but may be by others, and the fingers of those grasping them become clenched so that they cannot be disengaged unless the exhibitor blows on them, when they loose their hold but remain stiff till soaked in warm water. Neither can as many men as can seize the sticks stop their motions. The operator alone is able to do this which he accomplishes by throwing out his hands, and blowing at the same time, when they cease. Such is the universal assertion of the Indians themselves; and the facts are certainly not more incredible than other performances of which we hear, wherein imagination is acted upon by will.

There is another kind of tamahnóns, said to have originated among the Clallams and the knowledge of which is confined chiefly to the Indians on Hood's Canal and the western side of the sound, or rather to the fraternity in whose breasts its mysteries are deposited. Not being initiated, I can only give its character upon report. It is variously called, S'Heena, S'Hin-hin and S'hehn, heh-nim, Both men and women and even children are received and previous chastity is not apparently required. None are admitted into the lodge during the early part of the ceremony, which lasts five days, several perhaps undergoing it at once. During this time the novitiates are actually dead. On the fifth day, they are brought out with a rope around the waist, and are raised up by five persons, holding them on their finger's ends