

any person had the misfortune to be taken a prisoner of war and was conveyed to a village belonging to hostile parties, what he had to do on landing was to look along the village for a crest showing his own clan. If he found one, all he had to do was to tell his captors, "I belong to such a crest or clan; let me go to such a house." They would give him his liberty, saying "go; you are safe." Although the two tribes were still at war, as long as he chose to live there he was safe. If he or she wished to go home they had a safe conduct to the boundary of their own country. If any one were hungry or sick or blind in a strange village, or old and infirm at home, without relations, those of their crest had to take care of them, and if they died they had to dispose of the body in the dead house belonging to the same crest.

If a party from a distant village went to another, on arrival they divided, each one taking his or her abode in the house which showed their several crests; while there they were entertained free of charge, and those not belonging to it were expected to pay or, at least, make a few presents. From long-forgotten ages down to within a few years past, every one who could afford to keep them had a number of slaves obtained by purchase from other tribes or taken as prisoners of war. When a chief or slaveowner died his slaves were killed in order that they might be useful to their dead owners in the other life. Moreover, when a house was being built a slave was killed and his or her body placed on the bottom of the hole in which the *guyring* or main carved column was to stand, its lower end being placed on the body. If a slave had been killed for that purpose an image of a man or woman, as the case might be, was carved with their head down, on the lower part of the column, showing what had been done. I have never yet known nor heard of the Hidery killing slaves for that purpose. Being always on the make, to the Hidery one living slave was worth forty dead ones. So they quietly sold a slave to another tribe. Of course they had to place an image, with the head down, all the same as if one had been killed and the body placed underneath.

Every man was expected to build a house during his lifetime; more especially when he took to himself a wife. With the house he had to raise his column on the front, showing the social standing of himself and wife, the wife's crest being generally placed on the top of the post, while his own was placed on the bottom. Every house when finished got a name, either connected with the house or the people living in it or some event happening while in course of erection. For instance, the house of the owls, "nah coot quinees," owl house; the people living in it were owl house people—too quinees Hidery—so named because they belonged to the coot-quinees ton or owl crest. A house through which the wind sounded was named "neh querga-heegan." That is, wind sounding house. A house in which were a lot of boxes or had a box for its door step was