overflowed.

"Do you see that high mountain over there," said an old Indian to a mountaineer, as they were riding across the Cascade Mountains, about seventeen years ago. "I do," was the reply. "Do you see that grove to the right?" the Indian then said. "Yes," said the white man. "Well," said the Indian, "a long time ago there was a flood, and all the country was overflowed. There was an old man and his family on a boat or raft, and he floated about, and the wind blew him to that mountain, where he touched bottom. He stayed there some time, and then sent a crow to hunt for land, but it came back without finding any. After some time he sent the crow again, and this time it brought a leaf from that grove, and the old man was glad, for he knew that the water was going away."

The Yakima Indians also have their traditions, but at this time, writes Rev. J. H. Wilbur, their agent and missionary, it is impossible to tell what was their original traditions and what has been mixed with it from the early teachings of missionaries who were with them thirty or forty years ago.

When the earliest missionaries came among the Spokanes, Nez Perces and Cayuses, who with the Yakimas live in the eastern part of the Territory, they found that those Indians had their tradition of a flood, and that one man and wife were saved on a raft. Each of those three tribes also, together with the Flathead tribes, has their separate Ararat in connection with this event.

The Makah Indians, who live at Neah Bay, the north-west corner of the Territory, next to the Pacific Ocean, also the Chemakums and Kuilleyutes, whose original residence was near the same region, speak of a very high tide. According to their tradition, "A long time ago, but not at a very remote period, the waters of "the Pacific flowed through what is now the swamp and prairie "between Waatch village and Neah Bay, making an island of "Cape Flattery. The water suddenly receded, leaving Neah Bay "perfectly dry. It was four days reaching its lowest ebb, and "then rose again without any waves or breakers till it had "submerged the Cape, and in fact the whole country except the "tops of the mountains at Clyoquot. The water on its rise became "very warm, and as it came up to the houses, those who had "canoes put their effects in them, and floated off with the current, "which set very strongly to the north. Some drifted one way, "some another; and when the waters assumed their accustomed "level, a portion of the tribe found themselves beyond Nootka, "where their descendants now reside, and are known by the same "name as the Makahs in Classet, or Kwenaitchechat. Many "canoes came down in the trees and were destroyed, and numerous "lives were lost. The water was four days in gaining its accus-"tomed level."*

*See "Indians of Cape Flattery," by J. G Swan; published by the Smithsonian Institution.

It is the opinion of Hon. J. G. Swan that this was simply a rising of the tides, and has no reference to the Deluge of Noah. I suggest, however, that if they had preserved any tradition of the flood in their migrations, when they settled at Neah Bay, where nearly all of their floods, though smaller, were caused by the rising of the tide, that they would naturally, in a few generations, refer it to the same cause. The natives of the Sandwich Islands, where floods are caused in the same way, have a tradition of a great flood, but refer it to the rising of the tide.

The Indians of the Warm Spring Reservation in Oregon, and of the Fort Hall reservation in Idaho, as far as I can learn, have no such tradition. It is possible, however, that they may have concealed it from their questioners, if they have one, as Indians do many of their traditions.

When these traditions are compared with those of other Indians in the eastern part of the United States, Mexico and S uth America, as well as the traditions and records of the Eastern Hemisphere, it forms in many minds a very strong argument in favor both of the truth of the Bible account, and also of the unity of the race.

Some have objected to these traditions that perhaps they were not handed down from former ancestors, but were received from early traders and teachers; but for four reasons I cannot accept the objection: (1) because the first travelers have often learned this tradition; (2) they will even now often distinguish between the traditions of their ancestors and the teachings of the first whites who came here; (3) they have names of their Ararat, the great monument of the flood, as "Fastener" and "Old Land;" (4) the Mexicans, when discovered, although they had no system of writing, yet had a way of representing events by pictures, and this event was recorded among others.

Hence we must either conclude that all the traditions had little or no foundation, which would be absurd, or that there were a large number of floods, which would be almost as absurd, for in that event the tradition of one flood in each tribe could not have been preserved so distinctly, especially when a bird of some kind, and a branch of some tree, is often mentioned in connection with it, or else that there was one great flood, so great that most of the descendants of those saved have preserved a tradition of it, and if so, all must have descended from the few who were saved.