

Vancouver's Island at their religious representations was a figure of the sun. The Brazilian Indians, whose ancestors a Mair (stranger) had destroyed by a flood, with the exception of a single pair, greet the sun and moon with "Teh-heh!" ("admirable!") fearing the evil power Agman. The Indians of Curana never march without their idols (Coren). At the escalade of Weinberg, the black woman of Böckingen recited incantations over the army of peasants to make them proof against spear or bullet. The Parigots in Guiana, in Raleigh's time, swallowed hard white stones, and were then considered invulnerable. "At the inauguration of any undertaking it was usual to say *θεός, θεός, i.e., deus, deus*" (Stephanus). *Διός*, divine, is in Homer an epithet of goddesses; but Hesiod says *δαίμωνα*. "O thou divine Æther, and ye swift-winged Winds!" (Æschylus.)

"According to Roquefeuil the chiefs on Vancouver's Island are regarded as kinsmen of the sun. The Paloozes, who belong to the Spokane, denominate themselves children of the sun (Parker).

"Only the Tahiti, as kinsman of the Sun, when he proceeds to invoke that luminary, may enter the Tache-ha, or shed which serves as a cemetery for the great chiefs only of Nootka. At the entrance there are five rows of wooden statues, rudely carved, which stretch to the other end, where there is a kind of turret adorned with human skulls. Some of these statues have the male generative organs, and are furnished with human hair. A gallery of human bones surrounds the shed. Fronting the entrance are eight large whales of wood, arranged in a line, and on the back of each are human skulls symmetrically placed. On a lake near the shed there is a canoe, usually strewn with eagles' feathers. The bones of the chief, when dug up, are placed in order on the back of a whale, to signify his skill with the harpoon; and finally a statue of the deceased is erected, as a memorial of him, and to indicate that no one else can be buried under that statue (Roquefeuil). Among the Tachiglit, next to Anerne-aluk, the Great Spirit, the Sun (Tachik reynerk) is revered, and then the moon as Tatkrem innok, "the man of the moon." Pangmunja, "benefactor of the nation," having passed his life in doing good, was raised to heaven" (Petitot). In Cabira (Diospolis or Sebaste) was the temple of the Month, called that of Pharnaces, according to Strabo. Pharnaces or Pharnax was a most ancient king of Cappadocia, who traced his origin from the sun or moon; or else he was himself the sun, which is so called in the Cappadocian tongue (Hiseley).

"Among the Thlinkiths, the magician, whose hair is uncut, must, in addition to the "Jeck," which he inherits from his father or grandfather, acquire others by fasting in the wilderness, eating only the roots of the *Panax horridum*, until the spirits send him the sacred otter with the secret in his tongue. At his call the animal falls dead, with its tongue hanging out, which he preserves in a basket after skinning the beast. He who cannot attain this by fasting, passes the night by the grave of a dead wizard, putting the teeth of the little finger of the dead man in his mouth, and upon his return the spirits of his ancestors, with appropriate names and chants, enter his service. At the purification of a family by means of emetics, the wizard, in a mask and beating a drum, circles round the fire until the spirits appear, and at each apparition he dons the corresponding mask. This is done as a protection against sickness, which is carried off by the spirits to the abodes of their enemies; or to heal disease, for which they also have recourse to the nakuzathi (from naku or medicine), who have power to do harm as well as good. The Heshkwi-et at Barclay Sound obtained the mysteries of the Duckwally, or placation of the thunder-bird, by one who was dragged over the rocks into the lair of the chief of wolves; and in them they lacerate themselves to draw blood. In New Britain there is a bugbear called Duck-Duck, which prowls about. In Cook's time the Tahitians employed fantastic masks, grotesquely ornamented, to drive away the spirits of the dead. Patollo, among the Prussians, was a god of the dead; and when any one died, and they desired to carry the offering to the goddess, Patollo came into the courtyard of the dead man and prowled about at night (Grunau). The Brazilians placed vessels containing food around a grave, that the dead might not be robbed by the demon Agnian (Coren).

"Among the Norwegians every man recognizes his "Fölge" in that animal whose disposition most resembles his own. The tribes of the Wolves, Bulls, Mice, Hawks (Wilks, Wols, Mysz, Sokol), perished in the combats of the Germans and Poles (Mickiewicz). "Every Chinese is believed to 'belong' to some animal, i.e., he is born in a year which is said to belong to some animal. For example, if born in a certain year, he will 'belong' to the Rat, the rat being the horary character which in the Chinese cycle represents that particular year. If born in a certain year, he will 'belong' to the Buffalo, for a similar reason. If born in a certain year, he will 'belong' to the Rabbit. In some way the animal to which he 'belongs,' unless he brings a chest of money to propitiate it, is believed to get possession or control of the dead man on his arrival in Tartarus, making him carry it. To avoid such a fate for their lamented parent or relative, the members of his family send along a trunk full of ready cash, for the special benefit of the animals" (Doolittle). So the Atua and others. The beast Ovan taught men all the industries necessary for life (Brosset). Note also the wise speeches in the fables of Lokman, the Jatakas, etc. The brutes were men without reason (Grunau). Papal bulls had to be issued to decree that the American Indians should be considered human beings: *utpote homines* (1537).

"According to the Haidah, the wolves descend from Wasko; but according to the Mackah, from Chuchuhunxt (Swan).

"Among the "jöri," or festive masks of the children of the Schrunser, one is especially distinguished as "the bear." Among the Haidah, no marriages can take place between persons bearing the same ancestral cognizance, which is engraved upon plates of copper. The Kutchin are divided into three classes, termed Chitsa, Natasa, and Tanges-at-sa, representing the aristocracy, the middle classes, and the poorer orders (Kirby). Each crest is ruled over by war-chiefs, one of whom takes precedence (marked by the height of the pole) among the Tsimshian (Halcombe). Among the tribes of the Kolosches, those of the Wolf (or Khanuk), the Eagle (Chethl), Raven (Yehl), Whale, and others, form the soldier-class. Among the Thlinkiths, the tribes of the Frog, Goose, Sea-lion, Owl, and Salmon belong to the Raven tribe, or that of Jeshl; and the Bear, Eagle, Bottle-nosed Whale, Shark, and Auk, to the Wolf tribe, when intermarriages between Wolf and Raven are in question. Of the tribes which intermarry, one has six branches: Kachgija (raven's scream), Kali (fishing), Tlachana (grass mats), Monochana (hind-end of the hut), Tschichgi (colored), and Nuchschl (fallen from heaven); while the other has five branches: Tultschina (who bathe late in the fall), Katluchtna (lovers' ornaments), Schischlatchana (deceitful as a raven), Nutschichgi (from a mountain on Lake Skijläh), Zaltana (mountains). The Sitkans, when question of right to intermarry is broached, say that they descend from Chat, who having with his sister eaten the prickly sea-pumpkins, fell into wretchedness, and was made a slave by men coming over from Stahin (Lisiansky). Among the Mahlemut in Norton Sound, each boy, when arrived at the age of puberty, selects an animal, fish, or bird, which he adopts as a patron. The spirits of the deer, seal, salmon, and beluga are regarded by all with special veneration, as to these animals they owe their support. While hunting, each spirit demands exclusive attention. The homes of these spirits are supposed to be in the north. The auroras are the reflections from the lights used during the dances of the spirits. The constellation of Ursa Major (Okil-Okpuk, or Great Bear) is ever on the watch while the other spirits carry on their festivities (Dall). The Akt go into the mountains to seek their "medicine" (i.e., to choose a guardian spirit), on attaining manhood; and the animal, as an eagle or a wolf, which appears to them in a dream, is henceforth sacred. The Angekok announces to the mourners into what animal the soul of the departed has passed; and henceforth, until the spirit has shifted its quarters, they are not to partake of the flesh of that animal (Hayes). Some fix on a wolf, some on a bear, some a deer, a buffalo, an otter; others on different kinds of birds, or different parts of animals; some will not eat the tail, or rump-piece; others the head, the liver, and so on. Some will not eat the right wing, some the left, of a bird. The women also (among the Dakotas) are prohibited from eating many parts of the animal that are forbidden, on account of the totem (Schoolcraft). Abundant, and indeed excessive material is at hand to illustrate the analogies in other parts of America, in Africa, Australia, etc. "No one who is initiated in the rites of Jupiter Cassius at Pelusium, eats onions, and the priestess of the Libyan Venus never tastes garlic; in some temples they abstain from mint, in others from wild mint, in others from from parsley. There are some who say they would rather eat their father's head than beans; while to others all these things are indifferent. But we think it unlawful to eat the flesh of dogs, as some of the Thracians are said to do" (Sextus Empiricus).

"Should an Indian, among the Tahimian, be captured as a slave by some warlike expedition, and brought into the village of his captors, it behooves any one of his totem, either man or woman, to appear before the captors, and, singing a certain sacred song, offer to redeem the captive. Among the Guaycurus a slave-caste has arisen from the young children of slain prisoners of war, and these are reckoned as belonging to the house, and are forbidden to intermarry with the free (Martius). With the Abipones, entrance into the class of Hócheri or nobles, who speak a peculiar dialect, is attained by distinction, and on reception into it the name is changed.

"Among the Sioux, all those who use the same roots for medicines constitute a clan. It is through the great medicine-dance that a man or woman is initiated into these clans (Prescott). In Brazil, the natives dancing at the Maraca, have strength against their enemies blown into them with tobacco-smoke by the priest.

"Exhausted by cold bathings and frictions of the body, by fasting and loss of sleep, he lies down in a sort of trance, during which, in his disordered fancy, he sees visions and receives revelations. What he sees, he makes known to no one, but ever after addresses himself in secret to that being that has presented itself to him, whether in form of bird, beast, or fish; though the animal representing this guardian spirit is sometimes indicated by carvings or paintings made by the Indian. Such animals as would be most likely to come around him while thus alone are owls, wolves, minks, and mice, during the night, or eagles, crows, ravens, blue-jays, cranes, elk, deer, or seals, during the day. Among the Makah, they are all considered Tamánawas-animals." Note further the initiation into the mysteries (Swan). The Kobong is not eaten by those who have it for a totem. In the Anchorite Islands, so long as the children wear their hair "upa-upa," or hanging loose, they can eat no taro baked upon stones, but only that baked before the fire; nor can they eat fresh bread-fruit, nor drink the milk of young coconuts, nor eat old nuts with spongy kernels; nor any fish but such as are dried and smoked. When the hair has grown long, so that it is "faori," the boys may eat fruits baked in an oven; but they may not yet chew betel. For these and other rules of the "tabun," see Kubary.

"The Skaga in course of initiation must abstain from intercourse with women, and eat very little ordinary food, and that only once a day, in the evening. He goes into the woods and eats "medicine" (Moneses uniflora, etc.). A course of this kind continued for some months, or even for a year, causes the body to become emaciated, and at last it would seem that the mind grows somewhat deranged; or at least the Skaga pretends to see strange things. He speaks mysteriously, and soon takes an acknowledged place in the tribe, in sickness exorcising the evil spirit. His long and tangled hair is neither allowed to be cut, nor is a comb passed through it. Besides the rattle or drum, the most important property of a Skaga appears to be a hollow bone, carved externally, in some cases also inlaid with pieces of haliotis-shell, and open at the ends. In this, using a little shredded cedar-bark to plug the ends, he can inclose the soul, or Ka-tlun-dai, about to depart, and may succeed in restoring it to the body (Dawson).