

Each person has ten little sticks or counters at the opening of the game. One holds the "Jupaiauna," and begins action by placing his hands behind his back and deciding in which hand to hold the bone for that time; next, he closes his hands firmly, and brings them out before his breast. He holds them back downward, the little finger of each hand touching that of the other. The person sitting opposite guesses where the bone is; the other opens both hands then, and shows his palms. If this bone is in the hand indicated by the guesser, he wins; if not, he loses. A game is finished when one side holds the twenty counters; that is, when one side has won the ten little sticks given to the other at the opening of the game.

As Hehku sat with her back to the west, her right hand was south and her left north. When her opponent guessed south, if the bone was in her right hand she sang it into her left (the north), — literally, enchanted it north. If the bone was in her left hand, she let it stay there, and thus she won in every case.

Jupka, by limiting the game to one guess, and by his quibble of words, proved himself a keener trickster than Hehku, whose predicament is described fairly well by the Russian saying, "Kosá nashlá na kámen," the scythe met a stone; or the biter bitten, as we might say.

THE FIRST BATTLE IN THE WORLD AND THE MAKING OF THE YANAS

THE beginning of this myth is somewhat similar to that of "Olelbis." A messenger is sent to invite the Master of Flint to come and show the Mapchemaina, or first people, how to kill deer. Kaltsauna, the owner of flint, is like Katkatchila of the Wintus; he is transformed later into a lizard. In character he is different, being old and testy though liberal, while Katkatchila is affable, but wonderfully tenacious of his weapon, and prizing it so highly that when the flint is stolen he does not hesitate to set the whole world on fire.