

phytes the symptoms which have accompanied the pangs of hunger are sometimes manifested in attacks of biting," as in the chief of the Bellabello and neighboring tribes, leading at times to an invasion of terror, as at the outbreak of the Idem Efek or other great fetishes from the African forests.

This isolation from profane society brings the solitary into sympathetic relation with the supernatural powers; and to propitiate these it is chiefly undertaken at critical seasons, as those of sowing and planting, the spawning-time of fishes (in Columbia, their ascent of the rivers), the time when the reindeer run loose in the tundras, or the buffaloes set out on their marches over the prairies; and the temporary incarceration of the rain-maker in his hut (as at Kunama after the Kowa-feast) may become permanent, as with the king of the Sabreans and others.

The solitary, wandering over mountains and deserts, sees himself daily attended by a single constant companion, the sun; and with the inference, not unnatural in cold lands, that all vivification springs from the solar rays" (as the Aleuts by their "light-drinking" try to avail themselves of their beneficent operation in their own persons), it becomes an important object with the priest-prince to impregnate himself with solar influences, which, on his return, he allows to stream forth among his people; for which reason the mask worn on this occasion by the chief of the Haidah is provided with a cover. And when, as the feeling of gratitude is awakened, the sinfulness of any offence" against the yearly benefactor is felt, a reverential awe grows up toward his representative," when the relations between them, which, occurring in unapproachable solitude, are readily believed to be marvellous, come to be looked on as a kind of consanguinity; and so the descendants of the chief become a venerated class, as in the case of a Suryavansa;" after which temples" and other ceremonies of a priestly cultus" soon follow.

At a very early period certain animals, from their observation of nature and intimations given in prodigies and signs, came to be looked on as messengers from the natural powers, as the bird of Atua at the Polynesian sacrifice; and through the association of ideas animals bear an important part in the myths of creation, as creatures superior to man, as in Birmah and Peru, and also in the north-west of America, where, by the elevation of the personal guardian divinity to a genealogical patron-god, the sacred animal reappears as a totem," as in the Australian Kobong, among the Bechuanas and others.

Dawson, in his *Report on the Queen Charlotte Islands* (Montreal, 1880), names as totems, the eagle, wolf, crow, black bear, and fin-whale (the two last united) as Koot, Koo-ji, Kit-si-nako, and Sha-nu-cha among the Haidah." The members of the different totems are pretty equally distributed in each tribe. No one can marry, in his or her own totem, whether within or without their own tribe or nation. The children follow the totem of the mother, save in some very exceptional cases, when a child newly born may be given to the father's sister to suckle. This is done to strengthen the totem of the father. The preference given to the bear" leads, with the Ainos and Goldi, to his sacrifice at the bear-festivals.

If the Chiliath of the Thlinkiths have dealings with the Kunama of the Tinnch, on the other side of the dividing coast-range, equality of the race-cognizance is provided for in intermarriages (*connubium*); and such relationships must continue later in cases where political unions are formed; as for example in the Iroquois confederation, where the same totems ran through the five nations of which it was composed; and similarly in Australia and elsewhere. The Samoiedes contract no marriages with the Ostiaks where the family names are the same, according to Castrén; so that here we find a national bond of union in process of formation between races ethnologically or anthropologically sundered.

While, in exogenous marriages, marriage within the totem is forbidden (in Yucatan similarity of name is a-bar), even among the Haidah cross-alliances are allowed. For the practical" advantages which hence arise, as in the international establishment of the guest-right, the religious bond" gives a solemn sanction; and the personal guardian-divinity, whose installation is sought in the "puberty-vision" of the Indians, when personality passes over into a patriarchy, becomes the guardian of the tribe.

The Indian, seeking the vision of his life in solitude, with fastings and other austerities carried on to the extremity of exhaustion" until it appears to him, if he feels any prophetic inspiration" within himself, is led to seek and to obtain further revelations;" and these not for his own behoof alone, but for that of the whole community of which he is a member: to gain power over the weather;" to make it favorable for agriculture or fishing;" to counteract the malignant operations of the makers of sickness;" to make the hunting successful; or even as soul-catcher or soul-mender to give help in the other world. The mysterious guilds thus founded, sometimes in rivalry, sometimes a younger guild driving out an older," in their occult rites" ordained with minute regulations" to meet the caprice of the deities," are led by their sacrificial offerings to something like sacramental meals." In the rituals of initiation," amid the various trials which are always present—at the puberty-feasts among the negroes as well as the Alfures and Australians—occurs sometimes the peril of a descent—a dying," in order by this symbolic rite to attain the character of a Dvya or one born again; and amid the noise of the rattle" which keeps off the demons, like the sistrum of Isis or humming toy of the Australians, to awaken anew into life; for which reason this instrument of the priests appears among the most various emblems in symbolic ornament.

To become a prophet, the individual must have been carried off by a bear and vomited up by a whale;" and the priestly authority was attained by an amulet of an otter's tongue" torn from the sacred animal, to give the needful powers of speech. On the rattles of the Haidah these beliefs are depicted.

When, as always happens, in that religion which the poet tells us was first devised by fear, the hostile and evil element grows prominent, there (in British Columbia) a higher conception of deity, like the Njankopong and Mawu of Guinea, begins to arise and take on more of a celestial character; and nature begins to be vivified with its principle of life, as in Quawteht, etc.; either conceived singly as the superior power, or in contest with its opposite. Thus the Nootka hold that the good and the evil principle contend in Quantz and Matlox."

A just anger also may lead to the infliction of punishment;" and hence comes the ceremony of propitiation of the gods," in which the priests" also have their rights and duties. The tribes of the interior figure their deity in his wrath, as a raging lord of storm and tempest, like the Huracan or Orkan of the Antilles; the Athabascans personify him as a gigantic bird whose eyes flash lightning, and the rush of whose wings is the roar of the thunder. On Shetland the tempest is exorcised as an eagle, because the storm-giant Thiassi appeared in the form of that bird."

On the coast, to the impressive sight of the sea is added that of the monsters which disport in it; and if, as in the Frithiofs-