

in the south." He has another name, Nodal Wehlinmuk, which means "salt in the south." At first he is hostile to grizzly bears, but later has intimate relations with them and marries one. His acts point strongly toward electricity or lightning. His bag, in which the whole world could be put away, may well have been a cloud bag.

Norwinte means "seen in the south;" but, again, we have no knowledge of the person seen. Poni Norwanen Pitchen, the full name of Norwan, is also an epithet meaning "daughte: of the land on the southern border," and would convey no information if it stood alone; but as Norwan, in addition to many other details, is also the dancing porcupine and the food-producing woman, we know who she is.

The existence of Puriwa and Sanihas (darkness and daylight) before the sun was in the world, is most interesting. This is one of many proofs that every phenomenon was considered to be independent. Daylight is a personage quite apart from the sun, who is merely that old Sas who fought with Tulchuherris, and who travels through the sky every day from east to west in utter loneliness. He carries that glowing torch which we see as he moves on his way through the sky; but the light of day is a separate personage. Similar considerations apply to Puriwa, darkness or night, who is also a distinct and independent entity.

The struggle between Keriha and Hubit has much charm for Wintus; they laugh heartily at the recital of it.

KELE AND SEDIT

OLD Kele, the mountain wolf, is evidently one of the first people sent down from the sky by Olelbis; not in part, but in person. His sons and daughters were not his children, but his creation; he made them from sticks, just as Jupka made the Yanas at Jigulmatu.

In the note to "Kol Tibichi" is a Wintu account of the character and actions of Kele's sons and daughters. A very interesting and