

remarks that so and so is presented with such and such a gift "for having finished his bathing." This alludes, of course, to the bathing of the girl, she being supposed to have bathed for all.

She then dons a hair ornament known as a *hohopqtsitim*<sup>4</sup> (which may be literally translated as "round objects at the sides of the head"); this is worn at the sides of the head, the hair being braided and made into two round clumps which are put into its two sides. As soon as this article of headwear is put on, the girl may begin to partake of food. There now starts for the girl a longer period of less rigorous taboos (*nomāk*) which lasts, from the day of the puberty ceremony, for as many months as there were "torches" employed therein. During this period (excluding, of course, its first four days) she may eat dried salmon or other fish, but fresh fish is strictly tabooed to her; if she transgresses this taboo, it is believed that she will get old quickly. She must also eat no fresh meat of any kind, such as whale meat, seal meat, or venison; nor should she drink any but cold water, for else, it is believed, her teeth will soon fall out. She has a comb of yew wood tied to a cord around her neck, with which alone she is allowed to touch her hair for the ten or other appropriate number of months; should she use her fingers on her hair, it will soon fall out. The hair-comb is decorated with the carving of a snake, eagle, or man's face. She must go to bed after everyone else has retired, and she keeps under her blanket a little toy wedge (*Latsaqlil* "to sleep with a wedge,") which she cuddles under her blanket like a baby. If she goes to bed after the others and always gets up first, she will live a long life. During this period of menstrual taboo, whenever the girl is outside the house or goes into a canoe, she must have her yellow-cedar bark cape (*Litiniik*) tied around her hair and falling behind; otherwise her hair will soon fall out. Evidently two main ideas are involved in these and similar menstrual taboos—that of the impurity of the menstrual state itself and the consequent necessity of avoidance of too close contact with the normal world, which would suffer defilement (the infraction of the taboo against fresh fish and meat would doubtless bring about the anger of the fish and game animals and would thus lessen the game supply); and that of the training of the girl for her future duties as wife and mother (she must learn to get up early and be useful around the house; cuddling the toy wedge is evidently a training, by sympathetic magic, of the maternal instinct, or it may be intended to bring about fertility). These two ideas and, indeed, the taboos and practices that go with them are peculiarly widespread in aboriginal America.

At the end of the longer period of taboo all the people may be invited by the father or guardian of the girl to a potlatch known as the