

**The Bear's-Den of Hlabeks**, Wolf chief of Angyadæ, one of two totems destroyed before they were recorded, about 1917.

*Description.* The following details were furnished by informant Charles Barton, himself the chief of a Wolf clan in the same tribe.

A *qawarh*, or house-front painting and carving, decorated the house of Neewans at Angyadæ. It showed the Bear's-Den (*spismayh*). The Bear-Prince stood with paws raised forward and stretched open. The whole front of the house was painted with a single figure of the Bear. When it was being put on, a dirge (*lem'oi*) to the Prince-of-Bears was sung. The Bear sat at the top of the pole, which was about 15 feet high, on a box — a grave.

*Function, carver.* The pole was erected in memory of Hlabeks, soon after he was killed, in 1868. Barton thought it was carved by Agwilarhæ, (Eagle, of Gitwinksihik village, at the canyon of the Nass). Like several other small totems they were taken down and burnt about 1915, as they were getting old. "Never any other totem pole was put up in this family," informant Barton declared.

*Historical Notes.* (From Charles Barton, 1927.) There were three strong families of the Wolves at Larh-Gitrhadeen, on the river front. The first was that of Trarhsyæk and Adinaks, with many people in their houses; the second was Hlabeks, his "brother"; the third, Hla'æo and Lukalulk. A spring, called *wanks*, flowed out of the ground, just below Hlabek's house. That is why these Wolf people were called People-on-Spring (*git-larh-kwanks*). One day these Wolf people began to quarrel over the murder of some boys, and it ended with a fight. At night they would go out and try to surprise and shoot one another. Trarhsyæk and Adinaks stood on the lower side, and Hla'æo and Lukalulk on the upper, while the Gitlarhk-wanks remained neutral. For three days and nights the fight lasted. Hla'æo and his family finally had to run away, leaving their totem pole behind. It was a long one, and the Bear squatted at its top. Had it been abandoned there, it would have become the property of the victor. Therefore, during the night, Hlabeks bade one of his brothers named Trha'awks: "Go and take (*qahlaqs*) that Bear." A rope was fixed around Trha'awks' body, and a small tree was placed against the pole for him to climb. After he had reached the Bear, he did not throw it down, but tied the rope around it; with a stone adze he chopped it off its base, placed it on his back, and brought it down. Then he carried it over the ice to the place where Hla'æo and his family had found refuge. Hla'æo, ashamed to take it, ceded it to its saviour, Trha'awks, saying, "I give it to you." This happened long ago, before the Bear actually became the Prince-of-Bears of the Gitlarhk-wanks. After that fight, the Hla'æo faction resided at Larh-tsem-law'p, where the Bear was put up. In 1866, when Hlabeks built his graded house (*da'q*) at Angyadæ, this crest was changed to the Prince-of-Bears. The story (*adaoh*) justifying this change was told at a feast on behalf of Hlabeks, by Sqateen of Gitlarhdamks, so that everybody should accept it publicly, thus eliminating any disagreement. So many quarrels have arisen over the traditional accounts of crests that people have grown very careful about the acknowledgment of their rights.

**The Crane and Grizzly Bear** totem of Kinsaderh, chief of a Wolf clan at Angyadæ on Nass River. This tallest pole at this village, and one of

the three of four tallest and finest on the north Pacific Coast, collapsed in the spring of 1947.

*Description.* The most extensively used emblem on this pole is the Grizzly Bear. In sequence from the top down, the figures are:

1. The Stork (*kaskaws*) or the Crane, distinctive of the family of Kinsaderh and his close relatives. It is more recent than the others and therefore, more restricted in its significance. Nowhere else was it to be seen, with its long neck with two curves, on any other pole. Its long beak had fallen off many years ago.

2. The Wolf (*gibæo*) sitting erect, with its tail turned up on its stomach as far as the chin.

3. A small figure of the Grizzly-Bear mother, with the face of a cub between her ears.

4. Decayed-Gyaibelk (*loraw-gyaibelk*), or perhaps Person-with-cutting-nose, crests of this and some of the Wolf clans. The Person-with-cutting-nose was a tree monster with a blade-like nose, which hunters of the Wolf clan in the interior once saw on a tree. Decayed-Geebelk, a monster of the sea, was seen in the sea, as some members of a Wolf clan were travelling south in their canoe, some distance behind the Eagles. Or they may be both, the lower one, encountered by hunters at the headwaters, or Decayed-Geebelk, an eagle-like bird, and the other, Person-with-cutting-nose, whose long sharp nose now has disappeared.

5. The Grizzly Bear. It stands for the Prince Grizzly who married the princess, and was the father of the semi-human cubs; one of these is shown under its feet.

6. The Grizzly-Bear mother appears at the bottom of the pole with a cub in front of her erect body. The supports there formerly held a carved box — a coffin.

*Southward migration of this Wolf clan from the North.* The migration stories of the Wolves seem no less remarkable than those of the Eagle clans. They are closely interwoven, yet disclose marked differences one from another. The Wolves originally belonged to interior nomadic bands, whereas the Eagles on the whole were a sea-faring people. The Wolves were more at home in the interior than the Eagles; they were also better hunters. So they are found on the Stikine, the Nass, and the Skeena in larger numbers than the Eagles.

The symbols on their totem poles are part of the same story. The emblems of the Eagle clans were taken mostly from the sea — sea monsters and spirits, like the Shark, the Halibut, Man-Underneath, and Eagle-Halibut. Those of the Wolf usually belonged to the interior: the Wolf itself, the Grizzly Bear, Person-with-cutting-nose, and the Crane.

The contrast is well illustrated in the pole Kinsaderh at Angeedaw with its emblems — the Wolf, the Bear, the Crane, just as the pole of Lu'yas, an Eagle chief of Gitiks, shows the coat-of-arms of the Eagle, the Halibut, Man-Underneath (the water.) These poles are the natural complement of each other. Their symbols stand for roving bands of the north — the ones on the coast, the others from the northern interior — whose past migrations

ultimately took them out of Asia across Bering Sea; the first, along the chain of Aleutian Islands in their skin boats, the second, across Bering Strait into the Alaskan tundras, and then down the plateaus to the promised land of the sea-coast, which they all coveted.

*The Bear-Mother myth.* As adapted by Nass River representatives of this Wolf clan, the myth may be summed up as follows:

When the ancestors of the clan of Ensnared-Grizzly lived, some generations past, at the headwaters of Kalem River south of the Nass, the maiden named Hrpeesunt once made abusive remarks about the bears, as she slipped in bear's dung on the trail. Two Bears in human form overtook her, and in punishment led her to the feast house of their chief, where she was taken to wife by his nephew. She changed to a Bear and, when living with the Bear in a cave on the mountainside, she gave birth to twins, which were half-human and half-bear. Meanwhile her brothers were searching for her, and one day she saw them at the bottom of the rock slide. She squeezed a handful of snow and let it roll down the slide. The brothers, made aware of her presence in this way, climbed the rock slide and slew the Bear, saving her and her semi-human children. Before dying, the Bear husband taught his wife two ritual songs, which the hunters should 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 dirge songs, which they always sang over dead bears, the families of this clan, on the Nass and Skeena rivers, became prosperous bear hunters and adopted the Ensnared-Grizzly as a crest.

The families of this clan in time dispersed and associated with others, among whom was the family of Kwarhsuh at Angyadæ. To this day they remember their family connections elsewhere and conserve their distinctive traditions and crests, particularly that of the Ensnared-Grizzly.

*Function.* This pole was erected by a former Kinsaderh, a Wolf chief of Angyadæ, second in rank to Kwarhsuh. The person in whose memory it stands has been forgotten.

*Carver, age.* One of the three tallest poles in existence, it may be 70 or 75 feet high, and weighs several tons. It was carved out of one of the largest red cedars of Portland Canal, which was hauled over a distance of sixty miles. The tallest poles are those of Chief Sakau'wan or Mountain, the Eagle pole now at the Royal Ontario Museum — 81 feet high; the second is that of the Eagle's Nest, now the property of the Quebec Government, 66 feet long. The pole of the Crane is also one of the finest, both for its carvings and the number of its figures. It was over eighty years old (in 1927), and was carved by Oyai assisted by two other craftsmen, the best in their day on Nass River.

*Rival chiefs at Angyadæ.* An interesting episode connected with the erection of the Crane and other tall poles of the lower Nass, was still remembered in 1927.

Two rival chiefs over sixty years ago vied with each other in the display of wealth and power: Hladerh, the Wolf (*larhkibu*) chief, and Sispagut, the Killer-Whale (*gispewudwade*) leader. The supremacy over the other

families in the tribe or at large was their object, and they tried their best to gain the upper hand, a means to which was to raise the tallest and finest pole.

Hladerh, to achieve his purpose, made friends with Sharp-Teeth, the leading Eagle chief, of Gitiks on the lower Nass. Singly he might not be able to defeat the ambitious Sispagut, but together they might rule the country. Soon the contest was on in earnest.

The Killer-Whale chief Sispagut announced his determination to put up the tallest pole on the river, and its name would be Fin-of-the-Killer-Whale. As if to add fuel to the fire, he would elect Oyai of the canyon as his carver, not Hladerh, although Hladerh had a vested right to this function, being of the father's family. Thus snubbed by his rival, Hladerh brooded for many a day, and finally made a clean breast of it to his friend Sharp-Teeth. "Go ahead and stop him!" urged Sharp-Teeth, who despised Sispagut and his people.

Sispagut selected the largest red cedar he could find on Observatory Inlet, had it felled and towed home—a long way. Then he summoned Oyai, of the Canyon tribe up the river, to come and carve it for him. Hladerh, sure of the support of his powerful friend Sharp-Teeth, prepared to fight his enemy to the knife. When he heard that Oyai had begun his work, he bade Sispagut shorten the pole by many arms' length. Then followed the feud recounted elsewhere (*see* the Eagle's Nest, and the Pole of Sakau'wan).

After the final victory of the Eagles and Hladerh over Sispagut of the Killer-Whales, the arrogance of Hladerh and his friend Sharp-Teeth knew no bounds. Hladerh tried twice to stop the erection of tall totem poles, not only by his rivals outside his clan, but even within the clan. And chief Kinsaderh, his kinsman, aroused his anger with the announcement that he meant to have one of the largest poles — the pole of the Crane — on the river.

Hladerh's interference was generally resented, and many supporters urged Kinsaderh not to desist in his legitimate ambition. Hladerh's own nephew, Narawdzæ'ee, went into partnership with Kinsaderh to erect the tall pole of the Crane with him. He moved into his house and stayed with him while the pole was being carved and erected.

He and Kinsaderh lived in fear of their unscrupulous kinsman. They remained outside watching, walking around all the time, while the Gitrhadeen and canyon tribesmen were erecting the pole for them. They were ready to fight him back, should he interfere with the workers. But Hladerh's heyday had passed. Most of the people there were in league against him, determined to curb his pride and arrogance. When he died, not many years later, his nephew Naradzæ'ee succeeded to his name and standing at the head of their Wolf clan.

**The Personified-Bear**, the totem pole of 'Arhtimenazek, member of a Wolf clan, at Gitwinksihik village, more precisely at Gwunahaw opposite, on the south side of the river, at the canyon of the Nass River. It was called Bear's-Den (*spesmaih*). Purchased in 1929 through the author for the Museum of the American Indian in New York, it stands now, about 40 feet high, in the court of the Annex of this museum in the Bronx.



Totem of the Bear's-Den, at Gitwinksihlk

*Description.* The figures from the top are: 1. Shadow (*kan'awdzenrh*), a crest explained in a myth; 2. the Wolf (*kyibu*); 3. Yet-taboo (*ci-harwahlk*) or Bear-Cub (the small animal head in a round hole); 4. the hunter with a bow who killed the Bear (*smaih*), in the myth of Bear Mother; 5. Personified Bear (*tenauhln*), a large grizzly; 6. Through-Pack-on-back (*qalkse-qalqelkærh*), the two human figures with arms interlocked.

*Carver, age.* Erected about 1910 according to some, or about [1892 according to others, it was carved by Weesaiks (of the Fireweeds, in the same village) assisted by Neesqawrhse, and by another (Leonard Douglas,

member of the Wolf clan of Kwarhsuh, still living in 1929). They worked at it through a winter. At the time of its purchase for the museum, the owner, Henry Adzek, made the following statement, which throws some light on the negotiations formerly entailed by the erection of a totem pole: "After my father's death, I went with my mother to see my father's relatives and ask them to contribute to his funeral expenses. But they refused to give assistance. I then purchased a stone monument to commemorate my late father. This gave me the power to control the pole which he had previously erected at his own expense without anybody's help".

(Informants: Henry Adzeks or Agwilarhæ, an Eagle of Gitwinksihlk, and Peter Neesyawq, a Wolf of Gitlarhdamks, in 1929. William Beynon, interpreter.)

**The Pole-of-the-Bear** called Ptsænem-Smaih, of Kungyaw, of a Wolf clan at Gitlarhdamks, it was the twelfth pole in the row from the uppermost along the Nass river front.

*Description.* It stood behind the long house of the owner, named A-long-embarrassing-inside (*alusemdzawrh*), which alluded to the house, being of such length that when the guests entered they found it embarrassing to reach the rear end (this was a boastful description). Several figures represented the mythological Bear (*smaih*). In between, there was inserted the Thunderbird or Mountain Eagle (*Rkyemsem*); the bottom figure was Double-Headed-Person (*kaodirhgyet*).

*Function, carver, age.* Carved by Paræt'nærhl, of Gitlarhdamks, at the time when Dennis Woods, our informant, was born. If it still existed, it would be over 80 years old.

(Informant, Dennis Woods, of Gitlarhdamks.)

**The Play-Pole-of-the-Bear** (*'anmis-semrhs*) of Kyærhk, chief of a Wolf clan at Gitlarhdamks. It was the tenth in the row from the uppermost pole along the Nass river front.

*Description.* It stood in front of the house of the Kyærhk, called Teraced-house-of-stone (*takan-law'p*). Its only figure at the top of a round log (*kan*) was the Bear (*smaih*). At the bottom of the pole was a chest or box put on much later and called Sitting-Place-of-the-Raven or Where the Ravensits-on (*willudahl-qaq*).

*Function, carver, age.* Very old, it was erected during 'Neesyawq's boyhood, and he was an old man in 1927. The name of the carver has been forgotten.

(Informant, Dennis Woods, at Gitlarhdamks.)

**The Bear Pole of Tserhqan**, a member of the Gisqansnæt clan of the Wolf phratry, at Gitlarhdamks, on the upper Nass River. It stood the uppermost along the river front.

*Description.* A pole about 60 feet long, standing in front of the owner's house, it contains, from the top down: 1. Person (*gyet*), in a myth; 2. the Bear (*smaih*); 3. Person (*gyet*) holding a spear, in the act of spearing (a different person from the first); 4. Person, whose identity now is unknown; 5. Squatting Bear.

*Function.* It stood in memory of a former Tserhqan, and is no longer in existence.

*Carvers, age.* They were Paræt'nærhl, of the village of Gitlarhdamks, and Narhdzaidzeks (of an Eagle clan), of Gitrhadeen, about 80 years ago. (Informant, Dennis Woods, of Gitlarhdamks, upper Nass River).

### BEAR MOTHER

TSIMSYAN (GITKSAN)

**The Grizzly-Bear-of-the-Water, (*medeegem-dzawey'aks*), and the Mountain-Goat Myths,** recorded by William Beynon from Isaac Taens, an old man in Hazelton, British Columbia, in 1920.

*The Grizzly-Bear myth.* The people returned to the village of Temlarh'am on the upper Skeena, and invited many guests to a great feast. It was on this occasion that they were told that they were going to be avenged upon the lake, so these brothers all started for the lakes, in company with the invited guests.

They took with them all their utensils, stone axes and clubs, knives of bone, and four stones of the same size. With the axes they cut down large trees and, everybody helping, dragged these to the river. They made a huge raft upon which they placed four round stones, and then paddled out into the lake. The rest of the people sat on the edge of the lake. When they went to the centre, they took the stones and threw them into the water, challenging the monster of the lake to make an appearance.

This being came up out of the water, pushed through the raft, and was soon killed by the blows of the spears and clubs. The young men saw that it was a Grizzly-Bear-of-the-Sea (*medeegem-dzawey'aks*) with human faces at the bottom of its fin and long hair. While they were beheading the monster and removing its claws and hair, the waters of Lake Te'emi'estagi'enrh started to rise upon the shore. It was not real water but a foam that was brewing, and the people on the edge of the lake ran away, thinking their companions drowned. They took refuge in the high lands among the timber, but even here the foam sprang out of the ground. It was impossible for them to make any progress.

Then one of the brothers shouted, "We will all be lost! Throw the hair (that had been cut from the head of the lake monster) away!" When they did this the waters stopped for a time, but soon they rose again and the fugitives decided to throw away the claws of the monster. Once more the water stopped rising; they were on the high lands above the village of Gwestset, part of Temlarh'am (Ganhada: Tom Gamble).

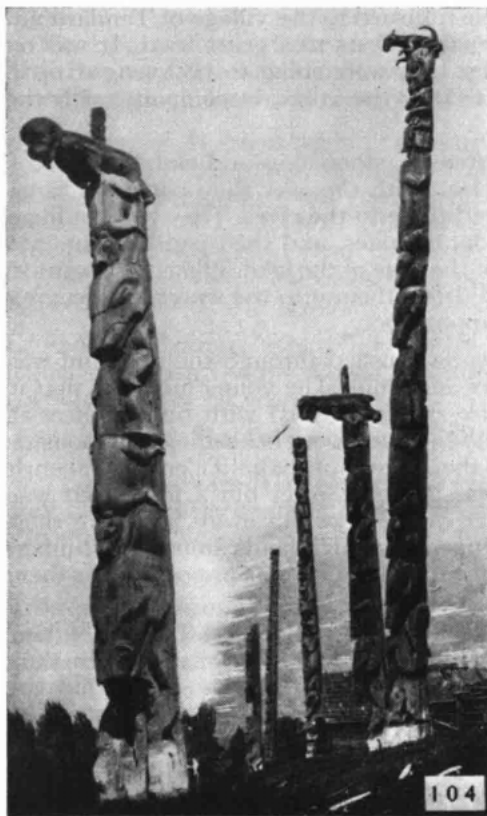
They kept the head of the monster, as they rested in the hills. After they had composed a dirge song they returned to their village and invited the people of Temlarh'am to a feast. They made a carving to represent the Grizzly-Bear-of-the-Sea, and erected a pole, so that all could see that this was their crest.

They were glad that they were now avenged on the monster that had killed their sisters. When they went away from Temlarh'am they took this crest with them to the Nass and the Stikine; to Gitsalas, to Gitrhahla, Gitwinksihik, Weesaiks of the Stikine (Wrangell), and Neestrah'aq of Gitsalas. All of them have the Grizzly Bear. (The crest was also used among other tribes foreign to Gitksan.)

BEAR MOTHER  
TSIMSYAN PROPER

**The Grizzly-of-the-Waters** (*medeegem-dzaoy'aks*), of chief Neestahawq, a Gispewudwade chief of the Gilarhdzærh tribe (Tsimcyan) at the Gitsalas canyon of the Skeena. The clan of the owner originated at Temlarham, farther up Skeena River. (Photo, taken in 1927.)

*Description.* This crest, which was used by the owner on a ceremonial robe, also appeared on a totem pole which is still standing in the bush on the old deserted village site of Gilarhærh. The carving of the Bear crosswise at the top of a round pole about fifteen or twenty feet high.



Totem poles of the Ensnared-Bear, at Kitwanga

Grizzly Bear has been used as a crest by the same tribe.

(Informant, Walter Geo. Wright, chief Neestahawq, of the Gitsalas tribe. William Beynon recorded this information in 1927.)

**The Kansuh Pole of Sarhsarht**, the Gispewudwade (Blackfish and Grizzly Bear) chief of the Gitwilgyawts tribe of the Tsimcyans proper at Port Simpson.

*Myth of origin.* After the ancestors of the clan had been decimated because of their disrespect to the Mountain-Goats (the myth is given elsewhere), the survivors escaped down the river. Some of them settled down at the Gitsalas canyon. Near Temlarham there was a lake named Stekyawden, which contained trout in large numbers, and here the young people came to fish. Usually they washed the fish before roasting them over the fire. Once, they gathered the backbones and out of them made a head-dress. They pretended to give a hallait dance, and repeated this often.

From the lake, one day, surged a huge Grizzly Bear (*medeegem-dzaoy'aks*), who gave chase to the young offenders of the spirits. The bravest among them tried to spear it but failed. In memory of their adventure, they composed a dirge song and repeated it many times: "The huge Grizzly of Temlarham comes down and scatters the trees and the people on its path". From this time on the



*Description.* This long pole was standing (in 1915) close to the shore near the band stand at Port Simpson. The small figures at the top may have had no definite meaning, but may have been simply decorative. Their name was People of Lawhl (*gyædem'lawhl*). Most of the shaft of this pole remained uncarved. At the bottom the Grizzly Bear (*medeek*) sat erect.

*Function.* It stood in commemoration of Sarhsarht, who had been killed by a man of his own tribe.

*Carver, age.* Carved by Nees'awælp of the same tribe, it was older than the pole of Narærht which stood fairly near.

Informant Herbert Wallace, who was 72 years old in 1926, remembers its erection, when he was young, and the following circumstances.

The pole was completed, to be raised the following day. Sarhsarht called upon his phratric relatives, the Gispewudwade, and invited them to contribute to the cost of its erection. While he was speaking to them, he was seized by acute pain and hastened home to die the same day. His Gitwilgyawts supporters covered up the pole, attended to the funeral, and compensated the helpers in the burial and the mourners. They allowed some time to pass before fixing the date for its erection by Læs, another chief, the youngest of several in the same family. He was the son of St. Arnaud, a French Canadian at the Hudson's Bay Company's post at Port Simpson, and of a Tsimssyan mother belonging to the leading clan of the Gispewudwade in the Gitwilgyawts tribe. This chief then changed his name to Neeslaws. At the erection of the pole, many people of the various Tsimssyan tribes — they were still quite numerous — were invited.

(Informant, Herbert Wallace; interpreter, William Beynon, in 1926.)

**Grizzly Bear of Sarhsarht**, Tsimssyan chief of the Gitwilgyawts tribe, at Port Simpson, according to Mrs. Viola E. Garfield (50:211).

The stump of a pole, raised about 1870-75 to commemorate chief Sarhsarh of the Gitwilgyawts tribe, stands in front of the property occupied by the present chief, who was requested by the town council to remove the pole when it was so badly decayed that there was danger of its falling into the street. He sawed the pole down just above the lowest figure, which he left standing, and used the rest of it for fire wood. In 1935 the remaining humanized Grizzly Bear figure was decayed beyond recognition.

**The Prince-of-Grizzlies**, the pole and house structure of 'Nees-nawæ, chief of a Gispewudwade clan in the Gilodzar tribe at Port Simpson. The name of the pole, according to some, was Fireweed (*hæst*); according to others, Prince-of-Grizzlies (*hlkuwælksekem-medeek*). The house was called Welmis-hayætsh (Salmon-river-of-many-copper-shields, or Coppers-are-as-thick-as-salmon-roe), because T'emnænrrh, a former head-chief of the same group, owned two large copper shields. The house and the pole stood on the east side of the inlet. The house, but for the uprights and two roof beams, was demolished many years ago (before 1915), and the pole was cut down, all except the Bear at the base. The more recent photograph of the pole reduced in length, was taken in 1915 by the author.

*Description.* The posts and roof beams of the house were plain adzed slabs of red cedar. The detached pole standing in front of the house contained the following figures, beginning at the top<sup>1</sup>:

<sup>1</sup> The older photograph of the complete pole, was communicated by the Rev. Canon W. F. Rushbrook of Prince Rupert.



Tsimshyan totem pole of the Gillodzar, at Port Simpson

1. The man with hat and disks (*lanemrat*); this was called, as a crest, Hat-of-Grizzly-Bear-paws (*kaidem-gyællæ*) or Hat-of-the-Grizzly (*kaidem-medeeek*); this household claimed the right of using ten disks, as was done by the high chief Tsyabesæ of Gitrahla, belonging to the same clan.

2. The Thunderbird or Eagle (*kal-lepleep*) called, among the Haidas, Bird-of-the-Air, holding the two halves of a split cedar tree.

3. The Mother-in-law of Soo'san, holding round rattles in her hands and shaking them to conjure whales.

4. Under the Mother-in-law, the Whale (*'nærhl* or *hlpoon*), captured by Soo'san;

5. The Prince-of-Grizzly-Bears, holding a bear cub on his head, and the young woman he ravished hangs head down from his mouth; a copper shield is in his mouth, the ends projecting on each side.

6. Two copper shields formerly were half-buried near the base of the pole.

7. Two bear cubs sat on the ground on both sides of the Bear.

The whole pole was considered the Fireweed (*hæst*), the Fireweed being the old phratric crest of the clan at the time when the ancestors were still living up Skeena River close to Temlarh'am (the Good-land-of-yore).

*Myths of origin, and dramatic performances.* The Prince-of-Grizzly Bears.

The Hrpeesunt or Bear-Mother myth, owned clan and illustrated by the at the base of the pole, is quoted elsewhere. As to the Soo'san and Whale myth, it belongs elsewhere, among the Haidas, and was probably acquired through courtesy or exchange from allies on the Queen Charlotte Islands by Tsyabesæ, the great head-chief of Gitrahla Island, who was a close relative of 'Nees-nawæ. This myth, often illustrated among the northern Haidas, was given for the most part to Dr. J. R. Swanton by the carver, Charles Edensaw, of Massett (*The Haidas*, Jesup Expedition. Pp. 125-126. Plate IV). Edensaw at one time planned to erect a totem pole in front of his own house, which would have contained approximately the same figures borrowed from his mother's and father's sides of the house (as was often done among the Haidas): Eagle or Bird-of-the-Air, the Grizzly Bear, Soo'san and the Black Whale, etc.

In brief, the Soo'san myth is as follows: There was once a young man at Gwais-kun, a town belonging to the Stastas, who lay in bed so many days without going to work that his mother-in-law in the end shamed him with unflattering remarks. Then he got up and went away to the woods at the edge of a lake. Soo'san, a lake monster similar to the Wasko — a Killer-Whale with the legs and tail of a Wolf — lived there and thrived upon black whales which, every night, he captured and brought ashore. The young man, with the assistance of the Bird-of-the-Air, split a cedar tree in halves to make a trap, fastened the ends together, spread them apart by means of a cross-piece in the centre, and anchored the contrivance in the water near the abode of Soo'san. Then he tied two young slaves to a post behind it as decoys. As soon as he saw the huge animal in the trap, he knocked the crosspiece out

and captured him. After having taken off the skin of Soo-san, he put it on his own body to acquire magic gifts, and swam out to sea. There he caught large sea mammals and brought them unseen at night to his mother-in-law's door, in the village. The old woman, wearing her medicine costume, a bone charm in her nose, and holding her magic rattles and feathers in her hands, made herself believe that she was a powerful witch, able to capture sea monsters. After she had boasted of her prowess, she could not keep the truth from coming out. Her son-in-law, whom she had despised, alone was responsible for the fantastic catch. Then she was so ridiculed that she smothered in her shame.

When the time came (according to informant Sidney Campbell, of Metlakatla, Alaska, in 1915) for chief 'Nees-nawæ to show to all the Tsim-syans his principal and exclusive crest, the Prince-of-Grizzlies, on the totem pole erected in front of his house at Port Simpson, he decided to have it dramatized at the same time within his new house. For the festival to take place on this occasion, he had messengers despatched far and wide to invite the dignitaries of the leading tribes to witness the visit of the Prince-of-Grizzlies to chief 'Nees-nawæ, of the Gillodzar tribe.

No sooner were the guests assembled in the house around the fire blazing in the centre, than they noticed a small boy sitting by himself facing the rear of the house, and a long pole rising from the fireplace to the rafters. After the guests had been welcomed, they heard the singers give the dirge of the Prince-Grizzly, who was now to visit the tribes in 'Nees-nawæ's new house. The song once finished, a great grizzly entered and advanced towards the fire in the centre. As he stood there, the young boy struck him with a stick. Suddenly infuriated, the bear turned to the boy and tore his scalp. Blood streamed down the boy's face as he ran away, screaming, to the rear of the house. The bear then climbed up the pole erected by the fire and stayed on his perch at the top. The singers meanwhile sang to appease his wrath. And chief 'Nees-nawæ appeared before his guests, showing his crest, the Prince-of-Grizzlies. In the preparation for this show, they had to find a boy who agreed to sit by the fire and tantalize the bear. This was by no means easy, for children dreaded the *hallait* who was believed to be supernatural. As an inducement, they promised to pay him a new shirt from the Hudson's Bay Company store. This they did after the successful performance. And the informant Sydney Campbell, an old man in 1915, completed the description: "Then we shaved off his hair, made a scalp (pocket) which we filled with a deer's blood, and covered this with hair. The grizzly consisted of two men, inside the skin of a huge bear".

*The Killer-Whale or Blackfish.* (From the same informant, Sydney Campbell, of Metlakatla, Alaska, in 1915, William Beynon recording the information.)

It was claimed that more spirit (*narhnorh*) dramatizations were given in the houses of 'Neeswærh and 'Nees-nawæ, his clan brother than anywhere else, because their tribe, the Gilodzar, was the most populous and therefore the wealthiest. One such performance was the dramatized visit of the Blackfish or Killer-Whale to the feast house of 'Neeswærhs.

'Neeswærhs, one of the two head-chiefs of the Gilodzar (a clan brother of the same name also was one of the two head-chiefs of the Gitrhahla tribe,

on Porcher Island), wanted to give a great *hallait* or spirit performance to the representatives of all the Tsimshyan tribes assembled. Messengers were despatched to the Gitrahla, Gitka'ta and other coast tribes to the south, and to the Tsimshyan and Niskæ tribes of Skeena and Nass rivers.

When the day for the feast arrived, all the guests assembled in the house of 'Neeswærhs, anticipating extraordinary achievements, for they had been warned in advance that the Tsimshyans would surpass themselves. After the introduction of the guests, the singers sang of a wonderful Killer-Whale ('*nærhl*), called the Supernatural-Blackfish ('*narhnarem'nærhl*), the "brother" of chief 'Nees-nawæ. The Killer-Whale was to come presently on a visit to 'Nees-wærhs' house. Members of the household then entered and, in great excitement, announced the approach of the Blackfish in the bay, towards the feast house. The head performer shouted, "Here he is coming, our chief's brother. For a long time we have awaited his coming". The members of the household then retired from the house where the guests were assembled.

Presently the splashing of water was heard by the guests, as if issuing from the rear of the door. Later the splashing came from the fireplace in the centre of the house, where a fire was blazing. The fire collapsed into a large pit and gave way to a pool of water. Emerging from the water, they saw the huge Blackfish spouting foam into the air. Several times the monster spouted, and threshed water with its tail. The foam descending upon the guests was eagles' down (*pelkwe*), a symbol of peace and goodwill usually blown upon the guests as a sign of welcome. While the Blackfish was blowing foam upon the assembly, the singers were continuing the song about the visiting spirit. (These songs were still remembered in 1915 at Port Simpson.)

Later the monster sank into the pool and disappeared. Blocks were placed over the gap and the fire was lit and made to blaze. Food and gifts were then carried in and distributed to the guests whose acceptance acknowledged the right of the host to use this drama as his own privilege and crest.

The informant explained that the Grizzly-Bear show was the means of bringing out an old crest, through the Blackfish performance was a more recent acquisition. This performance is believed to have been given about 1855 or 1860. A tunnel had been dug under the house, just deep enough to hold about four feet of water.

*Function, carver, age.* The house and possibly the pole were erected at the same time, in 1855. The carver, whose name was unknown to informant Herbert Wallace, chief of the Gitsees at Port Simpson, belonged to the Gillodzar tribe, according to him. It is quite possible that a Tsimshyan carver was appointed for the task of carving the totem pole. But the work here surely is from the hands of a Haida craftsman whose identity is now forgotten, and whose style is recognizable. Other poles, either actual or in miniature form, were carved by Massett artisans, with similar figures (particularly the Soo'san and Bear Mother). One of them certainly was engaged by 'Nees-nawæ for the execution of his pole of the Prince-of-Grizzlies.

(Informants: Herbert Wallace of Port Simpson; Sydney Campbell of Metlakatla, Alaska; and William Beynon, interpreter, in 1915 and 1926.)

**The House-that-Swallows** (*iyawperh-wælp*) of **Neeslhkemik** (Gillardzar tribe, Gispewudwade phratry) at Metlakatla, described by Herbert Swanson, bearer of this name; interpreter, J. Ryan, in 1915.

The name of House-that-swallows is said to go back to the mythical period of Temlarham, the Good-land-of-yore. The people there built a house which they called Tyawperh (To-swallow). Its door or portal consisted of the head of the Grizzly Bear. Whenever the door opened, it was the mouth of the Grizzly that did, and the guests stepped in for the feast. The Gispewudwades only left a gift to the portal as they passed. The full name of the house was The Grizzly-Bear-house-swallows (*iyawperh-medeegemwælp*).

**Where-the-Grizzly-sits** (*wulidæ-medeeek*) belonged to Leemlarhæ, a chief of a leading Gispewudwade clan of the Ginarhangyeek tribe at Port Simpson. It stood on the island in memory of a former chief of this name, and was erected a little before the informant's time.

(Informant, Herbert Wallace; interpreter, William Beynon, in 1926.)

**The Bear-runs-up** (*næbæhlsmah*: up-runs-the-Bear) of 'Nees-laranows, chief of a Wolf clan in the Gitlæn tribe at Port Simpson; it stood on the mainland near the bridge to the island.

*Description.* It was a round pole tapering upwards, at the base of which a Person (*gyæt*) was carved. It was supposed to be the climbing pole of the Bear.

*Function.* It was erected in memory of a great chieftainess named 'Weece-belhæ, a sister of 'Nees-laranows.

*Age.* Known to be one of the oldest poles, it was destroyed when its owner became a convert and went to the school of the missionary Duncan at Metlakatla, about 70 years ago.

(Informant, Herbert Wallace; interpreter, William Beynon, in 1926.)

**Where-the-Snow-falls** (*wilrh-mædemsæmi*) of the bear, belonging to Sædzan, a chief of a Wolf clan of the Ginahdoiks tribe at Port Simpson.

*Description.* There was human-face on the stomach of the Bear.

*Function, carver, age.* It stood on the island, in memory of Chief Neestælæ of the same household, and had been carved by Gyæmk of a Gispewudwade clan in the Ginarhangyeek tribe. Erected at the time when the schoolhouse was built, about 65 years ago.

(Informant, Herbert Wallace; interpreter, William Beynon, in 1926.)

**The Weegyæt Grizzly**, two men on the head of the Grizzly Bear (*kaodehgyet*) belonging to Weegyæt (Gispewudwade) of the Gisparhlawts tribe of the Tsimsyans, according to Herbert Wallace; interpreter, William Beynon, 1915.

This crest was used on a totem pole seen by the informant on the Skeena River; it was painted on a house front, and shown on ceremonial robes. Weegyæt and his household, who used it, were of Gitksedzaw origin or of the salt-water branch of the Gispewudwade phratry; they became members of second-class rank among the Gisparhlawts tribe. It illustrated a myth, presumably that of Bear Mother.



Tsimsyian pole showing Bear Mother, at Port Simpson, (left)

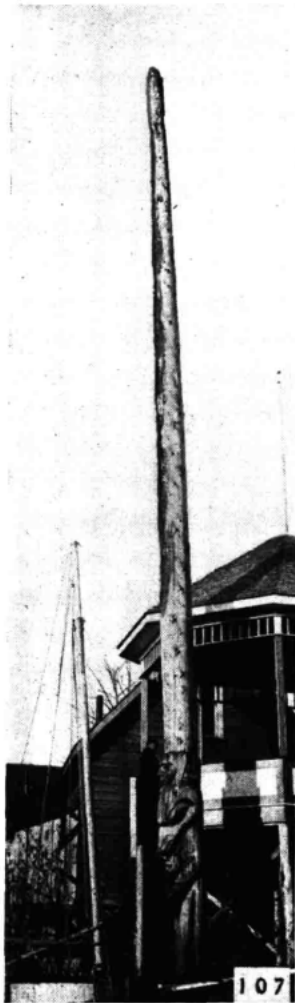
**The Bear-cut-open on the Totem Pole of Neeslawts** at Port Simpson, described by Herbert Swanson; interpreter, William Beynon, 1915.

This pole, standing in recent years near the band-stand on the mainland at Port Simpson, had the peculiar feature of the Grizzly Bear at the base with its belly cut and held open by two human beings standing under the Bear's chin. Under this special form the Bear as a crest was the exclusive property of Neeslawts of the Gitwilgyawts tribe of the Tsimsyans. It was said to be an illustration of a myth. (M.B. This is once more the myth of Bear Mother, and the episode here illustrated, as in some Haida carvings in argillite, is that of the Cæsarian birth of the twin bear cubs. In the Haida carvings other Bears hold the cut open and assist in childbirth.)

BEAR MOTHER  
SOUTHERN TSIMSYAN

**The House of the Grizzly Bear from Gitnagunaks** or Southern Tsimisyans, according to their family tradition recorded from E. Maxwell by William Beynon, in 1915.

At Gidestsu the Gitnagunaks people, now in the Gitlæn tribe of the coast Tsimisyans at Port Simpson, had trouble among themselves over the ownership of the crest of the House of the Grizzly Bear. Wudzint claimed it, as he was a member of the party taken down by the monster at Nagunaks, and had every right to use it. But Dzaremsægisk would not consent to anybody having it, as he was the chief and senior member of the party. Wudzint went right on and built the house as he wanted it. They now fought over it among themselves. They tried to defeat Dzaremsægisk and Damks but could not, and those defeated ran away north. They stopped at Gitrhahla and lived at the Gitlæn village there; it was called Larhklæn. After they had lived at Gitrhahla some time, Wutzint of Gidestsu came to the Gitrhahla village where Sarhsarht was living, and said, "If you let me stay among my own people here, I will give you a crest which I have, that is the Dgawdzarhtk House." Then he went over to the village section of Alimlarhæ, and wanted to give him another crest which he said was his own, the Mæsalawp — Red Rock; this was the name of a house of the Nagunaks.



Bear Mother, at Port Simpson

The Nagunaks (Gispewudwade) heard of this at Gidestsu and grew angry. They fought with Wutsint. He was killed and the rest of his family fled to the Gitwilgyawts tribe of the Tsimisyans for protection. One of the surviving nephews of Wutsint assumed his name and became a member of the Gitwilgyawts.

Later on, Wudimes and other Gitnagunaks moved together and joined the other Gitlæn people. They made Metlakatla their main village.

The crests of the Nagunaks people were:

1. Grizzly-Bear-of-the-Sea (*medeegem-dzaum'aks*). It resembled the land grizzly bear and was one of the monsters spoken of in the myth of the Nagunaks. This medeek had large fins on its back, and was carved on four main posts inside of their house. It was painted on the front of the house. It was also used as a war garment showing the whole Grizzly.

2. Two-finned-Blackfish (*wusænkawpskenem-nærh'nærh*), another mon-





Pole of the Grizzly Bear of Gitrhahla, (left)

ster, seen in the house of the monster at Nagunaks. It was shown on a robe when assuming a senior name and is the exclusive property of this group.

3. Blackfish-with-fins-all-round (*trhatkunærhs*), another monster seen in the house of the monster chief at Nagunaks. This was used as a painting in front of the house and also represented on poles. It was also displayed on robes on the ceremony of assuming a name never used before.



Grizzly-Bear house posts of the Bella Coolas

4. Ligidadools, a woman supposed to represent the wife of the monster chief of Nagunaks. This was a sitting figure of a woman whose eyes were filled with human beings, and represented on totem poles, on robes, and on front paintings of houses. This was the exclusive crest of the house of Damks of the Nagunaks group.

#### BEAR MOTHER

##### KWAKIUTL

**Bear Totem from Fort Rupert,** at the National Museum of Canada (No. VII E 393).

Part of the Aaronson Collection. Aaronson was a curio dealer in Vancouver, about 1910. Catalogue description:

"It represents the bear, or demon, the lizard, an Indian holding the finback whale, an eagle on top." Not illustrated.

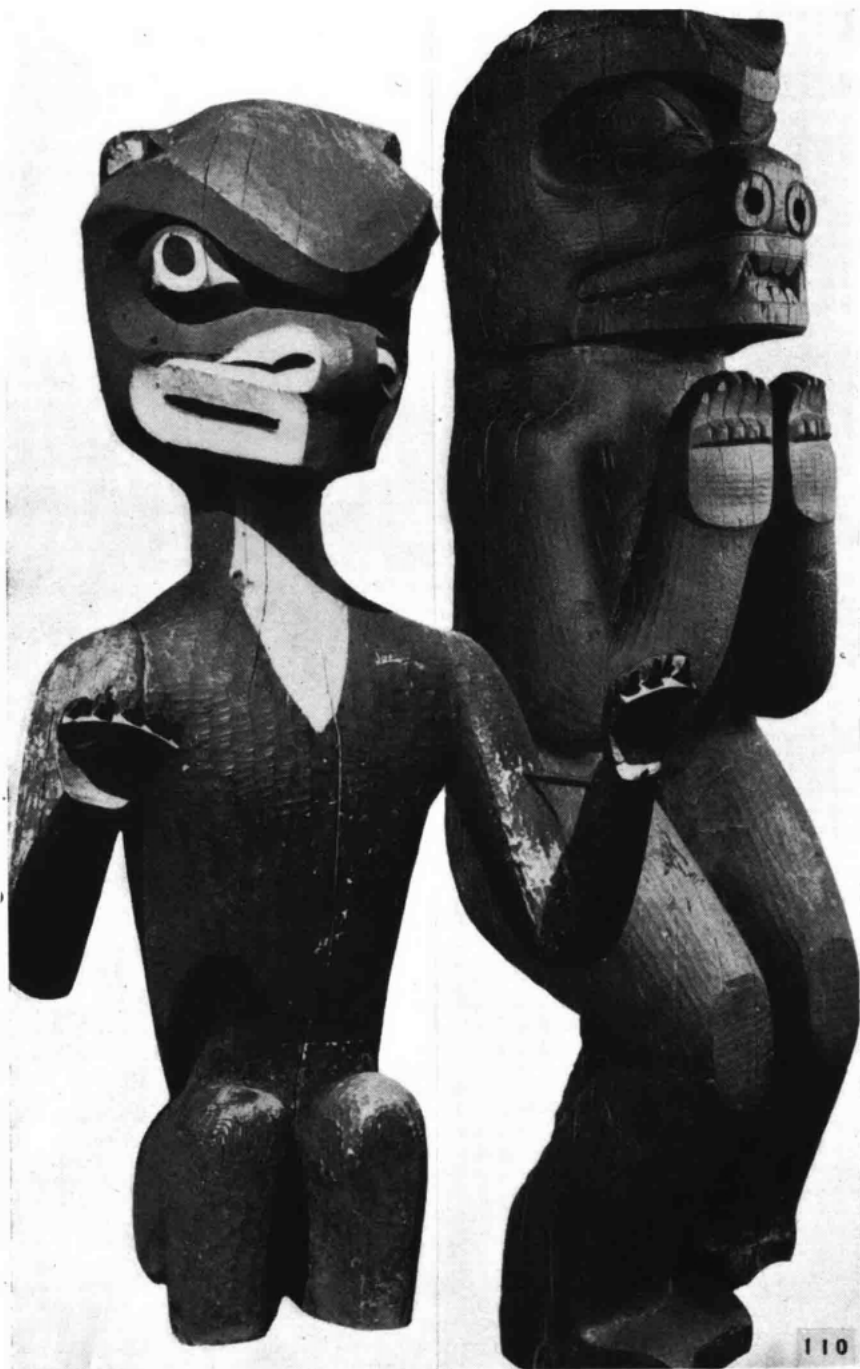
**The Bear and the Woman of Smiths Inlet (Kwakiutl),** now at the Cranbrook Institute of Science — (News Letter, May 1946, pp. 94, 95).

A Kwakiutl house post, carved in the image of a fierce bear who holds a child across his knees now guards the entrance to our room of Indian exhibits.

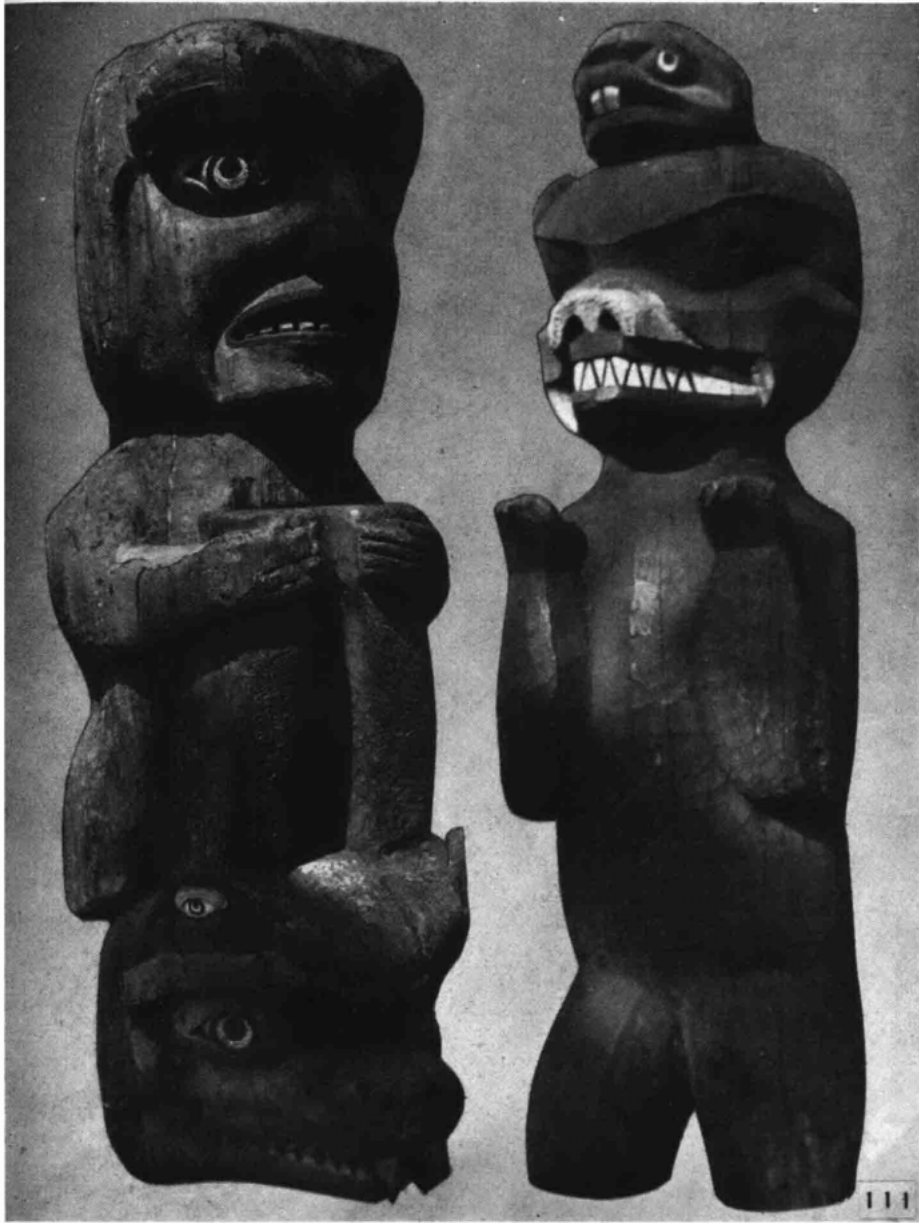
Our post was collected some time before 1908 at Quasila, Smiths Inlet, Vancouver Island, by Dr. C. F. Newcombe. We obtained it from the Brooklyn Museum through the personal interest of Dr. Herbert J. Spinden.



Grizzly Bear, at the Cranbrook Institute



Bella-Coola grave figures



The Woman and the Grizzly Bear, in Thunderbird Park, Victoria, (left)

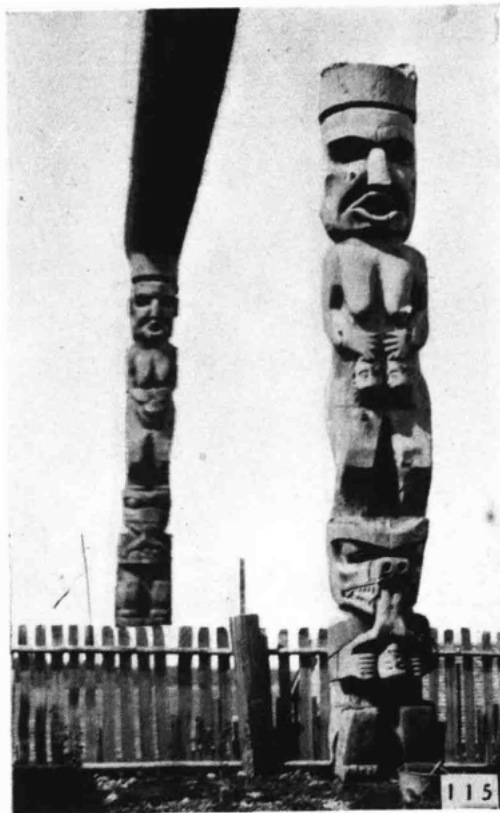


Two Kwakiutl house posts, at National Museum of Canada



Two Grizzly-Bear house posts, at Peabody Museum, Harvard

**The Tsa-wee-norh Posts of Kingcome Inlet**, representing the Thunderbird and Grizzly Bear holding the young woman he had kidnapped, now standing in Stanley Park, Vancouver Island, described by the Rev. G. H. Raley (118: 23).



Two house posts of the Kwakiutls, at Fort Rupert

On either side of the Wa-kius totem pole was an interior house post. It is probable that amongst the particular fixtures of the large family house, the carved house posts were the most noticeable. On them rested the great beams which ran the length of the house and supported the rafters for the roof. These particular twin figures belonged originally to the house of the Tsa-wee-nox people of Kingcome Inlet. The bear is represented, holding a human being in his claws.

It is said that if there were unethical conduct or action, and the parties concerned did not wish their totem spirit to witness such, the posts were covered for the time being with a mat or blanket.





Two Kwakiutl house posts, Thunderbird Park, Victoria



Thunderbird, by Charley James of Alert Bay