

Whenever the Haidas camped near the beach, before they commenced to erect their tent or cook their food, they would invariably take some dry halibut and berries and cast into the fire to propitiate the god of the earth, and so secure his influence to protect them from danger during the night. The god of the earth did not require this food for himself, but carried it to the friends of those encamped, who had died during the previous year. In case they should happen to be greedy and throw but a scanty portion of their food into the fire, their deceased friends would become very angry, and within the next twelve months they all would most assuredly die.

The god of the clouds is another deity who inspires a feeling of awe and dread in the bosom of the bravest warrior. On a dull day, when the clouds are hanging low down, they firmly believe that this god is in search of a meal, and any caught out on such a day is bound to die before the expiration of six months, so as to furnish a dainty dish for this anthropophagous god. As the people are afraid of his cruel threat to catch all who come out on such a day, they almost always remain indoors. This god has a novel way of securing his prize. He comes down on the clouds and sits watching for some stray Indian. As soon as one comes near him he does not pounce upon his body; no! this would be too vulgar an action for a god to do. He merely seizes the spirit of the Indian, i.e., he draws the spirit out of the body, and takes it with him on high; and in a very short space of time the body has to go in search of this spirit and so becomes an easy victim of his cannibal god.

The Haidas did not fear the two great spirits as much as they feared the minor deities. They believed that Stranungetlagidas and Hetgwau-