

Fig. 1, Plate I, represents on the left side of the face the killer whale; on the right side of the face, the right whale. The form of the animal is to a certain extent adapted to the form of the eyebrow. The Indian considers heavy, regular eyebrows a sign of beauty. Naturally the eyebrow of the Indian is very wide, covering part of the upper eyelid, and ascending rather high on the temples. In order to give the eyebrow line the desired shape, the Indians, particularly the women, sometimes pluck the hair from the eyelid, so as to procure a sharp line along the upper rim of the orbit. A comparison of Fig. 2, Plate II, and Fig. 3, Plate V, shows that the two animal forms are intended to emphasize the eyebrows of the dancer. The designs of the killer whale and of the right whale are identical. They are identified by their color, red being the color of the right whale, black that of the killer whale. The same use of red and black for identifying right whale and killer whale may be observed in Figs. 14 and 15, Plate III, the first of which represents the back of the right whale, while the second represents the dorsal fin of the killer whale. Red is also used for symbolizing the eyes of the whale in Fig. 11, Plate IV. The right-whale and killer-whale design in Fig. 1, Plate I, is supplemented by the red painting on the lips. This painting symbolizes copper, one of the most valuable possessions of the Haida. It was used by Chief Skidegate, from whom the village Iqa'gilt received its current name. He also wore, on festive occasions, a single bristle of a sea-lion, placed upright in his hair, which was tied in a knot on the top of his head. This single bristle indicated that there was no one of equal rank in the whole tribe.

Figs. 2 and 3, Plate I, represent the halibut, and require no further remarks. The whole series from Fig. 2 to Fig. 13 are rather realistic representations of whole animals or of the larger portion of animals. The designs are not always placed in the position shown on the plate. The red sun with its black rays (Fig. 8) was worn sometimes between the eyes, sometimes covering the mouth and the lower part of the nose. It was also made of wood, and worn on the forehead. In this case the rim of the red disk was inlaid with pieces of abalone shell. This was the ornament used by the chief of the Kits'ade's of the Stakin'qoan of the Tlingit. It was called the "house of the sun." The rainbow (Fig. 9, Plate I) was also placed in different positions. Sometimes it was worn extending from the ear on one side to the posterior corner of the jaw on the other, the concave side turned upward; the blue line running from the ear downward to the jaw, following the lower border of the jaw, while the green line formed the upper margin. Sometimes it was placed on the forehead, the green border following the hair line. Fig. 10 represents the crescent of the moon. Abalone shells are glued to the cheeks. These are intended to represent the faint light of the moon illuminated by the reflection from the earth. Some-