

The account agrees generally with what we are told of the original Shamanism of the Tunguses, which recognizes a Supreme Power over all, and a small number of potent spirits called *Ongot*. These spirits among the Buraets are called, according to one author, *Nougait* or *Nogat*, and according to Erman *Ongotui*. In some form of this same word, *Nogait*, *Ongot*, *Onggod*, *Ongotui*, we are, I imagine, to trace the *Natigay* of Polo. The modern representative of this Shamanist *Lar* is still found among the Buraets, and is thus described by Pallas under the name of *Immegiljin*: "He is honoured as the tutelary god of the sheep and other cattle. Properly, the divinity consists of *two* figures, hanging side by side, one of whom represents the god's wife. These two figures are merely a pair of lanky flat bolsters with the upper part shaped into a round disk, and the body hung with a long woolly fleece; eyes, nose, breasts, and navel, being indicated by leather knobs stitched on. The male figure commonly has at his girdle the foot-rope with which horses at pasture are fettered, whilst the female, which is sometimes accompanied by smaller figures representing her children, has all sorts of little nicknacks and sewing implements." Galsang



Tartar Idols and Kumis Churn.

Czomboyef, a recent Russo-Mongol writer already quoted, says also: "Among the Buryats, in the middle of the hut and place of honour, is the *Dsaiagachi* or 'Chief Creator of Fortune.' At the door is the *Emelgelji*, the Tutelary of the Herds and Young Cattle, made of sheepskins. Outside the hut is the *Chandaghatu*, a name implying that the idol was formed of a white hare-skin, the Tutelary of the Chase and perhaps of War. All these have been expelled by Buddhism except *Dsaiagachi*, who is called *Tengri*, and introduced among the Buddhist divinities."

[Dorji Banzaroff, in his dissertation *On the Black Religion, i.e. Shamanism*, 1846, "is disposed to see in *Natigay* of M. Polo, the *Ytoga* of other travellers, *i.e.* the Mongol *Etugen*—'earth,' as the object of veneration of the Mongol Shamans. They look upon it as a divinity, for its power as *Delegei in echen, i.e.* 'the Lord of Earth,' and on account of its productiveness, *Allan delegei, i.e.* 'Golden Earth.'" Palladius (*l.c.* pp. 14-16) adds one new variant to what the learned Colonel Yule has collected and set forth with such precision, on the Shaman household gods. "The Dahurs and Barhus have in their dwellings, according to the number of the male