

salmon, but eat dried salmon only. The sockeye-salmon must always be looked after carefully. The bones must be thrown into the river. It is believed that then they will revive, and return to their chief in the west. If not treated carefully, they will take revenge, and the careless fisherman will be unlucky.

RELIGION.

Man is believed to have four souls. The main soul is said to have the shape of a mannikin, the others are the shadows of the first. In disease either the lesser souls, or the main one, leave the body. Shamans can easily return the shadows, but not the main soul. If the latter leaves the body the sick one must die. After death the main soul goes to the sunset, where it remains. The shadows become ghosts (*pālek'o'it'sa*). They revisit the places which the deceased frequented during lifetime, and continue to do the same actions which he did when alive. Souls are believed to be taken away by the rising sun, which thus produces disease. They may be recovered by shamans. The belief of the identity of the shadow and the lesser soul accounts also for the custom that nobody must let his shadow fall on a sick shaman, as the latter might take it, and thus replace his own lost soul.

There are two classes of shamans: the witches (Si'ōwa, called Sçō'wa by the Lillooet) and the Squal'm. The difference between the two has been described in the sixth report of the Committee in the account of the beliefs of the Lku'ñgen. The witch can see the wandering soul, but she cannot return it. The Squal'm acquires his art by fasting and ceremonial cleansing, which consists principally in bathing and vomiting. This is continued until he has a revelation. In his incantations he uses rattling anklets and bracelets around wrists and above elbows, which are made of deer hoofs and bird claws. When it is the object of his incantation to recover a lost soul, he covers himself with a large mat, and begins to dance, stamping energetically, until he is believed to sink into the ground as far as his belly. While the incantation continues, which may be for one or even two days, the sick one must fast. Then the shaman lies motionless while his soul goes in pursuit of that of the patient. When it returns with the lost soul, the shaman begins to move again, and shouts. His cries refer to imaginary incidents of his journey and to dangers of the road. As soon as he begins to move, his wife places a cup of water near him, which she heats by means of hot stones. Then he rises, holding the soul in his clasped hands. He blows on it four times and sprinkles it four times with the warm water. After having warmed it by these means, he puts it on the sick person's head. Then it enters the body through the frontal fontanelle. He presses on it four times and rubs it down the body, which the soul fills entirely. The shaman blows some water on the chest and back of the sick person, who is then allowed to drink, and after some time to eat. The soul may escape while the shaman is trying to put it into the body of the patient. Then he must go once more in pursuit. Sometimes the shaman sees the main soul breaking into several parts. The owner of the broken soul must die.

The sun plays an important part in the beliefs of these tribes. It has been stated that he carries away souls. He is also believed to send dreams and to give the fasting youth revelations. After continued fasting in the solitude of the mountains, the sun revealed to him the super-