

1. The noblest clan is that of *Matakila*. Their chief wears a mask representing the gull, and they use also masks of animals representing the food of the gull. Their beams are not carved.

2. *Kwokwa' kum*. The posts supporting the beams of the house represent the grisly bear, on top of which a crane is sitting. Their mask represents the crane.

3. *Gye'qsem*. Their post represents a crane standing on a man's head.

4. *La' alags' end' aio*, who are the servants of the *Kwokwa' kum*. Their post is a killer (Delphinus Orca) with a man's body.

5. *Si'sintlē* (the same clan as that of the *Nimkish*). Their carving is the sun. Besides this, they use a dog's mask, representing the dog which accompanied the sun when he was transformed into a man, the *Tsonō'koa*, and several other carvings.

Each clan has a number of secondary carvings which have reference to the traditions relating the adventures of its ancestor.

As will be seen from this list, the emblems are also used as dancing-masks. The use of masks for this purpose is spread all over the coast, being found among the *Tlingit* as well as among the tribes near Victoria; but among the latter very few types of masks are used, and it is the privilege of certain tribes and clans to wear them. On Plate II & III a number of these masks are represented. Before discussing their meaning, I have to say a few words as to the use of dancing-masks.

We may distinguish two classes of dancing-masks, — those peculiar to the several clans, and those belonging to secret societies.

The former are of two different kinds, — masks used at the *pollatch* (the festival at which property is given away), and masks used for the mimical performances in winter, when dances representing the traditions of the clans are acted. Masks must not be used in summer and during daylight, except the *pollatch* masks. The latter are worn by chiefs in the dance opening this festival. After the guests have arrived, the chief who gives the festival opens the ceremonies by a long dance, in which he wears the principal mask of his gens. Thus the chief of the gens *Si'sintlē* of the *Kwakiutl* uses the sun or the *Tsonō'koa*, which is exactly like Fig. 4, Plate I in N<sup>o</sup>. 4 of the „Originalmittheilungen”, except that it is all black, and has no marks representing copperplates on its cheeks. Other masks of this kind represent the ancestor of the clan. Thus I found a mask representing *Nomas* (= the old one), Pl. III Fig. 10 the brother of the raven, used by the chief of a clan of the *Tlaxitsis*, of which he is the ancestor. A few gentes do not always use masks at such occasions, but have large posts representing the ancestor, which are hollowed out from behind. The mouth of such a post forms a speaking-tube, through which the chief addresses the assembly, thus acting the part of his ancestor.

By far the most interesting masks are those used in the winter dances. The *Kwakiutl* and all the neighboring tribes which belong to the same ethnological group have two different kinds of winter dances, — one called *Yā' wiqa* by the *Kwakiutl*, *Nō' ntem* by the *Tlatlasik-oala*, *Tlōla'qa* by the *Wik'e' nok*, and *Sisau'kh* by the *Bilqula*; the other called *Tsā' eka*, *Tsē' tsā' eka*, or *Tlōkroa' la*, and *Kū' siut* by the same separate tribes. The former dance takes place during the month of November among the southern tribes, early in October among the *Bilqula*. The latter is danced from December to February by the *Kwakiutl*, and from November to January by the *Bilqula*.

The masks on Plate III are used in the dance *Sisau'kh* of the *Bilqula*. Nos. 1 and 2