

hand or, as in the case of a canoe, is too cumbersome an object to be easily handled at the potlatch, is well established among the West Coast Indians.

Some time in the course of the potlatch, Tom, a blind and conservative old *Ts!icā'atn* Indian, delivered a rather long speech, in a loud hoarse voice, thanking the hosts and explaining how they had the right to the performance of the *topāti* game that all had witnessed. As his speech threatened to be too long, one of the women shouted out to him that his daughter-in-law wanted to sing a *!lamā* song, whereupon Tom submissively took the hint and rapidly brought his words to a close. Thereupon old David, a small and rather decrepit *Ts!icā'atn*, also began to make a speech of thanks, but nobody listened to him and his voice was soon drowned in the noise of singing and talking. These speeches of thanks, it may be noted, are set affairs, the contents of which are more or less rigidly prescribed by custom and varying somewhat according to the family that the host addressed is a member of. Hence, as all the Indians have generally heard these speeches any number of times, their repetition is almost entirely a matter of form and but little attention is paid to them.

Towards the end of the potlatch tea and biscuits were served to all on planks which had been put down on the ground before each. The speaker announced that the names of the pubescent girl and of two of her female relatives, her brother Hamilton George's infant daughter and another brother's wife, had been changed. Her former name had been *Tēnisō* (apparently one of the stock of Coast Salish names that are current among the *Hōpat!as'atn*, who, according to reliable evidence, once spoke a now extinct Salish language); the new name given to her was *Lūlismāyul*. "makes the whirring noise (of the thunder-bird) wherever she goes," a name which was said to have originally belonged to the Makah Indians of Cape Flattery, Washington, the southernmost Nootka tribe. The change of name of a pubescent girl at the puberty ceremony is obligatory. Changes of name, whether for reasons of taboo or otherwise, are regularly made public at the end of some feast or potlatch in progress at the time. After the feast the Indians disbanded.

This will serve to give an idea of the course of a typical puberty ceremonial or *'aitst!ōh* among the Nootka. The main features involved are the "torch" and water-pouring ceremony with accompanying thunder-bird or other dance, the distribution of the "torches," the performance of one or more games which the father or guardian of the girl claims as a hereditary privilege, the singing of satirical *!lamā* songs of sexual content, a potlatch given by the girl's people, and the assignment to her of a new name. The details naturally differ considerably, partly owing to the varying circumstances of each case (this would apply more particularly