

Next day all the household went out, only the chief and his wife remaining behind; the men to get food, and the women, wood. The princess followed the other women, and gathered some very fine dry wood. This done, the women took the wood into the house, and piled it alongside their fires opposite where they slept. At night, all the hunters returned. Some would say, "So-and-so has become entangled below us." This meant that another bear had been killed by the people. Each of these bear hunters would go to the fireplace of his wife, and shake off the water from his garments. Then the fire would burn more brightly. When the young Bear prince went to the place where the princess sat, he shook the water off his garments, and his wife's fire was smothered. Mouse Woman came forth and said, "You have brought in the wrong kind of wood; it's not bear wood. Do not gather dry, but wet, wood, the kind of wood used by bears."

This went on for a long time. At the princess's own village, her people knew that she had been taken by the bears, because they had seen bear tracks alongside her own. When it was winter and all of the bears were in their dens, they planned to search each of the bear dens and find their lost princess. She had four brothers, all of them great hunters and feared by wild animals, especially by the bears. These brothers now began their purification fasts. They stayed apart, denying themselves any relations with their wives.

The bears in the bear village prepared for their winter hibernations. Among them was the Bear who had married the princess. She was now pregnant. She would very soon give birth, before they could move to their winter cave in the mountains. Before going, they agreed that they would have to find very inaccessible quarters as they knew that the princess's brothers were to seek all the usual bear retreats, in their search for their sister. The young man who had married the princess said, "I am going to Kad'alarhæ (cavernous place)," which was in the mountains at Matheson Channel. His wife in the meantime gave birth to Bear cubs, a female and a male. Then they set out for their winter abode.

After many days of travel, they arrived at the foot of an almost impassably high mountain. Her husband said, "This is where we will stay." The princess knew that her brothers would be out hunting for her and she thought, "I wonder if my oldest brother will rescue me." While she was thinking, her husband, who was standing by her, answered, "No, he is not the one who will save you; he has already violated his purification tests. He has been lousing his wife's head." The princess then thought, "I wonder whether it will be my next oldest brother?" "No," her husband said as he read her thought, "he has broken the taboos of training, is unclean, and cannot rescue you." So the princess again thought (she had not spoken, but her husband, being supernatural, read her thoughts), "I wonder whether it will be my next oldest brother?" Again her husband said, "No, he has cohabited with his wife, thus violating the training laws." Her youngest brother was not as yet a great hunter, and she did not put any hope in him. So she thought, "It is useless to expect him to rescue me now that his elders, who are skilled hunters, will have failed me." "He is the one we fear," said her husband. "He will be your rescuer, as he is the only one to observe all the purification rules, and he owns the smartest dog."

After he had spoken, he was very sad, and went on to say, "I fear him, and this I want you to do. When the time comes for him to kill me, I beg

of you, as soon as he skins me, to mark my hide with red ochre. Cut my heart into four pieces, and scatter them into the directions of the four winds. Whenever you hear creaking in the house, you will know I am cold. And when I am dead, do not drag my body on the ground."

So now they were in the cavern where they stayed, and the woman saw her oldest brother go by, then all of the others. Her Bear husband was not worried. Those in the cavern also saw them go by in their search for the princess. When, one day, the Bear husband became sad, he told his wife, "Your youngest brother is now getting ready to search for you. He will find me, and I shall be killed."

Not many days later, the woman, looking from the doorway, saw her youngest brother coming close. They were very near, but the hunters had stopped, and were about to give up. Even his dog did not scent them any longer. The princess then went out and, taking some snow, made a ball, imprinting her finger marks on it. This she threw off, and it rolled down the steep mountainside right to her young brother's feet. He picked it up, and noticed the imprint of human fingers on the snow. At once he knew that this was his sister's mark. He brought his dog, and they climbed up the mountainside. When he finally reached the cavern, he saw the Bear husband, and the two Bear Cubs, and his sister. He took his spear and turned it toward the Bear husband. He was just about to spear him when the Bear said, "Before you kill me, let me sing my dirge:

"Həhaw'əwe . . . Outside, the weather will always be good . . . It will continuously be fine weather, from whatever direction comes the wind . . . Həhaw'əwihəwəw . . ."

Then the Bear said, "My children will bring much wealth to you all. Now come and kill me!" He directed the point of the spear to his heart, and the youngest brother thrust his spear in. The Bear fell dead, and the princess was grieved. She had learned to love her Bear husband. She said to her brother "Do not drag my husband's carcass on the ground!" So the young brother and his companions carefully packed the carcass down the mountainside. When they reached the bottom, they skinned it. The woman took the heart of her husband and, cutting it up into four parts, threw them to the four directions of the wind, singing the dirge of her husband.

As they went back to their village, her children were no longer in the form of bears, but took human shape, and grew rapidly. They were, however, very awkward on the ground, so their mother went to her father and said, "Please erect a long pole, so that my children may play on it." The chief had a large pole erected, and he called it "the Play Pole." It became a crest of the Wolf clan of the Gitka'ata group, as well as of the Gidestsu. There a similar pole was erected and called Where-in-play (*welika'amilk*). When the pole was erected, the Cubs were very happy. They climbed it every day and once, when they were on top of the pole, one of the children, the daughter, called out, "Look! See our grandfather's smoke in the mountains!" She pointed to the spot where the bear village was, where their mother had been taken by the bears.

Thus they grew up, and became great hunters. Their grandfather's house was always filled with food. But soon their grandfather died, and then their mother. The two Bear children wandered off into the hills, and returned to their tribe.

The Bear Taboo among the Haidas, according to James Deans, in "Tales of the Hidery" (36:46, 49, 52, 53).

The bear crest or totem belonged to the raven phratry. On most of the pictures taken in Alaska of the totem poles, the bear is shown on top, while in the miniature Haida village shown at the late Chicago World's Fair, the bear is shown as the lowest figure on the poles. How this came to be, the following will explain: In almost all of the villages where these poles were used, the wife, being to a considerable extent the head of her family, had the highest place on the totem pole, and when her crest was a bear, of course, it was placed on top, and when the husband's was a bear, it would be placed on the bottom. Also, this crest belonged to Alaska and to the northern parts of Hidery land, but not to many villages in the southern parts, only to the village of Skidegat, where it was introduced at a later date by one of the chiefs taking as wife the daughter of one of the chiefs of Skiddance, who was by birth a member of the bear clan. To this crest belong a large number of stories. The one I shall give first is the story of the bear, his wife, and the man. In the model village above mentioned is a house, which is placed near the end on the right. This house has an eagle on top of each corner post. On the ends of the six roof beams are as many bears. On the totem pole the figures are seven in number, namely: the first and lowest is a man; the second is a bear; the third is a young bear; the fourth figure is a woman. These four represent the crest of the man who built this house, who was a bear. The other figures represent his wife who was an eagle.



Bear-Mother poles of the Kaigani-Haidas

The story

Long ago, somewhere in Alaska, lived a man, whose name tradition has not preserved. He had two dogs; the name of one was San-es-wha, that of the other Coots-es-wha. One day this man went a-hunting with his dogs, his bow and arrows, also a spear whose shaft was two feathers in length. He had not gone far when his dogs began to sniff and run ahead, the man following. They soon came to a house. It was the house of the bears. The man went to the door, at which the bear came outside, his wife following. Seeing the man, the bear took hold of him by his legs, and was rising up in order to hug him. Seeing the bear's intentions, the man quickly put his arms under the forelegs of the bear, and threw him over his shoulder. By the effort of throwing him, the man lost his balance. In order to save himself he put out



Bear Mother on a house post, in a Haida-Kaigani house

his hands and in doing so got hold of the wife on a certain part of her body, which pleased her. After a while she went into the house and began to scratch a hole in the floor. It meant that she wished the man to remain with her. Meanwhile the bear disappeared in the woods, where he remained a number of years. The wife, seeing that her husband had gone, and the man having gained her affections, took possession of herself and house.

After living with her a number of years and having two children by her, the man said to her one day he would like to return to his own country to visit his relations whom he had not seen for many years. The wife replied, "You may go whenever you please, but do not visit your first wife, because you might not return to us." This he promised not to do; so he got ready and left. After spending some time amongst his relatives, he one day met his first wife. His old love returned and he promised to live with her again and leave her no more. When the bear learned that the man did not return from his visit, he came back to his home and wife. As she had two children to the man, the bear grew jealous and feared the husband might return. In order to prevent him from doing so the bear determined to get him out of the way. He found that he lived by the sea-side, and that he used to sail about in a canoe. One day the bear, who was lying in wait for him, attacked the man while coming ashore. A struggle followed in which the man lost his life, either by being drowned, or killed by the bear.

Part of another myth about the Bear is as follows:

The story told by Kind-a-wuss, shows how the woman fell into the power of the bear. After she turned back toward the hut she had not gone far before she felt tired and sick at heart for her lover; to rest awhile she lay down in a dry, shady place, where she fell asleep. While there the bear came along and found her. When she found herself in the bear's clutches she tried to get away, but her efforts were useless. She was in his power. So he took her an unwilling captive to his home, which was by the lake.

As the entrance to his house was high above the ground, he had a step-ladder made. She could get easily up and down. He sent some of his tribe to gather soft moss to make her a bed. When she thought of her lover and her relations she used to wonder why no one came to seek for her. When the bear saw her down-hearted, he would tell her to cheer up, and do all in his power to make her happy. As time passed on into years, and none of her relations nor her lover came near her, she began to feel more at home with the bear. By the time the search party arrived, she had given up all hope of ever being found. The bear did all he could to make her comfortable. To please her, he used to sit and sing, and he had composed a song which to this day is known among the children of the Hidery by the name of the Song of the Bears.

As for the two sons, Loo-goot and Cun-what, as they grew up they showed different dispositions, Loo-goot keeping by his mother's people, while the other, following the father, lived and died amid the bears. Loo-goot married a girl belonging to his parental crest, reared a family from whom many of this people claim to be descendants. The direct descendant of Loo-goot is a pretty girl, the offspring of a Hidery mother and Kanaka father, who inherits all the family belongings.

That is the story of how the chief of the bear crest got a wife, as was told to me by my informant, Yah Quahn, in 1873.

The Bear Taboo at Skidegate, according to Mrs. Elizabeth Jones of Skidegate, Queen Charlotte Islands. Recorded at Canoe Pass, in 1947.

The family of Henry Young, an old (75) carver of Skidegate, is said to be descended from Bears. Their great-great-aunts are believed once to have gone to Copper Bay to fish. When the tide was low, they slept on their boat at anchor in the Bay. When they got up in the morning, one of the daughters had disappeared. Finding her tracks on the beach, they followed them into the woods, beside bear tracks. They presumed that she had been kidnapped by the Bears.

In those days they used to hunt bears with dogs to track them down, and their weapons were bows and arrows. Many years after the girl had disappeared, when the men were hunting bears with dogs, a bear climbed a tree. They were already aiming at it to shoot it down. But the bear motioned



The Tao-Hill Haida portal of Edensaw

to them not to. So they refrained from killing it (thinking that it might be their niece, or connected with her). The other people would eat bear meat, but not this family. They never partook of bear meat at all.

Why the Bear is rarely hunted by the Tlingits, according to Petroff, Alaska (80:168).

The bear was rarely hunted by the superstitious Thlinket, who had been told by the shamans that it is a man who has assumed the shape of an animal. They have a tradition to the effect that this secret of nature first became known through the daughter of a chief who came in contact with a man transformed into a bear. The woman in question went into the woods to gather berries and incautiously spoke in terms of ridicule of the bear, whose traces she observed in the path. In punishment for her levity she was decoyed into the bear's lair, and there compelled to marry him and assume the form of a bear. After her husband and her ursine child had been killed by her Thlinket brethren, she returned to her home in her former shape and narrated her adventures. Ever since that time women, on observing tracks of a bear, at once begin to speak of him in terms of greatest praise, and continue in this strain until they are "out of the woods."

Bear Mother among the Tlingits, according to J. R. Swanton (119a:382, 383).

The speaker of the Tahlqoaidi begins:

"On the Nass a grizzly bear captured a high-caste girl. She was among the grizzly-bear people. She could not get away. She married one of the grizzly-bear people. Then they went for salmon, but their wives went after firewood. This woman did not know how to get firewood like grizzly bears. An old woman among the grizzly-bear people called her aside, and said to her, 'Do you know that the grizzly-bear people have captured you? They captured you because you were angry with their tracks. The same thing happened to me. I am a human being who was captured.' The old woman said, 'Get wet wood for firewood.' After that she did as she was directed. Then her fire did not go out, and her husband was fond of her. Now the high-caste woman felt very brave.

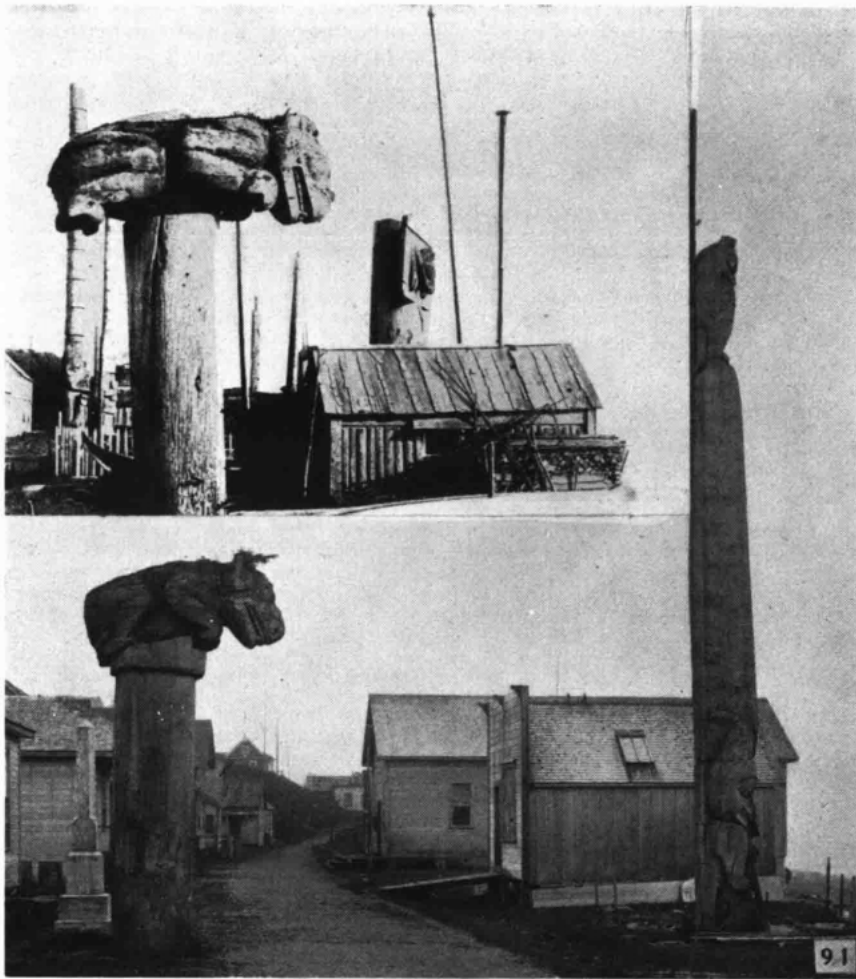
"After some time had passed the high-caste girl felt sad. Then the old woman called her again. She said to her, 'Are you downhearted?' After that she gave her some things with which to save herself — a devil's-club comb, a wild rosebush comb, sand, mud, and a piece of rock. With these she ran off to some place where she could be saved. Then the grizzly-bear people ran after her. When they got near her the devil's-club comb became a hill of devil's club. When they again got close to her, she threw away the rosebush comb. When they got up to her again, she threw away the sand. This sand became a big sand hill. When she saw that they had come close to her again, she threw away the mud. The last thing was the stone. She threw it away. It became a big hill. She ran down to the beach. Then, however, the Konaqadæt's son came ashore there. He saved her from her pursuers. This man's name was Ginacamget."

A Tlingit Version of Bear Mother, which explains the Grizzly Bear crest of the Kagwantan clan, the strongest clan in southeastern Alaska, according to Louis and Florence Shotridge (89: 95-99).

The grizzly bear is their [the Kagwantans] highest crest. The origin of it comes from the girl taken by a bear for wife. The story is often told in the following manner.

There once lived a chief who had many sons and an only daughter. The girl was beautiful, just growing into womanhood, and was much sought after by young men from many villages, but all were refused for one reason or another. The boys were great hunters and brought rich furs to be made into garments and robes for their sister.

One day the princess and her friends formed a little party and went berry-picking. After gathering all they wanted they started for home. They had gone only a short distance when the princess stepped in a bear's track and slipped, remarking at the same time something uncomplimentary about bears. This was considered wrong, for it was believed that the spirit of an animal could hear and would often treat the offender according to the offence. The girls stopped and helped the princess up. A few steps farther the pack-strap of her basket broke: the girls waited until she fastened it, but after going a short distance



Haida Bear poles of Massett

the strap broke again; this time she told her companions to keep on going, she would catch up with them in a little while. It was dusk already. The girls went on and left her to fix her strap. While she was working on it she heard footsteps behind her. With a frightened look she turned and saw a handsome young man standing close by. He offered her assistance; she accepted; he picked up the basket and told her to follow him, which she did. Late in the evening they reached the village, but it was not the girl's home. She immediately thought that this young man was the prince she was waiting for and that he had come to take her to wife. Feeling that she did right in following him she decided not to speak to him just then. He finally said, "This is my father's village, his house is in the middle of it, there I am taking you." When they came to the entrance of the house he said, "Father, I am bringing home a wife." The chief arose and welcomed them, called together his people and gave a feast in honor of the couple.

For a while the princess lived contentedly with her husband's people, but later she began to see many strange things. Men came in from fishing with wet coats, and as they shook them in front of the fire to dry them, the drops of water would blaze up in the most

extraordinary way. All this was puzzling to her. She longed to find out what it all meant, so she asked her husband if she could go with him on his next trip to the fishing camp. At first he would not let her go, as she was not used to doing rough work. She insisted and he finally gave his consent; so she went along.

At the camp, while the men fished the women got wood for the fires. The girl gathered the driest wood she could find. The other women, she noticed, were gathering water-soaked logs and sticks. After making a large pile she made her fire in the way she knew her people made it. It was burning nicely until her husband came from fishing. As he shook his wet coat by the fire the drops of water put it right out. The girl was ashamed of not knowing how to do her part, and was even more so when she saw how the other women's fires blazed up when their husbands shook their coats by it. Her humiliation was more than she could bear. She knew now that there was some mystery about the people among whom she was thrown.

The day's fishing done, all went home. That night the girl thought of all that had happened and had a troubled sleep. In the middle of the night she awoke with a shock. What monster is this in the place of her husband? A large grizzly bear! The monster felt her start and awoke with a low "ah", and with that he turned into the form of the man she knew as her husband.

It all came to her now: she was among the bear people; the lights and blazing up of wet logs were phosphorus; this bear had taken her for revenge because she had abused the bears when she slipped in the tracks. She wanted to run away, but she could not do it. She had been there nearly three years and had two sons. A longing for home came over her and she felt miserable. But while in this mood she felt her mind change and was her former self again. The bear had power over her.

In the meantime her parents and brothers gave up all hope of finding her and mourned for her death according to the custom among the Tlingits.

It was early in the spring of the year that their sister discovered her situation. It happened at the same time that the brothers went hunting in a direction they had never taken since their sister's disappearance. They knew that there would be plenty to kill there as the place had not been hunted. Their hunting led them towards the place where their sister lived with the bear people.

In the bears' dens — which looked like houses to the girl — there was a general preparation of going away to the summer camps,—spring coming on, the bears were getting ready to come out.

One morning the girl's husband all of a sudden was startled, straining his ears as if he heard something at a distance; he looked confused; then he began taking his spears down from the wall and sharpening them (it looked so to the girl, but the bear was grinding his teeth), for well did he know that hunters were near. All at once they heard a dog barking outside; the bear jumped up and rushed out; he caught the dog and threw it in; the girl recognized it as her brothers' dog. She was quick to think; called to her husband and said, "Do not fight, they are your brothers-in-law." The bear drew back and waited for the hunters to come up, then went forward and gave up his life, for he knew he was in the wrong by taking away the princess.

After a few minutes the girl heard voices; she came out and saw the bear lying on the snow with arrows in its side and men, who were her brothers, just about to cut it. She spoke and said, "Do not take the bear, he was your brother-in-law." They looked at her, as may be imagined, with surprise, sorrow, and gladness — surprised to see her in that place; sorry for the life she went through, and glad to find her. In a few words she told of her strange life. She had never noticed her appearance until after speaking to her brothers: her dress was ragged and worn up to her knees, a pitiful sight to see. The men buried the bear, and took their sister home, leaving her two sons, for they were cubs with half human faces, one of whom was "Kats". This name is still used.

Through this woman the Kagwantans claim the grizzly bear as their crest, emblem of strength and high rank. It is always the principal figure on their totem.

The Tlingit Bear Mother, as quoted by Livingston F. Jones (59: 172).

Years ago, a number of women were in the woods picking berries when a chief's daughter, who happened to be among them, ridiculed the whole bear species. For this



(Left) Bear house post of the southern Tlingits

affront, a number of bears suddenly appeared and killed all of the women except the chief's daughter. The leading bear of the lot made her his wife. She bore him a child, half human and half bear. One day, this child was discovered up a tree. She was mistaken for a bear, but managed to make her discoverers understand that she was human. She was taken to their village, and she became the ancestor of all natives belonging to the Bear totem.

BEAR MOTHER

Tlingit

Chief Shaiks' Grizzly Bear at Wrangell, Alaska, (Tlingit), according to H. P. Corser (28: 26, 27).

A hunter was captured by a grizzly bear, who threw him into his den. The she-bear, instead of destroying him, concealed him, and, when the grizzly came around, denied that the hunter was ever thrown into the cave. The male grizzly went away never to return. The hunter then married the bear and had children by her, though he already had a wife and children living in the village. He hunted for his bear wife and children. Finally he had a longing to return to his house, and the bear gave him permission, but warned him not to have anything to do with his wife. When he reached the village, his wife reproached him for leaving her alone for so long a time, to provide for all his little children.

He began to hunt for them. He brought seals and other food and fish for them. The bear heard of this and became very jealous. The next time the hunter was found in the woods she directed her cubs to fall on him and kill him, and they did.

Three Grave Posts of the Grizzly Bear (Southern Tlingit), according to Mrs. Viola E. Garfield (113a: 443, 444).

The Bear House (*xhootshil*) at Sukkwan belonged to the Taigædi clan. They could not explain the meaning of their clan name but gave the following as the circumstances in which they received it:

"Bears were killing all of the Dog Salmon (*teethl*) until there was only one left. He was afraid for he knew he would be killed too, but he decided to swim up the river anyway. The Bears came and, understanding the thoughts of the Salmon, took him up to their camp. The Bears invited the *Taigædi* and all the people living at *Calugwaan*, "Mountain-Inside Town," to a peace ceremony. They painted the Salmon with red stripes, which the Dog Salmon still wears. Then they made death payments for all the relatives they had killed and decreed that only a few salmon would be killed by Bears in the future so the tribe would not become extinct.

"At this ceremony the Bears instructed hunters in the proper treatment of bears. They explained that the head must be decorated with red paint and eagle down and songs sung to it. The inside of the skin must also be painted with red stripes to commemorate the painting of the Dog Salmon.

"It was at this ceremony that the Bear hosts gave the *Taigædi* their name."

The grizzly bear is the main crest of the *Taigædi* and many of their personal names refer to habits or characteristics of the animal. They claim *Kats*, the man who married the bear woman, as a clansman. This story was also related to the writer at Ketchikan as explaining three grave poles brought from Tongass for preservation. (This story is here quoted in full by Mrs. Garfield.)

Painted Screens and Posts belonging to one of the (Tlingit) houses of the chief family of the Kagwantans, in southeastern Alaska, as described by Louis and Florence Shotridge (89: 99).

In Fig. 83 are shown the screens and house posts belonging to one of the family houses of the Chief Family of the Kagwantans, whose crests and emblems or totems are elaborately displayed on these screens and house posts in carving and painting. On the large screen *e* is displayed the Grizzly Bear. On the smaller screen *b* is displayed the Killer Whale, whose presence is explained on page 94. On the house post *a* is seen Lgayak, on the second house post *c* is displayed the Two-headed Bear, on the third house post *d* is displayed the Wolf and Pups, and on the fourth house post *f* is displayed the Bear and Cubs.

The emblems on the house posts are derived from the mythical narrative, *Lgayak*, preserved in the mythology of the Kagwantans. *Lgayak* is the name of the younger of seven



Two Bear-Mother house posts of the Haidas

brothers, whose deeds are related in this myth. He was the hero of the story and through his prowess he and his brothers were able to conquer the enemies of mankind. They destroyed the beings that were to have been the foes of men. One of the strongest of all the monsters that they fought was the Double-headed Bear, whose image is carved on one of the posts.

The Grizzly Bear of Kotslitan (Old Wrangell), as described by Edward L. Keithahn (62: 30, with illustration).

John Muir sketched this Bear totem at Kotslitan (Old Wrangell) in 1879, when its condition indicated it was at least fifty years old. (Sketch from John Muir's Alaska Notebook, *Sierra Club Bulletin*, Vol. X). When photographed by Edward L. Keithahn in 1940 it was easily the oldest standing pole in Alaska, the only one left in the village abandoned a hundred years ago, when the Russians built their fort at Wrangell.

The Raven and Bear of Ebbetts (Tlingit) at Tongas, Alaska, as described by Virginia S. Eifert (41).

Chief Ebbett's family owned the Bear as a crest, while belonging to the Raven phratry. His totem pole, 31 feet high, was made by Tleda, a carver of totem poles. The Bear figures at the top, between the ears of the Raven. A man is shown on its stomach.



Two Grizzly-Bear totem poles of Yan

The Wolf and Bear of the Kagwantan, mentioned and illustrated by Dr. J. R. Swanton (119: 420, 421).

This is a crest post of the Kagwantan; the illustration here reproduced is a model of the original post. (M.B.) Three heads and bodies, plus a fourth head at the base, seem to represent the Grizzly Bear.

The House Pillar of Klinkwan, recorded by Edward L. Keithahn (62: 42, 43, with an illustration).

(M.B.) A splendid carving of the Grizzly Bear holding the Frog head-down by its hind legs. About 10 or 12 feet high and quite broad.

(E.L.K.) The way this fine house pillar standing amid Klinkwan (Kaigani) ruins, dwarfs the man sitting on its top and gives an indication of the size of the old community houses.

BEAR MOTHER HAIDA

The Kaigani-Haida Grizzly, presumably of the Kaigani-Haidas, in the Alaska Historical Museum at Juneau, Edward L. Keithahn (117) (Entrance to the Museum).

Two short but massive house posts recently repainted, showing:

1. Grizzly-Bear Mother and her two cubs with human features, one on her head, the other in her lap. A third human face appears at her feet.
2. With two large figures; the one at the top, a semi-human but with bear features; the lower figure, the Bear with four cylinders on his head.

A brief general description of the totem pole is given on pages 38-47.

The Beaver-Devil pole of Wrangell is illustrated in an old photo, on page 39, with a distant view of two other totems, one of which is painted on the house front.

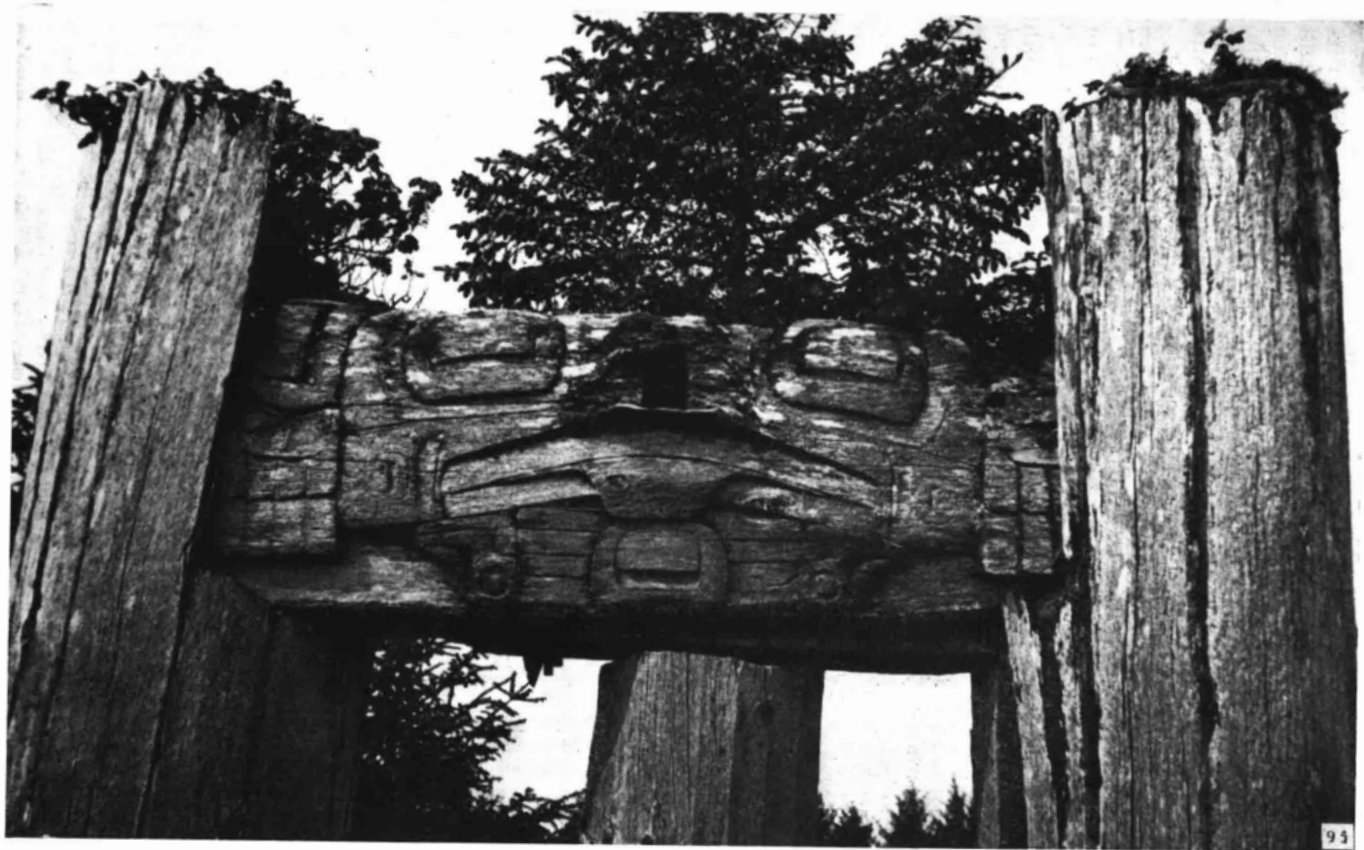
The Governor Brady Totem Pole, as described by Edward L. Keithahn (62: 44, and illustration).

This pole, with four house pillars, was the gift of Son-i-yat, Haida chief of Kasaan, to the district of Alaska through Governor Brady. It was brought to Sitka in 1902 on the Revenue Cutter *Rush* and erected by prisoners. It is regarded as Alaska's finest totem pole.

(M.B.) This tall totem, possibly 50 feet in height, cannot easily be interpreted from a photograph, chiefly because of the motley coat of commercial colours which now disfigure it. Its predominant theme seems to be the Grizzly Bear, the two large figures next to the top being Bear Mother and the two cubs, one human, the other animal; and the large figure at the base is the Bear holding the young woman upside down. The bird with long bill bent down is the sharp-nosed giant of the inland mountains, a wolf crest. The next two figures hold animals head down between their arms, the lower one of which seems to be the otter. The crest on the house posts may be a recurrence of the Grizzly Bear. This is one of the most elaborately carved poles and posts of the Haidas.

Edensaw's Grizzly-Bear Pole of Tao Hill (Haida), Queen Charlotte Islands, now standing in the Canadian National Park, of Prince Rupert. Information given by Alfred Adams, of Massett, in 1939.

The old Grizzly-Bear pole in the park at Prince Rupert, about 30 feet high, is from Klaskun Point near Tao Hill at Rosespit, at the northeastern end of Graham Island. It formerly stood in front of the chief's house. Albert Edward Edensaw senior, the chief, had come there from Kyusta on the northwestern tip of the same island. There used to be a village of old houses at Yagen near Kyusta, on the western side. The tribe there was called Increasing-People (*Stistas*), a branch of the Kyusta tribe.



A Haida grave, at Yan

This totem pole, one of the finest in the old style, is also one of the oldest, and may have seen 110 years. The climate at Klaskun Point helped in its preservation, sheltered as it was from the corrosive southeast winds, and facing the better weather towards the north. It was removed to Prince Rupert and first planted there in the middle of the main street, with the misleading label: "Grizzly-Bear totem. Crest of the Edensaw family of Haida Indians. Carved with their crude native implements over 200 years ago. Oldest known pole from the ancient village of Very Old Massett. . . Erected by Prince Rupert Board of Trade, 1923." Actually it had been carved, like other such poles, with steel tools, and at a much later date. But the opinion prevailed in those days that totem poles were hundreds of years old and were prehistoric art.

The figures on this pole (from the top down) are: 1. Bear Mother with her two supernatural cubs, one hanging head down from her lips and between her hands, the other sitting up in front of her body; the two cubs also stood in the erect ears of their mother at the top, when photographed in 1919 by Harlan I. Smith in the original location of the pole. They have since disappeared.

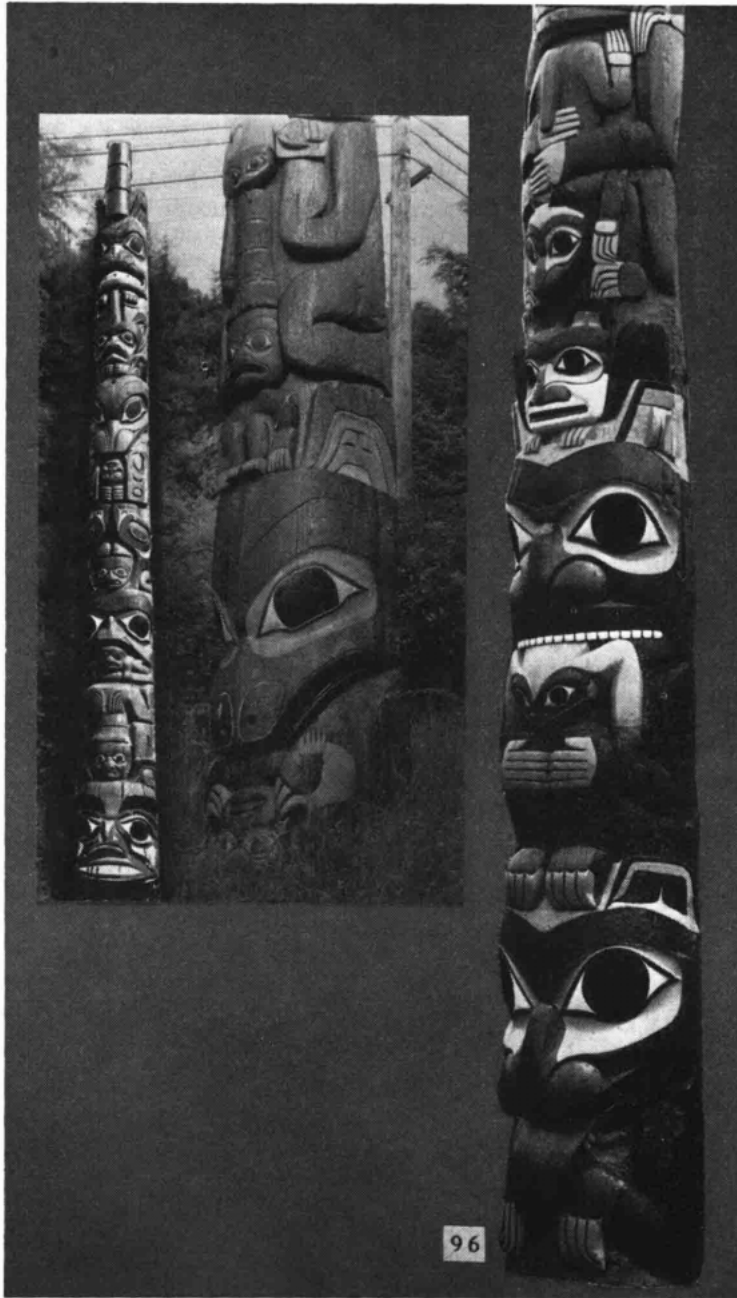
2. The other large figure at the base is presumably the Grizzly Bear holding the young Indian woman whom he kidnapped, between his fore paws. The human figure has been chopped off, and the base of the pole is partly decayed. The round opening, under the Bear, was the old-fashioned entrance to the house. Three small human beings on the head of the Bear wear *skyil* hats with cylinders, and may represent late members of the Edensaw household. Two small Frogs, head down, allude to the Dzelarhons ancestral myth of the Salmon-Eater clan, to which the Edensaw group belongs.

The Tao-Hill Pole of Edensaw (the Eagle head-chief, at one time, of the Massett Haidas), now standing in the Canadian National Railways park at Prince Rupert, commented upon by Alfred Adams and William Beynon, in 1939. Presumably collected by Dr. C. F. Newcombe.

This was the earliest pole brought over to Prince Rupert; it is also the oldest, possibly erected over a hundred years ago. It was carved by hired Kunlanaws craftsmen and put up for Albert Edward Edensaw senior, and uncle of Charles, the better-known carver. Tao Hill near Rosespit is on the northeastern tip of Graham Island, over twenty miles from Massett. At one time there was a village there consisting of people who had moved from Kyusta eastwards across the top of the island. It remained standing longer than other poles because of its good quality, and it stood at a spot in the sand where it was sheltered from the southeast winds behind a lot of tall trees.

Grizzly-Bear Pole and Post. Corner post of a Haida house at Massett, once coupled with the totem pole now at the Pitt Rivers Museum, Oxford, England.

Description. As seen on an old photograph labelled "Massett, Q.C.I." [Queen Charlotte Islands], in the files of the Anthropological Division, National Museum of Canada (VII, B.64), this post stood at the right-hand corner (as one looks on) of a large community house built in a modernized style. The front is of clapboard, with two small windows and panes of



Three Haida totem poles, Queen Charlotte Islands

glass, and a door on hinges in the white man's style. The large totem pole (Pitt Rivers) was beside the door, very close to the house front. The corner post was ornamental, outside, as it did not form part of the structure of the house.

About thirty feet high, its carvings consist of:

1. The Grizzly Bear squatting forward, at the top;
2. Five wide cylinders, superimposed in the usual Haida style, occupy about half of the length of the whole pole, and rest on the head of the large squatting figure at the base;
3. The Grizzly Bear, sitting erect, his hands resting on his knees. The body and the face are human-like, yet in some features, particularly the ears, the Bear is recognizable.

These Grizzly Bears on the large pole and on the corner post were meant as illustrations of the Bear crest of the owners. And the Grizzly among the northern Haidas is associated with the Raven.

The photograph reproduced in *Man* (II, 1902, No. 1) shows the village of Massett as it used to be, when all the poles, in the 1880's and 90's, stood in front of the old potlatch houses. Twelve totem and corner posts appear in an impressive row. This photograph may be unique. The colour plate containing three parts (in *Man*), from a drawing by "Alf. Robinson, Phot. et Delt." is exact as to the outlines, but the colours are imaginative. In its original state, as shown in the photograph, the pole does not seem to have been painted.

Corner Post of the Grizzly Bear at the Pitt Rivers Museum, Oxford, England, reproduced in "Note on the Haida Totem-Post lately erected in the Pitt Rivers Museum at Oxford" by (Sir) E. B. Tyler (*Man*. II, 1902, No. 1).

Description. It stands about eight or ten feet high, and shows Bear Mother sitting erect and holding a cub, also sitting erect, on her knees, between her arms and hands. It is seen in the photograph of the "Totem-post" reproduced in *Man*. Here it is painted, but presumably was unpainted in its original state.

Mortuary Column at Massett, Queen Charlotte Islands, as described by A. P. Niblack (78: Pl. LXIX, fig. 355).

It seems to represent the Bear, with a pile of four cylinders on his head.

Two Grizzly Bears at Yan, opposite Massett, on the Queen Charlotte Islands, seen lying on the ground and decaying, in 1939, at the northeastern end of the village (which no longer exists).

Description. First pole (from the top down): 1. a bird; 2. the Grizzly Bear, with a human face turned to the right; 3. the Grizzly Bear; 4. the Grizzly Bear with the Woman holding her head down; 5. a bird at the top.

Second pole: 1. 3 *skils* (cylinders) at the top; 2. the Grizzly Bear with a cub looking like a frog in his mouth; 3. a cub; 4. the Raven with the Moon in his bill; 5. the Grizzly Bear with a frog (or a cub).

The Grizzly Bear on a Pole at Massett, totem pole of the Grizzly Bear at the top of a pole in Old Massett, in 1914, as shown on a photograph reproduced on the front cover of *North British Columbia News*, January 1914.

The Bear squats massively on the top of a heavy twelve-foot pole, which is plain except for a flat protuberance in the form of a ring just under the Bear.

The Bear Hoo-its among the Haidas, presumably of Skidegate, according to James Deans (33-34: 343).

The next [pole] has four designs. Each of the first two is of the bear, called by the Haidas Hoo-its. It is represented in a sitting posture, with a cray fish in front of him. The next figure above is a frog, called Kim-ques-tan, with its head down, and its fore feet placed on the bear's head. The fourth and last figure is a beaver (Tsing). It has hold of the frog by the middle, in front of the hind legs. On this column the Tadn Skeel of one degree is placed on the head of the uppermost figure, which is a beaver. These four carvings seem to be family crests. The beaver with the Tadn Skeel doubtless was the crest of the head of the family, which is often placed on top of the column.

The Grizzly-Bear-of-the-Sea, the Haida pole of Captain Khlu, the Grizzly-Bear-of-the-Sea, formerly of the village of Cumshewa, Queen Charlotte Islands, now standing in the municipal park at Prince Rupert. This information was recorded by William Beynon.

Erected about 70 years ago in the village of Cumshewa (formerly called Khlu) by a Raven chieftainess, in defiance of the owners of some crests from other clans than her own. However, she had so much wealth to distribute in the festival given for its erection that her opponents were unable to retaliate effectively.

Description. From top to bottom, the figures on the pole are:

1. the *skils* or cylinders at the top are a mark of distinction. They indicate the number of potlatch series given once by the clan of the owner—five to a series;
2. and 3. two Grizzly-Bears-of-the-Sea, one with a fin over its head;
4. the Prince-of-Raven with wings folded up, holding a human face upside down;
5. the Grizzly-Bear-of-the-Sea swallowing what was understood to be the opponents of the woman erecting the totem pole;
6. the small human face on the back of the Bear representing the woman who had the pole erected;
7. the figure at the bottom is a humanized form of the Grizzly-Bear-of-the-Sea.

The Grizzly Bear of Haastis, member of a Raven clan at Skedans (Haidas), on the Queen Charlotte Islands.

Description. This pole, entirely carved, is 43 feet tall, and with a hollow back. From top to bottom its figures are: 1. the Three "Watchers" with *skil* hats (three cylinders each); 2. the Toothed Eagle (the wife's crest); 3. a mountain Spirit; 4. a person, perhaps the Raven in human form with the Eagle or perhaps Butterfly in his mouth, and the Frog on his body; 5. Bear Mother and her two Cubs, all three of them here in human form; 6. the Grizzly Bear with his human wife in front of him. (The last two are the husband's crests.)

Function, age, owners. This pole was erected in 1870, on payment (among other things) of 100 blankets, by Chief Haastis of the Ravens, for himself and his wife K'awa of the Eagles. Both belonged to the Skedans tribe.

A gift of Mrs. Phoebe A. Hearst, it stood for a time on the San Francisco campus of the University of California. More recently it was placed in storage.

BEAR MOTHER

TSIMSYAN (NISKÆ)

The Shaking-Pole of Kwarhsuh, head-chief of the Neesles'yæn Wolf clan at Angyadæ, which clan originated with Neeslaranows in the Tlingit country to the north. This pole, over 40 feet high, stood near the taller Crane pole, of another branch of the same clan. It was purchased in 1929, and removed to the Royal Ontario Museum, where it is now preserved.

Description. This splendid old pole was called "Shaking" because Grizzly Bears were supposed to shake it as they climbed it. Most of the emblems on it are distinctive of a large clan of the Wolf phratry, that of the Ensnared-Grizzly, among the Niskæ and the Gitksan, two of the Tsimtsyans natives. The crests represented on it belong (an exceptional thing among the Tsimtsyans) to two opposite phratries, those of the Wolf and the Raven-Frog.

Those belonging to the Wolf clan of Kwashsuh are: 1. The Prince-of-Grizzlies squatting crosswise at the top. It is also called White-Bear (*mas'awl*), on the Skeena, and is the symbol of the ancestress named the Hrpeesunt, whose adventure with the supernatural Grizzly Bear is told in a familiar myth. The people still remember that this carving once was covered with the skin of a white bear — an albino.

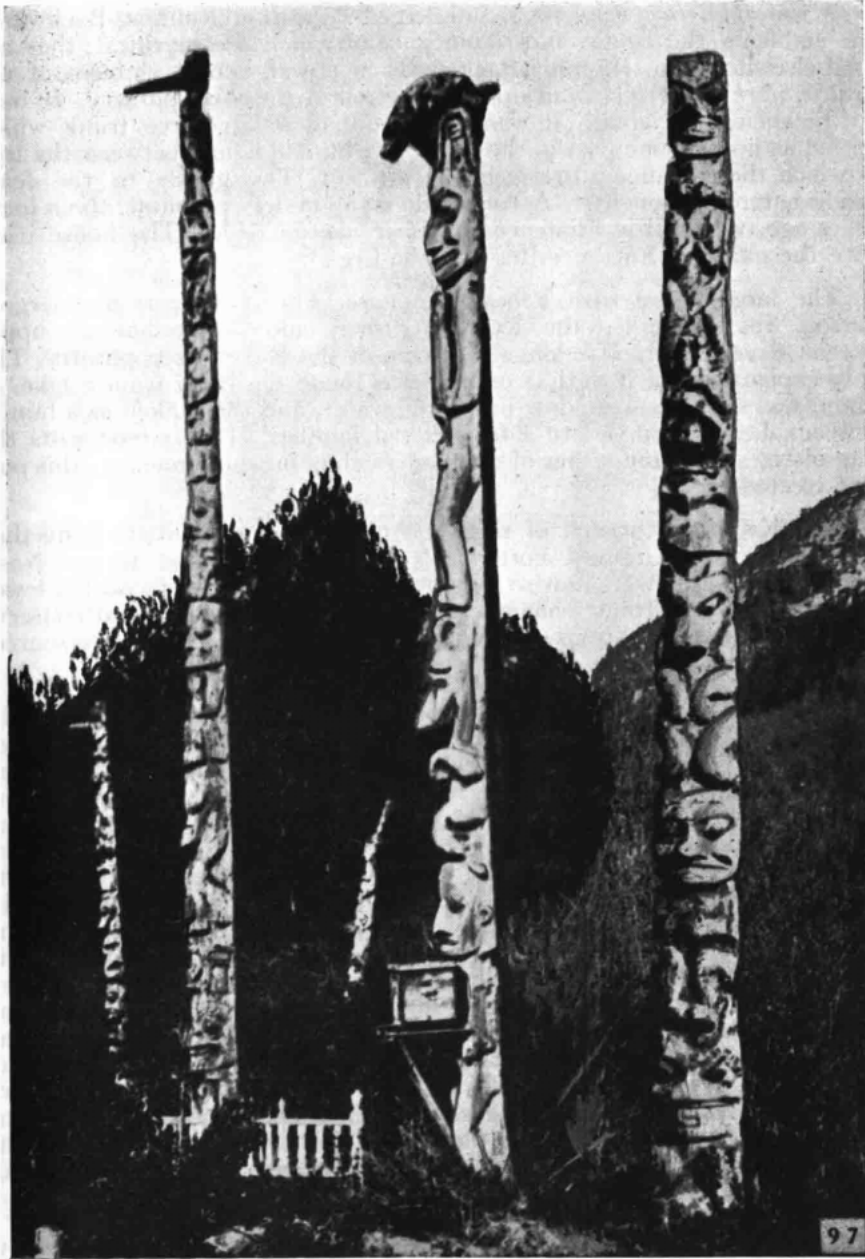
2. The large figure with a human face, near the top, is another representation of the same ancestress. It is also called Standing-Bear (*hætkuhl-smayh*). The small faces in her hands and ears are the Bear Cubs, her half-human children.

3. The small figure head downwards on her bosom is a crest named Hanging-Across or Hanging-Downwards (*dsink-iyarhyark*), also known on the Skeena River. Here it was supposed to be the hunter who had ensnared the Bear holding on to the rope.

4. The Ensnared-Grizzly stands erect at the centre of the pole, as if hanging from the cedar rope above its head. This figure is of the father of the Bear Cubs, the mythical Grizzly. He is often called Bear-with-Closed-Eyes (*dzipkuhl-smayh*), since his eyes are usually closed, in similar carvings elsewhere.

5, 6. The two emblems at the bottom of the pole belong to a different lineage, that of the Raven-Frog clan on the paternal side of the household (the other crests were inherited, as is the rule, in the mother's line). This crest was introduced on the pole at the request of the chief woman whose memorial it is. She wanted both her mother's and her father's clans included on her pole, which is a rare exception among the Tsimtsyans. Neeshawt was her father, a noted chief of the Tsimtsyans proper of whom she was proud. These two Raven-Frog crests at the bottom of the pole are Submerged-Person (*gyædem-dzeeka*), also called Real-Kingfisher (*semgyeek*), the large figure with a beak-like nose, and Running-Backwards or Running-Back-and-Forth, the smaller human figure on the bosom of the other. This last has fallen off or was at one time removed, to be replaced by a carved coffin, which rested there on two supports.

7. The Real-Kingfisher (*semgyeek*) is also represented in miniature as the head of a bird at the feet of Grizzly-Bear-Woman, above Ensnared-Bear.



Tsimshyan totem poles of Angyadae

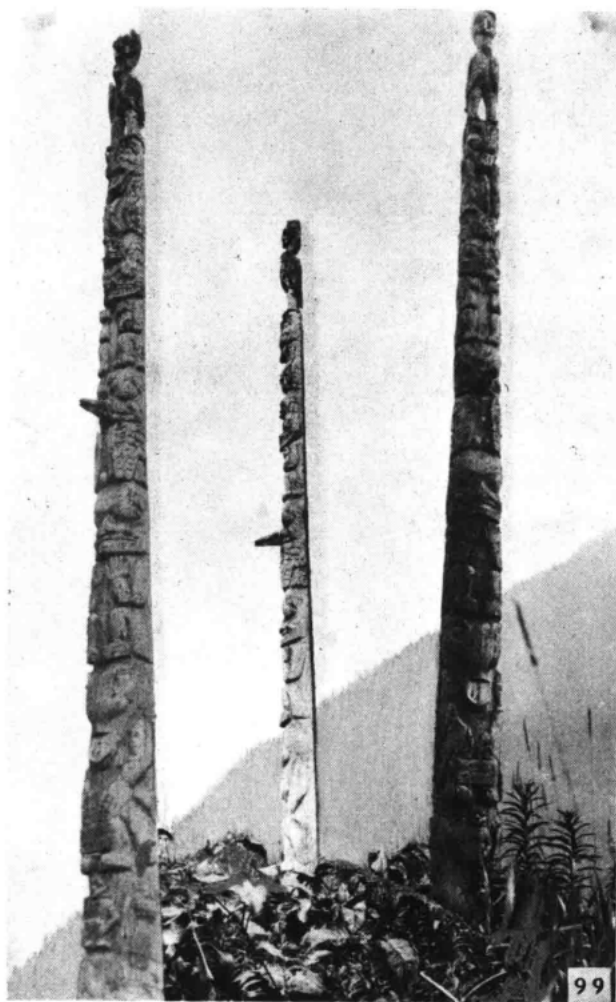
Mythical origin of these crests. Submerged-Person and Running-Backwards are emblems the origin and significance of which are mythical; they are used elsewhere too. Running-Backwards is a well-known emblem of the Prairie (*larh'wiyip*) clan, an up-river section of the Wolf phratry. It may not be ancient. Originally it was carved out of a large tree trunk which served as house-front post in the shape of a human figure, between the legs of which the entrance into the house was cut. The guests to the feast inside entered through it. A carved doorway under that name, about forty years ago, was still in existence on upper Skeena River. The house itself bore the name of Entrance-Between-the-Legs.

The large figure with a beak-like nose, whose name is Submerged-Person, was also called the Real-Kingfisher, and is familiar on upper Skeena River, where it belongs to a clan of the Raven-Frog phratry. The only explanation of it is that once it was found emerging from a lake, or again, was seen like a shadow under the water, and then taken as a family emblem. Later it spread to a few related families. Here it represents the clan of Neeshawt, the father of the woman chief in whose memory this pole was erected.

The Kwarhsuh branch of the Wolf clan, here represented, claims that its ancestors once moved northwards from Skeena River to the Nass. Their descendants were, not so long ago, located at Angyadæ on the lower Nass. To this day they remember their relatives elsewhere and conserve their distinctive traditions and coat of arms, first of all the Ensnared-Grizzly.

When, they claim, their ancestors lived some generations past at the headwaters of Kalem River south of the Nass, a beautiful maiden named Hrpeesunt made abusive remarks about the bears, as she slipped on bear's dung on the trail. Two bears in human form overtook her, and for her punishment, led her to the feast house of their chief, where she was taken to wife by his eldest nephew. She imperceptibly changed to a bear and, when living with the Bears in a cave on the mountain side, gave birth to twins, which were half-human and half-bear. Her brothers meanwhile searched for her. As they stood at the bottom of a rock slide, she saw them, squeezed a handful of snow in her hand, and let the tiny ball roll down to them. The brothers, made aware of her presence, climbed the slide and slew the Bears, saving the semi-human children. Before dying, the Bear husband taught his wife two ritual songs that the hunters were to use over his dead body to ensure good luck. Hrpeesunt's children behaved like bears part of the time; they guided their uncles to the dens of bears in the mountains and helped them to set their snares. With their assistance and through the use of the dirges, which they always sang over the carcass of bears, the families of this clan, on the Nass and the Skeena rivers, became prosperous bear hunters. And they adopted Ensnared-Grizzly as a crest.

Function, carvers, age. All the upper figures belonging to the clan of the mother were carved by Yaragwanows, a Tsimshyan carver of the sea-coast, who was of the same clan as Neeshawt. So a carver of the Raven phratry fashioned the emblems of the Wolf clan, whereas the bottom figures were from the hands of Oyai, a Wolf of the canyon of the Nass. Both were counted among the best carvers of their day.



The Crane and Grizzly Bear, at Angyadae

This is one of the oldest and finest poles in existence, and was erected about ninety years ago, to commemorate Wings-of-Eagle-to-one-side (*kspee'emkayh*), a woman who was ranked as a chief, and an aunt of the owner, old Kwarhsuh also called Matthew Nass, who died in 1929.

Most of the information above was recorded from Matthew Nass. To this, the old chief Lazarus Moody (70 years old, in 1927) added that the pole had been erected in memory of a former Kwarhsuh, by a man who was very old when he (Moody) was a boy. This memorial was older than the McNeil pole (another Kwarhsuh) standing near.



The (first) pole of Kwarhsuh, at Angyadae

The Second Pole of Kwarhsuh, chief of a Wolf clan at Angyadae on Nass River. It stood second to the last pole up river, in this deserted village. In 1929, the author purchased it for the Canadian National Railways under the presidency of Sir Henry Thornton, who presented it to the French Government. It is now conserved at Le Musée de l'Homme, Paris. As it was one of the finest carvings of the Nass, one must regret that it was disfigured by railway officials who ordered new paint to be put on the old weathered wood.

Description. The figures on this pole: 1. Person at the top, not identified, though it may have been meant for Rhpeesunt, the young woman (an



The (second) pole of Kwarhsuh

ancestress in its clan who became the wife of the Bear); 2. Grizzly-of-the-Winter or Snow (*ligyinskem'adem*) sitting erect; 3. the small part-human and part-bear figure on the body of the Grizzly is called Sahawawhik, one of the offspring of Bear Mother; 4. the People of the Smoke-hole (*ligigyadem-gyila'a*); 5. Bear Mother sitting erect, like the one above; 6. the same or the other Bear cub.

Function, carver, age. This was a very old pole. It was standing when the informant, Lazarus Moody of Gitrhadeen, was young, and he was 70 years old in 1929. Its commemoration and the name of the carver, Moody had forgotten. It belonged to Leonard Douglas, of Gitrhadeen.

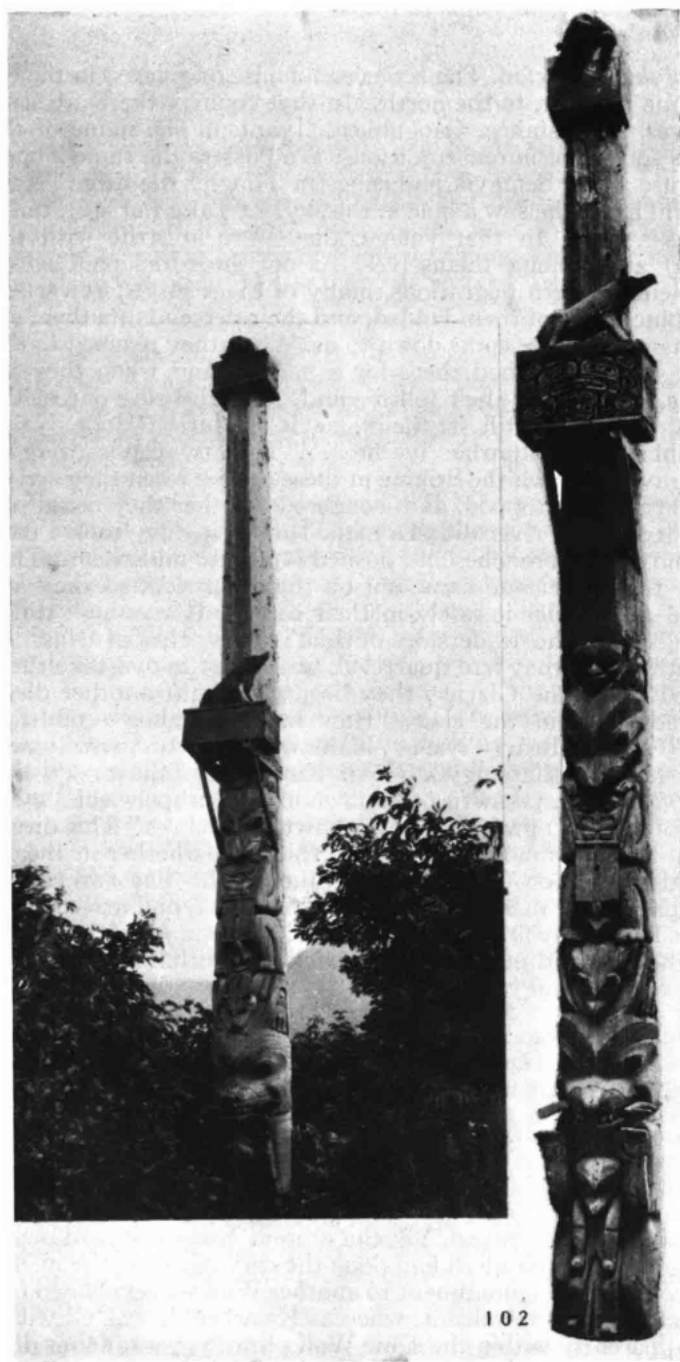
The Third Pole of Kwarhsuh of a Wolf clan at Angyadae. It was called Wide-Base (*thl'ameen*) or Wide totem. It stood last, down the river, in the row of totems at this deserted village of the Nass. The author purchased it



Bear Mother on a pole, at Gwunahaw

from the present Kwarhsuh (Peter Calder), in 1947, for the National Museum of Canada, where it has been placed in the rotunda.

Description. 1. The top figure on the grave box is that of the Grizzly Bear, though, according to Lazarus Moody, it is only the Bear Cub (*smaik*); 2. the grave box on Cane-of-the-Sky (*hawl-kandem-larhæ*) at the top was placed there in memory of a lesser Kwarhsuh who, succeeding on the death of the old chief, had died in infancy; 3. the next grave box, farther down the plain squared log of cedar, bore the same name; it was placed there in memory of Hlabeks, an important chief in the Kwarhsuh household. His corpse, however, was not actually placed in the box, as is customary among the Haidas. The Tsimisyans and Haidas differed in this custom; 4. the Wolf (*geebæo*) on the box was one of the principal crests of this clan — the phratric crest; 5. the Chief-of-the-Wolves (*semawgyidem-gyibu*) here holds a copper shield (a token of wealth) in its teeth and between its front paws; 6. the Grizzly-Bear's Copper (*medeegem-hayæts*) was the name of the shield, to which a formal account was attached; the face on it presumably was meant to represent the Grizzly; 7. the face over the Wolf's head was Split-Person (*gaodehgyet*), a familiar crest of the upper river Wolf clan; 8. the People-of-the-Smoke-hole (*lugigyædemgyila*), as explained in the clan traditions, were in the form of human faces in the paws of the Grizzly Bear; 9 and 10, the two small animals over the head of the Grizzly, and the large



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The (third) Kwarhsuh pole

figure in front of its body were called All-Children-of-the-Grizzly (*thrahl-gitkem-legyæn'sk*).

Myth of this Wolf clan. The Kwarhsuh house originated in the country of the Gidarans (Tlingit, to the north). In that country there are still some of our relatives, for instance, Qaoguhlæn, 'Iyantsu. The name of the village 'Andaeh is spoken of in our traditions. We possess the same Tlingit names that they use. After Semgyik had sung (in Tlingit) the dirge "Naweldidzin namegyawhl heni," he saw a hole in the sky. At Taku (*tarhqu*), this song was adopted as a crest. In that village, they were in strife with the Eagles (*larhskyæk*) and among themselves. As our ancestors paddled down the coast in their northern migrations, many of them stayed at various points. At the Stikine, some of them landed, and their descendants there still retain the same names as have come down to us. When they reached Larhsail (also in Alaska), they sojourned there for a period. And when they moved on again, they left some of their folk behind, Dunerh being one of them. The dirge of the Grizzly still is theirs, as it is ours. "Hone iyæ . . . skwæ 'arhgyaw'ihl skunhæ skunrhæ 'iye he . . ." Their two canoes were of spruce; they had travelled down the Stikine in these canoes when they arrived at the Glacier. There they stopped, and wondered whether they could pass under the ice bridge, as the river did. To make sure of it, they took a cottonwood tree with most of its branches and pushed it off into midstream. They saw it pass under the glacier and come out on the other side, so they knew that they would pass under it safely in their canoes. It was high time, for the Eagle clan, under the leadership of Laa'i (now also of Nass River, at Gitiks), with whom they had quarreled, was about to overtake them. When they passed under the Glacier, they began to chant another dirge, which became traditional in the clan: "Haw haw iyæ ahee — nihl-tigyawteks medeekæ (Grizzly Bear) 'iyæ . . . hlahlaw-ku'en dahlgyaw'iyaw . . . tem-gapsigyihl ludeptu silasemgyik (Real Kingfisher) 'ahaw . . . wakætgawt staw'newawgyi 'næstakawtu 'ahinawhihi . . . enrhpelwæhl gwismeksihl (Garment of Marten) gweshawalu gunhawto-wiwæl . . ." This dirge, like the others, is still the common possession of this clan, whether its members still dwell in Alaska or on Nass River to the south. The two canoeloads of people by-passed the many villages down the coast, and arrived at Leesems (the Nass). There they first stopped at Gitrhadeen, and settled at Larh'anh-law, but when flooded out they went back to Gitrhadeen and later made their home at Larh-angyadæ.

Function. This pole was erected in commemoration of Li'ns by old Kwarhsuh (Matthew Nass), the informant, of the same household, when he was raised to the rank of chief, and assumed the name.

Carver, age. The pole is now about 75 years old, having been erected when informant Lazarus Moody was about 16 (he was 70 in 1927). It was carved, according to Matthew Nass, who was responsible for the work, by Gwans and 'Weesaiks, both Gispewudwades (Killer-Whales) of the village of Gitwinksihlk at the canyon. Yet the present Kwarhsuh and owner, Peter Calder, believed that Kraderh had done the carving. How the members of a Wolf clan could carve a monument to another Wolf was explained by Calder. Kraderh's clan was Gitskansnat, whereas Kwarhsuh's was Gitwilnagyet — two clans apparently within the same Wolf phratry, yet quite as different as if they belonged to different phratries.