

"potlatch," the character of which was so well described by G. M. Dawson in his "Notes on the Kwakwiool" (Trans. Roy. Soc. Can. 1887, Sec. II). The Snanaimuq have a permanent scaffold erected in front of their houses, on which a chief stands, assisted by two slaves, who distribute the presents to be given among the guests, who stand or sit below. As it is necessary to give a festival at the assumption of the chief's name, the new chief continues sometimes for years and years to accumulate wealth for the purpose of celebrating this event. At the festival his father's name is given him by four chiefs of foreign tribes.

The potlatch is considered a means of acquiring rank or of restoring honor. If some misfortune has befallen a man, or if he has been ridiculed by a neighbor, he will destroy a certain number of blankets and thus restore his honor; or he will throw the blankets away and his friends will destroy them.

The gentes of the Snanaimuq are not all of equal rank. The Tē'wētġen and the Yē'cēġen are considered the noblest. They alone are allowed to use masks, which are called *sqod'ēgoē* and represent either beavers, or ducks and spring salmon. These masks are not used by all tribes speaking the Snanaimuq dialect, but this is a privilege of the Snanaimuq, Pēnā'legats, Qnuis'koyim, Ku'kōtlēm, and Koā'tl.

Formerly the Snanaimuq were a very warlike tribe. Their warriors were thoroughly trained. They were not allowed to eat while on the war-path. Before setting out on such an expedition they painted their faces red and black. When near the village they intended to attack, the party divided; one-half hid in the woods behind the village, while the others watched in their canoes. When the latter gave a sign, both parties attacked the village. When successful, the men were killed, the women and children carried off as slaves. The heads of the slain were cut off, taken home, and planted on poles in front of the houses,

It may be of interest to hear the history of one of these wars that raged for many years about the middle of this century, as told by a chief of the Snanaimuq. Koā'élite, a chief of the Sī'ciatl, had a daughter who was the wife of a chief of the Snanaimuq. Once upon a time the former tribe was attacked by the Lē'kwilto^h, and many men had been killed. Then Koā'élite sent to the chief of the Snanaimuq and called upon him for help. They set out jointly, and met the Lē'kwilto^h at Qu'sam (Salmon River). In the ensu-