

Among the Spokane or Flatheads at Kettle Falls, near Fort Colville, the magician, instructed by a dream, gives back, in a ceremony called *Hawash*, the lost souls to their proprietors. The souls fall like splinters of bone through a hole in the hut upon a mat spread to receive them, and the owners replace them by sticking them into their hair.

The tribes of the South, and other head-hunters, carry off heads instead of the scalps sought by the Eastern tribes; and in Nootka the heads of enemies are stuck up before the villages. The performer of a heroic act commemorates it by a hole pierced in his ear; while the women bore their lips on attaining puberty. Among the Thlinkiths, as with the Konjags, the lawful lover is usually the brother or near kinsman of the husband.

As a slave is burned with the body of the dead chief, so (in Sitka) a slave is buried at the building of his house, to make the posts secure (as in Pegu and elsewhere), being thus protected by supernatural guards.

In trade, which is facilitated by the slave-jargon which has spread from the confluence of the Tananah or Yukon, shells are used as a circulating medium; the *haliotis* and *dentalium entalis* (Tache or Heikwa) being most prized by the Kolosches.

The dentalium shells of the Kuskokwizen, on the Coppermine, come from the Queen Charlotte Islands, in exchange for the Kalga, or prisoners taken in war. Among the Haidah, in addition to the dentalia (Kwo-tsing), copper plates from the Chilkat are used as money. The Chinooks weave belts from the wool of the mountain goat (*Capra Americana*). The Haidah, who wear garments of leather, obtain from the Tschimsian a fabric called Nachin. The art of working in copper, which is found in a pure state on the Coppermine, was invented, the Kolosches say, by certain old men, who are venerated as deities.

The remarkable skill in mechanical contrivances which is found along the north-west coast down to Oregon, has often attracted attention by its similarity to that of the Polynesians; and has always held an exceptional position among their neighbors of the continent, so long as it is not checked or changed by foreign influences.

The peculiar style of ornament which gives a special character to all the implements and utensils of the tribes of the north-west coast, which was long ago remarked as characteristic, and is now plainly shown to be such by the present collection—the style of the Haidah, above all, embodies one of those primitive ideas in the grammar of ornament, which in the mythologies grow and ramify into thought-symbols of various kinds.

The widely-spread belief in the evil-eye and its malignant operation, by one natural association leads to the protective power in the eye of the divinity; while in another direction it leads to magic, black or white, and to various means of averting it (the apotropæic powers, or *Averrunci*) of which, of course, the one nearest at hand for the purpose was to divert the look.

In the eye lies the soul of the man; and for each individual the soul of a stranger, whether he be only personally unknown or one foreign to the tribe, is something to be feared—a belief stretching from Australia to Finland. In a time of more enlightenment it was still feared when envious, or when a sidelong squinting look was cast. The malignant look brings harm to the one upon whom the gazer thus casts his own personality.

This look not only brings harm to men, and naturally above all to helpless children, or to one lying helpless and unguarded in sleep, but all nature is believed to be subject to its evil effects, and especially living creatures, unless it were diverted to some lifeless thing. This may happen without the knowledge, or even contrary to the will of the looker; but it is chiefly the doing of intentional malevolence, and wrought by those who, by leaguering themselves with the powers of darkness, have acquired maleficent powers. Such persons usually show their character in their faces, in piercing, deeply sunken eyes, or in joined eyebrows; or at critical periods of life the baleful influence streams from them. These injurious influences are exerted on such objects as are the special property of the injured persons, or in which they take special interest, or, still more strongly, in producing disease in their own bodies.

Against dangers thus threatening on all sides from hostile beings male and female, witches with all their devilish crew, the fiery eyes of the devil, his dogs, hogs, etc., protection was hopefully sought in the ruling and guarding eye of that deity who among the Egyptians (v. Plutarch) was represented as many-eyed (I^u or "eye"), and, again, in the familiar play of white or black magic, as the many-eyed Argus whose head is struck off by Hermes. From the monuments of the hierophants the eye everywhere looks out; it shines in the sun as Odhin's eye; Mata-ari in the sun of the Malays: *αὐράνιος ὀφθαλμός* (Macrobius) or *πάντα ἰδὼν Διὸς ὀφθαλμός*, "the all-seeing eye of Zeus" (Hesiod). So among the Haidah, garments and utensils covered with eyes are everywhere seen, chiefly of a conventional stereotyped form, as on Chinese junks and elsewhere. "The unnatural form of the eye which has become typical, as a protection against the evil eye, is partly due to a certain dislike to come too near reality" (v. Jahn).

As in the dual conception of the deity, a beneficent eye is interposed as a protective shield against the influence of the evil eye, so, in more advanced stages of religious thought, the human eye comes to be looked upon as friendly, and its gaze as beneficial; but in primitive conditions of thought every look of a strange eye is harmful (El Ain of the Arabs). As even an affectionate look can become an evil one by the change from love to anger, as in the Vengeance-goddesses of the Buddhists, so devices of various kinds were needed to divert it (*αἰσινία*), among which were included such as were indecent, as the Higa and other obscenities, and such as were ridiculous: "Here comes forth Frau Hulde with her snub nose" (Luther).

For somewhat similar purposes terrifying figures (*φόβος*) were placed on shields; the Medusa or Gorgon head or the severed of Rahu; the *μορμολυκία*, or heads of wild beasts, in amulets, to lame or confuse the beholder; and then caricature-masks of the wildest extravagance on which the eye is a prominent feature, as may be conspicuously seen in some of those from the Haidah. Lamia, the daughter of Neptune, upon whom Zeus begot the Sibyl Herophile, being deprived of her own offspring by Juno, betook herself to carrying off children, and was changed from a beautiful queen of Libya to a hideous and appalling monster, her features being all distorted by the plucking out of her eyes. In this form she has passed into nursery-legend. But from the time that German science no longer disdained to examine old wives' stories and the traditions of the nursery, many an unexpected ray of light has been cast from legends and sayings of popular superstition upon the background of ancient mythology, affording profitable studies of the laws of growth of the human intellect. And now appears Ethnology, planting itself upon the broad basis of comparison among all these changes as they flicker and transform themselves in a closed circle over the whole surface of the earth.