

## THE SHAMANS.

The shamans are initiated by animals, supernatural beings, or by inanimate objects. The killer whale, the wolf, frog, and black bear are the most potent animals which have the power of initiating shamans. The cannibal spirit Baqbakuālanuqsi'wae (see Fifth Report, p. 54), the warrior's spirit Winā'lagyilis, the fabulous sea bear Nā'nis, the sea monster Mē'koatēm or K'elk'a'yuguit, the ghosts, the hemlock-tree, and the quartz may also initiate them. Shamans who were initiated by the killer whale or by the wolf are considered the most powerful ones. Only innocent youths can become shamans.

A person who is about to become a shaman will declare that he feels ill. For four days or longer he fasts in his house. Then he dreams that the animal or spirit that is going to initiate him appeared to him and promised to cure him. If he has dreamt that the killer whale appeared to him, he asks his friends to take him to a small island; in all other cases he asks to be taken to a lonely place in the woods. His friends dress him in entirely new clothing, and take him away. They build a small hut of hemlock branches, and leave him to himself. After four days all the shamans go to look after him. When he sees them approaching, he begins to sing his new songs and tells them that the killer whale—or whatever being his protector may be—has cured him and made him a shaman by putting quartz into his body. The old shamans place him on a mat, and wrap him up like a corpse, while he continues to sing his songs. They place him in their canoe, and paddle home. The father of the young person is awaiting them on the beach, and asks if his child is alive. They reply in the affirmative, and then he goes to clean his house. He must even clean the chinks of the walls, and he must take particular care that no trace of the catamenial flux of a woman is left in any part of the house. Then he calls the whole tribe. The singers arrange themselves in the rear of the house, while the others sit around the sides. For a few minutes the singers beat the boards which are laid down in front of them, and end with a long call: yoo. This is repeated three times. Then the new shaman begins to sing in the canoe, and after a short time he appears in the house, dressed in head-ring and neck-ring of hemlock branches, his eyes closed, and he dances, singing his song. Four times he dances around the fire. During this time the singing master must learn his song. After the dance the new shaman leaves the house again and disappears in the woods. In the evening the people begin to beat the boards and to sing the new song of the shaman which they had learned from him in the morning. Then he reappears and dances again with closed eyes. This is repeated for three nights. On the fourth night when the people begin to sing for him he appears with open eyes. He wears a ring of red cedar bark, to which a representation of the animal that initiated him is attached. He carries a rattle on which the same animal is carved. He looks around, and says to one of the people: 'You are sick.' It is believed that the shaman can look right through man and see the disease that is in him. Then he makes his first cure.

The power of shamanism may also be obtained by purchase. The intending purchaser invites the shaman from whom he is going to buy the power and the rest of the tribe to his house. There the people sing and the shaman dances. During his dance he throws his power into the purchaser, who falls down like one dead, and when he recovers is