

tiful land and where, in a mysterious manner, the mythical creatures, whose symbols they retain, revealed themselves to the heads of the families of that day.

They relate the traditional story of an overwhelming flood which came and submerged the good land and spread death and destruction all around. Those of the ancients who escaped in canoes were drifted about and scatered in every direction on the face of the waters, and where they found themselves after the flood had subsided, there they located and staked out their pre-emption claims and formed new tribal associations.

Thus it was that persons related by blood became widely severed from each other. Nevertheless they retained and clung to the symbols which had distinguished them and their respective families before the flood. Hence the crests have continued to mark the offspring of the original foundours of each family.

It may interest our readers to know to what practical uses the natives apply their crests.

First—Crests subdivide tribes into social clans, and a union of crests is a closer bond than a tribal union.

Second—It is the ambition of all leading members of each clan in the several tribes to represent their rank by carving or painting their heraldic symbols on all their belongings, not omitting their household utensils, and on the death of the head of a family a totem pole was erected in front of his house by his successor, on which is carved or painted more or less elaborately, the symbolic creatures of his clan.

Third—The crests define the bonds of consanguinity, and persons having the same crests are forbidden to intermarry; that is, a frog cannot marry a frog, nor a whale a whale, but a