

paragraph, the Western Dénés observed no religious ceremonies. They made no sacrifices, worshipped no deity, and had no definite *cultus*, unless we dignify with that name the Shamanism of the Northern Asiatic races which obtained among them. True, they vaguely believed in a kind of impersonal and undefined Divinity, not quite pantheistic, but rather more so than individual, almost co-essential with the celestial forces, the cause efficient of rain and snow, winds and other firmamental phenomena. They called it *Yuttoere* (that which is on high), in Carrier. But they did not worship this power—they rather feared it and endeavoured to get out of its reach, or, when this was impossible, to propitiate it and the spirits who were supposed to obey it, with the help and through the incantations of the *nelhgen* or conjurer. This shaman was credited, when exercising his mysterious art, with the power of controlling the coming or departing of evil spirits. Even when not actually conjuring, he was believed to be able to kill by his mere will any objectionable person. His services were called into requisition in time of famine, to prevent tempests, procure favourable winds, hasten the arrival of salmon and ensure its abundance, but, more generally, in case of sickness, which they believed to be concrete (not unlike the microbes of modern chemists), and always due to the presence or ill-will of spirits." Elsewhere Father Morice says: "We find that the Navajos and Apaches still hold to their superstitious beliefs and ceremonies, and keep themselves aloof of any civilizing influence."

The mythology, rites and ceremonies of the Apaches and Navajos are very elaborate. Some of them are treated in the Fifth and Eighth Annual Reports of the United States Bureau of Ethnology, by Dr. Washington Matthews and Mr. James Stevenson. These tribes had altars and sacrifices, but whether they sacrificed white dogs, as formerly did the Dakotas, I have no present means of knowing. The eating of a live dog by the Carriers in their lycanthropy looks like the degradation of an original rite connected with the animal, and the almost universal tradition that derives the Dénés from a canine ancestor is too remarkable to pass over. In his Three Carrier Myths, Father Morice gives three such traditional stories, one of which is embalmed in the Dogrib name. One of the Tungusi tribes was called "Indachun takurara Golo," the region where dogs are kept. In a paper contributed to the Royal Society of Canada, Father Morice has illustrated the propensity of the Dénés to borrow foreign customs, and thus almost necessarily to lose their own. It is, therefore, hardly begging the question to ask whether the white dog sacrifice of the Tungus may not have been one of the Déné rites that have fallen into desuetude in the course of years.