

blankets and other valuables being given away to all who assisted at the making of the pole, or who were invited to the ceremony. Stultah was of the eagle crest, and according to custom, the recipients all belonged to other crests, no eagles receiving anything. Not long afterwards Stultah died, before his projected lodge was completed. His brother succeeded him, and assumed his name. He erected another carved pole in commemoration of Stultah's death and his own adoption of his brother's place. This was again accompanied by a feast or distribution of food to the multitude and of blankets to the makers of the pole.

A mortuary pole is called *Sath-lung-hât*, and is altogether different from a pole erected on occasion of lodge-building. *Keeang*, or lodge poles, are hollowed out at the back, whilst *Sath-lung-hât*, or mortuary poles, are solid, being generally a circular column with carving only on base and summit.

When it was decided to erect a *Keeang* and build a lodge, invitations were sent to the tribes in the vicinity to attend, and on arrival the people were received by dancers in costume and hospitably treated and feasted. When all the Indians from adjacent places were assembled, at the appointed time they proceeded to the place selected for the erection of the pole. A hole, seven, eight or ten feet deep having been dug, the pole was moved on rollers till the butt was in a proper position to slip into the hole. Then the process of elevation began. Long ropes were fastened to the pole and gangs of men, women and children took hold of the ends at a considerable distance away. The most able-bodied men advanced to the pole, standing so close all along on each side that they touched each other, and grasping the pole from underneath they raised it up by sheer strength, by a succession of lifts as high as their heads, while, in the meantime, others placed supports under it at each successive lift. Stout poles, tied together like shears, were then brought into play, while the lifters took sharp-pointed poles, about eight feet long, and standing in their former positions, lifted the pole (which was immediately supported by the men who shift the shears) by means of these sticks, until it attained an angle of about forty-five degrees. The butt was then gradually slipped into its place and the gangs at the ropes, who had been inactive all this time, got the signal to haul, when, amidst the most indescribable bellowing, holloaing and yelling, the pole was gradually and surely elevated to the perpendicular position. Great hurrahs, shouting and antics took place as the pole was set plumb and the earth filled into the hole.

The crowd next adjourned to the house of the owner, who feasted the people with Indian food, such as grease, berries, sea-weed, etc. This being completed, the man takes the place of *Eitlahgeet*, great chief, and the next thing he does is to distribute his property, a task requiring great discrimination. Very often on such occasions he adopts a new name, discarding that by which he was hitherto known. When he proclaims to the crowd that he is quite impoverished and has distributed all his effects, they appear to be delighted, and regard him as indeed a great chief.

This distribution of property was often the scene of riot and disorder, sometimes ending in bloodshed. Some of the recipients would consider that their share of the plunder was too small, and that they had been slighted, others who were less deserving having got a larger share. Invariably there was a show of discontent on the part of some of the guests, and if the donor could not reconcile them by fair words or an additional present, a forcible attack was often made on the pile of blankets and goods received by