

veloping her, a blanket is thrown as a kind of bridal veil. Behind her come the female slaves of her father's household carrying all her personal belongings, such as mats, baskets, blankets, wooden platters, spoons, etc. The bridesmaids place the bride in the bow of the canoe, after which, etiquette demands that the bridegroom shall reward them for their services by a gift of one or more blankets each. The parties now separate. Some days later the girl's parents and friends pay a visit to her husband's home, bringing with them blankets and other presents equal in number and value to those bestowed upon themselves. These are distributed to the son-in-law and his friends, after which all partake of a feast, which closes the marriage ceremonies, and thereafter the girl and youth are regarded by all as man and wife.

Sometimes the suitor is not acceptable to the girl's parents, and after a family council has been held he is rejected. A friendly neighbor is called in as before to act as intermediary and convey to him the decision of the parents. If the youth has set his heart on the girl, he will now try and induce her to elope with him. If she refuses to do this, he has perforce to give her up and seek a wife elsewhere. If, however, she consents, he seizes the first opportunity that offers and carries her off to the woods with him, where they remain together for several days. If the objection to the young man on the part of the girl's parents is not deep-rooted, he is now permitted to keep the girl as his wife on payment to them of a certain number of blankets. If, however, they object even now to have him as a son-in-law, they take the girl from him and it is understood on both sides that he is to trouble her or them no further.

This was the custom among the Squamish. Among other tribes of the Salish the rejected suitor adopts other methods for overcoming the objection of the girl's parents. Among the Yale tribe, for instance, when he learns that his suit is unfavorably received, he goes to the



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