

named "cotta nass," box house. "Cotta" (box), and ("nass"), house of, i. e., house of the boxes. Such names as "nah blee-has," new house; "nah youans," large house; "loah heeldans," house of the shaking or earthquake, because while building it there happened a severe one. The house in which the rainbow clan lived was named rainbow house, and the people rainbow people—"coot-coo-towlh-cah-coot-coo hidery." One house in Skidegate was named "seen-ah-coot-kai-nai," house of contentment. One man built a house and looking over the house when finished said, "I have a regular thunder and lightning house." So he named it "now gah-deelans." "Now-gah" (house best), "deelans" (thunder and lightning.) Often a figure on top of the house showed its name. For example, a raven on top of a house gave the name, "chooacah-nass," the ravens' house, because all the people living in it were of the raven clan or ton, as the Hidery call it.

Before I take up the subject of crests I shall begin with the two phratries, the raven and the eagle. The eagle I shall take first. Not far from the last end of Skidegate town, Queen Charlotte Islands, formerly stood a house named "choot nass," Eagle's house, because all the people who lived in it belonged to the eagle clan. The eagle, commonly chosen as their representative or coat of arms, is a bird very common on those islands—the bald, or white-headed variety. I had a model of this house made and sent to the World's Fair. It always drew a great amount of attention, not only for its elaborate carvings but for the stories connected with it. I shall now give a reading of its picture writings, including the story of the eagles.

On the projecting ends of the roof beams, six in number, were six bears; on top of the two front corner-posts were as many eagles. The bears showed the crest of the husband, and the eagles that of his wife, and at the same time gave the name of the house to be "Choot nass," the eagle's house. The figures on the post—on the totem post—were seven figures, namely, a man, a brown bear, a young bear. These show that the man who built this house belonged to the bear clan, and the young bear that he had a son. This part belongs to the husband alone. The next part belongs entirely to the wife. The fourth figure was a dog-fish with a woman's head. This woman had several names; first, Hath-lingzo, or bright sunshine; and second, "Callcah jude," or woman of the ice; and the third was "Ittal-cah-jud," or typical woman of the Hidery. In this paper I can only tell the story of the eagles; were I to tell the story of the bears and of the woman it would be too long, so I must leave them to another time. This much I shall say, that the woman got the name of woman of the ice because in by-gone ages, Haida tradition says, when the people fled before the encroachment of the ice she was the leader of the Hidery people to a country further south. In all the Hidery carriages she is represented as having a large labret or lip piece. In by-gone days every Hidery woman's ambition was to be like her.