

they looked on the Yanas with ordinary feelings of justice, they would have tried to find the guilty instead of slaughtering a whole nation. There was another element among the slayers of the Indians, — a vile one, an element which strives to attach itself to every movement, good or bad in all places — a plundering element. That year the Yanas had worked a good deal, and it was not uncommon for single persons of them to have from \$40 to \$60. One informant told me that a man showed a friend of his \$400 which he had taken from murdered Indians. Money and everything of value that the Yanas had was snatched up by these robbers.

Nearly all the men who killed the Yanas have gone out of the country or are dead. A few are in Northern California yet, and the children of some of the dead ones are living there now. Though one's indignation at the deeds of 1864 be great, there is no use in mentioning names at this hour. All that is left is to do for the poor remnant of an interesting people that which we have done for Indians in other parts: give them land properly surveyed and the means to begin life or it.

THE WINNING OF HALAI AUNA

THE Yanas were fond of astronomical myths, or myths of the upper world. The morning star and the moon appear in them frequently. The great sweat-house of the sun is the dome of heaven.

The name of the mysterious and mighty old uncle, Igupa Topa, seems to me to be derived from Iguna, chiefsweat-house, and Tuina or Toina, the sun. Tuina is the prevailing pronunciation, but Toina is used also. Igupa is the regular form of son of Iguna, as is Topa of Toina. He is a person whose strength is well known to the sun, who has evidently a clear perception of how dangerous a person he is.

The shooting of Wakara into the sky is a curious variant of the tree-bending by Tulchuherris and Sas in the Wintu myth.