

The owner of a quill or bone unwraps it occasionally, places water near it, and talks to it, saying: "Give us good luck; make us well. I give you water, you give us strength." If he points the relic and mentions a person's name, saying, "Make him sick," that man will die surely.

If the owner of a Wokwuk relic dies without heirs, the bone or quill is sunk in a sacred spring; if it were buried with the owner, all would get sick and die.

Both feathers and bones grow old in appearance, and later on they are as fresh looking and perfect as ever.

NORWAN

NEXT to "Olelbis" stands "Norwan," both for value and interest. This remarkable myth recalls forcibly the Helen of Troy tale, both in its general plan and in many particulars.

The great war among the first people is caused by the woman Norwan. Norbis Kiemila, who claims to be her husband, is descended from the heavenly white oak which forms part of Olelpanti Hlut, the divine mansion in the "Central Blue."

Norwan's full name is Pom Norwan en Pitchen, that is, daughter of the land on the southern border. She has another name: Hluyuk Tikimit, which means the dancing porcupine. Her residence, or hlut, was Norwan Buli, Norwan Mountain. The Yana name of this mountain is Wahkanopa, which means the son of Wahkalu. Wahkalu is Mount Shasta, and Wahkanopa Lassen's Butte.

Norwan, or Hluyuk Tikimit, the dancing porcupine, has still a third name, Bastepomas pokte, the food-giving or food-producing woman. In her quality of producer she occupies a position in Wintu mythology similar to that of the divine descendant of the earth and the sun in the Algonkin religious system. This Algonkin myth is one of the most beautiful and significant, not among creation, but among action myths. And here I beg to call attention again to the distinction which I make between the two classes of myths.