

The more general the use of the crest in the whole clan, the remoter the time to which the clan legend is ascribed. In many cases the incidents are considered comparatively recent, and are then confined to the descendants of the person whom the legend concerns. The extreme case is the narrative of acquisition of one of the crests of the clan by a single person.

These ideas necessitate that we find the clans or phratries subdivided and that there exists a multiplicity of crests for each phratry. As an illustration of this phenomenon, I will give a list of the crests and clans of the Stikine tribe of the Tlingit:

Crests of the raven phratry: Raven, frog, goose, sea lion, owl, salmon, beaver, codfish, skate.

Crests of the wolf phratry: Wolf, bear, eagle, killer whale, shark, auk, gull, sparrow hawk, thunder bird.

The phratries of the Stikine tribes are subdivided as follows:

Families of the raven phratry:

Qasx'agnē'dē. Crest: Raven.

K'iks'a'dē. Crest: Frog.

Qatc'a'dē. Crest: Raven.

Tir hit tăn (=bark house clan). Crest: Beaver.

DēLqōē'dē (=people of the point). Crest: Raven.

Qagan hit tăn (=sun house clan). Crest: Raven.

xēLqoan. Crest: Beaver.

Families of the wolf phratry:

Nanaā'ri or siknax'a'dē (corresponding to the Kagoutā'n of other Tlingit tribes), subdivided as follows:

Harā'e hit tăn (=porch house clan).

Tos hit tăn (=shark house clan).

Q'ēt gō hit tăn.

xūts hit tăn (=bear house clan).

Xōqē'dē. Crest: Killer whale.

The list is probably not complete, but it shows the character of these subdivisions. Similar subdivisions, although less numerous, are found among the Tsimshian.

The crest is used for ornamenting objects belonging to a member of the clan; they are carved on columns intended to perpetuate the memory of a deceased relative, painted on the house front or carved on a column which is placed in front of the house, and are also shown as masks in festivals of the clan. It is impossible to draw a sharp line between the pure crest and figures or masks illustrating certain incidents in the legendary history of the clan. In order to illustrate this point, which is of great importance in the study of our subject, I will describe a few examples observed among the Nisqa' Indians.

The G-ispawaduwe'da, the bear clan of the Nisqa', use a headdress representing the owl (māskutgunu'ks) (Plate 1), surrounded by many small human heads called gyad Em Laqs (claw men). This is worn in potlaches, and commemorates the following tradition:

A chief at T'Emlax'a'mt had a son who was crying all the time. His father became impatient and sent him out of the house, saying, "The