

THE HAKAS AND THE TENNAS

THIS myth describes a deadly feud between the people who were turned into flint, that is, fire, presumably lightning, and the grizzlies or cloud people. After I had prevailed on him to give me the story, the narrator told it with unfeigned delight. His sympathy with the old woman Tsuwalkai was great, and his enthusiasm for Tsawandi Kamshupa, who rose from the spittle of Tsawandi Kamshu, evident and striking. The origin of Ilhataina in this myth and in the following called "Ilhataina," which is the usual name for lightning, strengthens my view that the Wintu Tulchuherris, a name which is merely an epithet, meaning "dug up," is the same person as Ilhataina of the Yanas. The regular acknowledged lightning of the Wintus is called Walokit, who is a child of Wima Loimis, grizzly-bear maiden, and the sun.

ILHATAINA

IN this myth lightning is "dug up," as in the preceding one. Electricity is one of the earth's children.

The putting on of Gowila's skin by Ilhataina is one of the curious acts frequent in Indian mythology. In the Aztec worship of Mexico, in Montezuma's time, the sacrificing priest put on the skin of the victim as far as the waist.

The wish of Ilhataina to get the old rabbit-skin robe is worthy of attention.

HITCHINNA

AMONG the Iroquois the cyclone was represented as a great head, the name of which in Seneca is Dagwa Noenyent. This head would pass through a forest and tear up the greatest trees by the roots.