

The masks were used only by mimics accompanying by grotesque gestures and jerkings of the head the dance of a privileged few, but the rattles served a double purpose: they did service in connection with a notable's dance, being then held in the hand by the dancing personage himself, and also as an accompaniment to the incantations of the *tyzu* or shaman. No ceremonial masks of genuinely D'ŋač' make are now available for illustration; but such objects are, even at the present day, so common among the natives of the Pacific Coast that they hardly need any description. It may suffice to refer the reader unacquainted with North American aboriginal paraphernalia to the plates or figures illustrating. . . .

Page 181—After "their occult art" insert:—Let me add that some of these head-dresses, while retaining the name of *ya-l'ra*, were composed of beaver-teeth, sometimes daubed with red ochre. One such specimen recently came into my possession which lacks the double row of dentalium shells usual with crowns made of real bear's claws.