

Before Kanikila's arrival, animals had the shape of men; but even after they were transformed they were able to appear in the shape of men by taking off their blankets. The northern tribes who do not know the great transformer, say that men were transformed into animals at the time of the great flood.

All tribes consider the sky a solid vault, which can be reached in the far west. After having crawled through a hole in the sky, another land is found, with forests, mountains, ponds, and lakes, in which the Sun and many other spirits live. There is another very remarkable way of reaching this land. The man who intends to go there takes his bow and shoots one arrow into the sky; then he shoots another one, which sticks in the lower end of the first one; and so he goes on shooting until a chain is formed reaching from heaven to earth. I believe that this tradition belonged originally to the tribes of the Salish stock. The Okanagan myth told by Gatschet in *Globus*, 1887, Vol. 52, No. 9, belongs to this group of legends. It is told in a great number of modifications among the tribes of Vancouver island and the neighboring coast. One of the most important of these is: How the Mink, the son of the Sun, visited his father. This tradition is told by the Kwakiutl and Bilqula. Mink made a chain of arrows reaching to the sky, and climbed up. When he arrived in heaven he found his father, an old man, sitting near the fire. The father was glad to see him, and asked him to carry the sun in his stead. Mink complied with this request, and next morning his father gave him his nose ornament, the sun, and said to him, "Do not go too fast, and don't stoop down, else you will burn the earth." Mink promised to obey, and ascended slowly his path; but when it was near noon, clouds obstructed his way. He got impatient, and wanted to see what was going on, on the earth. He began to jump and to run and stoop down; then the earth began to burn, the rocks to crack, and the ocean to boil. When Mink's father saw that his son disobeyed his orders, he pursued him, tore him to pieces, and cast him into the ocean. There he was found by two women.

Another interesting tradition is told by the Komoks, which in some respects resembles a well-known myth of the Tlingit. In olden times the gum was a blind man. He used to go out fishing during the night, and early in the morning his wife called him back. One day, however, she slept too long, and when she came down to the shore the sun was high up in the sky. She called her husband, but before he could return he had melted. His sons wanted to revenge his death, and made a chain of arrows reaching from heaven to earth. They climbed up and killed the Sun with their arrows. Then the elder brother asked the younger one, "What do you intend to do?" He said, "I will become the moon;" the elder one said, "And I will become the sun."

Another remarkable tradition is told by the same tribe. The son of the Sun ascended a chain of arrows into heaven, and married Tlaiq's daughter. Tlaiq tried to kill his son-in-law, but did not succeed in his attempts. The latter, in revenge, killed Tlaiq. I consider the last-mentioned tradi-