

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 off-spring of the original founders 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 frog may marry a wolf and a whale marry an eagle.

Forth—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 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 re-