

among Indians is of very deep interest. I have given a considerable number of details on the subject in notes to "Kol Tibichi." The spirit of any plant, any star, or other personage in creation may become a man's attendant. In our popular phraseology, this is called his "medicine."

In a Modoc myth the morning star is the attendant of the sun. According to this myth the sun is destroyed every day physically, is consumed into a heap of ashes; but as the sun has an immortal golden disk in his body, a disk which contains his whole existence, he can never perish. This disk remains always in the heap of ashes. There is a condition, however, incident to the sun's resurrection: he must be called. Every morning some one must rouse him, as a hireling is roused to his daily labor. The morning star has that duty, and will never be freed from it. While the sun exists, the morning star must call him. At the summons of the star the golden disk springs from the pile of ashes, the sun is renewed completely, and goes forth to run his race till consumed again in the evening. Here we have the Phœnix rising from its ashes daily instead of once in five centuries.

The system outlined in the myths contained in this volume is that of the Wintus and Yanas, two stocks of Indians whom I shall describe somewhat later.

The Wintu system is remarkable for the peculiar development of the chief divinity, Ollebis, called also Nomhliéstawa.