

into animals, and killed malignant beings which infested the country. I mentioned above that the ancient beings, who were neither men nor animals but similar to both, were transformed into real men and animals at the time of the great flood. This myth is found from southern Alaska to the northern parts of Vancouver Island, while farther south the transformation by the wanderer takes its place. I am not quite sure whether the wanderer legend is known to the northern tribes of the Kwakiutl. It seems, however, to be less important than it is farther south. The Kwakiutl proper consider the wanderer as identical with the raven, but I believe that this idea also originated in consequence of a mixture of northern and southern mythology, and that these two all-important mythological persons, who originally belonged to two distinct mythologies, are combined in one person here.

Unfortunately I do not know whether the legends of the great transformer are known to the Bilqula; but, even if they exist, they cannot be of great importance as I did not hear him mentioned once, when collecting a considerable number of myths.

This comparison of the myths of the various tribes shows that they spread from three centres. This conclusion is corroborated by a comparison of customs. We may consider the Tlingit the representatives of the northern centre. The raven is the chief being of their mythology. We find here the origin of the remarkable copper plates which are used as far south as Fraser River. These tribes are divided into clans or *gentes*, the child belonging to the mother's *gens*. The dead are not buried but burned. A comparison of the carvings shows that those of the Tlingit are far less conventional than those of the southern tribes. The most southern people belonging to this group is the Tsimshian.

The mythology of the tribes belonging to the central group is characterized by a mixture of the raven myths, the sun myths, and those of the wanderer and the mink. Here the child belongs to the father's *gens*. One of the most remarkable customs of these tribes is the cannibalism which is connected with their winter dances. Only members of certain *gentes* can become cannibals, but each of these must be properly initiated. The Kwakiutl believe a certain spirit to live in the mountains, and that by encountering it the member of a certain family will become cannibal. The latter has certain prerogatives during the season of the winter dances, and during two months is entitled to bite whoever displeases him. These customs are also practised by the Bilqula; but they have evidently been adopted from the Kwakiutl, as the allied tribes farther south do not practice them. The same ceremonies are in use among the Tsimshian, who borrowed them from the Kwakiutl.

The characteristics of the southern group are sun-worship, the less extensive use of carvings, and the small degree of art displayed in their manufacture. While the houses of the northern tribes are square, and beautifully carved and finished, the tribes of the southern group live in wooden houses which are about five or six times longer than they are wide.

Common to all these groups are a considerable degree of skill, a comparatively high state of art, the general mode of life, the great winter festivals, and the donation feasts, the so-called *pottatches*.

We conclude our brief review, which is presented more to call attention to the important problems which the ethnology of the Northwest Coast offers than as a contribution