

While these formal ceremonies are always observed when both parties are of high rank, in other cases, if both parents are of the same rank, the marriage is sometimes celebrated only by a feast and by a payment of the value of about forty blankets to the bride's parents by those of the groom. In this case also the presents are restored later on.

If the families are of different social standing, the whole gens of the parents who are of higher rank may go to the young couple and recover the husband or wife, as the case may be. This is considered a divorce. Or the chiefs of the offended gens summon a council, and the case is settled by a payment of blankets.

*Mortuary Customs.*—The face of the deceased is painted red and black. The corpse is put into a box, which is placed on four posts about five feet above the ground. In rare instances only the boxes are fastened in the tops of trees, which are made inaccessible by cutting off the lower branches. Members of a gens are buried near each other; near relatives, sometimes in a small house, in which the boxes are placed. A chief's body is put into a carved box, and the front posts supporting his grave are carved. His mask is placed between these posts. The graves of great warriors are marked by a statue representing a warrior with a war-club. There is nothing to distinguish a shaman's grave from that of an ordinary man. The mourners must move very slowly. They are not allowed to go near the water, or to eat the heads of salmon. They must cook and eat alone, and not use the fire and the dishes which other people use. Every morning they go down to the beach and wail for the dead. After the death of a young child the parents cut off their hair; but there is no other ceremony.

After the death of husband or wife the survivor must paint his legs and his blanket red. For three or four days he must not eat anything; then three men or women give him food, and henceforth he is allowed to eat. Twice every day he must take a bath, in which he (or she) is assisted by two men (or women). At the end of the mourning period the red blanket is given to an old man, who deposits it in the woods.

At the death of the chief the whole tribe mourns. Four days after the death has occurred the whole tribe assembles, and all take a bath which concludes the mourning.

The chief's son, some time after his father's death, adopts the latter's name. For this purpose he invites all the neighboring tribes to a