

but few have been given the opportunity of opening up and developing our country, such as Astor might have done. He lacked vision, he had little ability in selecting the suitable men to carry out his work, he thought more of personal gain than of acquiring territory or benefiting his countrymen. Because of these reasons, and because of war and unforeseen disasters his fur posts were a failure. We cannot condone his avariciousness, yet indirectly this was the means of developing the fur trade for others. In establishing Astoria, his influence on the history of our Northwest was greater than many of the statesmen of his time.

Book four: *An Apostle of Empire*, treats of the Hunt Expedition, and Book five: *The First Trust of the American Fur Company*. The author has fearlessly stated his interpretations of this Expedition. Historians might disagree with his characterizations. His tendency is to over-emphasize certain mannerisms, to enlarge on certain faults and virtues. He has, however, depicted each person in the Expedition in an intriguing way making further research work inviting.

A bibliography would have added much to the historic value. The book was obviously not written to attract historians, but to entertain a larger public. The newspaper training of the author accounts for the popular "readable" style.

LOU LARSON

The Hunting of the Buffalo. By E. DOUGLAS BRANCH. (New York: D. Appleton and Company, 1929. Pp. 240. \$3.00).

The Hunting of the Buffalo gives a different phase of the passing of the frontier, describing the hordes that roamed the plains, the territory they covered, and the way in which they were all but exterminated. The author has told his story in a popular way, quoting from authorities and illustrating the book with plates from their works. A good usable index is included.

With the opening of the railroads, excursion rates were advertised for buffalo hunts. "The buffalo had not yet learned to take flight at sight of the engines; if buffalo were traveling in a course across the railway, away they went, charging across the ridge on which the iron rails lay, determined to head off the locomotive and cross in front of it. It often happened that buffaloes and cars ran side by side for a mile or two so near that passengers could almost clutch the buffalo by their manes; then the car windows were opened and breechloaders flung hundreds of wanton bullets."

Some idea of the rapidity with which buffaloes were being exterminated by Indians and white men is shown by the fact that in 1872 and 1873 some 1,250,000 skins were sent East. Practically all farmers in Kansas and Nebraska went West, returning with wagon-loads of buffalo meat but leaving most of the skins, which they did not know how to tan. We are told that in 1874 only a scant carload of skins was sent East. This was the last shipment made by way of the Northern Pacific Railroad, so complete had been the destruction of the herds.

In Canada, buffaloes were saved from complete annihilation by the government. A district was set aside for their protection, and entrusted to the care of the Northwest Mounted Police. Only through popular appeal, and that coming almost too late, was the buffalo saved in the United States. "In 1926 there were 4,376 buffaloes in the United States and 11,957 in Canada."

LOUISE G. PRICHARD

Lore and Legends of the Klamath River Indians. By CHARLES S. GRAVES. (Yreka, California: Times Press, 1929. Pp. 137. \$2.00).

This small volume of tales from the lower Klamath River Indians is quite typical of its kind of literature. In the laudable desire to create an appreciation for the native traditions of these people, the author has indulged in entirely too much sentiment and near pidgin English. In relating the stories an artificial setting is used to introduce them and this together with the interdispersal of elements of folklore destroys the unity of the tale. Folktales, like pieces of written literature, have definite literary style of which the narrator is always conscious. It is well known that within a certain range this form has as much variability as our own literary traditions. From this point of view these stories do not ring true. On the other hand the folktale motifs which occur in the tales are exactly what one would expect from this area. In spite of all the ethnological work done in California as a whole we unfortunately do not have in print any comprehensive collection of the folktales of the Yurok (Euruck of Graves and Karok (Karuck). Kroeber briefly characterizes the mythology in his *Handbook of California Indians*, but prints none of the tales. This situation makes a collection of this kind of some value even though from the scientific point of view it has flaws.

There is no doubt that Mr. Graves' tales are reliable. They can