

were somewhat mixed. There was a very strong belief in the reincarnation of the spirit. That inimitable old rascal, the sorcerer, or "doctor," pretended to determine what departed chief had returned in the person of the newly-born babe; and according to the rank thus determined for the child did he expect his remuneration to be proportioned by the parents. The child was given the name of the reincarnated chief, but in no other way was his ordinary rank influenced by the circumstance.

But as there were more deaths than births, something must be

the spirit finally became a common blue-bottle fly.

Besides this theory, there was another, likewise associated with their belief in reincarnation, which seemed to have taken a stronger hold on their faith. One killed accidentally by falling from a height, or crushed under a tree or rock, was consigned at once to a most unhappy condition in the nether world. The souls of the drowned assumed the form of black fish, those wolves of the sea. An ordinary death by disease left the spirit to wander on the earth, haunting the scenes of its lifetime, and occasionally making itself visible at night to the terrified friends. Death in battle or by murder was the happiest of all. The liberated spirit flew at once to the happy upper regions, for ever free from care and trouble.

Departed spirits always required some offering of food to be made by their friends as soon as possible after their departure. To those dying in their homes, the offering was made in the great fire in the centre of the house. To those drowned, it was made in a fire kindled on the sea-beach. To those who had gone through battle to the happy land, the offering was not made in the fire, but a small portion of food was tied to the head of an arrow, which was shot upward through the smoke-hole in the roof.

Disposal of the Dead.

The bodies of the dead were variously disposed of, according to their social standing. The body of a chief would be dressed in all the regalia of his rank, and secured in a sitting posture in the seat of honour at the back of the room, just opposite the door. There he was supposed to take cognizance of the feasting, singing, and dancing in his honour, which were carried on for some days after his



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done for the supernumerary spirits. These were accommodated in a series of five successive stages of existence beyond this life. In the first stage, departed friends awaited the coming of their relatives with joyful anticipation. A person's welcome there, whether hospitable or unfriendly, would be determined by the amount of hospitality he had shown in this life, whether he had entertained freely, and thrown plenty of food in the fire for the welfare of those recently departed. Of the succeeding stages they knew nothing, except of the last, where