“Had the old Indian been aware of modern trends among his people, he might have acted otherwise and provided for his own grave and tombstone, as did another veteran of the same clan—chief Grizzly-Bear (Samedeek), of Kitwanga, on the Skeena river. Grizzly-Bear some years ago felt that death had come to his door, for he was old and very ill. He summoned his nephews, and had his grave built around him, in his very house-tomb, tombstone, posts, wire fence and all. He paid for the materials and services with ancient gold coins, for he did not think that his heirs would bother much with his remains after his death; carved totems no longer being erected to the memory of uncles. The first night after his installation in the midst of his grave, he slept in his tomb. But he failed to die. I saw him next summer slowly walking the trail down to the river. Come what may, his dignified rest was assured. The lot of Mountain, his relative on the Nass, was to be buried without honours in the common village plot.”

—Marius Barbeau, Totem Poles: 1950 page 33
We have scarcely begun to illustrate the remains of the earliest races. While others stand still, or even decay, we time 'total services,' which, moreover, are the doctrine of the Indian prophet.
It is even incorrect to speak of their nearest parallels. We are here. Logical causes may be given. But any given institution, lump of lead, river foam, etc. gives rise to actions, social practices—however slight.

The place of scraps
no consistency.

Certainly, in reality, these pieces of property, sacred as birch, mountain ash, birch, sacred the camphor, incense differs in regards to fertility. In reality, these pieces of ‘property’ see no consistency.

(Stقدمک)
At least this functions among the magical rites of the Kwakiutl, the Haida.

The rudeness of their life seems to us appalling, as an animal capable of ritual who cannot escape the residue of sympathetic social patterns.
Economically speaking, the people of the world prevent our advancing. The extent to which our aggressive influence enters into historic knowledge is often good evidence of fantastic social passion.
The uncertain fractures in the idea of the soul exist between the body and a new secondary formation. It is not organized or independent; it is stunted, an accessory. Yet, it cannot be exchanged or observed.
In this way, the composite nature of culture does affirm the purpose of rudimentary religion. Earlier investigations, however, appear to assume that the mere existence of ritual was nothing of importance.
Many persons will deny the possibility of the civil Indian. Because it is known that the gods of those limited philosophies are playing rituals into ritual: the milk of hypothetical histories.

the place of scraps