

He is fed twice a day by an old woman, at low water, with salmon caught in the preceding year. At the end of the first month he deposits his clothing in the woods, and then he is allowed to sit in a corner of the house, but must not speak to the other people. A separate door is cut, as he is not allowed to use the house-door. Before he leaves the house for the first time, he must approach the door three times and return without going out. Then he is allowed to leave the house. After four months he may speak to other people. After ten months his hair is cut short, and the end of the year is the end of the mourning period. After the death of a chief, his son gives a great festival, in which he takes the office and name of his father. At first, four mourning songs are sung, which have a slow movement, and then the son of the chief stands up, holding the copper-plate in his hand and saying, "Don't mourn any more. I will be chief. I take the name of my father."

The marriage ceremonies of the Kwakiutl tribes are very remarkable. The dowry of the bride consists of bracelets made of beaver toes, copper-plates, so called "button-blankets," and the Gyiserstal. The latter is a board, the front of which is set with sea-otter teeth. It is intended to represent the human lower jaw; and the meaning is, that the bride will have to speak or be silent, as her husband may desire. Before and after the marriage, the son-in-law gives many presents to his wife's father. If the woman intends to return to her parents, her father must repay all he has received from his son-in-law. This is done frequently, in order to give an opportunity to the father-in-law to show his liberality and wealth. As soon as he has paid the husband, the latter repurchases his wife. The use of the Gyiserstal is very limited: I found it only among the Kwakiutl proper and Nimkish.

I do not intend to describe the houses, the hunting and fishing, and industries of all these tribes, neither will I attempt to discuss the character of the art products of the different groups. I have endeavored to show in my remarks that the culture of the Northwest American tribes, which to the superficial observer seems so uniform, originates from many different sources, and that only a thorough knowledge of the languages, folklore, and customs of these tribes and their neighbors will enable us to trace at least part of their obscure history.