with the length. The strings are made about as long as a man's arm. It is called allikochik (Yurok "Indian money"). Formerly it was valued at $40 to $50 a string, but now the value has fallen. Shell and feather money are demanded as fines from those who in any way transgress the boundaries of religious rule, fines of $20, $30, $40, being required of one who profanely looks upon the smoke of the propitiatory fire.

Spies were often employed to visit the enemy's camp, and were paid for this dangerous service as high as ten strings of allikochik, or $100, contributed by the leading men.

Hupa allikochik is rated a little differently from the Karok. The standard of measurement is a string of five shells. Nearly every man has ten lines tattooed across the inside of his left arm about half way between the wrist and elbow, and in measuring shell money he takes the string in his right hand, draws one end over his left thumb-nail, and if the other end reaches to the uppermost of the tattoo lines the five shells are worth $25 in gold, or $5 a shell. Of course it is only one in ten thousand that is long enough to reach this high value. The longest ones usually seen are worth about $2—that is, $10 to the string. Single shells are also measured on the creases on the inside of the left middle finger, a $5 shell being one which will reach between the two extreme creases. No shell is treated as money at all, unless it is long enough to rate at 25 cents. Below that it degenerates into "squaw money," and goes to form a part of a woman's necklace. Real money is ornamented with little scratchings or carvings, and with very narrow strips of thin, fine fish-skin wrapped spirally around the shells, and sometimes a tiny tuft of scarlet woodpecker's down is pasted on the base of the shell.*

The shell money of the Round Valley Indians is made of a shell found on this coast, something like that of an oyster, only it has a smooth surface. (Fig. 111.) Similar disk money is from the shell of the olivella, the disks being cut from the lip or the shells being strung after grinding away the apex. This is broken into pieces about the size of a dime; the Indians then drill a small hole through the center of each with a sharp-pointed flint (Fig. 112), by means of the pump-drill with fly-wheel attachment. Thirty or forty of these are strung on a tough piece of wood about the size of a knitting-needle. They are then rubbed carefully on a smooth-surfaced stone until they become perfectly round. Eighty of these pieces are equal to a dollar. This description of the manufacture of flat-shell money is extremely valuable, since strings of this same character are collected as far south as Panama, and in some of the Polynesian groups. Another form of money described by Mr. Purcell has long been noted in California collections, especially that of Captain Wilkes, but its significance has not been appreciated. They

* The money of No Britain, called *Dawarra*, is made of small, rare shells perforated and strung on fiber. It is counted by measuring.

have another money much more valuable. It is a very pretty stone and looks like a fine piece of meerschaum. It is found in the mountains and is very scarce. They do not cut it into small pieces as they do the shells, but work it into cylinders from 1 to 3 inches long, which are made round and polished by the same processes applied to the shell money.

A piece of this stone 2 inches long and three-quarters of an inch thick is worth $10. They wear this money around their necks, and when one dies they often put $500 or $600 worth in the grave.

One sees among the Wailakki very pretty strings of shell money called *to-kal-li*, consisting of thin circular disks about a quarter of an inch in diameter, and resembling somewhat the Catholic rosaries, in having one larger button or "Gloria Patri" to every ten "Ave Marias." Mr. Powers speaks of a Wailakki squaw with ear-drops or pendants carved from the ear-shell (Haliotis) in the shape of fish and exhibiting the glinting tints of that beautiful shell to great advantage, and he says it is the only instance of fancy shell or bone carving aside from the common shell money that he has ever noticed.

Their mode of settling difficulties is to kill their enemies at the first favorable opportunity, and then if they wish to avoid a similar fate, a settlement is made with the relatives of the deceased, and the dead Indian is paid for according to rank and station. This payment is made in Indian money, or perhaps in white deer-skins or woodpeckers' heads. Then all are supposed to be friendly and they have their appropriate dance over it.

The murder of a man's dearest relative may be compounded for by the payment of money, the price of an ordinary Indian's life being one string. If the money is paid without higgling the slayer and the avenger become at once boon companions. If not, the avenger must have the murderer's blood, and a system of retaliation is initiated, which, however, may at any moment be arrested by the payment of money.

Among the Patawat of Humboldt Bay the fine for the murder of a man is ten strings of allikochik, each string consisting of ten pieces; for the murder of a woman it is five strings, or one hundred dollars, and fifty dollars, respectively. A man's life with this tribe is valued at six canoes, each one occupying in its manufacture three months' time of two Indians, or the labor of one man for three years.

A wife is purchased at prices varying from two to fifteen strings.

Judge Roseborough states that with the Hupas these payments are not demanded until the first full moon after the murder. Then the demand is presented by a third party. If the money is paid at once, the affair is amicably settled and is never alluded to again.

If they have a quarrel and it is not settled on the spot, they refuse to speak to each other; but if after awhile one desires to open friendly relations, he offers to pay the other man a certain amount of shell