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waves a large American flag, the property of the deceased, in place of the usual gaily colored or white streamers of calico or other cloth.

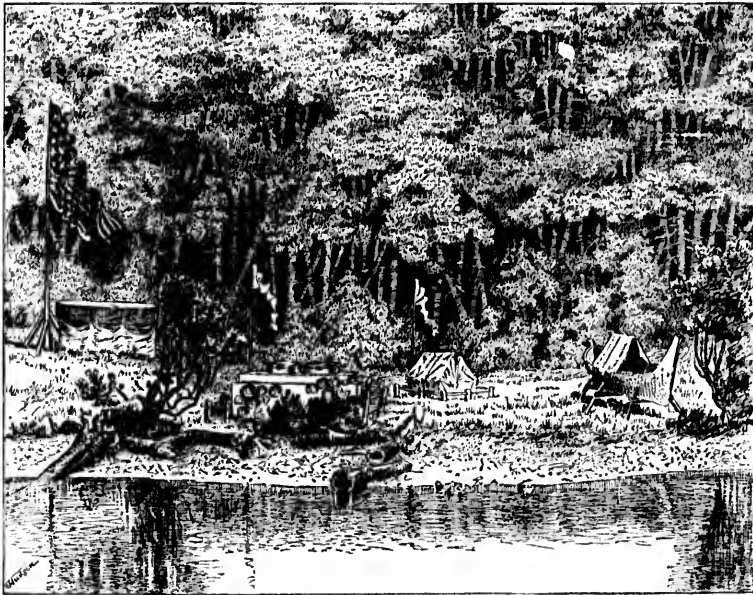


FIG. 7. Example of Quinault burial.

The body of an Indian girl who died about a month ago rests in a large ocean canoe, raised on posts, to which it is tied, a white roof covering the coffin.

Between these two is a grave, to which are nailed rusty pans and crockery, and near by a small one resembling a house, covered with white cloth. These graves with others are on the river bank just across from the village and very near the river's mouth. Others are scattered along at short intervals on the way up the river. When articles such as shawls are placed in the coffin, a narrow strip 2 or 3 inches wide is torn off by some friend probably to render the shawl useless and to prevent its being stolen. The house in which an Indian dies is sometimes torn down; recent orders forbid this practice now. Instead, a tam-nawas is often kept up in the house for three days after death to drive away the spirit supposed to be still haunting the place.

They are superstitious concerning owls, believing them to be dead Indians. The idea of eating a robin is regarded with horror, not from any humane feeling, as I have yet to see an Indian child of this tribe who does not take pleasure in torturing birds and small animals. To eat while passing an Indian grave is to cause the mouth to grow awry and so remain; to use any clothing that belonged to a dead person would be speedy death. Their dances seem to have no special meaning,