

not to the Raven group is not found among the Tlingit, who put the raven totem in the group of the same name. Other reasons seem to indicate that the totem system of the American tribes, while spreading over this part of the continent, has undergone various alterations in accommodating itself to local circumstances, and even taken new lines of development. It has fully maintained its social importance in binding together the members of clans in close union by the tie of birth. Every Indian looked for and found hospitality and protection in a house where he saw his own totem figured, and if he were taken captive in war his clansmen would ransom him. Clearly discernible also is the effect of the law of exogamy in compelling intermarriage between the groups, thus holding the whole people in solidarity. But while the usual tracing of clanship is by descent on the female side, some follow the male line, and among the Haidas themselves customs of adoption cause combinations of clanship. On the religious side, the animistic theories of the Haidas have led to a special development of the totem theory. It is to be clearly understood that the Haida and Tlingit (as also the Tshimshian and Heiltsuk) do not consider themselves, as is so common in America, to be descendants of the totem. The Tlingit hold that souls of ancestors are re-born in children, that a man will be born again as a man, a wolf as a wolf, a raven as a raven. Notwithstanding this the kind of animals which belong to the clan as totem or crest are counted as their relatives and protectors, as when Indians of the Wolf gens or group will pray to the wolves, "We are your relations, pray don't hurt us!" There are rules against eating the totem animals, but apparently not against killing them; an Indian of the wolf totem goes wolf hunting like any other man. The notion usual elsewhere that the connection between the totem species of animals and the totem clan of men is one of mixed generation or creation or somewhat of the sort between animals and men is, among these tribes, replaced by the doctrine of a human ancestor having had an adventure with some mythic or divine being by which, in gift or commemoration, he acquired the totem or crest which became hereditary in his clan. It seems not unreasonable to consider this a special modification of the totem theory, made to fit with the belief in family descent by means of transmigration of ancestral souls. This doctrine of the totem myth is the key to the interpretation of such totem monuments as that which is now under consideration. It is not enough to identify the animals represented as totems, but recourse must be had to the episode of its origin, which the sculptor commemorated in a way familiar to the Indian mind.

The post is surmounted by a group of three sitting figures, whose rank is shown by their wearing the so-called "chief's hat." The original form of this head-dress may be the native basketry hat, which passes into a wooden helmet surmounted by a cylindrical turret, the number of divisions (*skil*) indicating the wearer's rank or dignity, and being said to represent the number of potlatches or feasts given by the wearer. It is now only worn in ceremonial dances, but its representation is frequent in paintings and carvings. It may be this kind of hat which is referred to in the Tlingit and Haida deluge myth, when the uncle of the divine