

Fig. 9 has the shape of the well-known copperplates which are so highly valued on the North-West Coast. Its name is *Tlā' lia* (copperplate). The legend to which this mask refers says that a man went into a distant country to search for a wife. At last he met *Tlā' lia*, the mistress of the copperplates. He married her, and it was thus that they first came to be known to the *Bilqula*.

I said above that this dance of the *Bilqula* corresponds to the *Nū'ntlem* of the *Tlatlasik' oala*. The double mask figured on p. 129 of WOLDT's book, which I mentioned above, belongs to this dance. In the village *Oumta'spē*, which is commonly called and spelled *Newsetti* by English traders, I collected a whole set of such masks, representing „the feast of the raven.” This collection has been deposited in the Royal Ethnological Museum at Berlin. The central figure is the raven, to whose face two movable wings are attached. The other figures represent animals which took part in the feast. The first part of the dance represents the raven catching the salmon, which is later on fried. The animals are invited to partake in the meal, and the events of this feast are represented in the dance. It was on that occasion that they received their present form, while before they had been half-human beings.

At the end of the *Nū'ntlem* season the *Tsa' eka* begins. During this season the whole tribe is divided into a number of groups, which form secret societies. Among the *Kwakiutl* I observed seven groups, the principal of which is called the *Me' emk'oat*. To this group belong the *Ha'mats'a*, the crane, the *Ha' maa*, grisly bear, and the *Nū'tlematl*. The first, second, and third of these are the „man-eaters”. The other groups are the following:

2. *K'ōk'oski' mo*, who are formed by the old men.
3. *Mūa'mq'enok* (the killers), who are formed by the young men.
4. *Mō'smōs* (the dams), the married women.
5. *K'ā'kiao* (the partridges), the unmarried girls.
6. *Hē'melk* (those who eat continually), the old chiefs.
7. *K'ēki'qalak* (the jackdaw), the children.

Every one of these groups has its separate feast, in which no member of another group is allowed to partake; but before beginning their feast they must send a dish of food to the *Hāmats'a*. At the opening of the feast the chief of the group for instance, of the *Kā' krao* — will say, „The partridges always have something nice to eat”, and then all peep like partridges. All these groups try to offend the *Me'emk'oat*, and every one of these has some particular object by which he is offended. The grisly bear must not be shown any red color, his preference being black. The *Nū'tlematl* and crane do not like to hear a nose mentioned, as theirs are very long. Sometimes the former try to induce men to mention their noses, and then they burn and smash whatever they can lay their hands on. For example: a *Nū'tlematl* blackens his nose. Then the people will say, „Oh, your head is black!” but if somebody should happen to say, „What is the matter with your nose?” he would take offence. Sometimes they cut off the „noses” of canoes because of their name. The *Nū'tlematl* must be as filthy as possible.

Sometimes a chief will give a feast to which he invites all these groups. Then nobody is allowed to eat before the *Hāmats'a* has had his share and if he should decline to accept the food offered to him, the feast must not take place. After he has once bitten men, he is not allowed to take part in feasts.

The chief's wife must make a brief speech before the meal is served. She has to say,