

" Receiving a revelation is termed by the Makah, "seeing-the Tamánawas" (intermediate spirits). Among the Tchimian, the four religions, or systems of rites of a religious character, have no relation to the totems, but divide the tribe on different lines, as Mihla (a little black image with long hair, known as "the only one above"), Noo-hlem (dog-eaters), and Hop-pop (cannibals).

" To obtain a favorable wind, the Haidah places a slain raven so that its body may lie in the desired direction (Dawson). By the ceremony called Tohua (in which they fast, heat stones, etc.), an abundance of provisions is secured by the Spokane. In Umána, plantations are protected by cotton threads stretched around them (a negro fetish). So Chriemhild surrounded her garden with a silken thread. In Siam, after the feast of purification, the city-walls are encircled by a thread.

" When the Spokane, at the wolf's request, gave him a girl of the tribe, he constructed for them the trap to lighten the labor of fishing (Wilkes).

" The physicians of the Makah are invested with magic powers in the ceremony called Ka-haip, and thus empowered to cast out the Skookoom or demon of disease, who comes away in the form of small worms. Among the Araucanians, beside the machis or wizards, and the ampives or physicians, are the vileus who heal certain contagious maladies ascribed to the presence of worms. The sick man must be initiated into the mysteries of the dwarfish Tsalik, who has four horns and flies through the air, according to the Makah. A stick or stone, drawn out by the Peaiman from the sick person, in Guiana, is shown as the bodily form into which the spirit of the Kenaima has passed.

" The ancient Tamánawas is termed Do-t'hlub or Do-t'hlum, and was formerly the favorite one. But after they had learned the T'hulkoats or Thunder-Bird, they laid aside the Do-t'hlub, as its performance, from the great number of its ceremonies, was attended with too much trouble and expense. The origin of the Do-t'hlub was, as stated by the Indians, in this manner: Many years ago, an Indian, while fishing in deep water for codfish, hauled up on his hook an immense haliotis-shell. He had scarcely got it into his canoe when he fell into a trance, which lasted a few minutes, and on his recovery he began paddling home, but before reaching land he had several of these trances, and on reaching the shore his friends took him up for dead, and carried him into his house, where he presently recovered, and stated that while in the state of stupor he had a vision of Do-t'hlub, one of their mythological beings, and that he must be dressed as Do-t'hlub was, and then he would have revelations. He described the appearance, as he saw it in his vision, in which Do-t'hlub presented himself with hands like deer's feet. He was naked to his hips, around which was a petticoat of cedar bark dyed red, which reached down to his knees. His body and arms were red; his face painted red and black; his hair tied up in bunches with cedar-twigs, and cedar-twigs reaching down his back. When his friends had dressed him according to his directions, he fell into another trance, in which he saw the dances which were to be performed, heard the songs which were to be sung, and learned all the secret ceremonies to be observed. It was also revealed that each performer must have a piece of the haliotis-shell in his nose, and pieces in his ears. He taught the rites to certain of his friends, and then performed it before the tribe, who were so well pleased that they adopted the ceremony at their tamánawas, and retained its observance for many years, till it was superseded by the Dukwally. The haliotis-shell worn by the Makah in their noses is a custom originating from the Do-t'hlub. When, among the Quakuill in Vancouver's Island, one of the self-torturers falls from the tree to which he is hung, he is eaten by the Hametze.

" Among the Kidegate there are six kinds of dancing ceremonies: Skaga (the chief's dance), Skadyl (dance with song), Kwai-o-guns-o-lung (dance with eulogies), Ka-ta-ka-gun (dance at house-building), Ska-rut (dance with masks, at which a dog is torn to pieces), Hi-atl (greeting-dance). The Tumánas, Vancouver's Island, effect their cures by dancing. The Dukwally and other tamánawas performances of the Makah were revelations of the guardian spirits, who made known what they wished to be performed (Swan). The carved posts before the houses in Nootka, called Klumma, were covered up with mats, except when spoken to (Cook). Among the Kaniagmuts, the dances were taught by the Kasek. The masks of the Makah are made principally by Cyoquot and Nittinat Indians (Swan). The Kogholaghi of Unalashka, as well as the Kighigusi on Akutan, and the Katajagecki of Alaska, in their prophesyings wear wooden masks, made in imitation of the form in which they represent the Kugan to have appeared to them (Spengel).

" The antique gods had peculiar notions, and to deal with them was always a rather delicate matter. All had different tastes, and the offering that delighted one offended another. Some required white victims, others black; some full-grown sheep, others lambs that had just cut their teeth. At Sicily, Aphrodite could not endure the sacrifice of a pig; at Megara, she was the only deity to whom that victim was offered. At Tithorea, Asclepius accepted animals of every kind, goats alone excepted. Zeus Hypatos, at Athens, refused all offerings of living creatures. It was quite a science to know the likes and dislikes of each divinity (Martha). The priestess of Athene Polias, according to Strabo, might eat no fresh cheese from Attica. The feast of Jupiter in the Capitol was connected with the plebeian games in the Circus, Livy tells us; and Dio Cassius tells us that games at which there was feasting were called sacred, as the agapai at sacramental meals. In China, at the birthdays of the divinities worshipped in the neighboring temple, the neighborhood is at the expense of making a celebration in honor of them. The guests afterward consume the food, which is regarded as having been offered before the "Great King," or "Mother," or some other idol, as the case may be (Doolittle). A like collection, as Carion observed, was made by the priest of Esculapius. In Rome, the dedication-days of the temples were celebrated with annual games and offerings, as birthdays of the gods; and so the *genethlia* of the Greeks.

" The Makah believe in a Supreme Being, who is termed by them Cha-batt-a Ha-tartsl, or Ha-tartsl Cha-batt-a, "the Great Chief who resides above." The name of this divine being is never given: they must not speak it to any except those who have been initiated into their secret rites and ceremonies. After a rubbing with cedar at night, at the time of full moon, those who have retired into the mountains every morning talk to the Great Chief or his representative the sun (Kie-sea-mark-al) for one week (Swan). Among the Tschiglit, Tornsark sends revelations by dreams in the Kechim, or house of mysteries.

" Among the Chimsian, at the cannibals' feast, a slave is killed and his body devoured; while another sect tear a dog to pieces (Dunn). In their three classes of priests there is a band of cannibals and one of dog-eaters, into whose mysteries boys are initiated, after a certain sojourning in the forest and being intoxicated with certain drugs. The Winils terrified the Assipetes, among the Longobards, by dog-headed men who drank human blood (Dias). On Vancouver's Island, when a mother has dreamed that she brought forth a frog, the child is destined to be a medicine-man (Ooshtukl); and, after devouring a living dog, he betakes himself to fasting in the wilderness. When he returns from this he bites a piece of flesh from the left breast of a warrior, and slain if he fail (Bogg). The Cretans, at the feast of Bacchus, tore to pieces a living bull with their teeth (Festus) as the Haidah with their dog. In all the rites of Dionysus, the purifier wore the nebris or fawn-skin. The word *νεβριζον* also signifies the act of tearing a kid with the hands and feasting on its bleeding flesh. This ceremony was called "omophagy" (Foucart), closely connected with the cultus of the Asiatic Dionysus, and with that of Zagreus, as among the Aht. After the appearance of Do-t'hlub, with deer's hoofs instead of hands, when the giant shell was fished up, these mysteries were introduced, the costume belonging to which is now in the Museum. The Bacchantes, clad in the sacred deerskin, and led by the voice of Bromius, tear and swallow the bloody flesh of the goat, in Euripides. At the festivals of the Germans it was a custom to dress in skins of animals, and put on the heads of beasts, the stag among the rest.

" The initiation of the Clallams consists in putting the initiates into a mesmeric sleep (Swan). Besides the Duckwally, or black tamánawas to propitiate the Thlukloots, or thunder-birds, the Makah celebrate the Tsiark, or medicine tamánawas and the Do-t'hlub as mystical performances. The performer, having had his face masked, and the artery under the tongue cut, which completes his admission into the Klukwalla, is intoxicated with narcotics, and led around, biting all whom he meets (Lennard). In the secret feast, Klóo-quan-nah, or Klóo-quel-jah, which follows the fishing season of the Aht, children are initiated, since the sons of the chief were carried off by wolves (Sproat).

" The candidate for initiation into the secret order of the Tchimian is sometimes buried in the ground beforehand (Dawson), as at the great fetish of Bamba and other similar ceremonies. In the festive mysteries the resurrection is symbolized by seed-corn. After Jason had sacrificed the bulls of Eetes, he was wreathed with garlands of grass by his companions (Pindar), as at agricultural festivals in Africa and Europe.

" The Mexicans carry in the dance a rattle of pebbles, called Ayacojuli. In the initiation at the feast of the medicine-men among the Mandans, the Shee-shee-quoi, or doctor's rattle, is used.

" Nekilistas, of the Haidah, or Ustas, of the Tinneh, in the form of a dead raven floating on the water, allowed himself to be swallowed by the whale, from whose body he emerged when the animal was stranded.

" In Oldenburg, an otter's tongue was carried in a waistcoat-button, to bring good luck and drive away bad (Wuttke). According to the bull of Gregory IX. against the heretical Stedinger, the candidates for initiation kissed a toad upon the mouth, and then sucked its tongue. After the Empong Lembej has entered into the high-priest, at the wawalian, or sacrificial feast, his tongue is cut, and the small pieces clipped off are fumigated with benzoin to preserve them from putrefaction (Dederich). The power and wisdom of the Empong Lembej are manifested in the resuscitation of the high-priest and the speedy healing of his tongue. Predictions are drawn from the hearts of the animals sacrificed.

" Among the Nez Percés, Hemakis Tota is the good, and Koonapa Kapseish the bad spirit. The former is called Meyoh by the Kliclat, Ntsompate by the Calapoo, Cannum on Vancouver's Island, where the evil spirit is called Skookoom (Parker).

" The Colloshes believe that there is a creator of all things in heaven, who, when angry, sends down diseases among them. They also believe in a wicked spirit, or devil, whom they suppose to be cruel, and to afflict them with evils through his shamans (Lisiansky). In Oregon, Cipim keneki meohot-cinmo-cimo, "the black chief below," is the author of all evils which befall them undeserved as a punishment from the Great Spirit above (Parker). Ill-luck in hunting is ascribed to the spirit of the bow or of the arrow, in Istero, and the Indians then strive to propitiate him (Coreal). All that happens, happens in accordance with laws and rules founded on eternal necessity and truth (Spinosa). "He should not have ridiculed the sacred rites and customs," says Herodotus of Cambyses.

" The Kasjat, or wise men, of the Konjags have power over the demons. Among the Koloshes, in cases of sickness, Icht (death) is driven out in a fantastic animal form. With the Chinook, the pipe is consecrated to the wooden figures in the house of the chief (Ross). According to the