

" The raven brought the light from heaven, while a bladder descended at the same time, in which a man and a woman were inclosed. At first this pair of human beings enlarged their dungeon by blowing, and afterward by stretching their hands and feet, and it was thus that mountains were formed. The man, by scattering the hair of his head on the mountains, created trees and forests, in which wild beasts sprang up and increased, while the woman, by making water, produced seas, and by spitting into ditches and holes, formed rivers and lakes. The woman, pulling out one of her teeth, gave it to the man, who made a knife of it, and cutting trees with the knife, threw the chips into the river, which were changed into fish of different kinds. At last this human pair had children, and while their first-born, a son, was playing with a stone, the stone, all of a sudden, was converted into an island. On this island, which was the island of Cadiach, a man and a bitch were placed, and it was set afloat on the ocean, and arrived at its present situation. The man and the bitch multiplied, and the present generation are their descendants (Lisiansky). Jeshl, say the Thlinkiths, existed before he was born, does not grow older, and will never die. He lives in Nasschakijeshl, at the source of the river Nass, from which the east wind (Ssanachieth) blows; and the spirit entering this spot was changed half into stone, as his statue represents. Pyrodes, son of Cilix, first drew fire from the flint (Pliny).

" The Haidah relate that after the beaver (Tsching) had eaten the moon, their ancestress Ilt-tads-dah sent the crow to hunt for a new moon (Koong). According to Hesiod, the crow lives thrice as long as man, the stag thrice as long as the crow, and the raven thrice as long as the stag. Jeshl, say the Thlinkiths, escaping from the flood in his dress of crane's feathers, fell on the Queen Charlotte Islands, where he took pieces of the Pinus Douglasii, or Schlaeh, in his beak, and scattered over all the other islands pieces fashioned for canoes. The Kolosches say that he was born of a virgin. When during the flood the enchanter threw into the water first his bow and then his earrings, the wind ceased and the earth grew dry. The Aht relate that when Quawteah, the first man, had killed himself and given origin to worms, he was resuscitated by Tootah (thunder), who inclosed the worms in boxes. Numen is the nod (*nutus*) and power of the deity (Festus). They say that the shrew-mouse received divine honors among the Egyptians because of its blindness, they holding darkness to be more ancient than light; and they think that it is born from mice during the new moon, and that its liver diminishes as the light of the moon wanes (Plutarch). The Esthoniens called God Jummal or Jummalast, and Jummalick Olfenime meant "divine being."

" According to the Tschimsian, there escaped from the flood a few persons in canoes, besides those that ascended the mountains (Mayne).

" The Brahman who, after bathing, clad in a clean dress, prepares a meal of rice for himself in freshly washed vessels, or, if made of clay, vessels never before used, would shrink in disgust from bread made by unknown hands, perhaps infected with baker's itch. The Inca was served with bread made by the pure hands of the virgins of the Sun. Anaxarchos made the slave who prepared his bread cover his mouth and put on gloves, to avoid defilement from his breath or sweat.

" Four times in all a youth changes his name, among the Haidah, always taking one from his mother's family. When a tahi becomes a father, he shuts himself up for a while in his hut, not daring to look at the sun or the sea for fear of drawing upon himself the wrath of Kouautzi, who would kill him as well as the new-born child. The child receives a name at the feast, which he afterward changes. The Tschinkitans flatten their heads. On the Anchorite Islands, the attainment of a sufficient length of hair is the most important epoch in a man's life. The women wear their hair short, singeing it off from time to time with a burning coconut-shell (Kubary).

" The wives of the chiefs at Noutka wear ornaments in their noses. The Haidah bore their noses and insert a haliotis-shell. The Thlinkiths obtain their slaves, by means of barter with the intermediate tribes, from the Flatheads of the Oregon region, and also from California (Holmberg). Freedmen are reckoned to belong to the tribe of the mother. The Chinooks obtain slaves from the Umpqua, and do not practise flattening the head. The Umpqua, an isolated colony of the Tinnah, were extremely difficult of access before the opening of the military road. The Kadyaks, who were conquered by the Kenayans were called Ultschna, or slaves.

" After the flood, say the Haidah, Ne-kil-stlas wedded the Cardium Nuttali, in the shell of which a female infant was heard to cry, whom he married when she was grown, and after that he brought water to men from the chief of the gods, Setlinkijast, and fire, having by his arts caused the sun and moon to take their places in heaven; and brought them also the fish Oolach.

" The Haidah say that Chimose floating in the ocean oversets the boats; and the Maboya (of the Caribees), in the Antilles, have a similar superstition. In Oregon, Cimio Cimio is said to dwell in the earth.

" According to the Ahts, the nobles dwell in a long-house in Quawteah's blessed land, and those who have fallen in battle, in another, while the rest go to Chay-her under the earth (Sproat). Sickness (my-yaihi) is sent by Tootooch, and is seen floating in the air, as it was by the seeress of Prevorst.

" Among the Thlinkiths the Jekh, or demons invoked by the Jeth (magicians) are divided into the "upper ones" or Khijekh, the souls of the brave in the northern light; into Takhijekh, or those that appear in the forms of land-animals; into Takahnku or deceased, who have to travel a road made marshy with tears; and into Tekijekh, sea-spirits, who assume forms of the marine animals. The guardian spirit (Jekh) of any one is summoned by a rattle, and if the invocator is impure, the spirit abandons or destroys him. In popular superstition, the soul of a child appeared to its mother, because her excessive weeping disturbed its rest.

" In Sitka the head of the deceased is kept in a box, and the rest of the body is burned, from the belief that a piece of the flesh gave to the person who possessed it the power of doing what mischief he pleased. The body of a shaman is interred only (Lisiansky).

" The body is put into the coffin-box (sa-ting-un), and stored away in a covered shed called the tomb-house (sa-ting-un-nai). Among both the Haidahs and the Tschimsians the dead were also formerly burned (Dawson).

" The Aleuts place their dead in brightly-painted boxes, and suspend them above the ground. At Mount St. Elias the head is severed from the body, and hung up in a box, over the coffin. In other places also headless trunks are found. According to Marchand, the tombs or mausoleums in Queen Charlotte Island have a great resemblance to the morais in the islands of the Pacific. With the Haidah, the posts called kekhs stand before every house; while the khat are erected in memory of the departed. In Aninulychtychpack the men, after taking a sweat-bath, with mournful chants in honor of the deceased, join in a funeral banquet (Glasunow).

" Among the Takuli, a widow must lie on the funeral pile of her dead husband until it has fully burst into flame, and must then bear his ashes about with her in a basket, and becomes the slave of his kindred for three years, at the end of which time a feast is held and the ashes buried under a post, after which she is free, and may marry again. Among the Quakeoh a widow carries the ashes of her dead husband for three years. On the Congo, the soul of the departed is supposed to cling to the back of the widow until washed off by the Ganga.

" With the Haidah, the Skaga at his death is not boxed up and deposited in little houses in the immediate vicinity of the village, but removed to some distance, in some instances to a place designated by himself before death. The bodies of medicine-men do not decay like those of others, leaving only the bones, but dry up without decomposition. In the search for relics, the bodies of martyrs were recognized by being found undecayed when disinterred.

" Among the Haidah, a medicine-man is entitled to take from the grave of his predecessor any of his peculiar properties.

" The Kenayans hold that a man, while still living in the world, may glide into the realms of the dead in the interior of the earth, and *vice versa* (Wrangell). The Aleuts say that many dwell in the under world, or Sitchugikh Kjuudah, and in the upper world, or Akadan Kjuudah. In British Columbia, the kingdom of shades lies in the west, and is ruled by benevolent deities. The Tschiglit hold that Innulit, the land of souls, lies in the ocean. Tornark dwells upon the earth, and Anerne-aluk in heaven.

" The Aleuts believe that the souls of the departed accompany their descendants. The Thlinkiths, that of the yek or spirits, the takeeyek (land spirits) and tekeeyek (sea spirits), are the souls of three who died a natural death, and dwell in Takanku; while the Keeyek, or "upper ones," who have fallen in battle, dwell in the north, and are connected with the northern light (Bancroft). According to the Eskimos, they play ball by the northern light. Even in Roman times this was thought to give light to the dead in the north.

" Beside Sun-i-a-tlai-dus, or Sha-nung-i-tlag-i-das, the deity of the Haidah, there is also a recognized principle of evil, called Hai-de-lan-a, or "chief of the lower regions," in the form of a certain inhabitant of the sea, believed to be the killer-whale (orca ater). Indians who lose their life by drowning are taken possession of by the power of evil, and are turned into beings like himself, under his chieftainship. Those killed in battle, or even non-combatants accidentally killed during a fight, go at once to the country of Sun-i-a-tlai-dus, which is supposed to be a happy region. The spirits of those who die from disease, or in the course of nature, become latent, or pass into an ill-defined Hades, but are from time to time recovered, returning to this world as the souls of new-born children in the tribe to which they formerly belonged. This new birth may occur in each case five successive times, but after this the soul is annihilated, "like the earth, knowing nothing." The Skaga, or medicine-men, profess to be able, by means of dreams or visions, to tell in the person of what child such a one formerly dead has returned (Dawson). The Kolosches hold that it is not lawful to hunt bears, because the souls of the departed mostly appear in that form. The number of successive new-births, according to the Pythagoreans, was the sacred seven. The Celts also held that they recurred in a closed cycle.

" In California, at the feast of the dead, in February, disguised men run about the woods with firebrands, while the mourners hold a fast (Kostromitonow). The Nicobar Islanders, when chasing from one to another the souls that are to be driven away, often get excited to the point of war, thus increasing the number of souls. When the inhabitants have left their village to dwell in huts and perform the sacrifice, Tumalinga siloko, the cry of the bird manguni gives the signal to maskers, who run around driving out the souls to be purified in the Minnabassa (Diederich). The feast of tabernacles (Chag-ha-azukkoth) of the Hebrews closed with "the day of joy in the law," in which the holy books were read to the people, and then, with meat-offerings and drink-offerings, the scapegoat was sent forth, followed by a torch-dance.