

With the exception of Tsa-yu, which means "Beaver-medicine," those words are untranslatable and are probably imported from among the heterogeneous tribes from which the whole system is undoubtedly derived. The first gens, ʔt'səməc-yu, is by all odds the most powerful among the Carriers, while the two last named are considered as having a sort of affinity which entitles the members of each to mutual consideration and protection. The name of the latter, Təm'ten-yu in Babine, is changed to *Kwən-pa-hwə'tenne** among the Carriers proper.

In great native festivals, the totem of the celebrating clan was carved and exposed at the door of the lodge so that every exogentile incomer may have an opportunity of presenting it with anything of value which he may intend for the givers of the feast with the tacit, but well-known, understanding that it be subsequently paid for by a donation of at least equal worth. Even the public naming of one's gentile totem by a member of a different clan demanded the gift of a blanket, a piece of dressed skin, or any article of wearing apparel, so that the crest may not remain ignored and the whole gens thereby dishonoured.

An important sociological peculiarity which I have nowhere else noted claims attention in this connection. The clan totem is called *nətsi* in Carrier. But beside the *nətsi* there existed here another kind of totem which I have named the "honorific totem." It was personal and did not pass to one's descendants, though it differed from that revealed in dreams. Its native name was *shən-'koh*, a compound word which may be freely translated by "rite." It was voluntarily assumed with an accompaniment of befitting ceremonies by any titled or untitled individual who wished to advance in social standing. It entitled the owner to special consideration, though the latter could on that account lay claim to the possession of no hunting grounds nor to the exalted rank which was the strict property of the "noblemen" or *təneša*. In a word, those honorific totems created a sort of middle class, the *bourgeoisie* of the Carriers. They were many and varied, and, with the exception of one, they followed the clan in such a way that those proper to one could not be assumed by a member of another. Here are those now remembered by the natives:—

To the ʔt'səməc-yu belonged the Owl, the Moose, the Full Moon, the Weasel, the Wind, the Crane, the Wolf, the "Darding Knife," the "Rain of Stones," and the Brook Trout.

Of those pertaining to the Tsayu or Beaver gens, only the Mountain Goat is now remembered.

* "Inhabitants of the fireside."