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deny the existence of the system, nor does Dr. Dawson¹ refer to it in his description of the Hydahs already quoted; but it certainly prevails among the Thlinkets of the Alexander archipelago, as well as many other North American tribes. Powell² has discussed its existence among the Wyandots, while its characteristics among the Omahas have been described by Dorsey.³ Two, possibly four, great clans exist among the Thlinkets—the Wolf and the Raven, the Bear and the Whale. Doubtless there are others, but these appear to be the most prominent, and their *totems* are most frequently found on carved posts and pipes. A Hoonah pipe in sandstone has them all. The bond of the clan is much closer than that of blood, for marriage is exogamous and the child belongs to the mother's clan. A man belonging to the Wolf may not marry within his clan, but must seek his wife from the Raven or some other clan or *gens*. The child may not marry within his mother's clan, but may into that of his father, as its members are not his relatives.

The lot of women among the Thlinkets is far from enviable; it is true that Holmberg, as quoted by Westermarck,⁴ asserts that the suitor must consult the wishes of the young woman, but Petroff⁵ says that, when a Thlinket youth has found a maiden to his liking, he sends a messenger to her parents, or to the nearest relative, with the proposal. If the answer be favourable, he presents to the prospective father-in-law all the valuables that he can procure, honestly or otherwise, and soon follows in person. The wedding day is fixed and the marriage is celebrated with a costly feast lasting four days. This statement, which accords with the information received by the writer, shows that the woman's consent is not an important element in the case. The husband has the right at any time to send back the wife to her parents, returning the dowry with her; but if she prove unfaithful, he may, upon discarding her, retain her dowry and demand the return of his presents. In case the marriage is dissolved by mutual consent, the dowry and presents must be returned. Polygamy or polygyny is permitted, but the first wife remains head of the household. Veniaminoff is quoted by Westermarck⁶ to show that polyandry existed; that in former times a Thlinket women could have, besides her husband, a legal paramour, usually the husband's brother. Petroff⁷ in quoting also from Veniaminoff, says that the "assistant husbands" are maintained by the wives, and are husbands only when the true one is absent; at other times they are servants, hewers of wood and drawers of water.

Be this as it may, the condition of the Thlinket women after marriage is much worse than before. The effects of cruel treatment are sufficiently evident; while the carriage of the men is erect, that of the women is clumsy and uncertain, becoming more so with advancing years. As the period of parturition approaches, the woman is driven from the house

¹ G. M. Dawson, *loc. cit.*

² J. W. Powell. *First Rep. Bureau of Ethnology*, 1879, p. 59.

³ J. O. Dorsey. *Third Rep. Bureau of Ethnology*, 1881-82, p. 211 *et seq.*

⁴ Westermarck. *The History of Marriage*, p. 215.

⁵ *Report on Alaska*, p. 169.

⁶ *Loc. cit.* p. 169.

⁷ *Loc. cit.* p. 450.