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THE HIDERY STORY OF CREATION.

BY JAMES DEANS.

In a previous paper I showed that the Hidery had two phratries or brotherhoods, and that the representative crests of these two were the raven and the eagle. I also showed that these two were divided into twenty-five clans, who were each of them distinguished by certain coats-of-arms or crests, and these crests were represented by certain animals, fishes and birds,—also by the rain-bow, the sun, moon and the thunder-bird. While speaking of phratries I may say that the neighboring tribes of the Hidery are somewhat different, to this extent: the Tsimsheans have, I believe, four—the raven, eagle, wolf and bear; the Klingat of Southern Alaska, like the Hidery, only two, the raven and wolf—Yehl and Kanuk—phratries. Each of these has almost all the same coat-of-arms. Connected with nearly all of them is a story. These two phratries, to a certain extent, represent good and evil, positive and negative. Every phratry and clan had an instrument with which they could imitate the call of their respective crests. The ravens were not allowed to use those of the eagle, nor the eagle those of the raven. They also had certain dances. The movements in the dances corresponded more or less to those of the animal, bird, or whatever was the subject of the crest. There were certain degrees belonging to these crests, into which a person had to be initiated. These degrees entitle them to a Tuden Skeel of two or more degrees, as the case may be. The Tuden Skeel is shown on the houses and totem posts by a head with a hat. From the center of it rises a sort of cone, with a lot of pieces all of one size, joined together. Each piece represents one degree. They also had masks, or false-faces, cut out of a block of wood. Also a mortuary column with a number of black and white stripes on it. These are all of the same width and encircle the shaft of the column. I saw one at