

but what such characterizations would be we cannot guess. Probably in even the most disoriented cultures it would be necessary to take account of accommodations that tend to rule out disharmonious elements and establish selected elements more securely. The process might even be the more apparent for the diversity of material upon which it operated.

Some of the best available examples of the conflict of disharmonious elements are from the past history of tribes that have achieved integration. The Kwakiutl have not always boasted the consistent civilization which we have described. Before they settled on the coast and on Vancouver Island, they shared in general the culture of the Salish people to the south. They still keep myths and village organization and relationship terminology that link them with these people. But the Salish tribes are individualists. Hereditary privileges are at a minimum. Every man has, according to his ability, practically the same opportunity as any other man. His importance depends on his skill in hunting, or his luck in gambling, or his success in manipulating his supernatural claims as a doctor or diviner. There could hardly be a greater contrast than with the social order of the Northwest Coast.

Even this extreme contrast, however, did not militate against Kwakiutl acceptance of the alien pattern. They came to regard as private property even names, myths, house-posts, guardian spirits, and the right to be initiated into certain societies. But the adjustment that was necessary is still apparent in their institutions, and it is conspicuous at just those points where the two social orders were at odds; that is, in the mechanisms of the social organization. For though the Kwakiutl adopted the whole Northwest Coast system of prerogatives and potlatches, they did not similarly adopt the rigid matrilineal clans of the northern tribes which provided a fixed framework within which the privileges descended. The individual in