

As soon as young men or women were able to save enough they had themselves tattooed — the men on their breasts, arms and legs, the women on their legs, and I think, their shoulders only.

For each part of the body that was tattooed they had to give a patlatch of ten blankets, or fifty blankets for legs, arms and breast, or a money value of, at least, \$250. The figures tattooed on their bodies showed the crest, gens and social rank of the party, represented by animals, birds, fishes, sun, moon, and thunder bird. If the party tattooed belonged to the raven phratry or brotherhood, he or she could only use the figures belonging to that phratry. The same may also be said of the Eagle phratry.

I here speak of the Hidery people of Queen Charlotte's Islands and southern Alaska. These later sort of patlatches no longer exist. At least, amongst the Queen Charlotte's Hidery. This brings me to a third sort of patlatch. When a man or woman wishes to build a house they had to save up enough goods to give away when it was finished. Every part of a house had its name, and a patlatch was given for each part; so much for the posts, the boards and roof, beams, etc., etc. In building a house, the carved column, or as it is better known totem post, — the Hidery name is "gayring" — always received more attention than other parts, because of its connection with the family, social standing and history.

The gayring was prepared in the following order: First, a number of men were sent to the woodlands to choose a good and straight cedar tree, which was felled and stripped of its bark, then smoothed, hollowed out and floated to the village, where the carvers took charge of it.

Their first step was to measure it into divisions of four, five and six fathoms of six feet each, or 24 feet the shortest up to 60 or even more, the longest. A patlatch of ten blankets was given with each fathom; or, at the lowest estimate, a cash value of \$50 for each fathom, or \$250 for a gayring of five fathoms. Connected with house building is the selection of a wife. Before her husband can claim her he has to make a patlatch to the girl's parents of the value of fifty or one hundred dollars, or more, according to agreement.

The next and last sort of patlatch I shall mention is of a different sort, one which was all loss with no profit. As the experience of the writer of the above quoted report and mine are the same, I shall again refer to it. According to Indian ideas, any moral or material harm done to a man can be made good by an adequate patlatch. Thus, if a man is ridiculed by another, he gives away a number of blankets to his friends, and thus regains his former standing. For instance, the grandson of a chief, by unskillful management, upset his little canoe near the shore, to which he had to wade. The grandfather felt ashamed on account of the boy's accident, and gave away a blanket to take away remarks on this subject.