

The original Déné dwelling places consisted of conical teepees made of caribou, moose or elk skins stretched on frames of long poles circularly arranged. But Carriers and Babines soon learned from the Tsimpsian tribes they encountered to build those large slab houses with a regular gable and roof common all over the North Pacific Coast. On the other hand, the Chilcotins, on meeting the Shushwaps in the course of their migrations, could not fail to notice the latter's subterranean huts or *kekule houses*, as they are generally known, and forthwith they set to dig for the same, taking those crude attempts at comfort as evidence of a superior mental condition. As to the Sékanais, they have remained too good Dénés to know either Tsimpsian lodges or Shushwap huts.

The gentes and the consequent division of the tribe into "noble" and common people, with the gentile totem, the labret and, above all, the ceremonial "potlatch" are institutions utterly unknown to the Déné race, when unaffected by outside influences.

I have mentioned the two radically opposite fundamental laws, matriarchate and patriarchate, directing aboriginal society. Some of our British Columbia tribes, as we have seen, are governed by the former, others follow the latter. Before bringing to a close these rambling notes, I must be allowed to place on record my conviction that mother-right, as such, must be of comparatively recent origin. Furthermore, I am inclined to believe that this origin is far from creditable to the communities amongst which matriarchate obtains.

I take it for granted that, by the very laws of nature, the paterfamilias has always been the sustainer and defender of the family. This prerogative must, as a matter of course, have assured him, from the beginning, such a supremacy as to make of him the undisputed head of the family and, by extension, the chief of the sept or aggregation of families. The same natural law required that his eldest son or, at least, one of his sons inherit his privileges no less than his duties.

Hence it seems but fair to surmise that children must have originally taken after their father in the same way as, in the eyes of society and later on of the law, they belonged to him.