

and to go to the lake in Rivers Inlet, known as Wanick, to bring stones on which to cook the seal. Sijut at once started and in less than five seconds, or in a shorter space of time than it takes to write this, he returned, greatly to the surprise of the four men, he having gone 180 miles in that short time. He then proceeded to cook their meal in a box of wood about four feet high, three wide and four long. The meat was put into this box, which was filled with water; stones were put into the fire and when red-hot were dropped into the box, the stones causing the water to boil and so cook the meat. This mode of cooking is still kept up by Indians around Bella Coola. While they were at their meal Komokoa went and examined their canoe, and found their spear. Coming back he said: "No wonder you could not kill any seals with this. I will give you my spear, which directly it is pointed at a seal, kills every time." They gladly received his present. He said to the oldest brother, Aijultalla: "I am sure you have never seen a dance. I will show you one; we will call it the Sissanich dance. This dance is enjoyed by the spirits of dead Indians, who return to this earth in the shape of wolves and other animals. The Sissanich whistle which he gave to Aijultalla imitates the spirits when they return to this earth. This whistle is only allowed to be used by the head men of an Indian tribe, and is not even allowed to be seen by the other Indians, as so much trouble was caused on account of it; for if it was dropped to the ground and broken, or even the string broken, or even the wooden masks worn by the head men, it was a sign for the neighboring tribe to come and fight them. It was, therefore, a most sacred thing. All the fighting up the coast has been caused by this Sissanich whistle. In