

THE FINDING OF FIRE

IN this, as in all Indian myths of the bringing of fire, it is procured by stealing. The pursuit in all cases is most strenuous.

In one myth relays are posted along the road at short intervals; these deliver the fire to one another in great haste. At last the pursuers are very near, when the fire is given to him who afterward becomes the turtle; he places the treasure in his mouth and rolls into a deep river, where he hides till the baffled masters of fire turn homeward sorrowing.

HAIKA KAINA

HERE we find another myth of a flint people.

In the Hakas and Tennas we have a struggle between the lightning and the clouds. In Haka Kaina the myth represents the advance of spring to colder regions. The swan-maidens go north with the early lightning of the year. Hence Haka Kaina, the war chief of Wahkalu, the great residence of Jupka, is represented as stealing them. In another myth, of which, unfortunately, I have only a fragment, these same swan-maidens are borne away north by Haka Kaina with great pomp and circumstance. The chief is attended by an immense escort, in which all the personages are phenomena of springtime. His regular force, his trusty warriors do not migrate; they stay all the year at Wahkalu, unless when absent on some expedition. The most characteristic person in the escort is a species of poplar-tree, the leaves of which tremble like those of an aspen. This hero dances all the time from his point of starting in the south till he reaches Mount Shasta. This gives a fine picture of that kind of tree putting forth leaves which quiver with gladness at the approach of the swan-maidens.

The marshalling by Haka Kaina of forces so numerous that they surround the immense base of Mount Shasta, the enormous dust