



Maude Island, near Skidegate

is a white man; as a child he was adopted into the tribe.) Eventually about 60 years ago, the various southern villages of the Haidas gathered together at Skidegate, where a smaller village had existed for some time.

CUMSHEWA

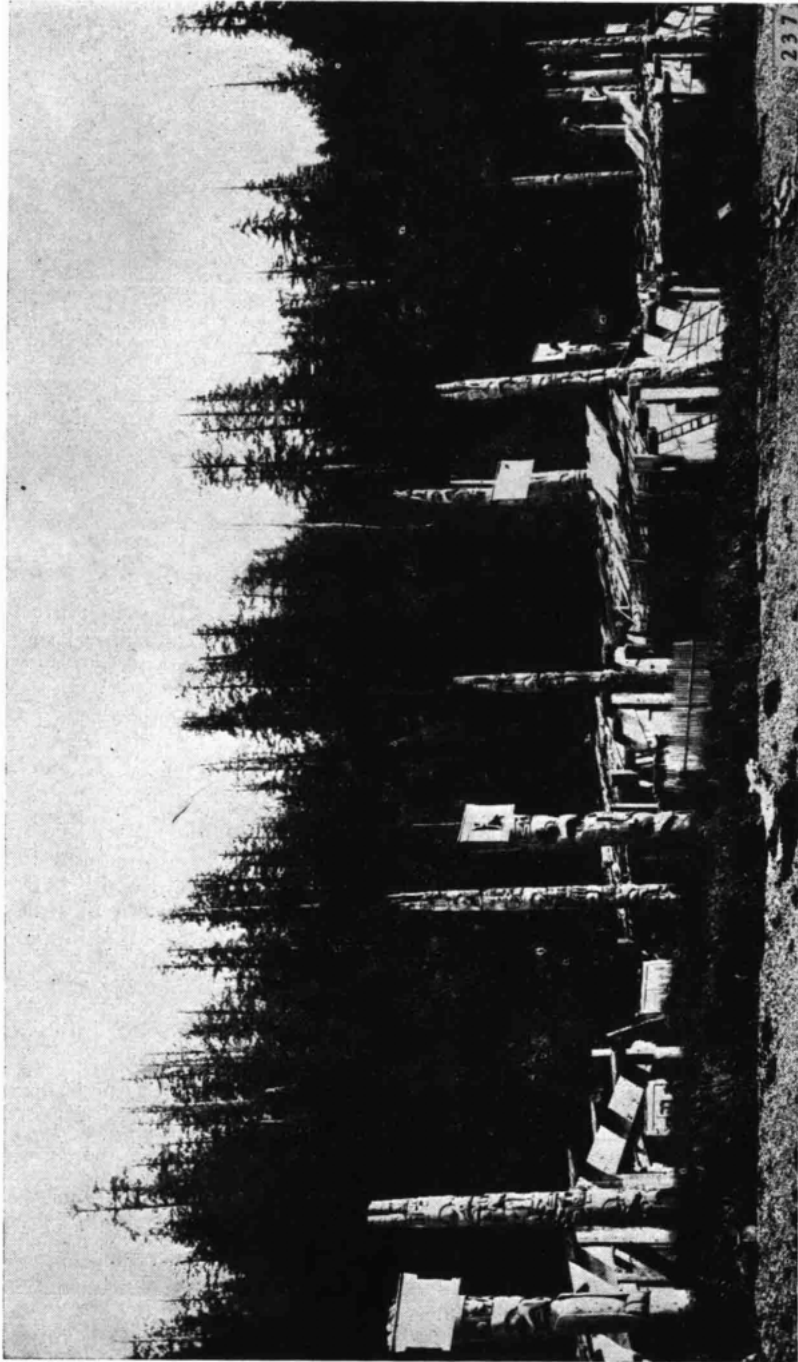
The Pole of Kohlans on the Queen Charlotte Islands, seen at the Field Museum in Chicago in 1916. Collected by Dr. C. F. Newcombe. (No. 19017). Height, 44½ feet.

The label read: "A Raven represented that is believed to live in the ocean." Below the Raven is a Killer-Whale (*S'kana*) — "the blow-hole of which is represented below the Dorsal-fin by the reversed head." "Of these crests, the lower ones were inherited by Kohlans from his mother; the upper one he adopted in rivalry with a chief of Skidegate, and the 'copper' in the Raven's beak was put there to show that he prevailed against his rival in a competitive distribution of property."

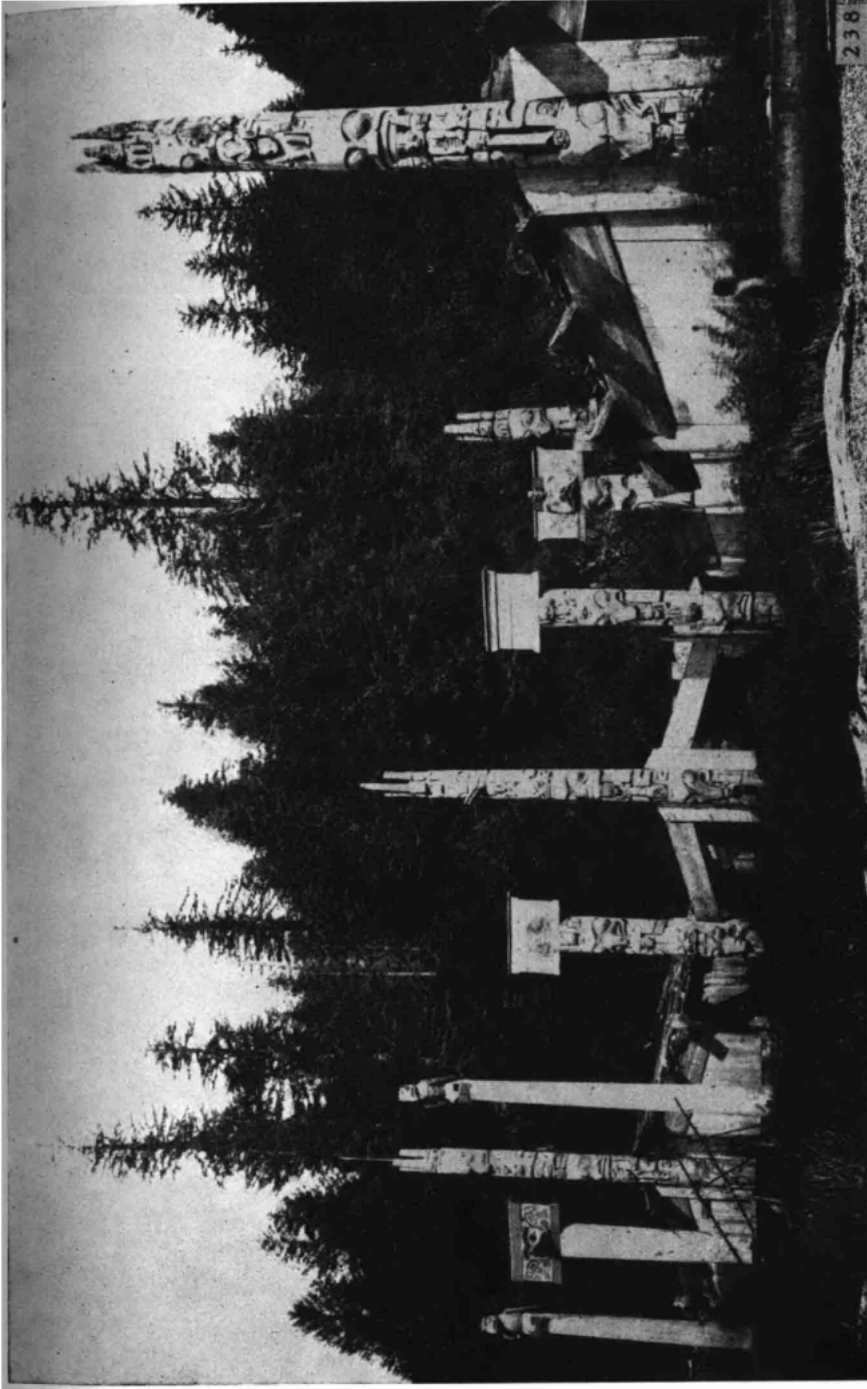
The Pole of Gitkagyas now at the American Museum of Natural History, described by J. R. Swanton (97: 127. figure 7).

Figure 7 represents a pole obtained for the American Museum of Natural History by Dr. C. F. Newcombe, from Abraham Moss (or Gitkagyas), one of the Cumshewa people. He gives the following explanation of it. The two figures at the top represent the horned owl. Next comes the figure of a chief, undoubtedly the one who erected this pole. Below him is the Thunderbird, and at the bottom the Black Whale. The horned owl was used as a crest by the Witch-people of Cumshewa and probably belonged to the house-owner. The Black Whale was used as a crest by some Eagle families and may also have been his; but the Thunderbird was a Raven crest and probably belonged to his wife's family. It is more likely, however, that the Whale and Thunderbird were put one under the other, because Thunderbirds were supposed to live upon whales, and the figures often occur in the same relative position (See figure 9).

Raven and Thunderbird Pole from Cumshewa, now in a municipal park in Prince Rupert. Identified by William Beynon in 1939.

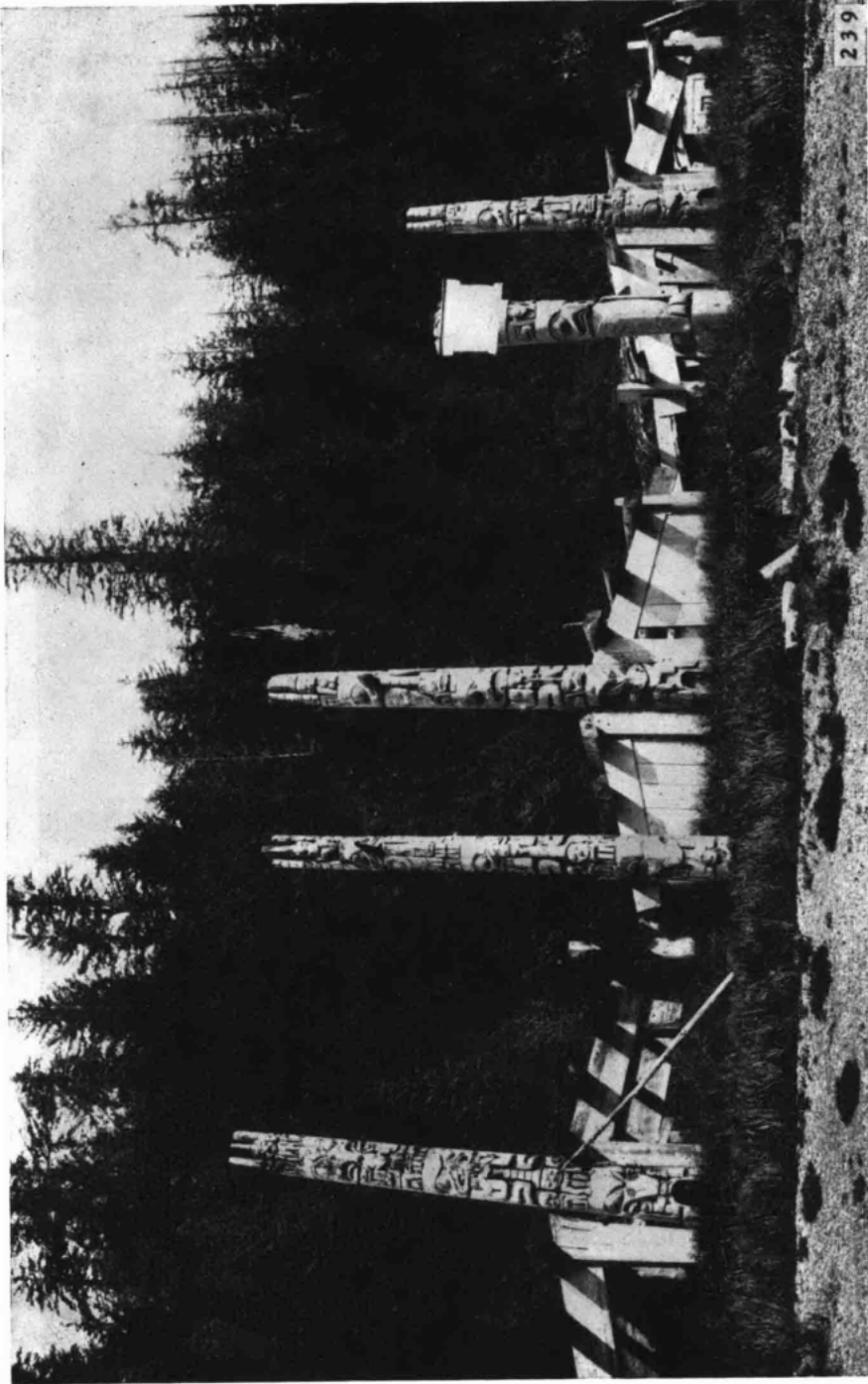


Cumshewa

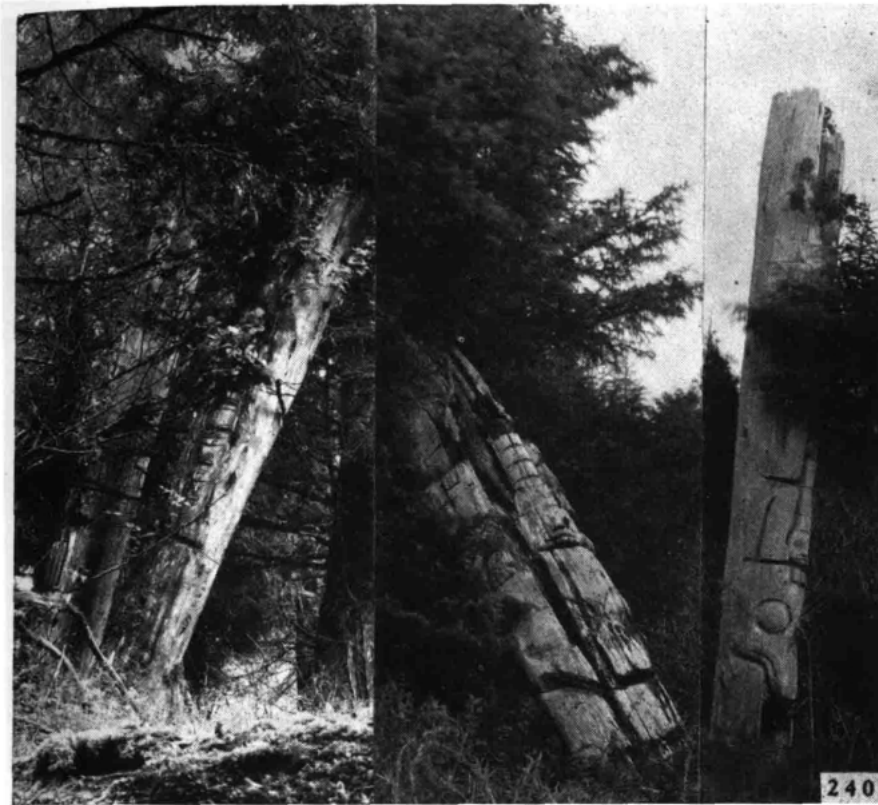


Cumshewa

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Cumshewa



Ruins of Cumshewa

This pole is said to have belonged to the family of George Young and to have been a monument of the Raven phratry.

The figures, from the top down, are: (1) three small "watchmen" with two or three *skil* cylinders on the head; (2) Eagle with a human face on its body; this presumably is an allusion to the clan myth wherein a person or two are carried back home through the air by the bird; (3) Raven with long beak bent down on his body; (4) Thunderbird under the Tsimshyan form of Skyaimsem; on its body a small bird-like animal, but with flippers; (5) Whale (usually associated with the Thunderbird) with a seal dangling from its mouth. An exceptional addition here to the Whale in its connection with the Thunderbird is the person, head down, riding on the back of the Whale. This is no doubt Gunarhnesemgyet whose story (Orpheus-like) is almost inseparably connected with the Whale.

As these crests belong to two opposite phratries, they must represent both the husband and the wife's families.

This pole, like the others in Prince Rupert, has suffered from a spurious coat of commercial paint which now disfigures it. It may have been almost, if not wholly, unpainted when salvaged from its abandoned village.



Cumshewa



Cumshewa

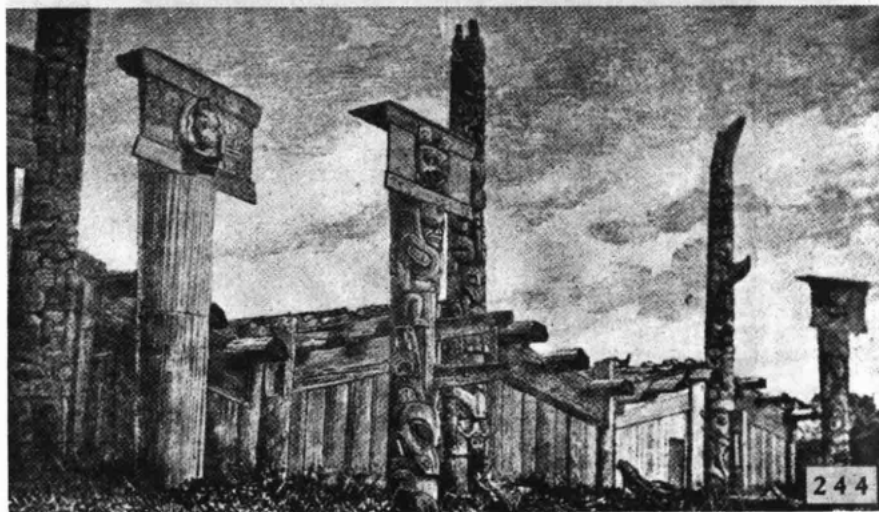
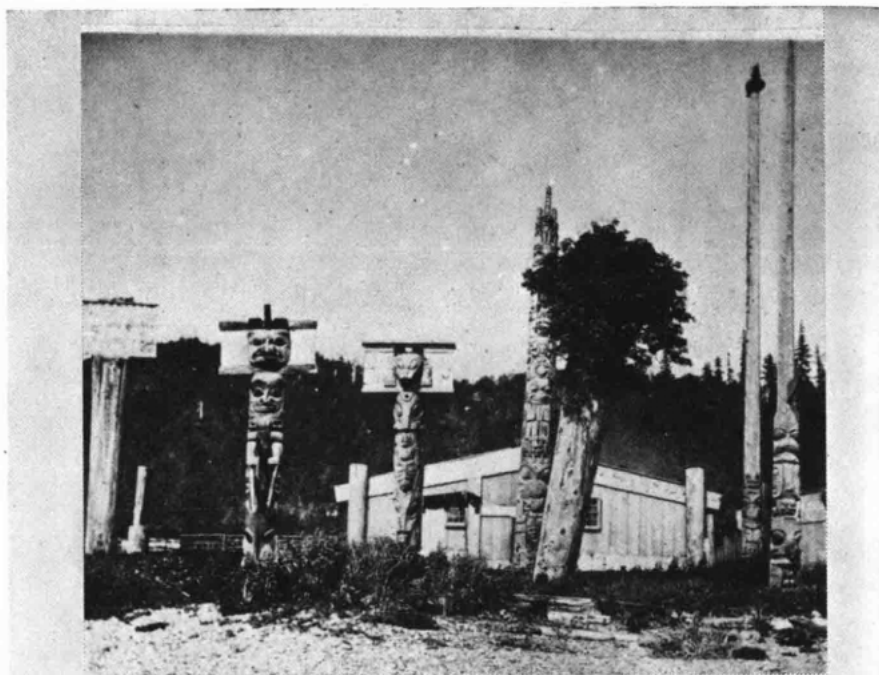
SKEDANS

The Skedans' close association with the Gitrhahla tribe of the Tsimsyans, according to J. R. Swanton (97: 79).



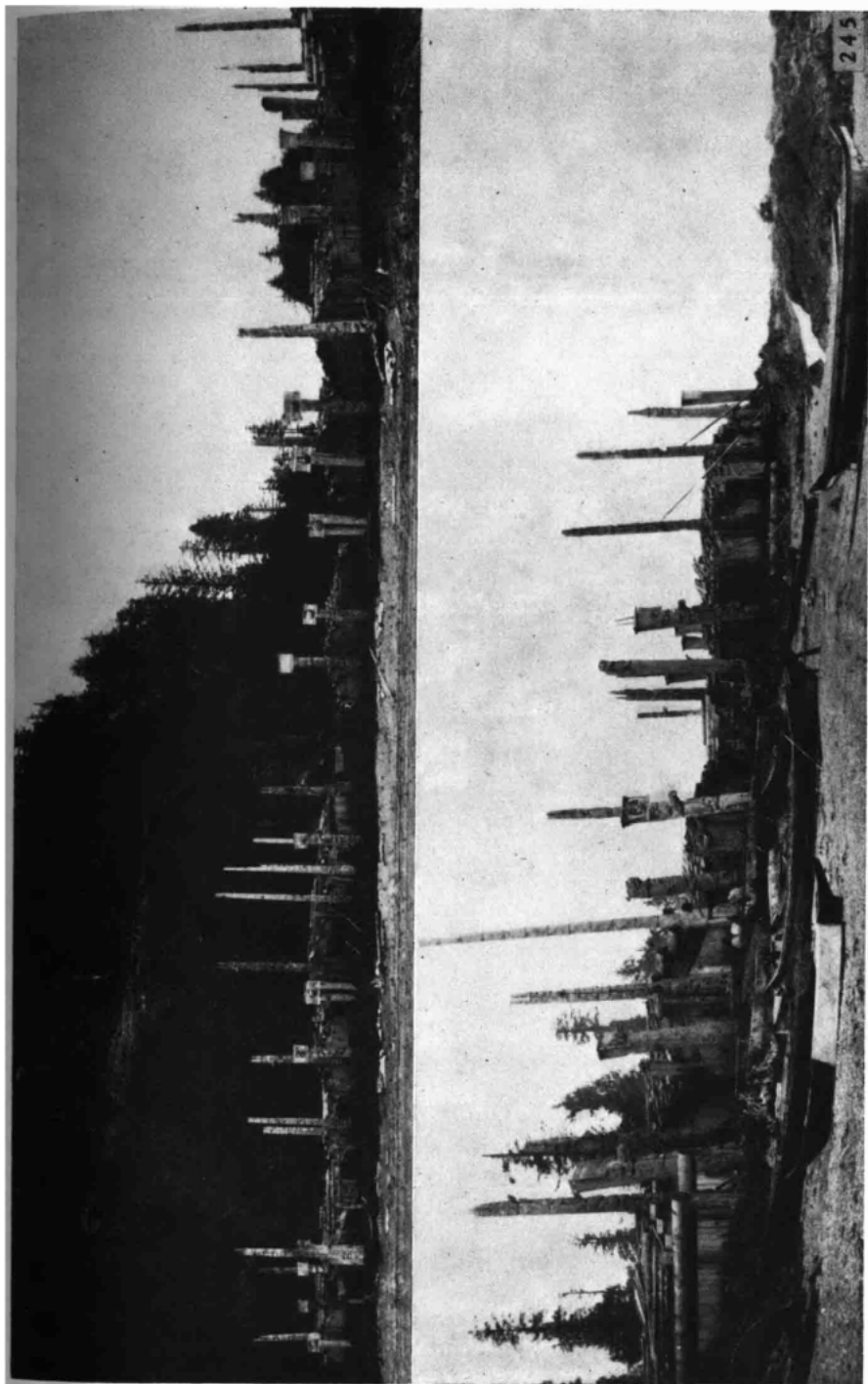
Cumshewa totem poles. (Left) At Thunderbird Park, Victoria. (Centre) Totem in Prince Rupert. (Right) Totem in Thunderbird Park

The chief of Those-born-at-Qagjals, who was at the same time town chief of Skedans, was one of the most influential of all Haida chiefs. His importance he seems to have owed rather to the arts of peace than to those of war. As already stated, he was a close friend

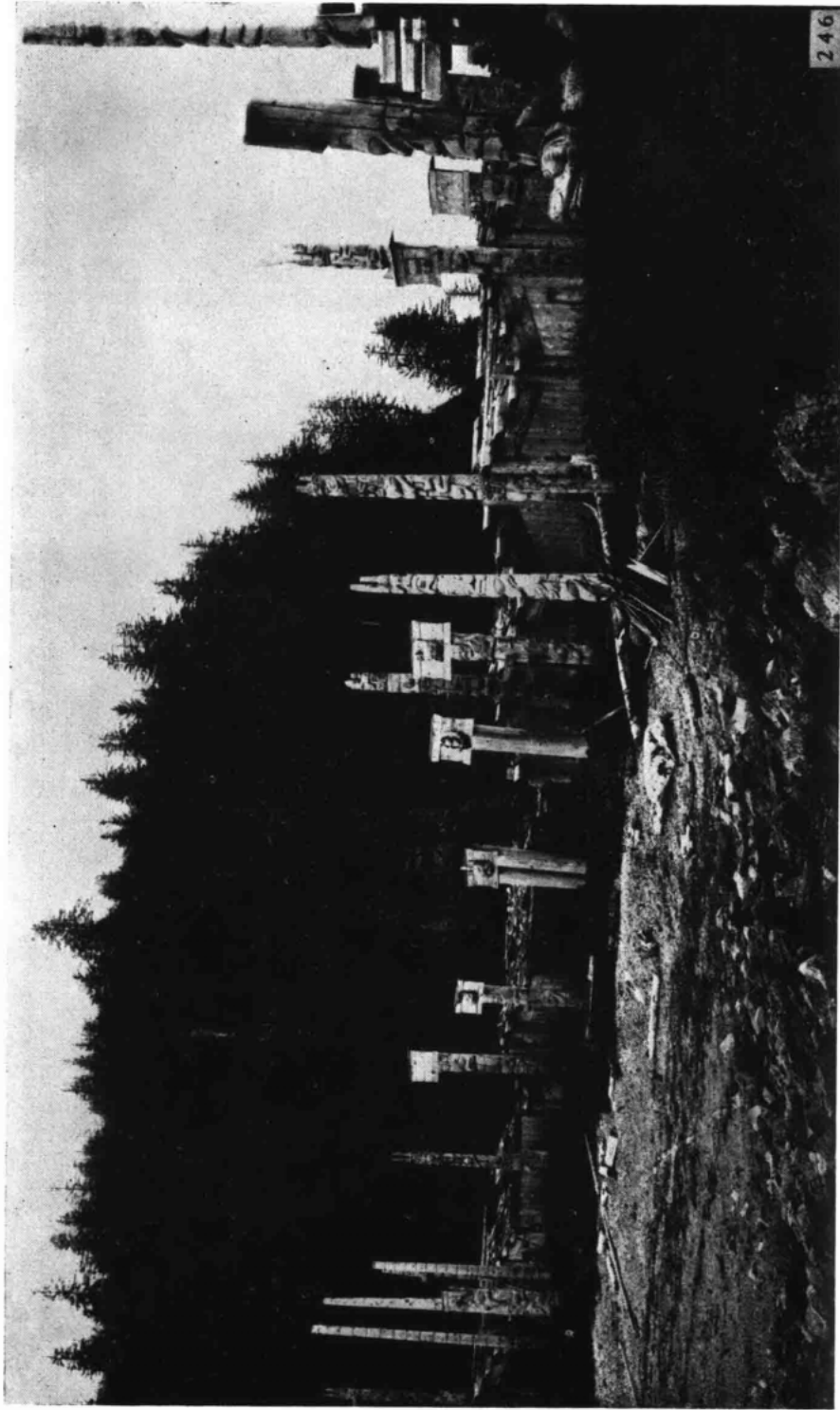


Skedans. (Top) Skedans in 1909. (Bottom) Skedans

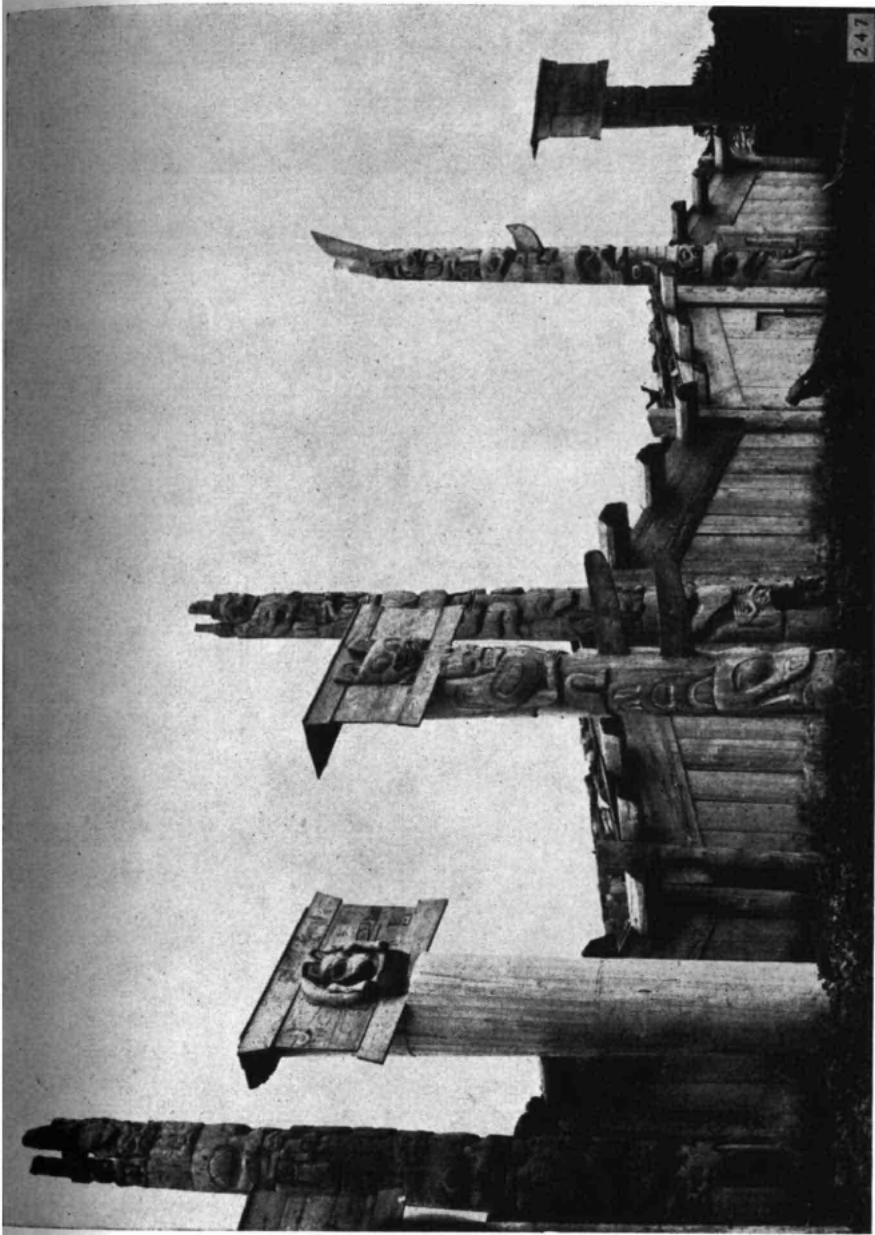
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Skedans

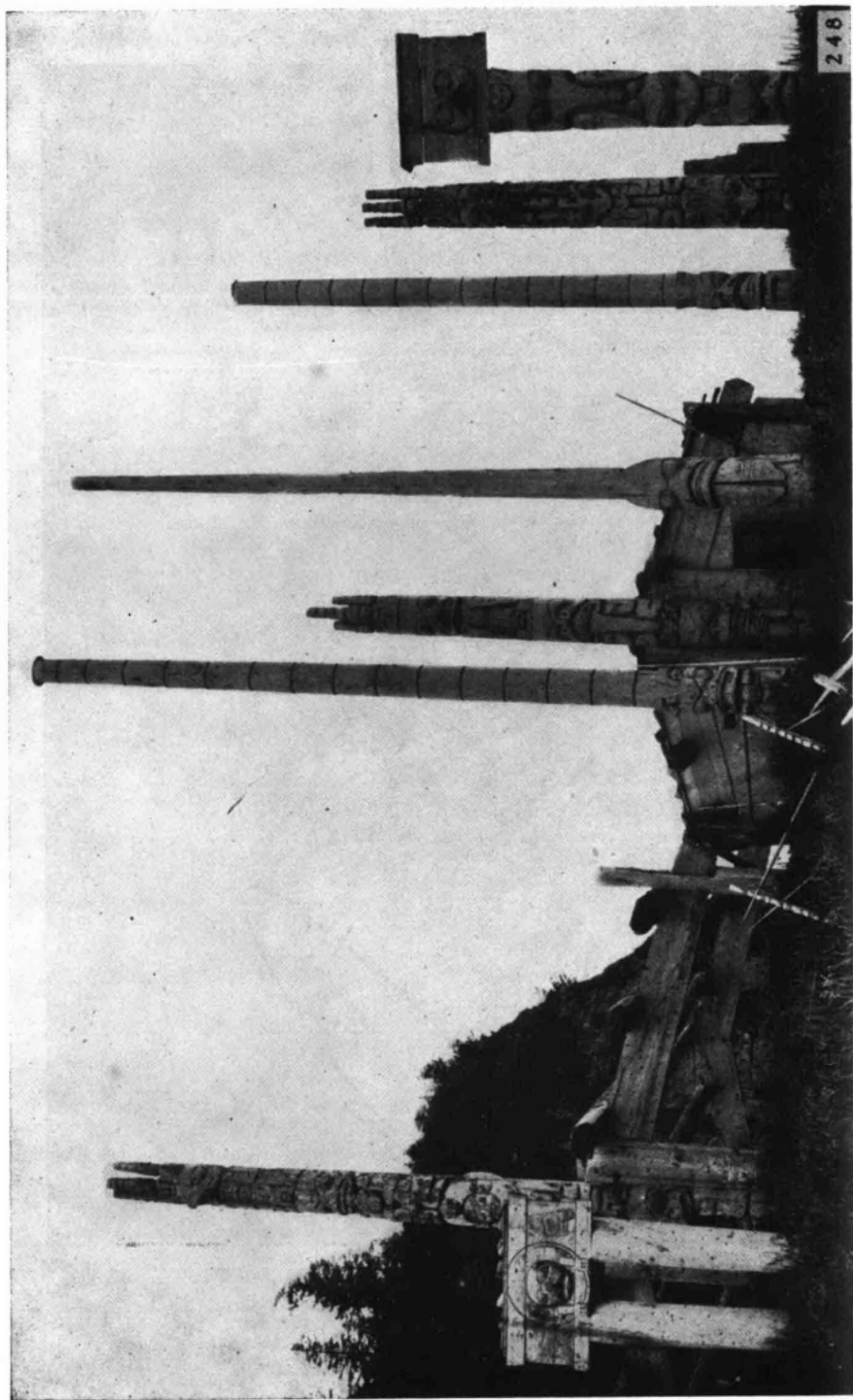


Skedans



Skedians

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Skedans



Skedans



Totem of Skedans in the bush in 1947,
(Right) at Prince Rupert

He referred the author to Henry Moody, a carver born at Tanu, a resident of Skidegate most of his life.

Grizzly and Killer-Whale totem pole at Tanu, Queen Charlotte Islands, at the Field Museum, Chicago (in 1916). Collected by Dr. C. F. Newcombe in 1902 [No. 79786]. Height, 17 feet.

The label contained the following information:

The figures, from above downwards, are a small female mythical monster, partaking of the mixed characters of the Grizzly Bear (*Huadji*) and the Killer-Whale (*S'kana*). The middle figure is the father of the last, a sea-bear, half bear and half Killer-Whale, of the kind called *Næth* by the

of the Tsimshian chief at Kitkatla, Djaibasa;¹ and new crests, new stories, and new features for the potlatch came to the Haida through these two chiefs oftener than in any other way. The present chief of Skedans explained their friendship as follows: "When Djaibasa and his people came down from the Nass, two canoes came halfway over to Skedans from Kitkatla, and the people sang a song there, after which they separated. One returned and settled at Kitkatla; the other kept on and founded Skedans. After this the two chiefs always treated each other as brothers (i.e., they considered themselves of the same clan)." Skedans was thus looked up to as the town where new fashions were set and, perhaps in consequence, seems to have had an exemption from war not enjoyed by most other towns. Among the war-stories I have collected, only one involves Skedans, although its neighbours in Skidegate and Kloo were continually fighting. The near-by town of Cumshewa appears to have suffered even less.

The Pole of Neeswas (Haida), explained by J. R. Swanton (97: 123. Plate II, Figure 1).

Plate II, figure 1, shows the model of a pole belonging to Neeswas, chief of Those-born-at-Qagials of Skedans, whose wife was a woman of Those-born-at-Skedans. The beaver and eagle at the top were crests of Those-born-at-Skedans. Below the second of them is a figure intended to represent the moon, and under that, a grizzly bear. They belonged to Those-born-at-Qagials. The doorway to this house, as in all the older houses, passed through the pole itself. After contact with the whites, a swinging door, cut at one side of the pole, took its place.

TANU

The Poles of Tanu. Queen Charlotte Islands, were, according to W. A. Newcombe, carved about 1870.

¹ Bella Bella, Tsebasas ("place of holding in talons").



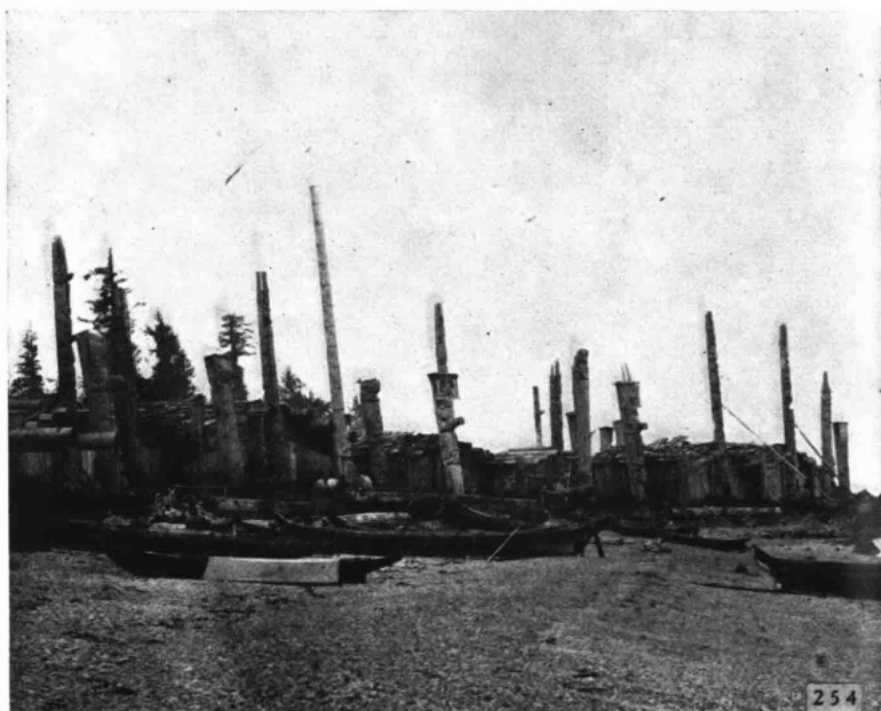
Skedans in 1947

Tsimshians, from whom the Haida derive the story of this monster, etc. "These were the Raven clan crests of the owner's wife. . . It was used at potlatches and feasts by the owner of the house, whose crests were shown on the high outside post, and who belonged to the Eagle clan."

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Ruins of Skedans

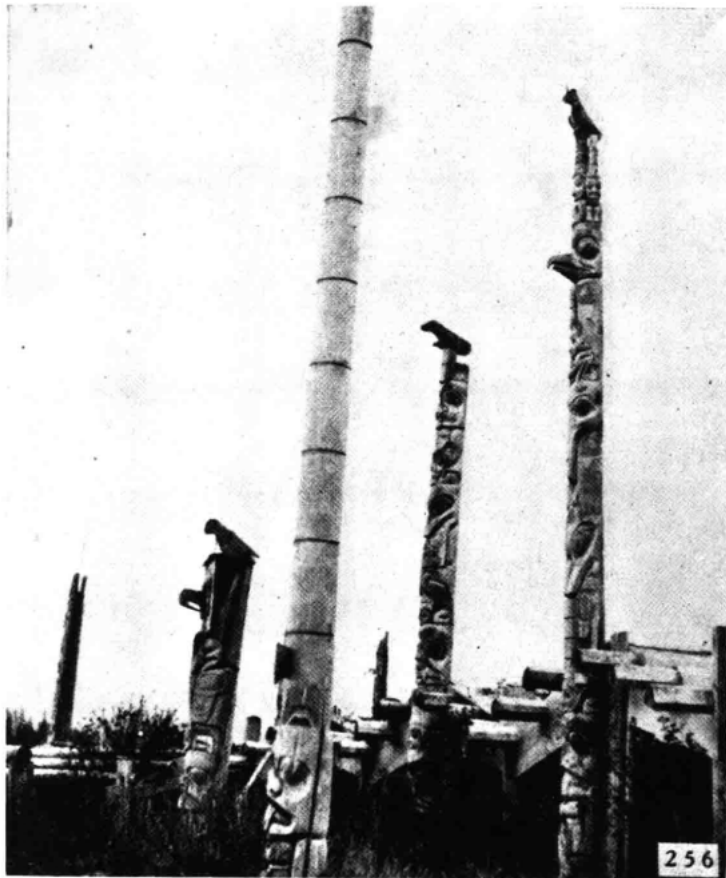


Tanu

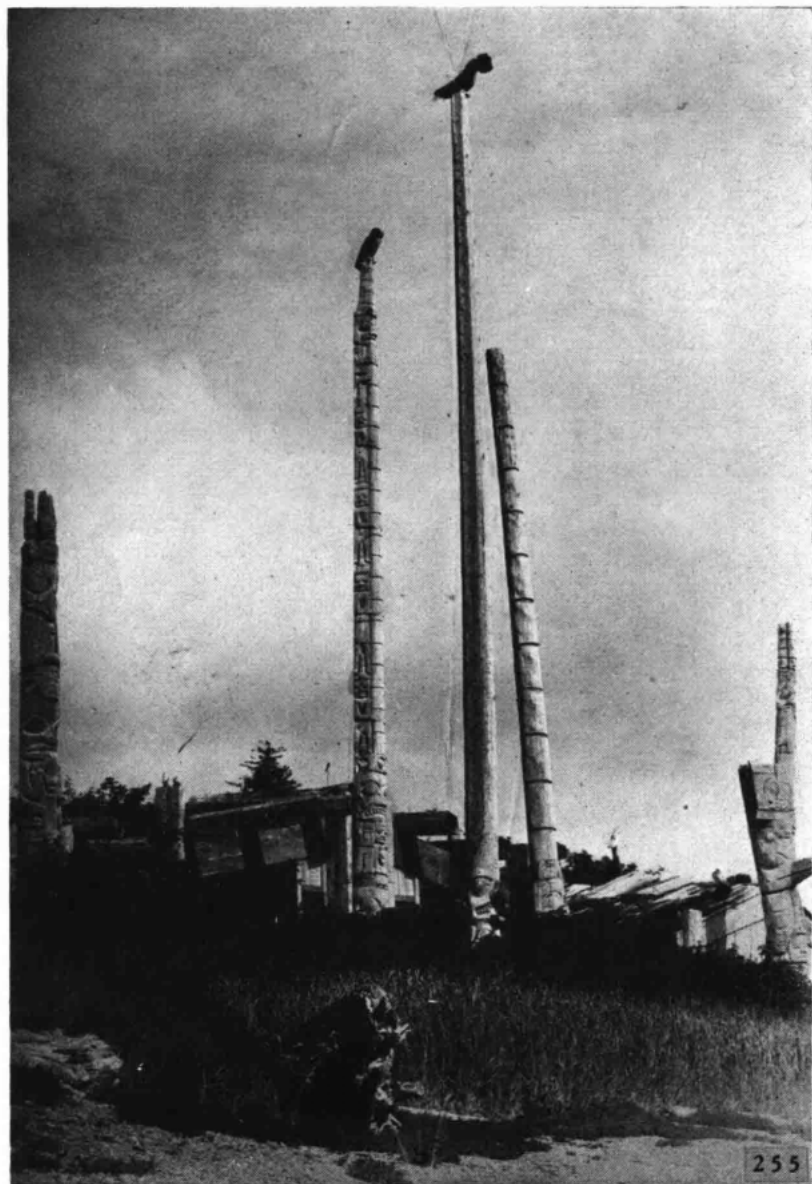
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A fallen pole at Skedans, 1947



Tanu



Gitkun's house at Tanu



Grizzly-Bear house at Tanu



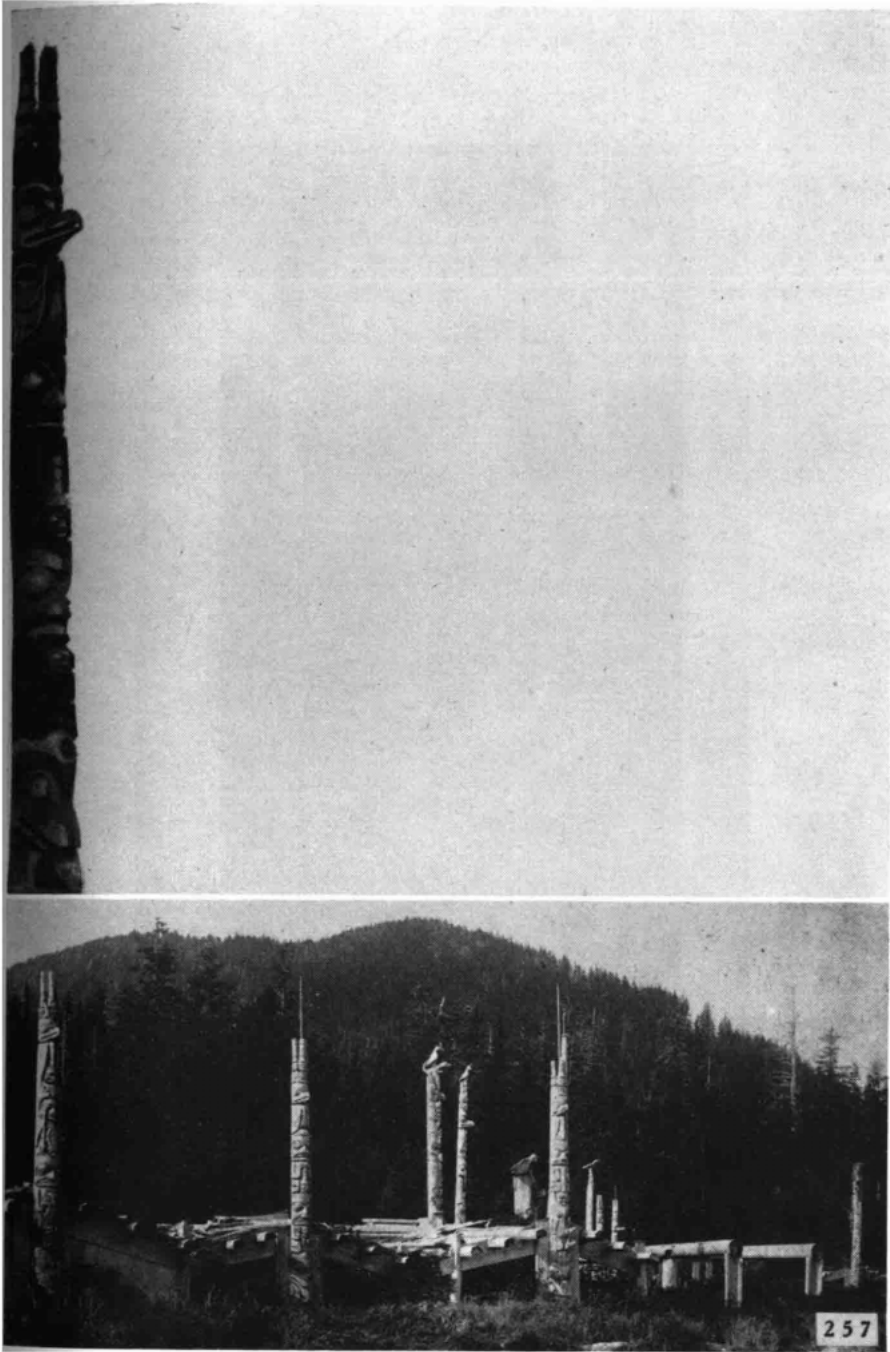
The Grizzly-Bear pole at Tanu



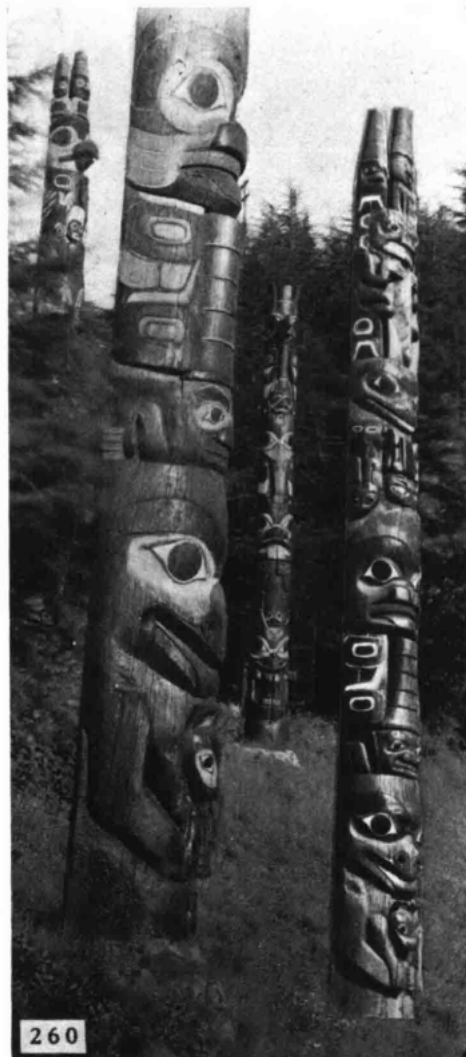
Tanu totems. (Right) In the bush. (Left and Centre) In Prince Rupert



Tanu and Skedans totem poles. (Left) At the Smithsonian Institution, Washington.
(Centre) At the Anthropological Museum of the University of California.
(Right) At the Smithsonian Institution



Tanu



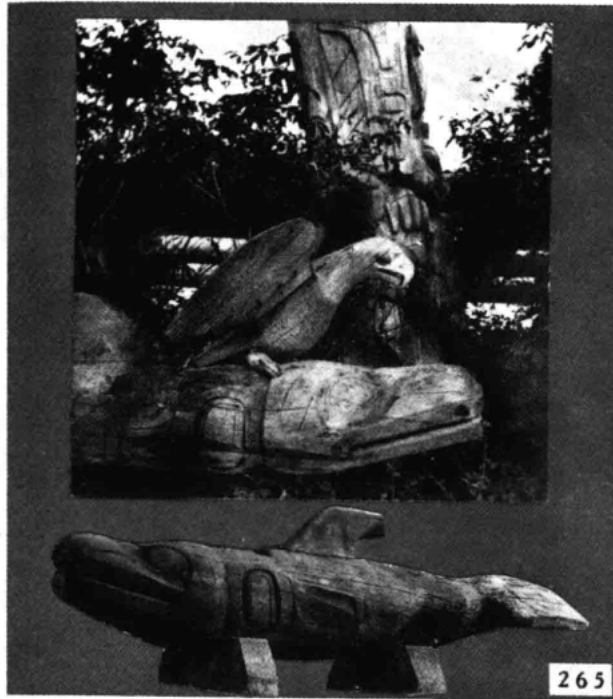
Tanu totems at Prince Rupert



Tanu totems at Prince Rupert



Tanu and Cumshewa poles in Thunderbird Park, Victoria
(Right) Mortuary pole, collected by C. F. Newcombe



(Lower) Tanu totem at Thunderbird Park, Victoria



Grave posts and totems at Ninstints on Anthony Island