

Among the ceremonies of purification we find, among the Appalachian tribes, vomiting, as a cleansing of the inside" (as in the case of Sankara Acharya in his dispute with the Grand Lama). For this purpose the Haidah drink sea-water, "washing themselves inside out" (v. Poole). According to Wilkes, the ceremony of overcoming the Wawish, or spirit of fatigue, among the Nez-Percés, which lasts several days, begins with vomiting artificially produced.

The Thlinkiths hold that in a child reappears the spirit of some kinsman; and at its birth it is named by its mother from some ancestor. Afterward, if the father is rich, he gives it at the "memory-feast" the name of some deceased kinsman, and thus it begins to pass out of the power of the mother. Among the Kutschin, when the child receives his name, the father lays aside his own" and adopts this, so that in future he is named after his son, as in Tahiti on the birth of a son the king abdicates.

Among the Allequas at Trinity, the mauhemí or chief-gives the permission to marry. At Nootka the Mitchimis get their wives from the Tahí, who live in polygamy.

After the origin of things by a natural process a new creation followed, as a further improvement, out of Kalpe or Toniuh destroyed by the flood; and thus, as with other Proselenians, the later appearance of the sun and moon, in the Mexican and Quiche cosmogony, is associated with local myths of a more pacific character, while the vast and terrible salt-sea was dreaded as the abode of malignant powers," especially among races given to fishing and seafaring, who had instances enough of its baleful might.

As in Oceanica, so also on the adjacent coast of America, departing souls follow the course of the setting sun and travel to the west, to Elysian islands, to live in pleasure in the palace of the prince" (as the Milu or Wakea of Hawaii) or to wade in the oozy swamp of a Cocytus," a fate especially reserved in the warlike north for those who had fallen to Hel because they lacked the glory of arms, which, among the conquering race of the Aztecs, shone around all who entered the palace of the sun.

According to the Kaigans, the souls of those who have fallen in battle (Tahit) appear to the survivors in the northern light, while those who have died a natural death (Zike-Kaua) remain upon the earth (v. Radloff). The northern light is called Sa hattei or "slain men," by the Kaigans. Among the Teliglit, when one dies, a star falls from heaven.

The various" modes of disposing of the dead" in use among primitive races, varying not only according to their ideas about the soul, but also from other theories," and especially the difference between burning and burying, seem on the whole to admit a certain continuing property of the deceased in his possessions, among which his wives may be included, whence the ceremonies of the Suttee still observed in Bali, though sometimes commuted into allegorical interpretations," as we find other human sacrifices gradually changed into vicarious offerings. Special observances are demanded in disposing of holy bodies," sometimes by the bearers themselves, as among the Shamans, and enforced not alone by threats of vengeance from the world of spirits, but also from the desire to keep intact the tradition" in the spiritual brotherhood.

Opposed to the world of glad daylight is a night-side"—the world of shades—which indeed is sometimes conceived as beneficent and near," as the Oromatua in Tahiti keeping watch over the harmony of the family, or recognized as reappearing in the newly born child," in Guinea; but for the most part malevolent, envious, sometimes justly angered and embittered; for which cause at burials they often seek to drive away the spectres," after the manner of the Prüzü with their brandished swords, or tear down the old dwelling" lest some goblin should take up his abode in it (as the fierce Bhut among the Siamese), who, despite his occasional helpfulness in household matters, is an inmate not to be trusted, and likely to hurt the health of the indwellers." The binding power of the creative word prevents Siberians, Australians, and others from pronouncing the name of the departed," lest he should appear "at a wish." In Silesia this still survives in a milder form; the widow alone must avoid pronouncing the name.

Here, however, two parties come into question. Whatever precautions the survivors may accumulate to keep away those who have passed the "flood of oblivion," however slight consideration they may feel bound to show to the poor souls, who after the silent funeral feast" of the Prussians (v. Klingsporn) were swept out by the priests before the merriment began—so long as only poor common souls were in question; the whole scene changes when the souls of the great and powerful come upon the stage. There they are, beyond all doubt, and the practical question now arises how best to get along with them. If the Shamans attribute their supernatural powers to the spirits of their ancestors, that is explained by the intimate association they keep up with them. But when, confiding upon this, they venture to summon them by incantations, this, as in the old conjurations for raising the devil, always involves the risk that at the slightest mistake the conjuror may have his neck broken. Even the noblest spirits must be approached with precaution; yet these may be mollified by appropriate offerings, and induced to descend and inspire the invocator, as the Chao of the Thai. The honors of apotheosis," by the erection of memorials" (which like the Hermæ, are easily modified into statues), are all the more willingly accorded if they also give help in battle," moving in front of the advancing force, like the hero-souls of the Bantur, or the heroes of the Locrians. A succession of generations, as far back as the third progenitor, might be retained in the memory, like those on the Chinese ancestral tablets; but all beyond the great-grandfather was uncertain and tending to vanish in wind, as the Τριτογενεῖς." But in this uncertain and windy condition lay precisely the ready transition to the elemental powers and to the influence so acquired over meteorological phenomena," as practically available in life, when employed by one skilled in the cultus, in a legitimate and intelligent way, by reading the mysterious signs or symbols.

It was the easier to conceive a connection with the invisible world when, in the foggy and murky air, spirits and spectres thronged so thickly as to become visible, and even in some cases tangible," to those gifted with the second sight; and as in the eastern hemisphere, so so was it in the western, in corresponding latitudes, as in British Columbia, where, among the Tsihaili-Selish, by means of the ceremony called Sumash, the conjurors restore the lost spirit of a man as something distinct from the living principle (v. Gallatin).

Chayher, personified among the Aht as an old man with a gray beard, prowls about at night to steal souls; and on the islands as well as on the mainland the priests understand the art of managing souls, and are even able to plug them up in little boxes," as is practiced among the Haidah.

Knowledge of this sort is useful in attacks of sickness," in calling back wandered souls (among the Khasya) or souls hovering around (as the Birmans explain dreams); or if not the soul proper, a sort of accessory soul. It is useful in conjurations of all sorts," and of much service in matters connected with inheritance. At the incineration of the body of the dead, the priest-magician, or Takali, catches the departed soul in his hand and throws it to a kinsman, or if it be that of a chief, to his successor (v. Wilkes).