

I do not believe, however, that there are over five or six villages of this construction and capacity in the whole archipelago. Where the soil would allow it, some of the Thlinkit tribes have dug cellars underneath their cabins for storage purposes, and also with an idea for defense. The moral effect on the savage mind of a few shells would make them untenable.

The subject of the superstitions of a savage race in its bearing upon military considerations of them has no importance except so far as their medicine-men, or shamans (pronounced showman), as they are called in Alaska, have power to instigate, carry on, or prevent war. In this connection the shamaus are discussed in each tribe described.

The Thlinkit transportation is one that varies but little with the different tribes, although noted in each. They have two distinct sizes of canoes, the large or war canoe, which may hold from twenty-five to fifty or even seventy-five, and the smaller ones for personal use, holding one or two individuals. The former, once very numerous, are slowly becoming obsolete, or really degenerating into medium sizes used in transporting household effects from one village to another as the fisheries change their location on which they are dependent. I annex a good illustration of a war canoe taken from Lieutenant Wood's article in the Century Magazine of July, 1882, "Among the Thlinkits of Alaska."

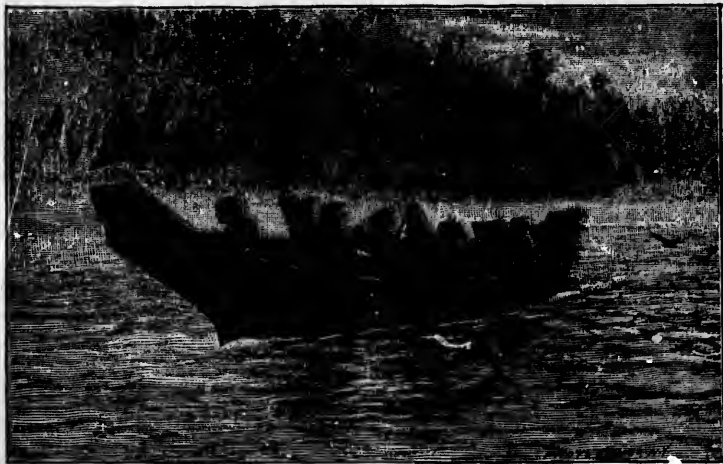


FIG. 2.—Thlinkit war canoe.

I believe that most of their boats are swifter than any that we could bring against them, not propelled by steam. They are as good masters as we of the art of sailing wherever that mode can be adopted. If the