



At the old abandoned village of Kyusta,
close to Langara

Sea-Lion (to his loss) tried the same trick. Some of the figures on this pole may refer to such adventures of the Raven. Another figure in the centre of the pole illustrates an episode of the Sea-Dog or Wasko myth; here the Strong-Man of the Haida (Su'san) holds the Sea-Dog, head down, in his arms.

This pole, like the others at Prince Rupert, has been luridly painted with commercial colours.

UNIDENTIFIED

The Killer-Whale Totem in Bremen, Germany (Stadt Museum). No. 43 (full face), and 43b (in profile). Ernst Fuhrmann (49).

A tall and very fine pole of the Skidegate style in the 1880's, showing, (1) the Killer-Whale and dorsal fin; (2) a human face upside down; (3) two Grizzly Bears, at the bottom.

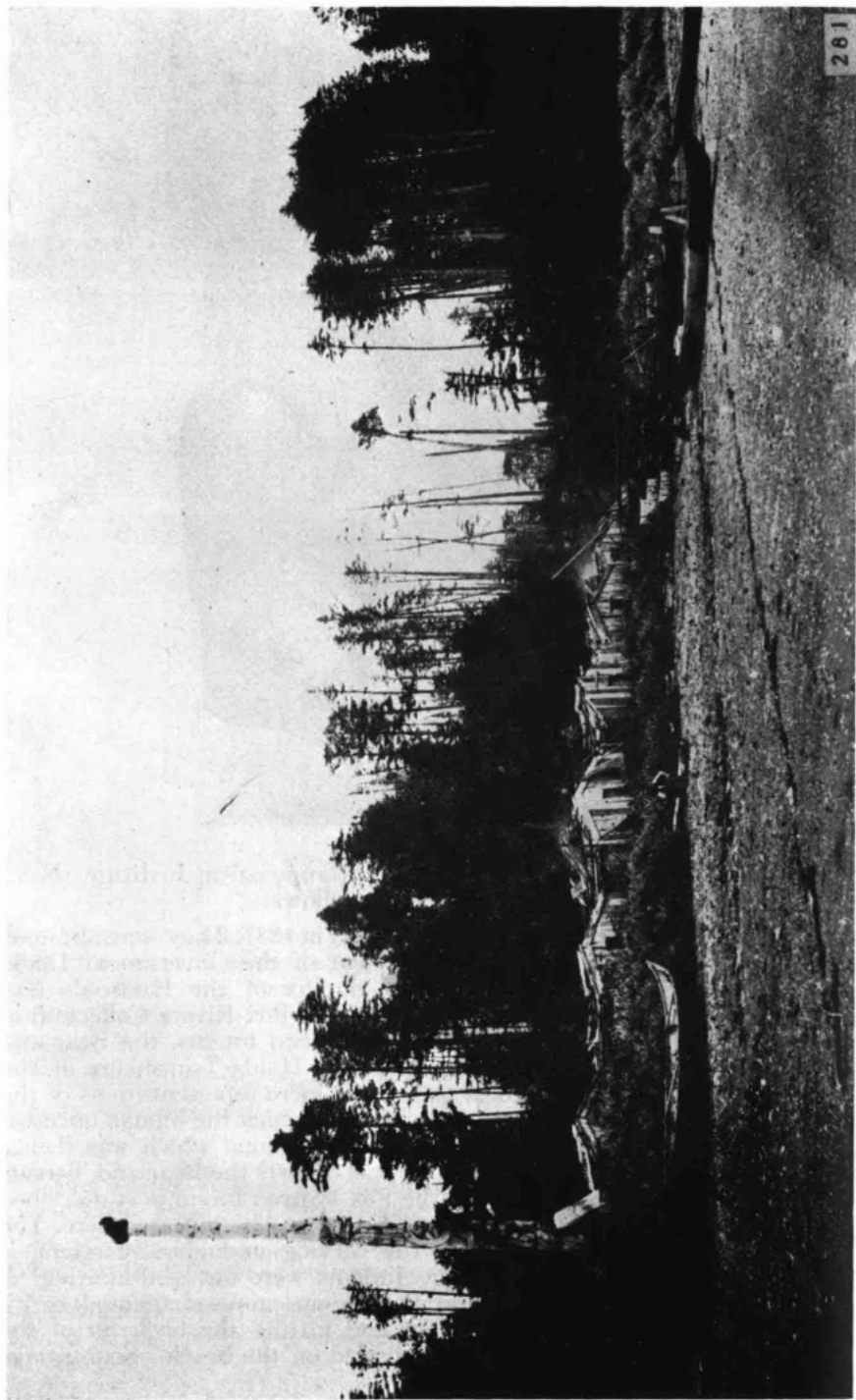
House Posts at the Pitt-Rivers Museum, Oxford, England. Two Haida house posts representing Bear Mother and the Double-Headed Monster.



At Kyusta

Sir E. B. Tyler (in *The Journal of the Anthropological Institute* (N.S.) Vol. 1, Plate XIII) describes these posts as follows:

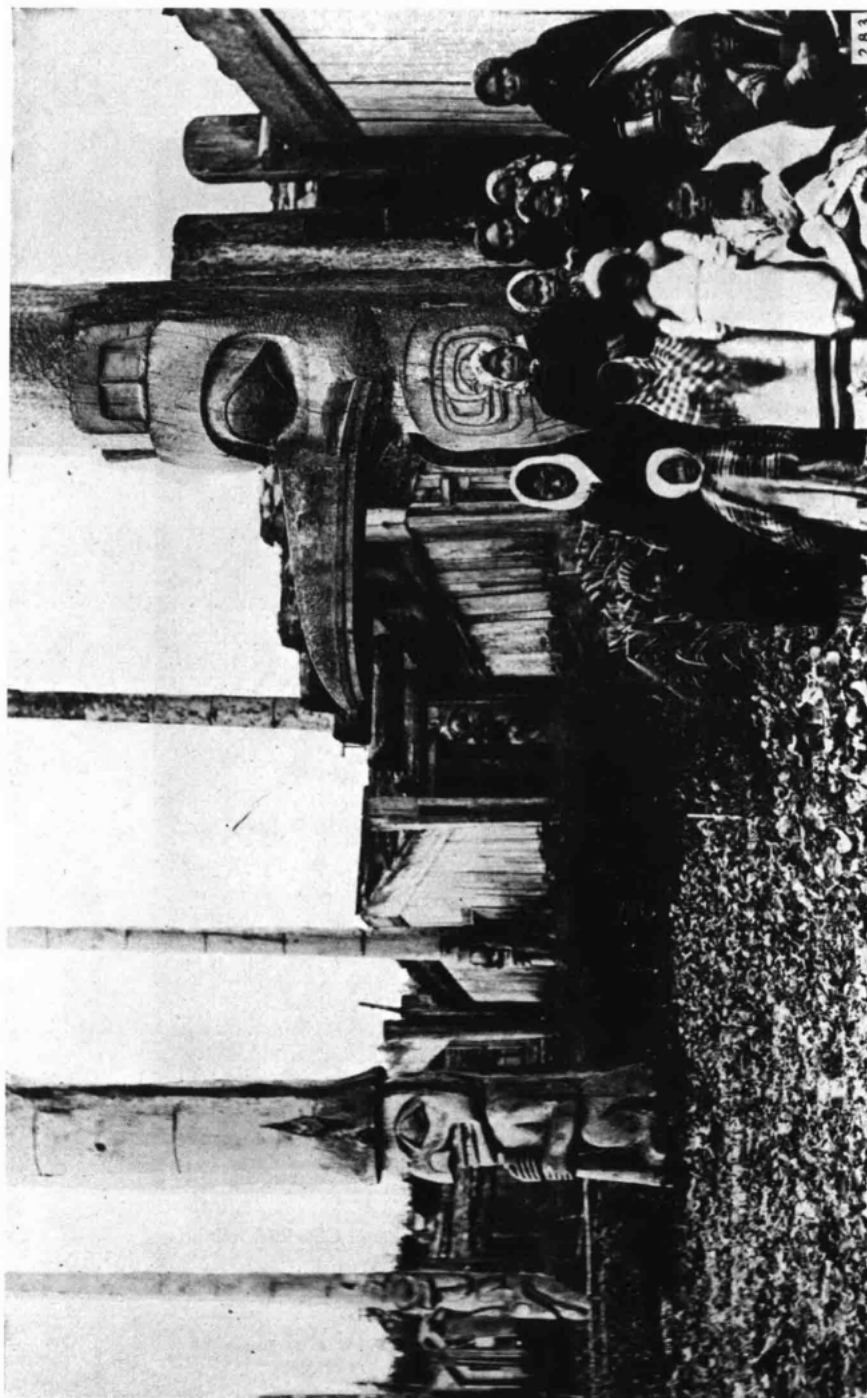
They "were sent over from British Columbia in 1887. They were obtained by Mr. James H. Innes, then Superintendent of the Government Dock-Yard, Esquimalt Harbour, from Mr. Hall, Factor of the Hudson's Bay Company at Port Simpson, and now stand in the Pitt-Rivers Collection in the University Museum, Oxford. They display two totems, the Bear and the Killer-Whale (*Orca ater*), belonging to the Haida-Tsimshians of the Mainland. In both cases the figures go beyond mere representations of the totem animals and depict a mythical incident in which the human ancestor is believed to have come into relation with the animal which was thence adopted as the totem of the clan. The myth of Hoorts the Bear and Toivats the Hunter being also represented on the Fox Warren totem post described in the previous paper, the story there told need not be repeated here. The story of the Killer-Whale, to which the carving undoubtedly refers, is substantially as follows: Ages ago the Indians were out seal-hunting. A killer kept alongside of a canoe, and the Indians amused themselves by throwing stones from the canoe ballast and hitting the back fin of the killer, which made for the shore and grounded on the beach. Soon smoke



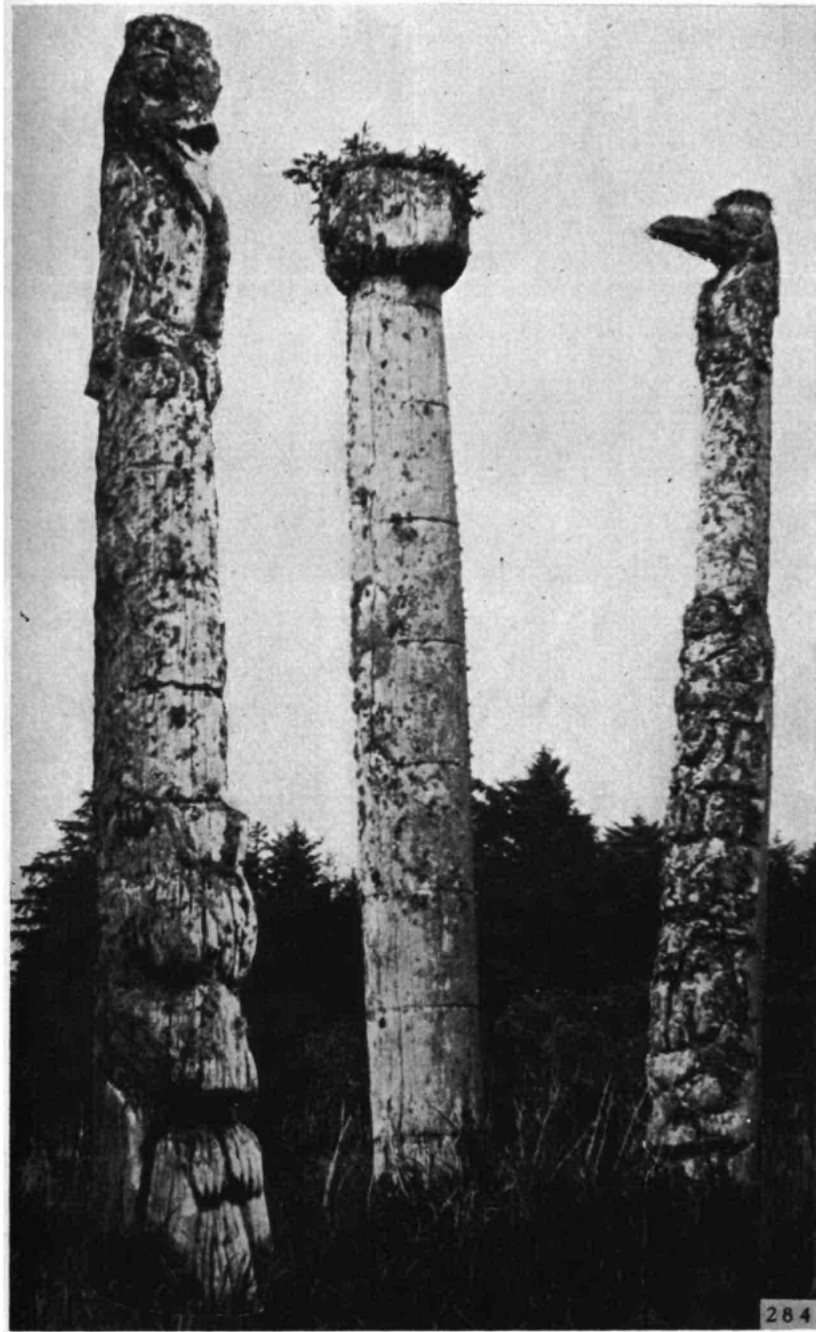
Fishing village on Lucy Island



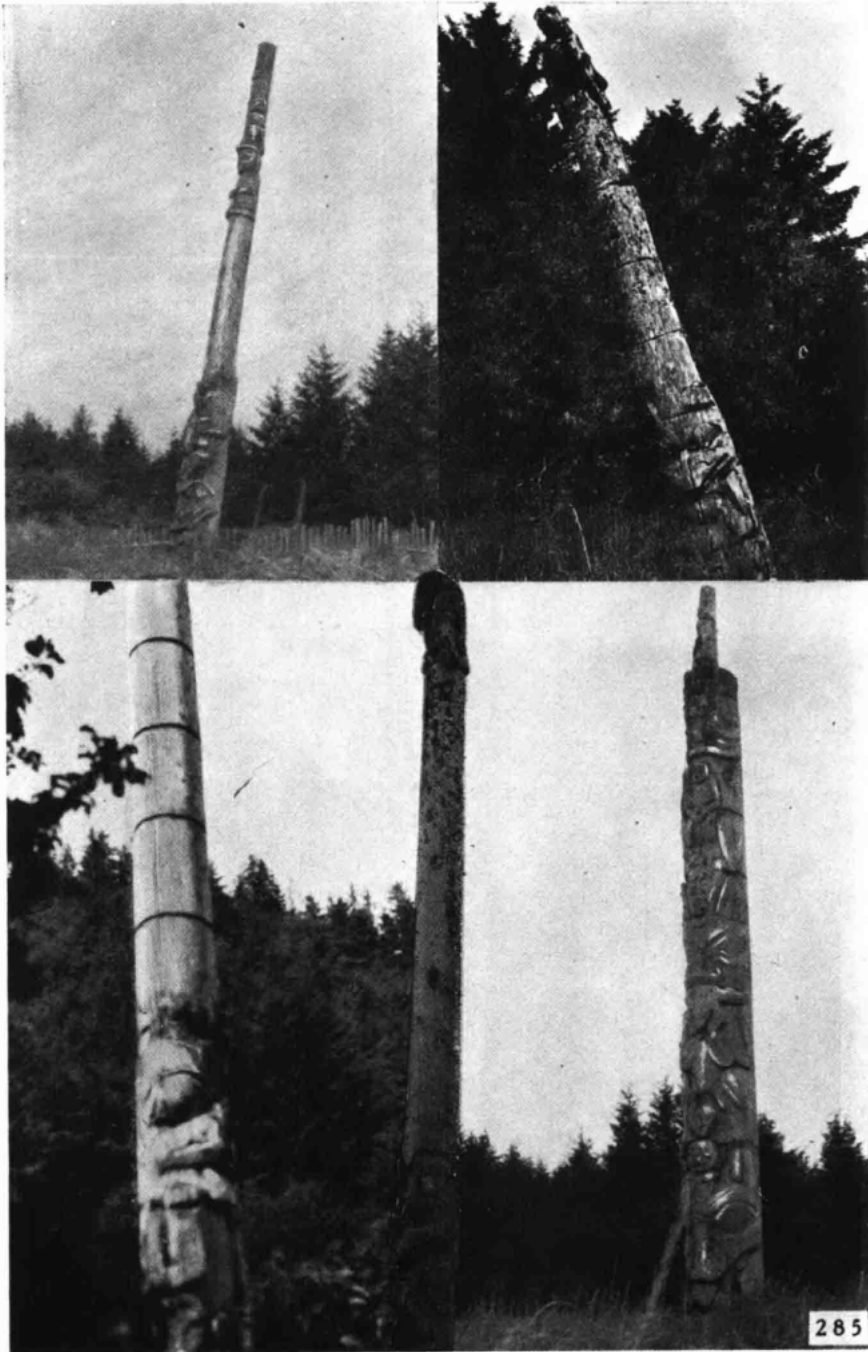
A unique totem carving at Kyusta, Queen Charlotte Islands



Totems, houses, and natives of Yan, Queen Charlotte Islands



The last totems at Yan



Totem poles of Yan



Totems of Yan



Totem of Yan



The Eagle at Yan

was seen, and they found it was a large canoe and not the Killer-Whale (*Skana*) on the beach, and that a man was on shore cooking food, who asked them why they threw stones at his canoe. 'You have broken it,' he said. 'Now go into the woods and get some cedar withes and mend it.' When they had done so, he told them to turn their backs to the water and cover their heads with their skin blankets and not look till he called them. They heard it grate on the beach as it was hauled down into the surf, and the man said, 'Look now!' Then they saw the canoe going over the first breaker and the man sitting in the stern, but when it came to the second breaker it went under and came up a Killer and not a canoe, and the man or demon was in its belly."

The Grizzly Bear and Raven Pole of Massett, now in the McGill University Museum at Montreal.

This pole has been described by Dr. C. F. Newcombe, in the *Ottawa Naturalist* (75). It bears the No: Acc. No. 2971, as "Gift of Dr. F. Buller." No other information is given.

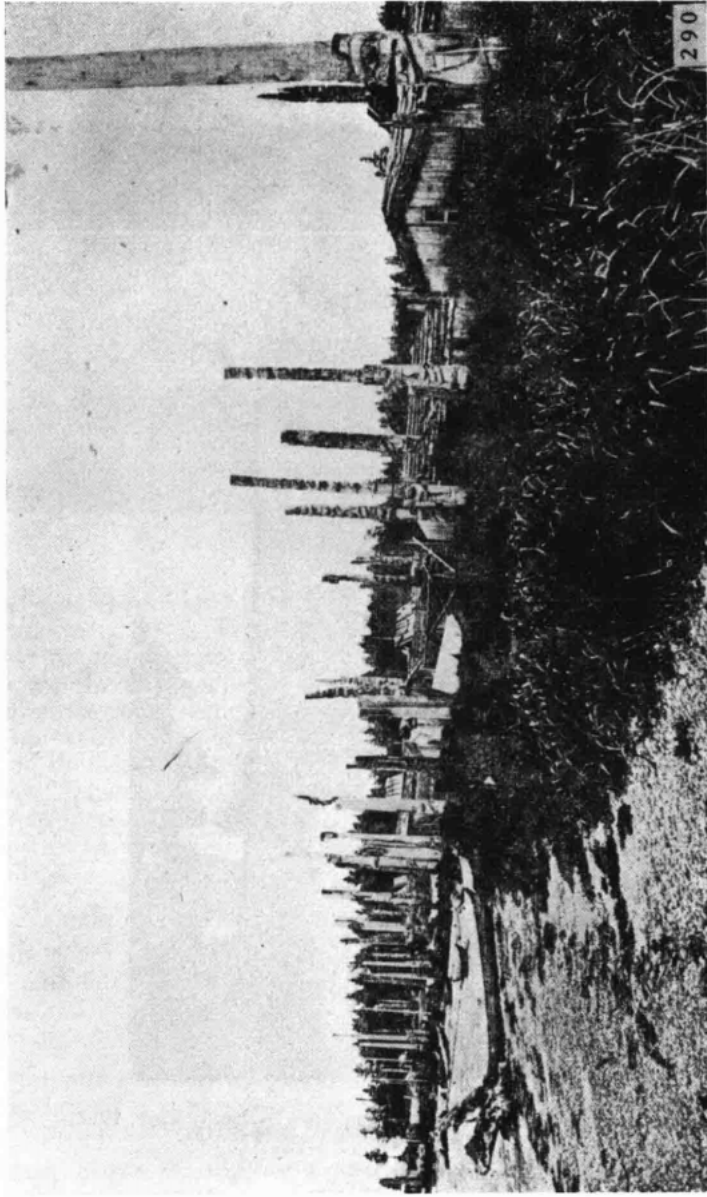
This tall and fine pole may be over 40 feet high; it is quite wide. It may have been unpainted, or at least the paint is no longer discernible, although the pole was not very old when collected.

Its figures, from the top down, are:

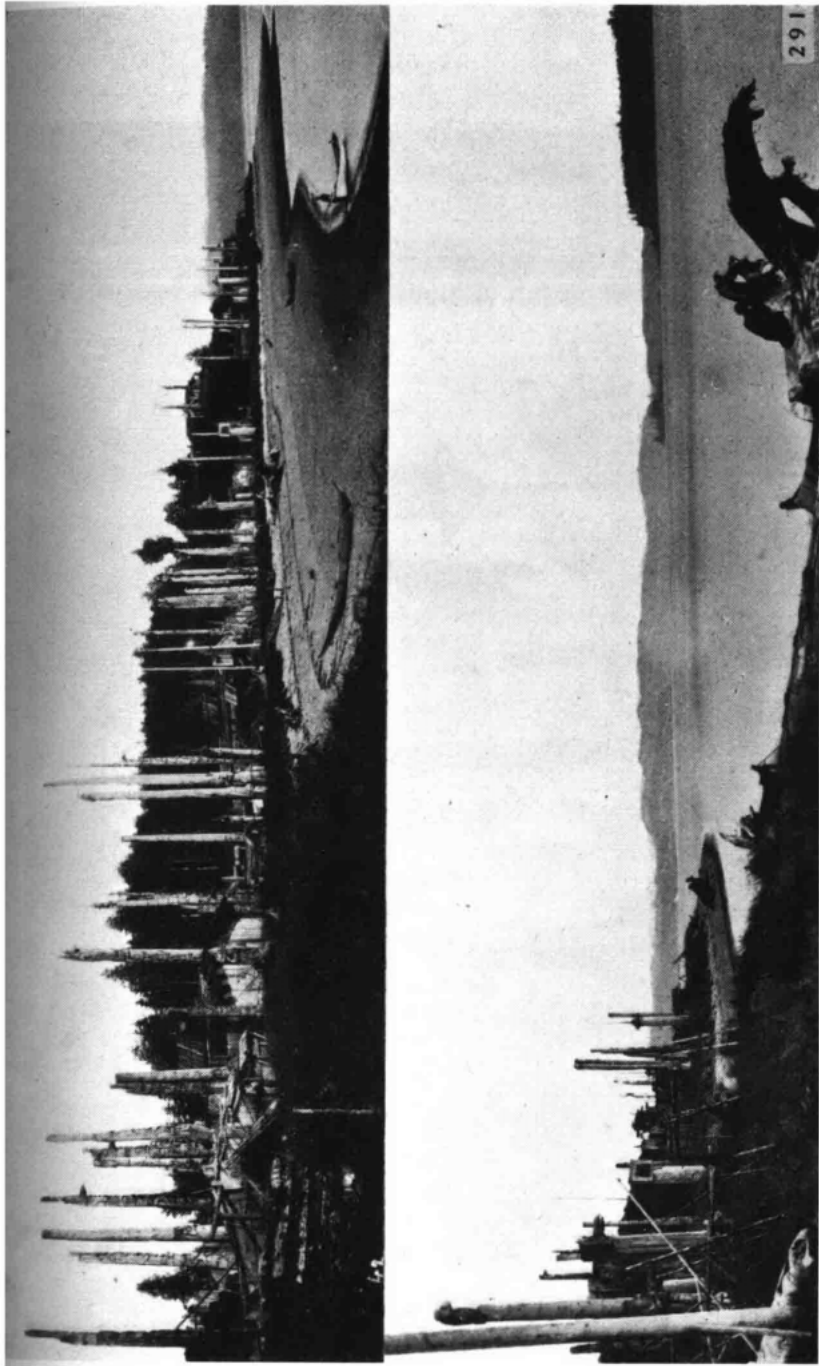
1. The Grizzly-Bear or a Bear cub climbing a tree, which elsewhere is called the Play-Pole of the Bear;
2. Bear Mother with protruding tongue and her other Cub in front of her;
3. The Eagle here quite small, with wings over its head;



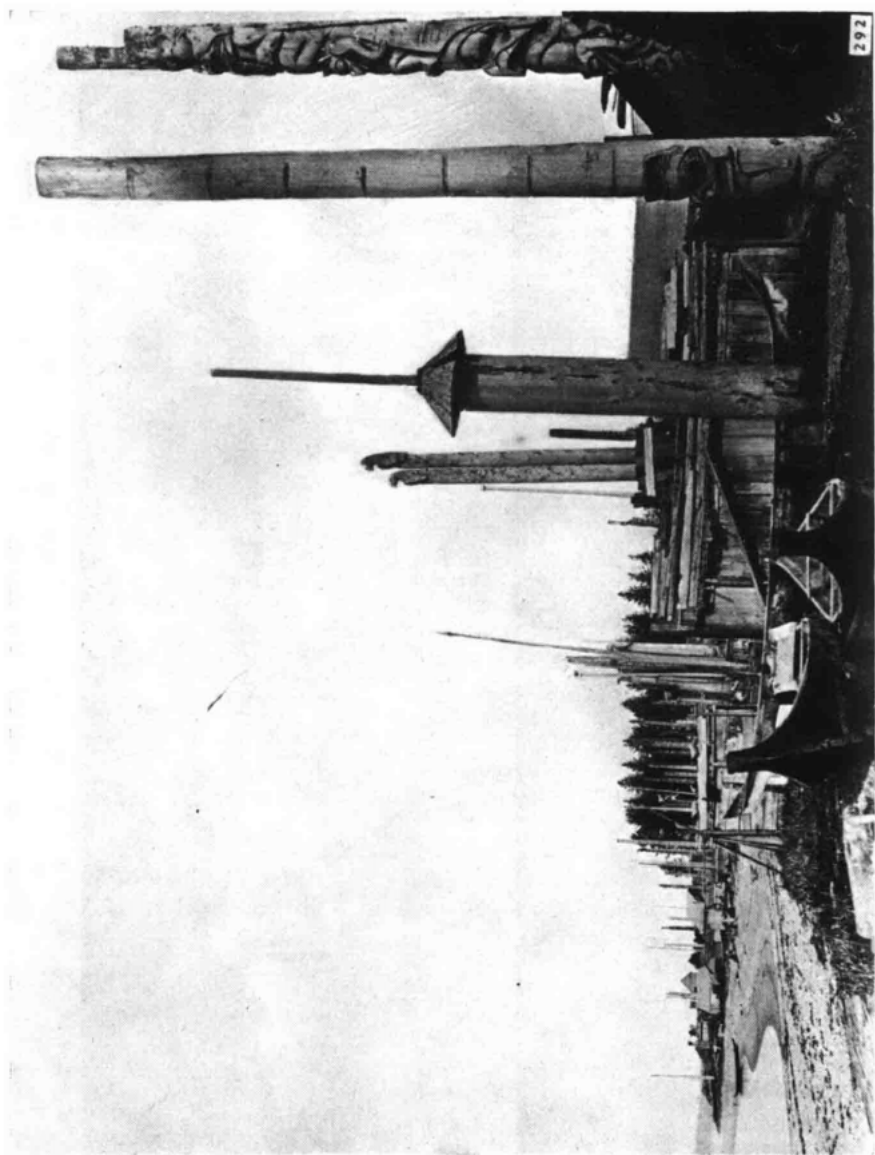
An Eagle post at Yan. (Watercolour by Emily Carr, 1912)



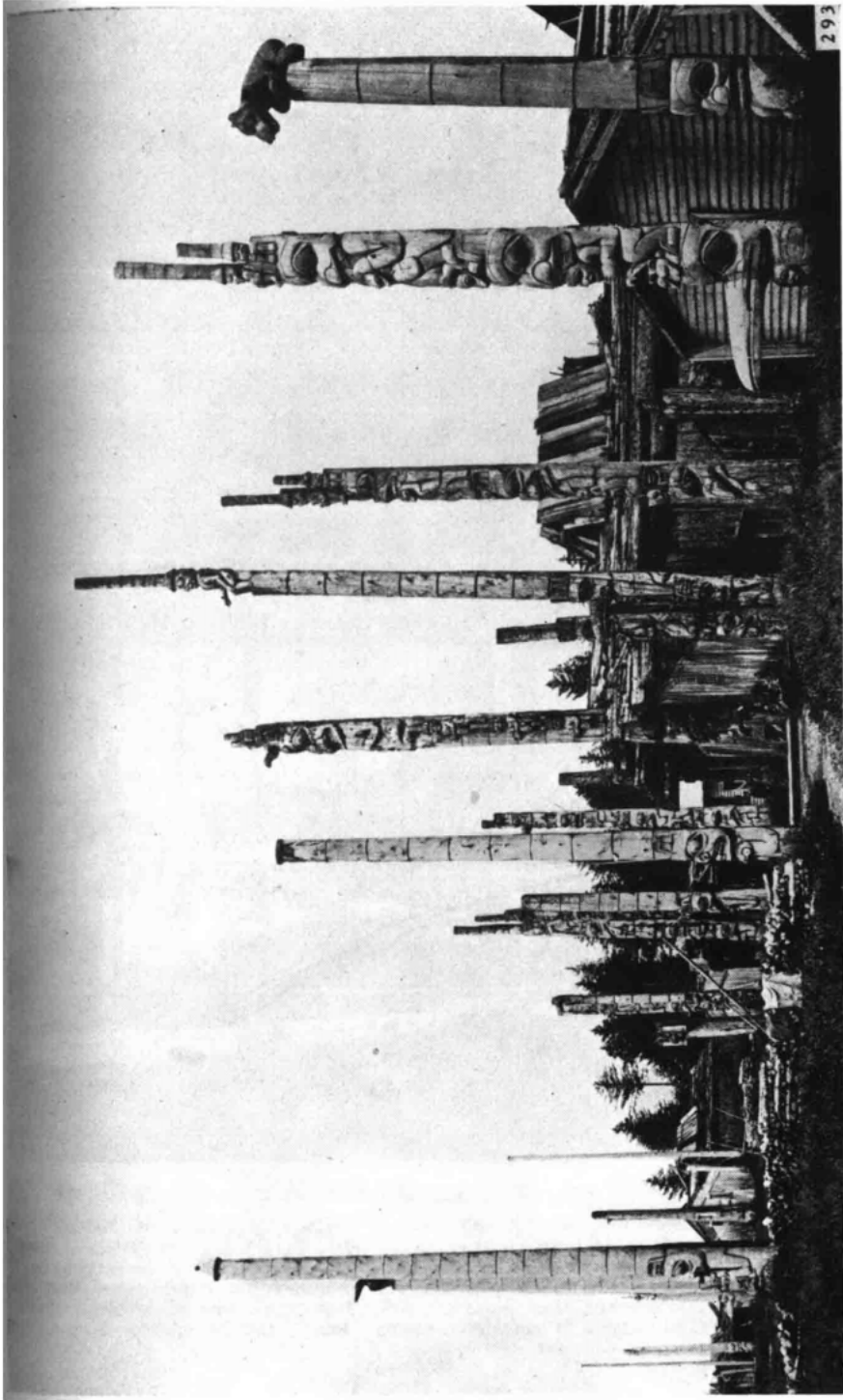
Haida village of Massett, about 1880



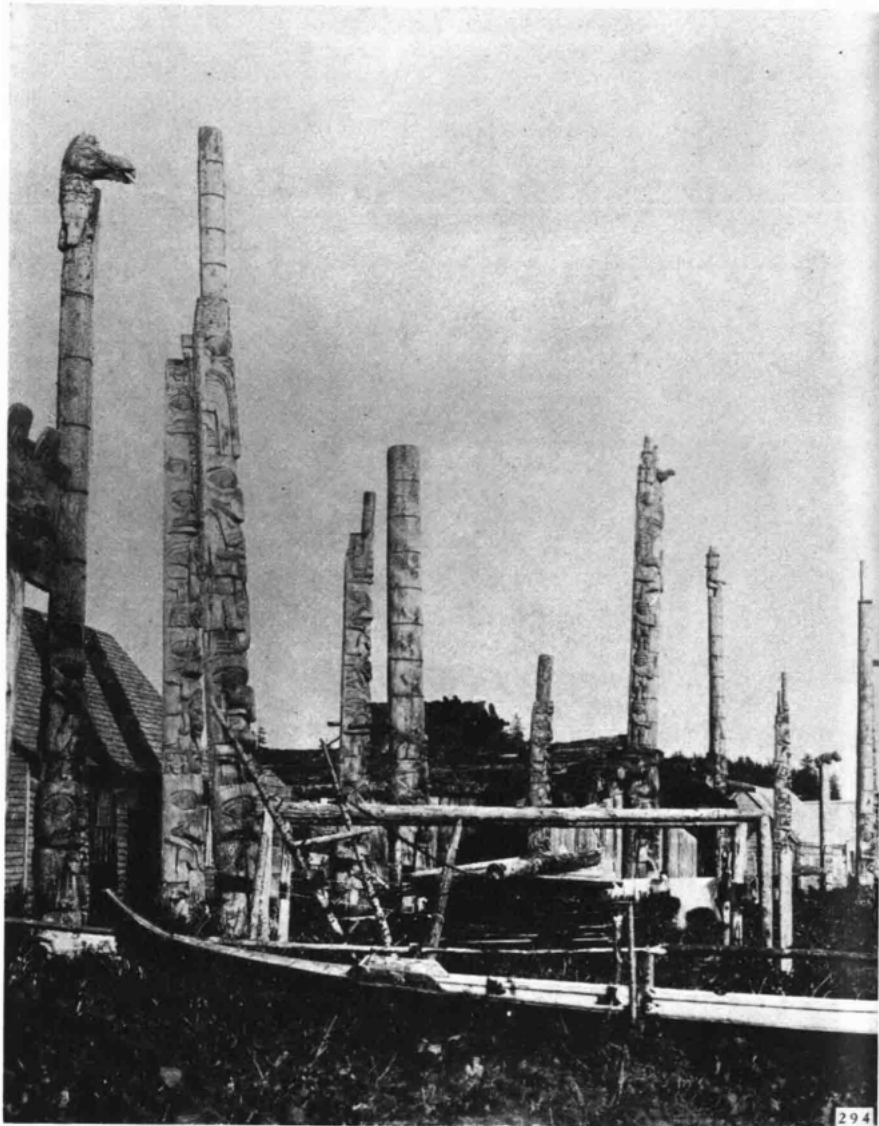
Massett, looking southwards



Massett, looking northwards



Massett



Massett



Masset totems

4. The Grizzly Bear again with protruding tongue, and what seems to be the Frog between the front paws of the Bear; this presumably is an allusion to the mythical Frog Woman or Dzelarhons of the Haidas;

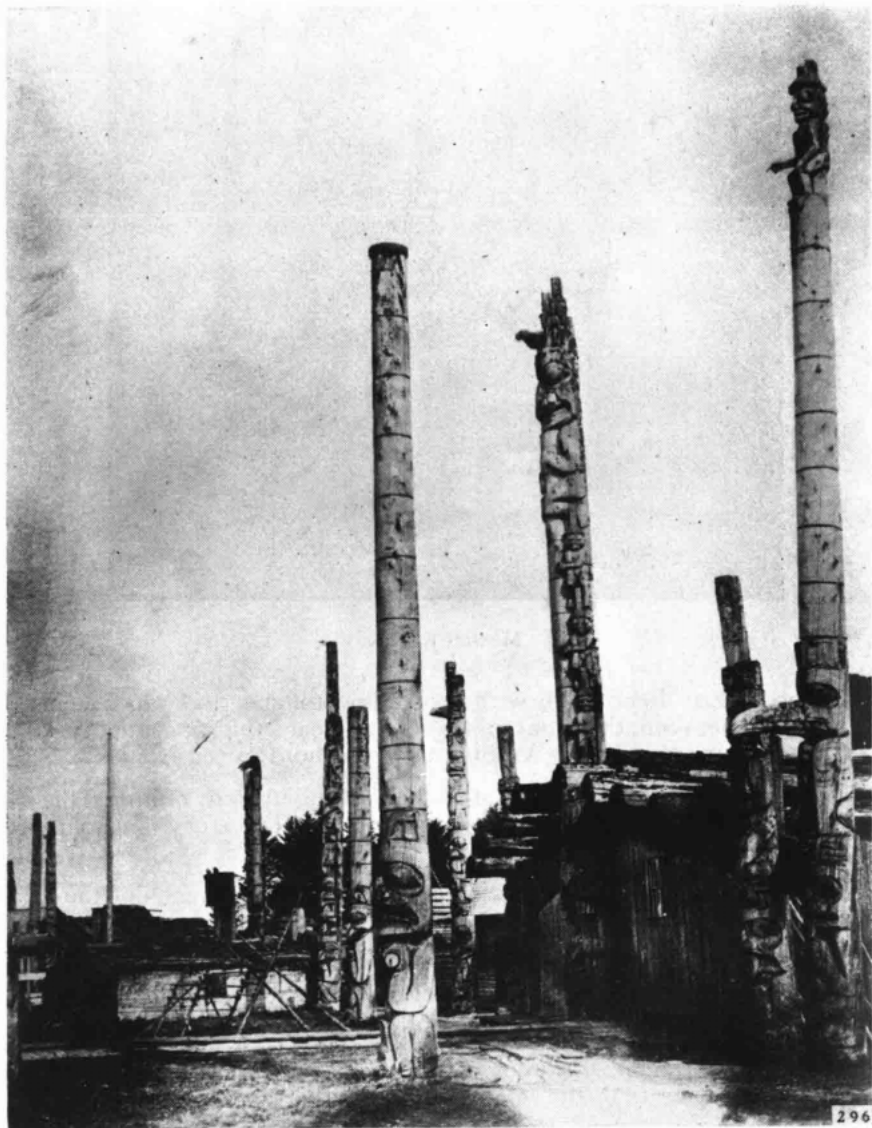
5. The Supernatural Raven and his Son sitting in front of him. This is a familiar theme of Haida and Tlingit mythology. (The story is retold elsewhere in this book.)

This splendid Massett carving is obviously from the hands of the same carver, Riddley, as the taller pole of Massett now standing in Jasper Park. Both develop the same crests — the Raven, the Grizzly Bear and the Cubs, the Eagle, and the Frog Woman.

The McGill Totem Pole in Montreal at McGill University (museum in the School of Pathology). A gift of Dr. F. Buller (Acc. No. 2971), "this pole has been in the possession of McGill University for a great number of years, and it seems that the data which must have accompanied it have disappeared."

Dr. C. F. Newcombe, from whom I quote (75: 99–102), added:

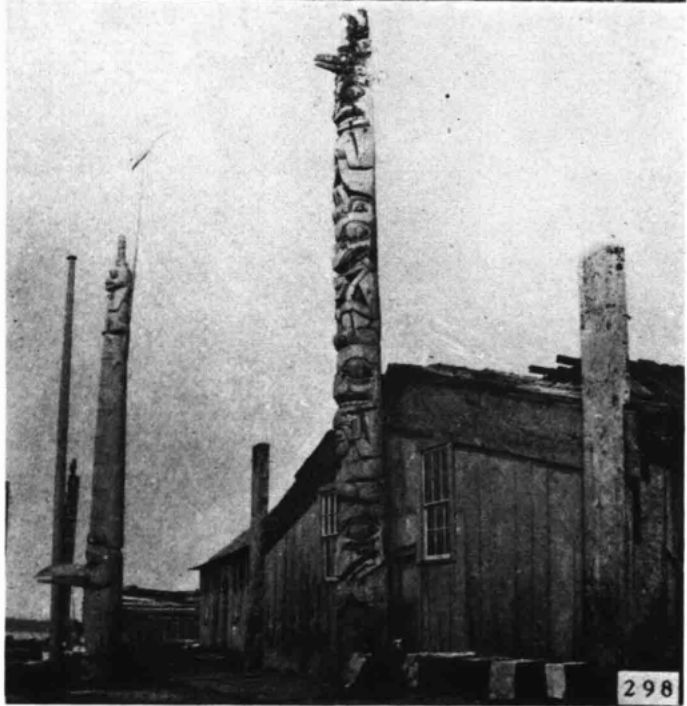
About ten years ago, [C.F.N.] obtained, through the kind assistance of Dr. Adams, then in charge of the Redpath Museum, the negative from which the full length plate has been engraved. It was his hope . . . to learn, from the Indians whose villages he was about to visit, something of the original owner, and the meaning of the various carvings. In this hope, however, he was disappointed. No one could recall the sale of such a pole, but at Massett it was agreed that it bore a close resemblance to a figure in Dr. J. R. Swanton's



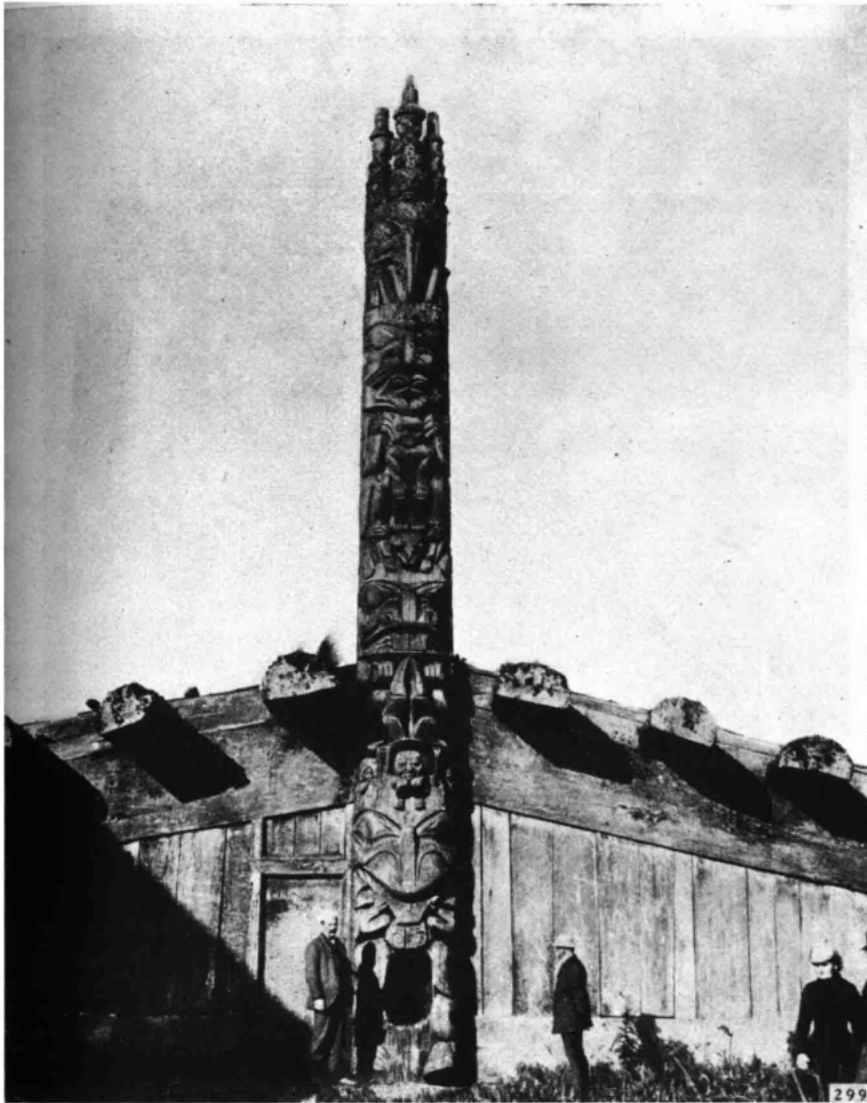
Massett



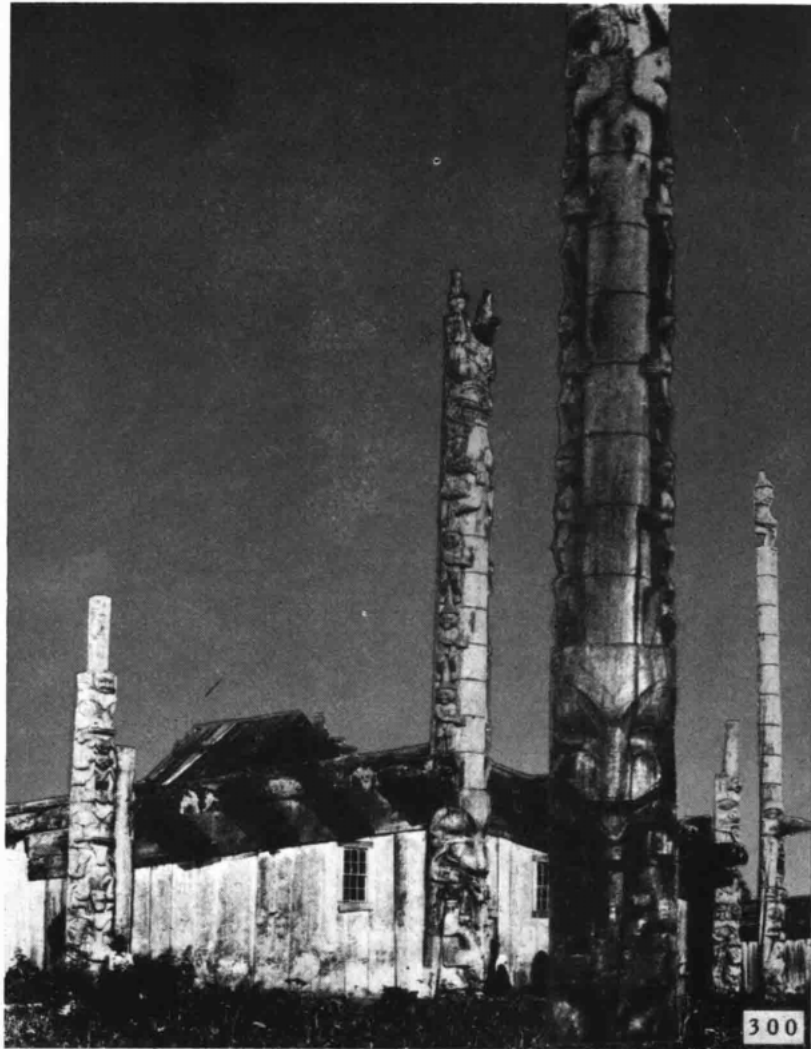
Masset



Masset



The oldest house standing at Massett in 1901



Massett totems. Chief Wiah's house and totems



(Left) The Massett totem in Jasper Park. (Centre) The Killer-Whale and Grizzly-Bear pole at Fox Warren, England. (Right) The Grizzly Bear and Raven of Massett at the McGill University Museum

'The Haida' (97: 127. Plate V, figure 1). . . There is nothing at all like the McGill pole in the large series of photographs of Haida and Tsimshyan villages, which represent literally hundreds of totem poles.

Dr. Newcombe, in the same article, gave his views on the crests of this pole and the myths usually connected with them. A different interpretation may be offered here for two out of three of these emblems.

1. Dr. Newcombe's identification of Bear Mother and Cub may be accepted, as well as the summaries of the myth of Bear Mother as recorded by Dr. Franz Boas and Dr. J. R. Swanton. Elsewhere in this book, other versions of the same tradition are given in brief or in full. Dr. Newcombe's summary follows:

There are several versions of the story to which Dr. Swanton refers. That one quoted by him, which was obtained from a Massett source by Dr. F. Boas, is, as follows:

In this version the hunter belonged to the Eagle clan and was named Gats. Unsuccessful in his hunting he was one day seized by a bear which carried him to his den. The she-bear hides him between her legs. The bear goes hunting and on his return asks his wife what became of the man. She says that he only brought his belt. She marries the man. The dogs (the man has two) return to the village. The people follow them, discover the he-bear, and kill him. The man and the she-bear have a child. Finally he is homesick, and his wife allows him to return.

The she-bear forbids him to look at his former wife. One day he goes hunting with his two human sons. He meets the bear and gives her food. His companions are afraid. One day when he is drawing water he meets his former (human) wife and smiles at her. Next time when he takes seals to his bear wife, her ears are turned forward. She jumps into the water, attacks him, and kills him and his two sons.

In a Tlingit version given by Dr. Boas, the man and his bear wife have three children. The children, according to most of the versions, took the form of bear cubs but, when indoors, take off their skins and are then human.

The figure at the top of the pole, on a tree, is the Grizzly Bear, or possibly one of the two Cubs. The other carving in the centre, just above the bird, is Bear Mother, with protruding tongue, holding a Cub, head down, on her chest.

2. Of the carving at the base of the pole, Dr. Newcombe, again quoting Dr. Swanton, merely stated that it must have "belonged to Qogis, chief of the Point-Town-People, and stood in front of his house, Fort-House (Taodji Nass), on a hill close to Massett. At the bottom, above the doorway of this house, are a frog and a raven. . ." etc. Dr. Swanton's illustration to which the McGill pole is compared is merely a miniature pole such as Charles Edensaw carved all his life for white purchasers of souvenirs and without strictly conforming to the crest system.

Actually the figures here are those of Raven and his Son, which appear on other poles, actual or in miniature, of the Haida and the Tlingit, and illustrate an episode in the Creation myth of the Raven. A full version, in 1947, was dictated partly in English by Albert Jones of Skidegate. A summary, quite different, was given to me (in English) in 1947 by Henry Young, an aged informant of Skidegate belonging to the Raven phratry. In brief this story, which is unprintable, develops the following theme (in Young's version):

Raven, at the beginning, had a sister who lived all alone with him. One day, while he was carving a bow and an arrow, and planing the wood with a knife, many chips flew

about. His sister sat in front of him and rested on her back in front of the fire in the open. He threw the chips into the fire and, as he stood in front of her, he realized that, as a female, she was different from him, a male. A spark flew out of the fireplace and burned her. She was scared. To relieve her pain, the Raven advised her to go to the lodge and conjure for medicine—*hildikageгнаа*. "If you hear someone calling for you while there, go out towards the voice. If you see there something jutting out of the ground, sit down on it." She did, and heard the Raven's voice, *kahkahkah!* She was sitting on top of her brother, who was lying half-buried in the sand. Angered, she pulled him out and cried, "Shame!" Truly ashamed, he hid himself underground after having marked his hiding-place. Very soon a son was born to his sister, and his name was Saqayuhl. This is why a little boy is shown on the totem pole in front of the Raven (between his folded wings). As the child grew up he lost his way in the woods and could not be found. This happened at the time when the Raven was travelling all over the island and the coast. One day when he was on the mainland, he met his son after he was quite grown up and showed him how to produce lightning out of one's own body.

Raven and his Son are seen, for instance, on a large totem pole standing in the village at Wrangell, Alaska, and on an argillite pole also showing the Supernatural Snag (*narhnarem-tsemaus*), in the museum of the University of British Columbia.

3. Near the top of the monument is an important group of figures, the most important in the identification of the pole. This group consists of a large head and face with protruding tongue on the erect body of a person or a quadruped. The tail of a sea mammal is turned up in front of the body, thus revealing the identity of the whole figure, the Killer-Whale. Below the protruding tongue in front of the large body a human face is inserted. Between the sides of the tail and the claws another face is found, that of the Eagle. This heraldic group clearly is meant as a representation of the myth of Gunarhnesemgyet, or a North American variant of the myth of Orpheus. Given in full elsewhere, it is often utilized in crests and carvings on the coast of the mainland south of Skeena River, at Skidegate and Moresby Island to the south (Queen Charlotte Islands), though apparently not on Graham Island and Massett to the north.

It is quite possible that this pole belongs to the southern Haida group rather than to the northern, as surmised by Dr. Newcombe. And it was probably collected by Dr. G. M. Dawson at the same time as the large Haida pole at the National Museum of Canada. Dr. Dawson belonged to the Geological Survey, as its director, and, by training and affiliation, to McGill University. His collections of carvings from the north Pacific Coast are found in both institutions.

MASSETT GROUP

Northern villages of the Haidas in 1878 (Dawson) (30: 162, 163).

In Parry Passage there are three village sites, two of which are on the south side, and completely abandoned. The outer or western one of these shows the remains of several houses and carved posts and is called *Kak-oh*. The second, about half a mile farther East, is named *Kioo-sta*, and had been a place of great importance. This, as already mentioned, seems to have been Edensaw's place of residence at the time of Douglas' visit, and has probably been deserted for about ten years. It is nearly in the same state as the first mentioned. The houses, about twelve in number, with carved posts, are still standing, though completely surrounded by rank grass and young bushes, overgrown with moss, and rapidly falling into decay.

On the opposite side of Parry Passage, facing a narrow channel between North Island and Lucy Island is the village that Douglas calls Tartanee. It now consists of but six houses, small and of inferior construction; and a single carved post stands a little apart from the village, but it is not very old.