

The method used by the deceitful Metsi to rid the world of Hitchinna might remind one of the way of cooking oysters at the waterside in Virginia near the places where they are taken.

TIRUKALA

I HAVE referred to Tirukala in the Wintu myth "Hawt." The battle described in this myth and the child which rises from the spittle of Burnt Face and reaches maturity in one day, are very striking.

Tirukala gives the active, the working side of water as a personage, the widener of valleys, the pusher apart of mountains, the maker of all streams and rivers. Tirukala works without ceasing, he sings as he labors, and never eats food of any kind.

Hawt (in the Wintu myth) gives the artistic, the poetic side of the same person, whose voice is that of Niagara and the raging ocean at its loudest, that of the tiniest rivulet or of the raindrop at its gentlest.

SUKONIA'S WIVES AND THE ICHPUL SISTERS

It is noteworthy that in Indian myths whenever two sisters are sent somewhere, as in the present case, and warned by father or mother against some deceiver who is likely to meet them on the way, the elder sister is generally ready to become a victim, the younger is the wise and obedient one, as in this myth.

We have again a case of putting on the skin of a slain person to become like him or her.

The test of bringing water was perfect, since no one who was not of the household could know where it was.