

frog may marry a wolf and a whale marry an eagle.

Fourth—All the children take the mother's crest and are incorporated as members of the mother's family, nor do they designate or regard their father's family as their relations, and therefore an Indian's heir or successor is not his own son, but his sister's son, and in case of a woman being married into a distant tribe away from her relations, the offspring of such union when grown up, will leave their parents and go to their mother's tribe.

Fifth—The clan relationship also regulates all feasting. A native invites the members of his own crest to a feast, they being regarded as his blood relations, are always welcome as his guests, but at feasts, which are only given for display, all the clansmen within reasonable distance, are expected to contribute of their means and their services gratuitously to make the feast a success, for on the fame of the feast hangs the honor of the clan.

Sixth—This social brotherhood has much to do with promoting hospitality among the Indians. A stranger, with or without his family, in visiting an Indian village, needs be at no loss for shelter; he at once goes to the house belonging to one of his crest, which he can easily distinguish by the totem pole in front of it. There he is sure of a hearty welcome and will be received as a brother and trusted and treated as such.

Seventh—Another prominent use of the heraldic symbols is that they take their names from them, viz.: Wee-nay-acn (whale), leetahm-tavu (eagle), iksh-co-am-alyah (raven), etc.

These relations tend to foster peace and discourage wars, and though the tribes in Alaska are civilized, or nearly so, they retain their crest distinctions.