

natural power which was to be his helper. George Stsē'lis told me that his grandfather was instructed by the sun to take a large piece of bone and to carve the design of a mouth on it; this was to protect him in war. When he was wounded the bone sucked the blood from his wounds and vomited it, thus curing him. Once in a battle fought with the Lillooet he was wounded in the abdomen. He escaped on the ice of the lake, dragging his entrails. He replaced them and bandaged himself with cedar-bark. By the help of his bone implement he recovered.

The sun told warriors before the battle if they would be wounded. After having received such a warning they demanded to be buried, with their legs stretched out, as it was believed that the sun might restore them to life. By continued fasting warriors acquired the faculty of jumping high and far, which enabled them to escape the missiles of their enemies. This was considered essentially a supernatural power, and one warrior was said to have jumped as far as eighteen fathoms. Warriors went naked and were forbidden to eat before or during an attack. Their bodies and faces were painted red, and black spots or stripes of various designs were put on their faces. They wore head ornaments of feathers. 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 Qāls, the great transformer, who is often described as the principal deity. I have treated this subject in another place.¹ 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, Cā'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.

Teluwā'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 Qāls, who transformed men and transferred them to the sky. The Pleiades, for instance, were children whom Qāls 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 Kwakiutl 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 Šk'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

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