

says the most charming and flattering things he can think of about bears in general and this one in particular.

Previous to the purchase of this territory by our Government slavery was one of the dark features of their life; slaves were obtained either as spoils of war, by barter with other tribes, or were the offspring of female slaves. They were allowed no civil rights; were not allowed to own property, and even a present made to one of them became at once the property of his owner. They were seldom allowed to marry and never without the master's consent. A liberated slave became one of the lowest caste of the Thlingits and belonged to his mother's clan. They were often sacrificed on festive occasions, the old or diseased members being almost invariably chosen as victims, for the shrewd master had too keen an eye for financial prosperity to part with an able bodied slave. That a faint spark of mercy still shone in the heart of the Thlingit is shown by the fact that if the intended victim made his escape or temporarily concealed himself his life was spared. And it is added, further, that on more than one occasion a master has aided his favorites in making such escape.

The last rites performed at the death of a member of the tribe vary with the rank of the deceased. Slaves were accorded no burial but their bodies were cast into the sea. The poorer classes simply bury their dead with little or no ceremony. Formerly the bodies of sorcerers were placed in boxes fastened upon poles. Other persons of prominence were cremated upon funeral pyres. Previous to the final ceremony, a great feast was made by the relatives of the deceased to which none but those belonging to his wife's clan were eligible as guests. No stated time was fixed for the ceremony, and the body was often in an advanced state of decomposition before all were in readiness. The cremation process was conducted wholly by the guests, the relatives meantime howling, burning their hair by placing their heads in the flames, smearing their faces with ashes of the deceased, slashing their arms with sharp knives, or bruising their faces upon the rocks. When the body was reduced to ashes the guests repaired to the house of the widow. The relatives followed and commenced the funeral dirges; as they became exhausted the guests took up the song, and this was kept up for four successive nights, the only cessations being for taking refreshments. If the deceased was a man of wealth, one or two slaves were at this time slaughtered to serve him in the future life. On the fourth day the relatives washed their blackened faces, adorned them with a coat of bright paint, gave presents to the guests and especially to those who had been officious in burning the dead body, and the ceremony was ended with another feast.

The most important festivity of the tribe is that in memory of a deceased relative, "to glorify the dead," as they term it. Monuments