

On the upper reaches of Fraser River the custom of cutting off the heads of the slain did not prevail, but the victor took the head ornament of his killed enemy. The mode of warfare was the same as everywhere on the coast: unexpected attacks on the villages of the enemies just before the dawn of the day.

Among other mythical personages I mention Qäls, the great transformer, who is often described as the principal deity. I have treated this subject in another place.<sup>1</sup> The country of the sockeye-salmon is in the sunset. Their chief is a powerful being, and takes care that the rules referring to the treatment of salmon are observed. The souls of the killed salmon return to him and are revived.

The East Wind, Cä'tets, lives in the sunrise; his brother, the West Wind, in the sunset. The east wind and the west wind are their shadows (or souls?). When the east wind is blowing a long time, the Indians try to appease it. Early in the morning they take sockeye fat and throw it into the fire. Two pairs of heads of sockeye-salmon are painted red: one pair is thrown into the fire, the other into the water.

Teluwä'met, the Milky Way, is the place where the two parts of the sky meet. It is the road of the dead. Most of the constellations were made by Qäls, who transformed men and transferred them to the sky. The Pleiades, for instance, were children whom Qäls met when they were crying for their absent parents.

I heard only a few remarks referring to the dances of these tribes, which appear to have been similar to those of the Lku'ñgen. The dancing season was called by the Kwakintl word Mē'itla. It is a very curious fact that the raven was believed to give the dancers or the members of the secret societies their songs, as the raven, who plays an important part in the mythologies of the northern tribes, does not seem to be considered a powerful being by the tribes of Fraser River, excepting in this one connection. One group used to tear dogs. Another one called the Sk-ē'yip inflicted wounds upon themselves, drank the blood streaming from these wounds, and after a short time reappeared sound and well. When they were frightened by other dancers they vomited blood. Another group was called the Temeqā'n. Evidently these dances were quite analogous to the festivals of the secret societies of this region.

I add a few current beliefs: The grass over which a widow or a widower steps fades and withers. Before marrying again, the widow or widower must undergo a ceremonial cleansing, as else the second husband or wife would be subject to attacks of the ghost of the deceased.

If one takes a particle of decayed tissue from a corpse and puts it into the mouth of a sleeping person, the latter will 'dry up and die.'

Chiefs' children were carefully brought up. They were instructed in all arts. They were enjoined not to steal, and always to speak the truth. They were not allowed to eat until late in the evening, in order to make them industrious. Young men who returned from a successful hunting expedition were required to distribute their game among the whole tribe. Poor people did not train their children as carefully as chiefs and rich people.

<sup>1</sup> See the sixth report of the Committee; also *Verh. der Ges. für Anthropologie zu Berlin*, 1891, p. 550.