

usages, three sorts of crests. 1, the clan crest; 2, the sex crest; 3, the individual crest. The first two are called by the Hidery ton; for example, the Kimquestan ton is the frog's crest; the Choo-itza ton is the wolf's crest; the Chootsa ton is the bear's crest. The first of them is a distinguishing mark or coat of arms, inherited and acquired. The sex crest is one inherited from the mother which controlled the system of marriages. For example, a man or woman was not allowed to take a wife or husband from the same crest. If the one belonged to the raven phratry the other had to belong to the eagles. The third was not in reality a crest, it is a totem. Among the Indians of North America the totem is an animal, a bird or a fish, and is regarded as the protector of tribes and individuals. The above-mentioned clans or crests were in two great divisions called phratry or brotherhoods. These two phratryes had their representatives in the raven and eagle. In some villages the raven was the highest, in others the eagle. Each of these phratryes was divided into clans or crests, which were likewise represented by a certain object.

The crests belonging to the raven were eleven. Their English names I give first, then the Hidery. First comes the wolf, "chooitza" the bear, "choots"; the scannah or killer whale, "the skate-fetra"; the mountain goat, "mut"; the sea lion, "the chee-mouse"; a river, "snag"; the moon, "kung"; the sun, "troore"; the rainbow, named "coot-coo-towell-coh-coot-coo," meaning the roadway of the angels; and lastly, the thunder bird, "scam-sum".

The eagle phratry had fourteen crests or clans, namely, the eagle, "choot"; the raven, "cho-e-ah"; the frog, "kimquestan"; the beaver, "sing"; the moon, "kung"; the shark, "san cuchuda" or dogfish mother; the duck, "ha ha"; the codfish, the wasco, an extinct land and water animal resembling an alligator; the whale, "boon"; the owl, "coot-quee-ness"; the dogfish, "cachada"; the sculpin, "bahie"; the dragon-fly, "chicka".

These were the crests or coats of arms for the clans, and as soon as a youth or maiden had the means to pay for it, they had themselves tattooed with all the crests belonging to their phratry—the boys on their breasts, arms and legs, the girls on their arms and legs. By doing so they not only raised higher but got a better name. They were also by these means initiated into other privileges in unison with the social usages of their nation or people.

As I said before, a man or woman could take a wife or husband from any phratry but their own, or in other words a man was allowed to take a wife from any crest belonging to the eagle phratry, provided he himself was of the ravens, and so forth through all the others.

All the people belonging to one phratry were considered as related and consequently lived together in one of those large houses which were often seen in a village. There were a number of very good points in this civilization; for instance, when