

Marriage never unites the man and the woman ; from first to last the parties belong to different clans, and maintain respectively their own social positions. Children are counted in on the mother's side as her elder brother's family, belonging, of course, to her clan. And all rights, titles and property descend from uncle to nephew or niece, and not from father to son. The idea of a widow laying claim to her late husband's property or a son to his father's, would be absurd to the Indian mind. But it is very hard to suppress nature, especially when it is human ; for, in spite of all, the paternal or filial instinct crops out at times and sets up serious complications in this social machinery.

No better description could be given of the Indian people than that supplied by the name they give themselves—*Alu-gigiat*. Truly they are a *Public-people*, for they have no private business, no private rights and no domestic privacy. Every right is *holden* (that is the meaning of the word YUQU, which the White-man, judging from outward appearance, calls Potlatch, (*i.e.*, *giving*)) and every matter regulated by a public manifestation of assent on the part of the united clans. And this public expression of assent, made by the clans and acknowledged by the individual is what we call Potlatch. Even babies are legitimized, so to speak, in this way, the naming of children recorded, and their admission to tribal privileges signalized by the same means.