

blackened with burnt wood. About the age of twenty-five the women cease to use paint, and for the remainder of their lives wear feathers in their hair for full dress. Some of the young men streak their faces with red, but grown-up men seldom now use paint, unless on particular occasions. Hair cut short and a blackened face are signs of grief; at a time of rejoicing the face is also of that colour, except a space round the eyes; but in war every portion of the visage is blackened, and the eyes glare through. The leader of a war expedition is distinguished by a streaked visage from his black-faced followers.

The curious custom of moulding the heads of infants into a different shape from the natural form does not now extensively prevail among the Ahts, though almost every child's head receives a slight pressure, owing to the mode of resting in the cradle. The traveller leaves on this side of Cape Scott a people with fine, broad—though perhaps slightly flattened—foreheads, and heads well set on, and soon finds himself on the north side of the Cape, among the Quoquoulth nation, a people with disfigured heads, who speak a language different from that of the Ahts, though, of course, having many words in common, near the tribal boundaries. In other parts of the Island, also, as well as among the Quoquoulth natives, the practice of moulding the head is followed, but it is principally among the latter people that heads have been seen of the real sugar-loaf shape. I have never seen an Aht head so much distorted as the chief's head shown at page 317, vol. ii., in Wilson's *Pre-Historic Man*. In Barclay (Nitinaht) Sound, where the Aht tribes have intermarried with the Flatheads, on the American shore of the Strait of Juan de Fuca,