

no more potlatch than any one of those functions I have already mentioned. The Nishga term is Yuqu, *i.e.*, a *holding*, and the ceremony is performed in connection with the death of a chief or other individual of rank for the purpose of continuing his name and position in the clan by his heir. It differs in no way from O'sk or Oiag—a feast and distribution of property, after which the defunct chief's nephew is acknowledged as chief. It is also considered necessary for a chief to present himself every four or five years in this manner in order to continue the holding of his chieftainship by a renewal of the public expression of assent:

The building or rebuilding of a house is also considered a necessary occasion for making a potlatch, because it entails the holding of a public position. There is no such thing as *giving* a potlatch, as a white man gives a dinner or a ball just because he wishes to be sociable. A potlatch must be for a purpose, and if there be no *legal* reason (according to Indian law) for giving it, it cannot be given. Only as a candidate for some public position can an Indian appear before the electorate of the Confederacy by making a potlatch.

11 There is another formality connected with the Yuqu called Hōōks. A chief usually gives a Hōōks a year before his potlatch comes off, but as far as I can see it has no special significance except, perhaps, that of putting the electorate in a good humor. There is generally a good deal of folly indulged in at a Hōōks.