

„I thank you for coming. Be merry and eat and drink.” If she should make a mistake by deviating from the formula, she has to give another feast.

The first of these classes, the *Me'eme'oot*, are a real nest of secret societies. I failed to gain a full understanding of this subject, which offers one of the most interesting but at the same time most difficult problems of North-West American ethnology. I am particularly in doubt as to in how far the secret societies are independent of the clans. It seems to me, from what I was able to learn, that the crests of the clans and the insignia of the secret societies are acquired in the same way. They are obtained by marriage. If a man wants to obtain a certain carving or the membership of a secret society, he must marry the daughter of a man who is in possession of this carving or is a member of the secret society; but this can be done only by consent of the whole tribe, who must declare the candidate worthy of becoming a member of this society or of acquiring that crest. In the same way the chieftaincy of one of these societies devolves upon the husband of the chief's daughter. If the chief of a certain clan or of a secret society has no daughter, a sham marriage is celebrated between the chief's son and the future chief. But in some instances, the daughter or son succeeds immediately the father.

The ceremonies are as follows. When it has been decided that a man is worthy of acquiring a crest, he sends messengers to his intended wife's father to ask his permission to marry the girl. If the father consents, he demands fifty blankets, or more, according to his rank, to be paid at once, and double the amount to be paid three months later. After these two payments have been made, the young man is allowed to live with his wife in his parents-in-law's house. There he must live three months, and, after having paid a hundred blankets more, is allowed to take his wife to his own home. Sometimes the girl's father receives as much as five hundred blankets in course of time.

When the young man comes to live in his father-in-law's house, the latter returns the fifty blankets which formed the first instalment of the payment for the girl. At this time the young man gives a feast (without giving away blankets), and on this occasion the old man states at what time he intends to return the rest of the payment. During this feast the young man rises, and in a long speech asks his wife's father to give him his crest (carvings) and name. The father must comply with this request, and announces when he is going to transfer his rank and dignity. This is done at a great festival. I am not quite sure whether the whole tribe, or the clan alone, takes part in it. The father-in-law takes his copper and formally makes it over, together with his name and carving, to the young man, who presents the guests with blankets.

These facts are derived from information which I obtained in *Oumta'spē* (Newetti), Fort Rupert, and Alert Bay, and from a thorough study of the traditions of these tribes, in which the membership of secret societies and carvings, are always obtained by marriage. Notwithstanding this, the man who is thus entitled to become member of the secret society must be initiated.

The members of these societies, when performing their dances, are characterized by head-dresses and certain styles of painting, some of which are represented on Plate II, as I found them used by the *Tlatlasik'oa'la*.

The most important among them is the *Hā'mats'a* (derived from *ham* to eat). I have described his initiation in the first number of the „Journal of American Folk-Lore,” p. 58, and shall confine myself here to a brief description of his attire. The new *Hā'mats'a*