

gures, which is a common thing for Indians to do to ascertain whether they are awake or asleep. The canoe was inside the house, and all the wonders of the sea; fishes and vegetable matter were inside, and at the back of the fire was seated the Chief Komokoa, who is to the Indians what King Neptune is to us. All the tribes from the north of Vancouver Island to the Simpsen have their different legends about this god of the sea. Komokoa, who goes by different names by the different tribes. They represent the several gods in masks, or in carving in wood, the spirits which inhabit the sea being totally different to the ones in the bush or Heaven, and the representations going from father to son. So he awoke the three other brothers, each one going through the same performance of biting his fingers as did the first one. The Chief Komokoa called to the man in the bow, who was the spearman, and gave him the name of Aijultalla; the second brother he called Komokoa; the third one he called Koma-nui-kalla, and the fourth Takis. The Chief was angry and asked them why they had torn the ear-bone off the Dog-Fish, as he said the Dog-Fish had come crying down to him (this dog-fish when in Komokoa's presence being a woman, but when at sea a fish,) and said the men had taken the blankets off of her; so the Chief sent out his men and had the four brothers brought into his mansion at the bottom of the sea. This being the first time they had committed this act, he said he would forgive them, and he invited them to come and sit with him at the back of the fire. Calling his servant he asked him to bring forth the sea potatoes, so Sijut, one of the servants, told Komokoa to give them a Hair Seal to eat, which he did. Komokoa told Sijut to put on his blanket and turn himself into a Blackfish,