

present lamprey eel, we have cases of personal collision resulting in transformation. In the Wintu mythology this is exceptional, and in this instance one-sided, for the vanquished make no attempt to transform Tulchuherris.

SEDITION AND THE TWO BROTHERS HUS

SEDITION was in favor of death for men, and gives his reasons. It cannot be said that he brought death into the world, but he stopped the work which would have kept it out.

His discourse with the Hus brothers is curious ; it represents the immortality and goodness of a weak and limited creature like man as barren and monotonous. The comparison of this conversation with the account of Adam and Eve before and after the Fall is not without interest.

The critical, unbelieving, disobedient Sedit, who is so willing to make life in the world varied and interesting through death, so long as the question stands apart from his own immortality, and his great concern and anxiety when he thinks that he must himself die, is brought out in good relief.

The earnest and honest Hus brothers stand in strong contrast to the sneering Sedit. The Hus character is a lofty one in Wintu mythology. This may seem strange to a new student of Indian ideas, when he remembers what a foul creature the turkey buzzard is.

The buzzard is considered as a purifier on earth, and surely in regions like Central America the service rendered by the bird in this regard is memorable. The buzzard is everywhere the most frequent and striking figure in Guatemala and Southern Mexico, both in city and country. In California there is a fine of five dollars for killing one.

The original Hus character is conceived by the Wintus as striving toward religious purification as strenuously as the earthly buzzard works at cleaning the earth of carrion of various descriptions.