

and the animal geniuses, or *Elloné*, the Dènè-Dindjié acknowledge an evil spirit, who also has several names. The most usual are *yédariyé-sline* (powerful evil); *étsioné* (otter, evil spirit); *édsé* (heart); *ya'énontay* (come from heaven, which has traversed heaven); *étséni* (spirit); "*onné-ttsen* (rejected, repulsed). The Indians are greatly afraid of it, and make it the object of their black magic, for they distinguish several sorts of magic. The most inoffensive is the curative, which is employed in cases of disease. Its name is *elkkésin tsedjien* (one sings one over the other). The second is inquisitive, and is used to recover lost objects, to know what has become of an absent person, to hasten the arrival of boats. It is called *inkkranzé*, that is, the shadow, the silhouette. The third is operative, and its only object is the glory of causing illusions. The Indians acknowledge it is only play, yet they call it strong medicine, *inkkranzé ita natser* (the shadow which is strong). The fourth is malignant. It is the sort of witchcraft employed by the sorcerers of the Middle Ages. They call it *nanlyéli* (that which throws itself, that which falls), and *inkkranzé dènè kké oté* (the shadow which kills man). The Hares and the Loucheux give it the name of the demon himself, the fallen, the rejected (*ya'énontay*), or again that of *thi, kfuvi*, which means head.

Finally, these same Indians have a fifth kind of magic called *ék'é-tayillé*, or *tayéllin* (the young man bounding, or tied). They practice it with the double object of obtaining a large number of animals in hunting, and of causing the death of their enemies. For this purpose they tie tightly one of themselves, hang him up in the lodge by the head and feet, and swing him from side to side.

The Esquimaux and Sautaux sorcerers have themselves also bound before practising their enchantments. It appears that this practice has been in use

in all ages, and that the Hebrews themselves believed that the Spirit, good or evil, was accustomed to bind those whom he possessed, for St. Paul, to express that the Holy Spirit urged him to go to the Deicide city, wrote these words: "And now, behold, I go bound in the Spirit unto Jerusalem."* Fable also informs us that it was necessary to bind Proteus to compel him to deliver his oracles.

There is no religion without priests. The *fetichism, nagualism, or chamanism* of the Dènè-Dindjié, according as we choose to call it, although the lowest and most abject in the scale, but yet the most primitive of all beliefs, has also its initiators. These are the jugglers, or chamans, who are called *dènè inkkranzé*, *inkkroné*, (shadows, silhouettes); *nat'é*, (dreamers); *naké-i*, (seers); and in Dindjié, *tæzjien*, (magicians, from the word *schian*, magic).

All their functions are reduced to singing and dreaming, which the magicians of every country have always done, especially the Oriental, and all the Semitic races. Did not the Jews themselves consider dreaming as the sixtieth part of prophecy, and as a counsel from God?

The Dènè-Dindjié attribute to song accompanied by the sound of the drum, breathings, touches and passes, an incomparable magic power. Did not the ancients, however learned or civilized, equally believe this? "*Carmina vel cælo possunt deducere lunam*," sang the swan of Mantua. (Bucol. Eclog viii).

By song, our Dènè-Dindjié pretend to cure, to conquer, to charm, to prophecy, to raise from the dead, to converse with the elements and animals, although in reality they do nothing of the kind, and are in a thick cloud of

*For the purpose of the reverend author's argument, the words of the Vulgate, which he uses, are stronger than those of the authorized version: "*Et nunc ego alligatus ego Spiritu vado in Jerusalem*." Tr.