

¹⁷ Among the Konjags the house of a dead man is torn down. Among the Peruvians, formerly, it was walled up for his use.

¹⁸ At Shoalwater Bay, by means of the marnoke, a charm of the medicine-men, the memmelose (dead men) are driven away from the sick, after communication with the tamánawas, or familiar, who burn the Skokeen or evil spirit (Mayne and Swan).

¹⁹ The Kenayans will not allow the name of the dead to be spoken in the presence of his near kindred. So in Siberia and Australia.

²⁰ What happens to fall under the table at a meal is nearly everywhere left for the spirits. A similar custom is known in the Baltic. The ghosts, or eyunne of the Dénés, whistle like the Innuit of the Eskimos (Petitot), or like the poor souls in Hades. At the "Universal Rescue," in China, the two apartments at the end of the house are devoted to the important use of bathing-rooms for male and for female spirits (Doolittle). So in Peru, at the feast of souls, the mummies were bathed before they were placed at the table. At Samos, at the Ictisternium, Juno was placed on a couch, with a vessel of water in her hand.

²¹ The people adored Tanausia, a dead king of the Getæ, among their gods (Jornandes). So everywhere the demigods were revered as men-gods or god-men. In the colonies the founders were revered as heroes. The "two splendors" which Gregory Nazianzen designates as "steadfast," on account of Heosphoros, preceded the material visible world, and then the combination followed. The *lenur*, which belongs to the *manes*, has authority in the house as a *lar*, and becomes a haunting apparition as a *larva* (Apuleius), like Sisa, Kla, etc. Aurelius says that *manus* signifies "the good;" whence the deities are called *manes*; that is, "good," by those who revere them, on account of the fear of death; just as *immanes* is used of those who are by no means good (Festus). Aelius Stilo says that *manui* signifies "the good." The *dii manes* are so called by the augurs, because they believed them to permeate (*manare*) all things; and they called them upper and lower gods (Festus). Among the Kurnai, the Birnark, after initiation by the Mrarts, hold converse with the spirits; as at Turra, the Garildis profess to learn corroborative songs and dances from departed spirits (Kühn). The mulla-mulling of the Kurnai heal diseases by means of incantations (Howitt).

²² The Haidah erect the carved posts called Kech at the doors of their houses, and those called Chat in memory of the dead.

²³ Called upon by warriors the Fravashi would fight against the enemies (according to the Avesta), as also the ancestors of the Bantur (Ajax of the Locrians, and others.)

²⁴ According to Lobeck, the *τραπεζοπορες* were the ancestors before the great-grandfather; and only father, grandfather, and great-grandfather were included in the designation *γυνεις*. "They say that the winds were the *τραπεζοπορες* of the people" (Suidas). After a marriage, an offering was made to the *τραπεζοπορες* to obtain children. According to Brazilian tradition, the child proceeds wholly from the father, receiving nutrition indeed and birth from the mother, but nothing more. Among them a father calls his son *taira* and a daughter *tagira*, while the mother calls her child of either sex *menbira*. The children of the prisoners of war who guard the women in Brazil are fattened and devoured at the cannibal feast called Cunhamenbira.

²⁵ The souls of the Tahis and their kinsmen go to join those of their ancestors near Kouautzi, and those of the Mistchimis pass into an inferior elysium called Pin-Pauloa, under the rule of the genius Ismitz, according to the tradition in Nootka. The souls of the chiefs, who are placed in boxes and hung from trees on the mountain, have control of the thunder and the rain, by means of which they display their anger or their good-will. If the chiefs observe the precept of abstemiousness, their souls in the other world share the fate of the Mistchimis. The slaves are buried (Roquefeuil).

²⁶ To the sister who had partaken the grace of the revelations, the soul was exhibited in a vision in bodily form; and the spirit was visible, not a hollow and empty thing, but allowing itself to be held fast—delicate, like light, and of the color of air (Tertullian). The spirits of the spiritists are so materialized that they may be beaten, as has often been demonstrated at the exposures. According to the natural school of philosophy, a determining and psychical principle works in the organic process, but first in a latent manner—that is, in the vegetable stage this principle manifests its activity outwardly in exciting chemical action and in the evolution of complete products, while in the life of sensation of animals it allows its inward operation to pass out into the life of consciousness. With Aristotle, the soul, as *psyche* and *entelechia* of the body, operates in the vegetative way, but from without the *nous* joins it, as an ideality from the other world, made subjectively objective.

²⁷ According to Peter Comestor, the magician Cyprian carried three demons in a little box of ivory, and sent them forth at pleasure.

²⁸ Sickness, among the Makah, is supposed to be the work of a shookoom or demon, who enters the mouth when drinking at a brook, or pierces the skin while bathing in salt water. It assumes the form of a little white worm, which the doctor extracts by means of manipulation. When the doctor, consecrated by the tamánawas, or formerly by the ceremony called Ka-haip, has worked enough, he will then try to catch the shookoom and squeeze it out. If he succeeds, he blows through his hand toward the roof of the lodge. The medicine-men of the Haidah sometimes profess to catch the soul of one about to die. Among the Tacullis, the priest-wizard looks through his fingers toward the breast of the dead man, and blows the soul toward heaven, or hammers it into the head of a kinsman.

²⁹ When, after an incantation at the proper time, the head is stricken off, the soul of a man changes into a Phi Kahang, and that of a woman into Phi Kasu, according to the Siamese; and these souls can be caught, like the souls fluttering about among the Chimsyas.

³⁰ Slaves (elaidi) among the Haidah are sometimes killed and buried under the corner post of a new house (Dawson). On Kadiak slaves are sacrificed. The Prussians buried with the Supan his horse and his hounds, that he might be provided for riding and hunting in the other world (Grunau). In the Suttee the widow is burned with her husband's body.

³¹ The Haidah hold intercourse with the tribes akin to the Massett, by means of the language of the Quacotts. Words caught from European traders have been introduced into the Chinook jargon.

³² The dentalium shells, used as money, came from the Kadjak and Aleuts on the Columbia River. The amber cast up on the island Ukamok was bartered at Bristol Bay and on the river Nuschagak. The dentalium shells are used in trade by the Kutchin or Loucheux; and the Haiqua shells, also so used, come from Nootka Sound. In Nootka the shells obtained from the Aitizzart, and called Ite-waw, pass as money (Jewitt).

³³ The Bellabella or Bellacoola on the Salmon River promised to construct a steamship on the model of ours, black, with painted ports, decked over, and paddles painted red, and had Indians under cover to turn them round, while the steersman was not seen. But the machinery baffled them; though this they thought they could imitate in time (Dunn). Among the Haidah, many of the figures employed by the priests are dolls with jointed limbs. Upon the table was placed a larva, or movable skeleton, which was jointed so as to take various postures (Petronius). The speaking doll at Skidegate was composed of two pieces of wood, the front one carved to represent a grotesque face, with a large open mouth with projecting lips. The two pieces had been neatly joined, a narrow slit only remaining within the neck, and serving for the passage of air, which thus impinging on a sharp edge at the back of the cavity representing the mouth, makes a hollow whistling sound. To the neck is tied the orifice of a bladder, which is filled with some loose elastic substance, such as coarse grass or bark. On squeezing the bladder sharply in the hand, a note is produced, and on relaxing the pressure the air runs back silently, enabling the sound to be made as frequently as desired (Dawson). Compare the Peruvian *ajadoren*. "The bowl or trough is of different shapes (among the Clatsops): sometimes round, semicircular, in the form of a canoe, or cubic, and generally dug out of a single piece of wood; the larger vessels having holes in the sides by way of handle, and all executed with great neatness. These are used for boiling by putting hot stones into the water (Lewis and Clarke). The Cathlamah, opposite to the Seal Islands, seem more fond of carving on wood than their neighbors." In Oregon the pillars supporting the roofs are ornamented with curious figures. At each end of the boats used by the Clatsops, are pedestals formed of the same solid piece, on which are placed strange grotesque figures of men or animals, rising sometimes to the height of five feet, and composed of small pieces of wood, firmly united with great ingenuity by inlaying and mortising, without a spike of any kind. Besides rattles and clappers, they have flutes of various kinds.

³⁴ With respect to carving, and a faculty for imitation, the Queen Charlotte Islanders are equal to the most ingenious among the Polynesian tribes (Schouler). There is not an Indian of the Déné or Dindjie capable of executing such designs as those of the Tchiglit, on the Mackenzie (Petitot). Some stone saucers obtained by the expedition, although not free from the suspicion of borrowed ideas, serve to remind us that genius is not the exclusive offspring of civilization (Pickering). The Indians in Washington Territory were not wanting in skill, although they were far behind the northern races, whose ingenuity is, in fact, extraordinary among savages (Gibbs). What was most surprising (at Cox's Strait, Queen Charlotte Islands) was to see paintings and carvings everywhere among a people of hunters (Marchand).

³⁵ "The Hydahs excel all other tribes of the red men in artistic skill, especially in carving. Physically they are a finer race than is anywhere to be seen on the North-American continent" (Brown).

³⁶ Among the Tchimsian at Port Simpson most of the carved posts have been cut down as missionary influence spread among the people (Dawson.)

³⁷ Gold bracelets of elegant design, busts of slate and ivory, and designs for iron railings to public buildings in Vancouver's Island, have been executed by the Hydahs. Engravings of Assyrian sculptures in the *Illustrated London News* have served them for copies of these objects in slate (Brown). According to Marchand (17th century), the pictures called Caniak on the Queen Charlotte Islands, represented various parts of the body.

³⁸ According to Plutarch, figures hung up to avert witchcraft were efficacious, by drawing the hurtful magic glance upon themselves through the singularity and ludicrousness of their appearance. The *ocilla*, or suspended images, must have been masks with a prolongation representing the trunk, to which an ithyphallus was appended, either as the symbol of fruitfulness or as a potent counter-charm against magic of all kinds (Böttiger). The puppet of the Mânia was hung to the doors to prevent defilement.

³⁹ In Heliodorus, the daughter of Kalasiris falls sick in consequence of an envious glance. Alcibiades avoided theatrical performances, lest his beauty should draw upon him the evil glance of envy. Plutarch says that envy envenoms the look.

⁴⁰ "Evil eyes" are envious or malevolent eyes (Grimm), and in Bavaria, "envy" (*verneiden*) is the evil eye.

⁴¹ Witches bewitch cattle by casting an evil eye upon them while muttering a spell. According to Democritus, the evil eye does harm by the *eidola* or "images" that proceed from the eye of the envier.

⁴² Ethnological comparisons must take the widest scope for their basis, but must not be followed out too far, as the similarity resulting from a psycho-