

## THE EAGLE

**The Eagle Helper.** The totem pole of Chief Skidegate, at Skidegate on the Queen Charlotte Islands, according to James Deans (36: 54, 55).



Inside a house in Skidegate's town, Queen Charlotte Islands, the one occupied in 1880 by the then Chief Skidegate, was a totem post. On it was carved the following: First, the lowest, a brown bear. Then next an old woman with long lip ornament. Above all was an eagle and a bear. The lowest, the bear, was the crest of the chief's wife. The old woman, with lip piece was doubtless the wife herself, the size of the piece showing her rank. The eagle on top with the bear represents the following tale of the totem.

Long ago the bears, just as they are now, were very fond of salmon. They very much preferred live ones, but owing to their having no claws to hold them, were obliged to be content with their meals of dead ones. When they put their paws on living ones, in order to catch

them, the fishes generally wriggled themselves clear, whereas if the bears had claws or something in their stead, they could have held them. How they came to be provided with claws the following legend will show. This legend was told to me by a very intelligent Haida named Amos Russ.

Long ago a bear who had come a long way over the mountains, in order to add a few fresh salmon to his bill of fare, found when he reached the level country, a stream, in which a number of beautiful ones were swimming around. Being early in the season no dead ones were lying on the bed of the stream and the others were still quite lively. Seeing a number of nice ones in a pool he waded in hoping to catch a few and take them ashore for his dinner. He was long in the pool until a nice big one came along. He soon had his paw on its back, from which

it soon wriggled itself clear. Again and again he tried to hold them as they passed along but always with the same result. Tired and hungry, as well as disheartened, he raised his eyes heavenward and made this request: "O thou great and good Ne-kilst-lass; thou who listens to the supplications of all thy creatures, and helpst them in all their troubles . . ." An eagle on a neighbouring tree, who had been listening to his cry for relief, flew down beside him, saying, "I have been listening to your prayer and have come to help you; hold up your paw." So saying he wrenched off one of his own talons and planted it on the bear's upheld fore-paw, saying: "That will hold the salmon for you." This claw not only quickly took root, but at the same time all the other paws were well provided with claws, and afterward every bear that came into the world was well provided with them, and consequently never after was without a plentiful supply of fresh salmon in their season.

The original totem pole from which this story was taken is to-day preserved in the British Columbia Provincial Museum at Victoria. Also a model of this house with this totem pole inside is shown in the miniature village in the Field Columbian Museum, Jackson Park, Chicago. This model house stands in the middle of the village. The totem pole can only be seen by looking down the smoke-hole or in by the door.



Eagle house posts among the Kaigani-Haidas

**The Yakdzi myth** of a Kwakiutl totem pole at Rivers Inlet, B.C. (This is an edited form of a story written by D. A. Barnard in 1923, for Mr. Fougner, then Indian Agent at Bella Coola. Later it was copied by Harlan I. Smith for the files of the National Museum of Canada.)

A tribe of Indians lived at Quay (now in British Columbia). Among them was a certain family whose first born son, Yakdzi, was notorious for his filth and vermin. In time his parents were unable to bear the shame of having such a son, and decided to abandon the village. The other residents, on hearing this, also decided to move, and made ready to leave. Canoes were lashed together, and roof boards were placed over them, forming a barge. Every useful article was taken. Yakdzi's grandmother begged to be left behind with her grandson, and refused to follow her family, but she was forced to move with the others. Before leaving, she put some live coals in a clam shell, placed the shell in a hole where an upright had stood, and secretly told her grandson about it. Yakdzi had a young brother about ten years of age who wanted to remain. When refused permission, he ran into the woods and hid until the people had left.

These young men were in a bad way, without anything to eat, and without a house. They at once erected a shelter of hemlock branches, teepee-shape; moss was to form their bed and blanket. By evening their fatigue overcame their hunger, and they quickly went off to sleep. Awakened at day-break by the call of an eagle, Yakdzi asked his young brother to look and find out what this meant. The brother was pleased to find a bullhead lying on the beach. They took it up and roasted it by the fire, but Yakdzi did not dare eat any of it, nor let his brother touch it. Instead he went away to the south end of the bay to bathe himself in a woodland pool. He took spruce tips, and with them rubbed his body, returning in the evening to go straight to bed. Next morning the brothers were again awakened by an eagle. This time the young lad was even better rewarded, for a huge flounder was struggling on the beach. Still Yakdzi would not eat, but went again to his bathing pool. By the late afternoon, his body was showing a healthy glow, due to the stiff needles of the spruce. That night they slept together as usual. Next morning the eagle's call was more challenging than before, and a halibut was found on the beach. This time Yakdzi and his brother ate a hearty meal.

When they had finished eating, Yakdzi again went off to his bathing pool. As he washed, he felt almost superhuman. Ripples appeared on the surface of the water. Though he did not see the cause, he felt that good spirits were near. Because of this he went home earlier that day, and straight to bed.

By this time Yakdzi knew that he was about to enter the spirit world, so he kept very quiet. Next morning they were roused by the shaking of their shelter, and by water dripping from above. This was very strange. At once Yakdzi opened his eyes. To his amazement he saw hundreds of sea anemone and other sea animals clinging to the ceiling, which was dripping into the house. Schools of small fish swam in the shallow water. Very soon all this stopped, and the sea animals disappeared. Then the brothers saw a young woman sitting on the seat of honour in the house. When Yakdzi approached her, as she asked him to come closer, she held a vessel of living water. With this she washed his body, and he became half spirit, able to perform magic.

The spirit woman also called Yakdzi's brother, and pulled his limbs until he had grown into a man's size. She named him Kakabisila; this means One-who-capsizes-canoes-in-shallow-water.

Turning then to Yakdzi, she told him that they were married, husband and wife, and that the house was his, along with four charms: the living water, a magic hunting rod, a multiplying box with spirit voices, and some medicine.

At the entrance to the huge house stood a massive pole with various carvings. At the top the Eagle sat, to warn the inmates of any passing or approaching canoe. This was the property of a sea monster called Komukwa, who was pleased to reveal himself by this gift and by causing Yakdzi to be married into the spirit world.

Next morning Yakdzi's wife called Kakabisila and told him to heed the call of the Eagle, as it would be a warning that a large prey had come close. To Kakabisila's surprise, a huge whale was lying on the beach. He at once began to carve the blubber and the meat. While he was working, a sea-gull walked close by, and Kakabisila exclaimed, "I wish you were a human being, so I could send my granny a piece of fat!" To his surprise the sea-gull said, "I am human, quite capable of taking some fat to your grandmother". Kakabisila then cut small strands of fat, fastening them around the sea-gull's neck. It flew away to the grandmother's new village, situated almost opposite Quay.

On arriving, the sea-gull walked close to the old woman who was sitting and lamenting the harsh treatment of her grandchildren. When she saw the bird, she said, "I wish you had human intelligence, so I could ask news of my grandchildren." The bird at once replied that it was on an errand for her grandsons, and gave her the whale fat. She received it very hungrily, and felt relieved when she heard that the young men enjoyed plenty, and that they had received magical gifts. In her house, she sat down with her back to the fire and pretended to mend her blanket. She bent her head forward as if biting a thread or two. But instead she chewed the fat. Soon the other folk in the house became suspicious, and asked her what she was doing. She answered that she was mending her blanket. In disbelief, someone pulled her over on her back, exposing the fat she had on her lap. She then calmly told the others, among whom were Yakdzi's parents, how the lads they had abandoned were feasting every day, and how they had sent her the fat. Yakdzi's father sent off a canoe to find out the truth. Long before the canoe reached Quay, green smoke from the beach fire reached the sky.

On arriving, they saw Kakabisila carving out another whale. The visitors were welcomed, and sent away with their canoe loaded with meat. Only a few days later another canoe arrived; it was also welcomed, and sent away with food of all kinds. In time these visits grew so frequent that Kakabisila became angry, and on one occasion when several canoes had been fairly filled and more was demanded, he tested his name by capsizing all the canoes except one, whose occupants had been satisfied. Among those wrecked was Yakdzi's father, who begged to be received into the great house, but was refused. Few escaped death. After this blow, the tribe did not disturb the young sea hunters any more.

Well pleased, Yakdzi invited the neighbouring tribes to a feast and potlatch. The goods he potlatched were from his multiplying box, which was never empty, however much was taken from it. On all occasions when there were guests in the house, sea anemone and other sea animals reappeared on the ceiling and the walls, while small fishes swam in the shallow water on the floor.

After the fourth feast, the leaders of the guests became so jealous of Yakdzi that they planned to steal his magic weapon and the other three charms. They rushed into Yakdzi's quarters, hoping for the best. But they were deceived. The house and its ornamental pole had vanished.

**The Eagle Totem of Skedans**, its mythical origin, according to James Deans (36: 34-37).



Haida Eagles, at the deserted village of Yan

The story of the Eagle, as it is shown on the totem pole of the house of the eagles in the miniature village:

The name of the house is coot-nass, Eagles' house. On the totem pole are two divisions; the husband's occupies the lower half, while the wife's is the upper half. The husband was a bear of the Raven phratry, as is shown on the

post. His wife was an Eagle of the Eagle phratry. The figures carved on the column connected with the story are, first (reading up): an object with a head somewhat like a seal. This is Ah-seak mentioned in the story. Above that are the Eagles (including the king) mentioned in the story. The scene of the story is laid in the southern part of Queen Charlotte Islands, British Columbia, and is in the Skiddance (Skedans) country, of which Captain Skiddance is chief, the country and village being named after its chief. The Hidery, when speaking of a great chief, always call him king instead of chief.

*The story.* Long ago a king lived in Skiddance's country, who had a sister and her family living with him. Tradition does not give the number of her family, but only mentions one boy, the hero of this story. This boy was displeasing to his uncle, who made the child's life so miserable that he decided to leave the house forever. The uncle intercepted his plan by turning him out of doors. After wandering about a while, he was found by three women, one of them being ahead of the others. One of them, the first to find him, was the daughter of a king, the king of the Eagles. Seeing him so sorrowful and woe-begone, she asked what ailed him. He told her all his troubles. Hearing them, she said, "Come with me to my father's house." She then took him into the timber. They had not gone far until they found a town, up on a tree. This was the eagles' town. A large number of eagles, who lived in this town, were flying about. She took the boy home with her and made him comfortable. After awhile she presented him to her father, the king, saying, "Father, I have found a nice husband." The old man was highly pleased to see such a nice-looking son-in-law. The boy, as I shall still call him, soon gained the old man's favour by doing many little things for him. If he wished for anything, off he went and got it for him, as the following will show.

One day the old king said he would like to get a piece of whale's flesh. As soon as he said so, the boy dressed himself with a suit of the old king's feathers, and flew seaward until he found a number of whales. Off one he cut a piece and returned. This promptness pleased the old king greatly. After this the boy was so thrilled at being able to fly, that he was not contented unless he was always on the wing, and wished to have a suit of feathers for himself. So, in order to obtain his wish, his wife agreed to ask the old man. This they did. When he heard their request, he readily consented and without delay went to a box from which he took feathers enough to make the boy a full-fledged eagle. Some time afterwards, the old king, wishing to get some more whale meat, asked the boy if he would go and get it. Hearing this, the boy dressed himself in his new suit and left, returning in a short time with a whole whale. Whenever he fished he saw so many whales everywhere that he spent the whole of his time flying about among them, leaving early and only returning after nightfall. Seeing his fondness for catching and flying among the whales, the old king told him that if, while flying about, he ever came across Ah-seak, he was not to take hold of it nor even touch it, because it would do him no good.

Some time after, while flying around and not thinking of Ah-seak, he saw a strange looking object floating about. In order to see what it was, he flew down and took hold of it. As he did so, it took hold of his hand and pulled him down under the water and held him so that he was unable to

get up, one arm alone being held above water, and remained so. Next day, seeing he did not return, all the young eagles went to look for him. After flying about over hill and dale without finding him, they thought of Ah-seak. When they reached its place and saw the upheld hand, wondering what it could be, one after the other took hold of it, in order to pull it out. As fast as they did so, they, too, one by one, went under, until not one was left. The arm of the last one was held above the water, all forming a line below. Seeing that neither the boy nor any of her family returned, the old mother eagle, the queen, suspecting something wrong, went to seek them. When she came to the place where Ah-seak lived and saw the upheld arm, she knew at once what was wrong. In her case, Ah-seak had no power. She could take hold with all freedom of the upheld hand, and doing so, she pulled them all out as they went in, the boy last. At the same time, making a few passes over them with her hand, she restored them all. Having made them all well and strong, she said, "What are you all doing here? Go home and never be seen here again." This they all did, a wiser and a happier lot. Ah-seak seems to have been a sort of octopus, or devil-fish.

**The Eagle and Cormorant of Skedans**, now at the American Museum of Natural History described by J. R. Swanton (97: 128, Fig. 8).

The original of Figure 8 was obtained for the American Museum of Natural History by Dr. Newcombe. Although it was the inside pole of a house at Skedans, it belonged to William and Timothy Tait of Ninstints, who derived the right to it through their mother. The upper figure is an Eagle the lower a Cormorant, — both crests of the Eagle clan, and probably, in this case, of the Ninstints Gitins.



Eagle house post of the Kaigani-Haidas

**Legyarh's Eagle**, the totem pole of Legyarh, head chief of the "Royal" Eagle clan of the Tsimshians, at Port Simpson. It stood in the section of the Gispahlawts tribe. When it fell it remained lying on the bank for many



Eagle poles of the Haidas, at Skedans and Cumshewa

years until it was probably cut up, not long before 1926.

The only information about it came from Charles Barton (Pahl, chief of a Wolf clan at Angyedæ on Nass River), in 1926, as follows:

This pole was erected about 1866 when the informant was a boy. His father was an important participant in the affair, alongside Kwarhsuh, chief of the Wolves, and Mountain, chief of the Eagles, of Nass River. Niskæ, Haida, and Gitrhahla chiefs were also present. The leading guests brought

three or four slaves with them who were supposed to be sacrificed and buried under the pole when it was erected. One of the slaves, a female, was Narhsalku, who had been captured from the Haidas by Gisparhlawts raiders for Legyarh. Her own people had not yet bought her back when the pole was erected. She was bought by Rhsu, a leading sub-chief of the Gisparhlawks tribe, who kept her. He held a knife in hand, pretending to be ready to kill her at the foot of the pole. Another chief, Spawrh (of the Killer-Whales) spoke: "This is enough. She has been killed, she is now dead. Let her go back to her people!" She was taken back to the Nass by Nawrhsaku (Wolf, in the house of Ledzeks) to whom she belonged. In the old days, they actually killed slaves on like occasions. They went through similar motions for the other slaves but called various chiefs and gave them away instead.

**The Eagle's-Nest**, (*nluhlkem-rhskyak*), a crest by Wærh, an Eagle chief of the Gitsees tribe of the Tsimisyans, according to Herbert Wallace, Kanhade chief of the Gitsees tribe; J. Ryan, interpreter, in 1915.

The Eagle's-Nest was used as a crest in the house of Wærh. The rafters were round like a nest, and carved so as to represent it. The Eagle sitting on a nest was also painted on his house front. Only Gitrhawn of the Nass was known to have used it as a carved emblem on top of his totem pole.

**The Marhlekepeel**, crest of the house of Awks, Eagle chief of the Gillodzar tribe of the Tsimisyans, according to Herbert Wallace, Kanhade chief of the Gitsees at Port Simpson; interpreter, J. Ryan, in 1915.

A large Eagle (presumably called *marhlekepeel*) stood on the gable of Awk's house, and several smaller ones decorated the front ends of the heavy roof beams on either side.

**Eagle and Bullhead**, (*kanem-kayait*) of Ligyidihl (a Kanhade) at Gitrhahla (Coast Tsimisyan tribe), according to informant Peter Denny, of the same tribe, aged 65 in 1915. Interpreter, William Beynon.

Ligyidihl was the head of a household of second-class standing (*lekhkiyet*). On his totem pole figured, from the top down:



Eagle poles of the Haida, at Yan



1. The Hawk (*rhtsowts*);<sup>1</sup>
2. Eagle Woman or Person (*gyet*);
3. Two Frogs (*kanaao*), one on each side;
4. Bullhead (*kayait*);
5. Grizzly Bear (*medeek*).

The origin of the Bullhead was related in a myth. The other crests were not connected with it. The Person or Woman and the Hawk belonged to the same clan as Lutkudzamti of Gitrahla; they belonged to an Eagle clan, and were explained in another myth, part of the tradition of the Eagle-Fugitives from the north.

*The Myth of the Woman of the Fugitive clan of Gitrahla.* A woman of this clan belonging to the Gitrahla tribe married a Haida and lived many years with him. She became lonesome for her own people, whom she wanted to visit. When her father-in-law saw her weeping, he asked her, "What are you crying for?" She replied, "I am longing for my father and mother." As he was a supernatural being (*narhnorh*), he could tell her, "Your village is not very far off. This Hawk will take you back there. But you must not look out while, flying, he is carrying you on his back". The Hawk then placed her under one of his wings, and travelled through the air over the waters. Close to their destination, the Hawk told her, "Hide your face; you must not look on, as we land at your home." But the woman was in doubt as to whether the bird could carry her all the way. She pried the feathers of the wing open, and looked out. That is why the bird lost its power, and glided down in spite of itself to the surface of the sea, a little before reaching the seashore, and all it could do was to keep the head of the woman above the water until it reached an island called Larhrhal near Gitrahla. Later the people discovered her there, and she remained for good among her own people. The Hawk was taken for the crest of Lutkudzamti, but never used on totem poles, only in the myth of the household.

*The Bullhead crest.* The full narrative was not well known to the informant. All he could tell was that, after the Flood, when the water had subsided from the land of the remote ancestors at Ktæi (north of Pitt Island on Granville Channel opposite Kemeolon), a plateau (level at the top) had risen out of the sea. Every morning the people would go up this plateau and gaze at the big mountain in the neighbourhood. On this mountain they once discovered a lake called Wilohlept (Very-Deep), where they beheld the supernatural Bullhead (*kayait*). This monster from the salt sea had been left there by the receding waters of the flood. As it rose out of the lake before their eyes, spirit Frogs swam around it. Moved by this sight, Ligidihl, a Kanhade, said, "Let us take it as a crest!" So he and his family adopted the Bullhead as their own possession. They composed a dirge, and sang it as they proceeded farther up the mountain. At the top, they saw a house called *ptawhl*, the front of which represented the large beak of the Raven (*quarh*) with four human beings sitting on it. The wings of the Raven were spread out and painted on the house front, with three small persons under each wing. Once more the beholders composed a dirge, and appropriated the Raven House (*ptawhl*) as a crest.

<sup>1</sup> This no doubt is meant for the Eagle and simply misinterpreted by the informant, for the Hawk nowhere else is ever used as a crest; and a similar story used elsewhere gives the Eagle as the bird concerned. This bird is none other than the Ruck of mythology.



The pole called Luseskyæq, at Gitlarhdamks

After they had gone back home, they built a similar house for themselves with the Bullhead totem pole in front of the house representing the monster exactly as they had seen it in the lake on the plateau. Once everything was ready, they gave a feast (*yæok*) and invited all the Gitrahlas of the opposite phratries — the Wolves, the Eagles, and the Gispewudwade, to a great celebration, where everybody became acquainted with these novelties.

**The Eagle-on-the-Decayed-Pole** called Luseskyæq (In-the-Checkers) of Rhstiyæ, a member of the household of Qawq. It was the twenty-third from the uppermost in the row of totems along the Nass River front at Gitlarhdamks.

*Description.* The figures are: 1. a pair of small eagles at the top known under the name of Eagle-on-the-Decayed-pole (*rhsyægem-kalpkan*); 2. the head of the Eagle only; 3. the Ghost-of-the Otter (*palkem-watserh*), represented as being the hair of the Eagle below; 4. the Person called Luseskærhsem (In-the-Checkers), a crest of the household; 5. the White-Marten (*'masha't*), also a crest of this household; 6. Half-Black-Bodies (*rhpededo'-dzerh*); several of these half black bodies were represented on the pole; 7. Eagle-Person (*gyædem-rhsyæk*) at the base. The whole pole had a number of human figures between which the checkers pattern was drawn. It was also used on the garments.

*Function.* It was carved and erected to replace a former pole on the same spot, which was burned by accident. It was not meant as a monument or a commemoration.

*Carver, and age.* It was carved by Kaguhlæn, of a Wolf clan of Gitrhadeen, about sixty years ago. The author bought this pole for the Canadian National Railways. It stands in the park of this company in Prince Rupert just below the summit of the hill.

(Informant, Dennis Woods, of Gitlarhdamks, who was the chief owner of this pole.)

**The Eagle of Tsaskoq**, the second pole of Tsaskoq with the Eagle. It was the twenty-second in the row from the uppermost along the Nass river front at Gitlarhdamks.

*Description.* It was a short round pole (*kan*), five double arms in length, with the single figure of the bird sitting at the top.

*Function.* It stood in memory of 'Arhtiwilp, a member of the household of Menæsk. It was one of the oldest monuments in Gitlarhdamks, somewhat older than the informant.

*Carver.* Kyærk, a Wolf chief of the same village. (Informant, Dennis Woods, of Gitlarhdamks.)

**The Eagle House Post**, house post (*glam*) of the Klaoitsis, Kwakiutl of Vancouver Island. Collected by C. F. Newcombe, in 1905, No. 19947. At the Field Museum of Natural History, Chicago. Seen there in 1915.

The label read: "Of red cedar. Carved to represent an Eagle. It is grooved at the top, to receive one end of the ridge pole."

**The Dsoo-kwa-dse of Rivers Inlet**, now preserved in Stanley Park, Vancouver, described by the Rev. G. H. Raley (118: 10, 11).

Ksoo-Kwa-Dse was erected by Chief Kla-ool-dso-lah at Rivers Inlet in 1894, and is a replica of its prehistoric prototype, "The Magic Pole" of the deserted village of Kway on Fitzhugh Sound. The legend relating to this pole was furnished by Chief Ike-ka-gwe and his friends and tells the story of a young chief named Yahk-dsi.

Yahk-dsi, by the constant neglect of his duties, gave serious offence to the inhabitants of Kway, so they decided to abandon him. One day, while he was absent from the village, the people placed all their movable effects in canoes, set fire to the village and sailed away. When Yahk-dsi returned he saw nothing but the charred ruins of his home. Left alone, destitute, without food or shelter, he was unable to restrain his anguish and cried bitterly. In his distress, the supernatural sea-spirit found him, took pity on him and supplied his needs. He presented him with a magic house, a magic totem pole and a spirit-wife. He warned him to be careful and not neglect his wife, as she belonged to the spirit world. When he had finished speaking to Yahk-dsi, he suddenly disappeared.

The curious thing about the magic totem pole was that the carved animal symbols appeared to be alive. Every morning the friendly eagle, perched upon the top of the pole, would utter a shrill screech, informing the occupants of the house there was a fish, seal or other animal food on the beach; whereupon the octopus, the carved figure at the bottom of the pole, would uncoil his long tentacles and snatch the food into the house. In this way Yank-dsi and his spirit-wife were supplied with food. They lived happily together and several children were born to them.

But it came to pass, that the former inhabitants of Kway, hearing of Yahk-dsi's happiness and prosperity, returned and appeared in their canoes in front of the old village site, seeking his forgiveness. Before they came ashore, Yahk-dsi, standing on the beach, taunted them with forsaking him. His wife, however, noticing their humiliation and sorrow, said to her husband, "It is good for you, Chief, to bring joy to those who have scorned you and forgiveness to those who once hated you." Her words were medicine to Yahk-dsi, the tragedy of the past was forgotten. His heart warmed to his people and after a feast he helped them rebuild their homes.

As time went on, it happened that Yahk-dsi became so taken up with material affairs, that he forgot the warning of the sea-spirit. He neglected his wife, becoming so incompatible to her, that without premonition, she mysteriously faded away, leaving no trace behind. The magic house and the magic pole also vanished. Soon after their disappearance Yank-dsi married a woman of his own people.

The major animal figures on the totem-pole represent the crests of the children of Yahk-dsi's spirit-wife, and the fish or animals held in their mouths indicate food fit for human consumption.



Eagle totem and human figure, at Bella Coola

**Eagle Poles of the Kwakiutl**, two Eagle poles, at the top of round pealed logs, at Alert Bay. (Informant, Daniel Cranmer, Alert Bay, 1947.)

**The Tar-Baby Theme** illustrated on some totem poles given in brief by J. R. Swanton (97: 193, 194).

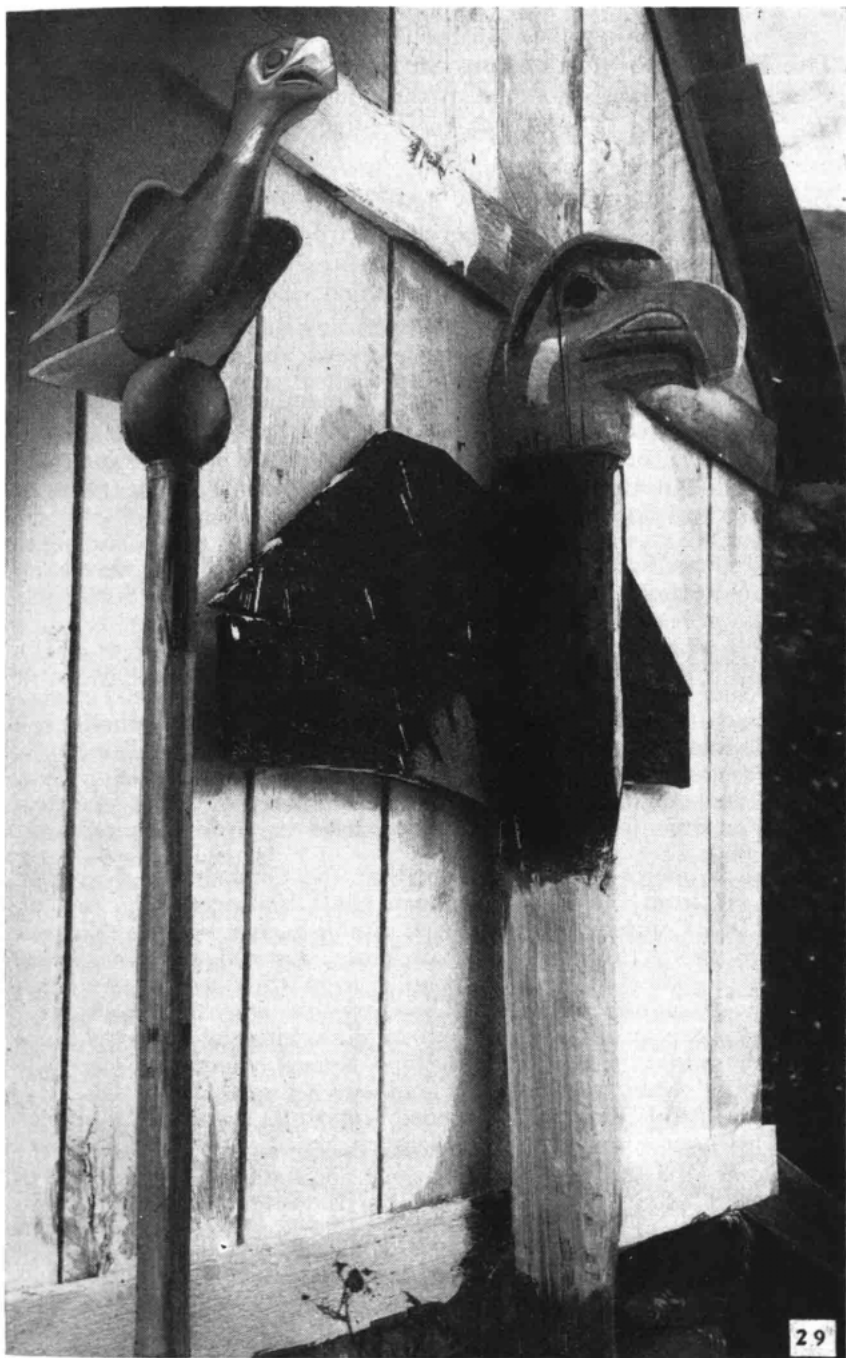
How Something drew a String of Eagles into the Water.

A youth was set adrift by his uncle and landed at an Eagle town. There he married the town chief's daughter, and was supplied with feather clothing. By and by he flew to the end of his uncle's town, and, seizing one of the people by the head, started to fly off with him. Then another grasped this one's legs, and he too was lifted off his feet. They seized each other successively until he had all the people of the town, whom he carried out to sea and drowned. The youth used to go out fishing every day, and one time seized a supernatural clam which pulled him under the water. An eagle seized him just as he was going under, and another the second, until all in the town were pulled under except one old female, who succeeded in dragging them out again.

**The Fabulous Roc.** The Roc, a fabulous bird of prey of enormous size and marvelous strength, plays a prominent part in Arabian and Persian legend (*Rock, roc, rukh*) (Funk and Wagnalls, New Standard Dictionary).

**The Mouse-Woman theme among the Koriaks of Siberia**, according to Waldemar Jochelson (16: 222).

The Mouse-Woman theme is a familiar one among the Dènè-Athapaskans of North America and their Siberian near-neighbours in Siberia, the Koriaks. See the tale of "Yingea-gneut and Mouse Woman," pp. 222, 223.



Eagle on a grave house post, at Bella Coola