

it is woven together at the ends with fibers of cedar bark. It is then spread upon the ground or upon roofs in the sun. When to be used it is moistened with water and split with two small knife-blades, set in a stick in such a manner as to make the strips of the same width, the smaller portion being thrown away. The grass is kept moist with water while being made into baskets. The colored grasses are prepared by using aniline dyes. They were formerly colored by steeping the roots of plants that yielded a yellow coloring. A red dye was made from the bark of alder, and a paint was made of blue clay.

DOMESTIC RELATIONS.

In their domestic relations chastity seems to be almost unknown. These people are among the most, if not the most, degraded and diseased tribes of this coast. The parents usually manifest great affection for their children, although the animal instinct seems to predominate in this trait. The manner of the Indian boy toward his mother is almost uniformly disrespectful. The condition of the wife is one of degradation. She is expected to bring all the wood used for household purposes, as it is considered a disgrace for a man to be seen doing such work. The woman is expected to dig all the clams and roots and to pick all the berries used by the family, the husband supplying fish and game.

The foreheads of the children are compressed (with few exceptions) soon after birth by laying a small bag containing feathers or the fine beaten fiber of cedar bark on the forehead. Infants are kept constantly in small wooden trays, so tightly wrapped as to permit no use of the limbs, until they are six months old.

When a girl is married after the Indian style, the father of the girl receives compensation in the shape of horses, blankets, and money. Even when the marriage ceremony is performed by the agent this part of the old customs is often retained.

Still "women's rights" are sometimes asserted, as in the case of the woman with scalloped ears, who fought a desperate fight with another squaw to decide which should marry a medicine man, who appeared to have no voice in the matter. Another instance is that of a school girl, who throws large sticks of wood at her husband when he displeases her. He respects, though, her superior education, and when asked why he does not retaliate, replied: "Because I do not like to strike a lady!"

The aged people were formerly neglected, and their death hastened by starvation and abuse; but fear of punishment now restrains the Indians from this cruelty.

The native idea of a Supreme Being finds an embodiment, as with the Makahs, in the Soc-ca-li, Tyee Bird, who is not as awe-inspiring, however, as the Makah Thunder Bird, for, according to a Quinaiet legend, he finds two panthers, brought to him at his request "to play with," more than he can manage, and he entreats "the man," his servant and

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