

tions of great importance, as both evidently refer to the killing of the old sun and the origin of the new one.

Visits to the Sun, or to the deity which lives in heaven, are frequent in the folk-lore of all these tribes. The Kwakiutl, for instance, tell of a chief's son who ascended to heaven and married the deity's daughter. Their son was the Raven.

The fact that the same mythical beings are known to a great number of tribes shows that the folk-lore and myths of the tribes of the north-west coast have spread from one tribe to another. The raven legend seems to have belonged to the Tlingit and their neighbors, but traces of it are found far south. On the other hand, the sun legend seems to have originated with tribes of Salish lineage; but parts of this tradition are at the present time told by their northern neighbors, and faint traces are even found among the Tsimpsian and the Tlingit.

A number of spirits occur in the folk-lore of most of the tribes of North-west America. One of these is the Tsonokoa, who is evidently a mythical form of the grizzly bear. She is a woman living on high mountains, or, in some instances, in heaven. She visits the villages in order to steal fish, which she puts into a basket that she carries on her back. One tradition says that a man wounded and pursued her. At last he arrived at her house in heaven. He was called in in order to cure her, and did so by extricating the arrows, which none of her companions were able to see. In reward she gave him her daughter, the water of life, and the fire of death, and on his return he became a mighty chief. Another spirit, which is known from Komoks to Bilqula, is Komokoa, a water-spirit, the father of the seals. Many legends tell of men who visited him, or of his visits to villages where he married a woman and became the ancestor of certain gentes. The Sisiutl, a double-headed snake, is known to all tribes from Puget Sound and Cape Flattery to the northern tribes of the Kwakiutl. It is the emblem of many gentes, and its most remarkable quality is that it can assume the shape of any fish or snake.

I have to say a few words about the dances, particularly the cannibal dances, of these tribes. The legend ascribes the origin of the latter to a spirit, Baqbakualanusiuaē. This being lived in the forest. Once a man came to visit him, and when the spirit was about to devour him, he made his escape, Baqbakualanusiuaē pursuing him. When the spirit had almost reached him, he threw a stone behind him, which was transformed into a large mountain. The pursuer had to go all around it, but again he approached. Then he poured out a little fish-oil which he chanced to carry. It was transformed into a lake. Again the spirit approached, and now he threw down his comb, which was transformed into a forest of young trees. He reached his house, and locked the door. When the spirit arrived, he gave him a vessel filled with dog's blood, and said, "Come in. This is my son's blood. You may eat him." But when the spirit accepted the invitation, he threw him into a pit, which he filled with fire, and thus killed him. His ashes were transformed into mosquitoes.