went up and stays there. The moon was then like a young child, always wetting itself, Doquebutl took his clothes and dipped them in the moon's urine, made them up into a ball and put it above to be for the day, and this was the sun. Kloquatl, He then made the Evening star, Klah-hil-lel-lus, (twilight, or dark is come) to be the moon's younger brother and always follow it; and the morning star, Le-lèh-lel-lus (daylight is come) to bear the same relation to the sun. Singularly enough the sun and moon were confounded by some tribes, only one name existing for them. With regard to eclipses, some of the Sound Indians explained them, by saying that the sun had particular roads in which to travel, but occasionally he missed his way, and being ashamed of himself, drew his blanket before his face. A Klikatat on the other hand told me that the sun and moon stopped to talk. The occurrence is one of general alarm and anxiety, as they fear lest hereafter there should be no light. It is said that a long time ago the sun became angry, and hid himself for a while, and that it may possibly happen again. Concerning this is the following story which I obtained from a Snohomish Indian. While the sun was absent the bear and the ant or rather their prototypes among the Chip Tilikum, made tamahnous in relation to it, the first wishing that it should shine only in intervals of six months.