

wished to 'bless' a man, he would do as follows: He would take his bow and arrows in both hands and take the spirits around the hill into his wigwam (into the middle of the hill), where stood a stone pillar. On this pillar he drew the pictures of various animals. Then he danced around the stone and sang, and when he was finished, commenced to breathe upon it. Then he walked around it again, shot at it, and it turned into a deer with great antlers. So I could do if I wished, and if I poured tobacco and fasted. My father was a great hunter, and I would have been delighted to be like him.

"Through fasting one obtains the power of curing disease. While I was fasting the spirits came to me from a doctor's village up above. The shaman gathered around me and told me it would be difficult. Then he who was in front began to breathe audibly and all those in the wigwam helped him. When they finished this, they began to sing. This they showed me and they said, 'When a person is sick and in a critical condition and all others have failed to cure him, they will call upon you and offer you tobacco, which you are to direct toward us' Certainly I should have been holy, for very earnestly I labored."

These two examples illustrate all the important points in the fasting experiences of the Ojibwa. The two most essential elements are the control exercised by the older generation and the formulaic character of what is taught.

It will be seen by a glance at the first fasting experience that a great control is exercised by the parent or grandparent on the blessings to be accepted. How minute this control is has not been determined, but it is extremely probable that practically everything is given with the possible exception of the specific individuality of the manito itself. In other words, the youth does not go out to fast vaguely, for some indefinite, hazy object, but as we have seen, for something definite; something sharply circumscribed and which he is subsequently to clothe in religious-literary formulae that have been handed down from generation to generation. That there are variations of detail must not be overlooked, but they are not essential.

In the second example, the control of the parent is exercised in another way. Being himself a powerful shaman he has the natural desire to have one of his children inherit all his supernatural powers and the material wealth it has brought him, and to do so he surrounds his son with conditions that practically make it certain that he will be blessed by the same spirits in the same way. Practically the son inherits these powers and gifts, but only that son who duplicates those religious con-