

MEM LOIMIS

THIS beautiful myth, in which wind and water are the moving characters, needs little if any explanation, save in one point, that relating to the Hlahi, commonly called doctor by white men. The word Shaman used in Siberia describes his position accurately. He is not the master of spirits exactly, but he is the favorite and friend of one or of more spirits; that is, of such spirits as promised him their co-operation at the time when he became a Hlahi. If this person observes the rules of life that are always imposed on him who enjoys the friendship of this or that spirit (these rules refer mainly to food agreeable to the spirit), and does what is needful when the spirit is invoked (the needful, in this case, includes smoking and dancing), together with chanting the song of this spirit (every spirit has its own song), the spirit will come at his call.

Sanihas Yupchi smokes and dances; the Tsudi girls sing or chant. The name Sanihas Yupchi means the archer of Sanihas; Sanihas means daylight or the entire light of day from dawn till darkness,—in other words, all the light that Sas the sun gives between one night and another, — though Sanihas, daylight, is always represented as a person, and not the product of Sas's activity. This Sanihas Yupchi, the archer of daylight, the usher of the dawn, is no other than Tsaroki Sakahl, who has a white stripe on his back, the messenger who was sent by Torihas to invite Katkatchila to the hunt which caused the burning of the world in "Olelbis." He appears also as the envoy who ran in darkness on the gleaming sand trail to invite Hawt to Waida Dikit's green and red house, where the world concert was held, at which Hawt proved to be the greatest musician in existence.

In the note to "Kol T'ibichi" will be found an account of how the Hlahi receives the aid and co-operation of spirits.

Most interesting beliefs are connected with Wokwuk, the son of Olelbis and Mem Loimis. The Wintus believe Wokwuk to be the greatest source of power and wealth.