

or of the child are paid with pieces of mountain-goat blanket. The mother must not eat anything but dried salmon, and is not allowed to go near a river. The children are not named until they are several years old; then all the clans of the tribe are invited, and at the ensuing festival the child receives the name of his grandfather, or that of another old member of the clan. Names once given are not changed, except when that of a chief is assumed by his son.

The marriage ceremonies are as follows: The man who wants to marry a girl goes into the house of her parents and sits down close by the door without speaking a word. There he sits four days without eating any food. For three days the girl's parents abuse him in every way, but on the fourth day they feign to be moved by his perseverance, and the girl's mother gives him a mat to sit on. In the evening of the fourth day the girl's parents call on the chief of the gens and request his wife to invite the young man to sit near the fire. Then he knows that the parents will give their consent to the marriage. A meal is cooked; some food is served to the young man, and some is sent to his parents in order to advise them of the consent of the girl's family. The latter, on receiving the food, accept it, and turn at once to cooking a meal. They fill the empty dishes in which the food was sent, and return them to the girl's parents. Then both families jointly give a great feast. The young man's parents load their boat with mountain-sheep blankets and other valuable presents; they leave the landing place of their house, and land at that of the bride's house. They are accompanied by members of their gens. Meanwhile the bride's gens has assembled in her house. The chiefs of the groom's gens deliver the presents to the bride's parents, making a long and elaborate speech. In return, the bride's parents present these chiefs with a few blankets, which are handed to them by the chiefs of their gens. Then the groom's gens is invited to partake of a great feast. After these ceremonies the young man and his gens return to the boat and stay for a few hours on the water. Meanwhile the bride is intrusted to the care of the highest chief of her gens, who takes her by the hand, carrying an elaborately carved rattle of mountain-goat horn in the other. Besides this, he carries a mat for the bride to sit on. Then the highest chief of the other gens takes her from the hands of the former and leads her into the boat. The presents given by the parents of the young man are restored, later on, in the same proportion by the bride's parents.