

which they raise, dust which goes up to the sun, their death by fire at the hands of the Mini Aunas, their resurrection and return home with the swan-maidens and all the spoils of Hwipajusi's people, are conceived on a scale truly grand.

TITINDI MAUPA AND PAIOWA THE YOUNGEST DAUGHTER OF WAKARA

PAIOWA is the evening star. Wakara's most interesting daughters are always Halaia, or Halai Auna, and Paiowa. The first is the morning, the second the evening star.

Halaia's sister, Pahnino, in this myth became afterward a shell, or rather a creature which lives in a shell, as did also her mother. I do not know which kind of shell Pahnino is; it has bright colors.

The increase and decrease of food, the magic power of weapons, the jealousy and hostility of the husbands of other sisters, are usual in Yana myths of this kind.

THE TWO SISTERS HAKA LASI AND TSORE JOWA

Love of this sort, of a sister for a brother, is found in European lore occasionally, and is, of course, a survival from a very remote past. In this myth it is the love of one of the first people, a female, afterward turned into a loon, for her brother, who was afterward turned into a wildcat.

Bringing to life is one of the most familiar performances in American mythology as well as in Keltic. In Yana it is done by kicking or turning over a corpse with the foot; by boiling in water, sometimes one hair, sometimes the heart; or by striking the corpse with a twig of the red rosebush. In Keltic it is most frequently done by the stroke of a Druidic or magic switch, which resembles the Yana method with the rose twig. The red rose has