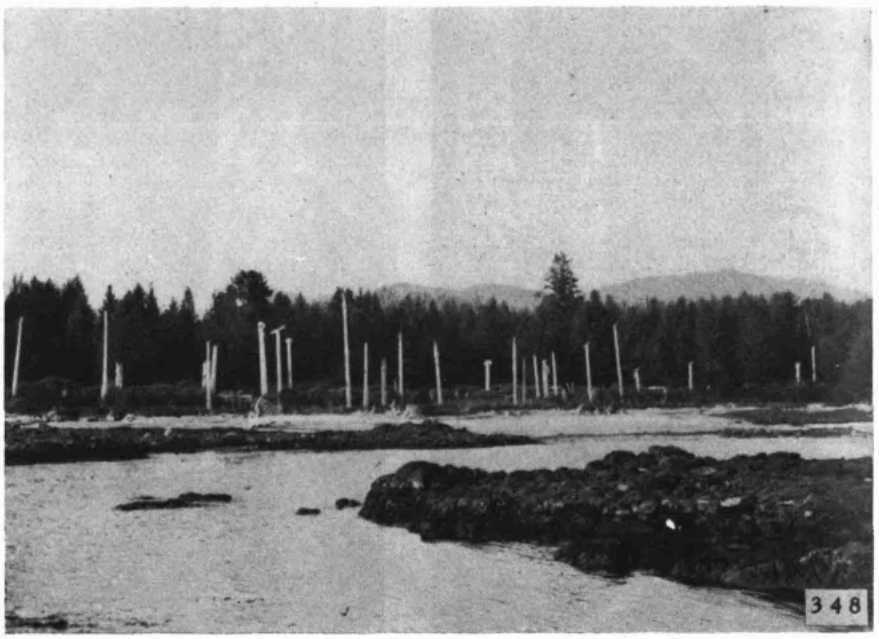
TLINGITS

SOUTHERN VILLAGES

Pole from Tongas (Alaska) at the Columbian Exhibition in Chicago (1893), according to the description published by James Deans (36: 92, 93).



The old village site of Tongas (Tlingit).

This post is an Alaskan one from Tongas, on the southern boundary of that country. It is about forty-two feet in height. The carvings on it are: (1) the lowest, a bear holding a raven, although it looks more like a fur seal, which I should say it was if the post were a Haida one. (2) Next above is a bear, a frog with a bear's tongue in its mouth, and a hat with eight rings. As for the significance of the carvings on this post, the bear at the bottom was the crest of the people whose house this was. The bear holding the crow or raven would show that the bear holding the raven were foes and that the bear had the best of him, though according to the Haida tribes it would show an old legend about the bear and the fur seals. (3) Next above was the phratry of the man who owned this house. He also was one of the Canhada (Kanhada) gens. (4) Next above is the frog with the bear's tongue in its mouth, which showed the bear and frog to have been friends. This frog I believe is the bear's wife's crest. The highest figure — the head and hat with eight degrees — must have been the husband, because the hat is on a bear's head. This post is badly finished. A Haida carver would never put such a post out of his hands, and if he did he would be laughed at by the rest of the people.

Totems of Tongas before their removal to Ketchikan or Saxman, described by the Rev. H. P. Corser (28: 49, 50).

The Thlinget Indians of Ketchikan were formerly residents of old Port Tongass, which is almost at the southern end of Alaska. At Port Tongass, there are a number of very interesting totems . . . [M. B. There were, before the removal of the totems to Saxman.]

Tongas

The Indians migrated to Port Tongass from Cot Island, which is not far from the present Ketchikan. The central figure of the accompanying illustration is the Grizzly Bear totem. These are very old totems and therefore simple . . .

The totem to the left is that of the Raven, recognized by his long curved bill. The curvature of the Raven's bill, the legend says, was produced at the time he carried his mother up to the sky and held himself up by sticking his bill in until the great sea-gull told him the flood had subsided.

The totem still to the left is surmounted by the Kit or Whale Killer, and the two at the extreme left are surmounted by the Raven.

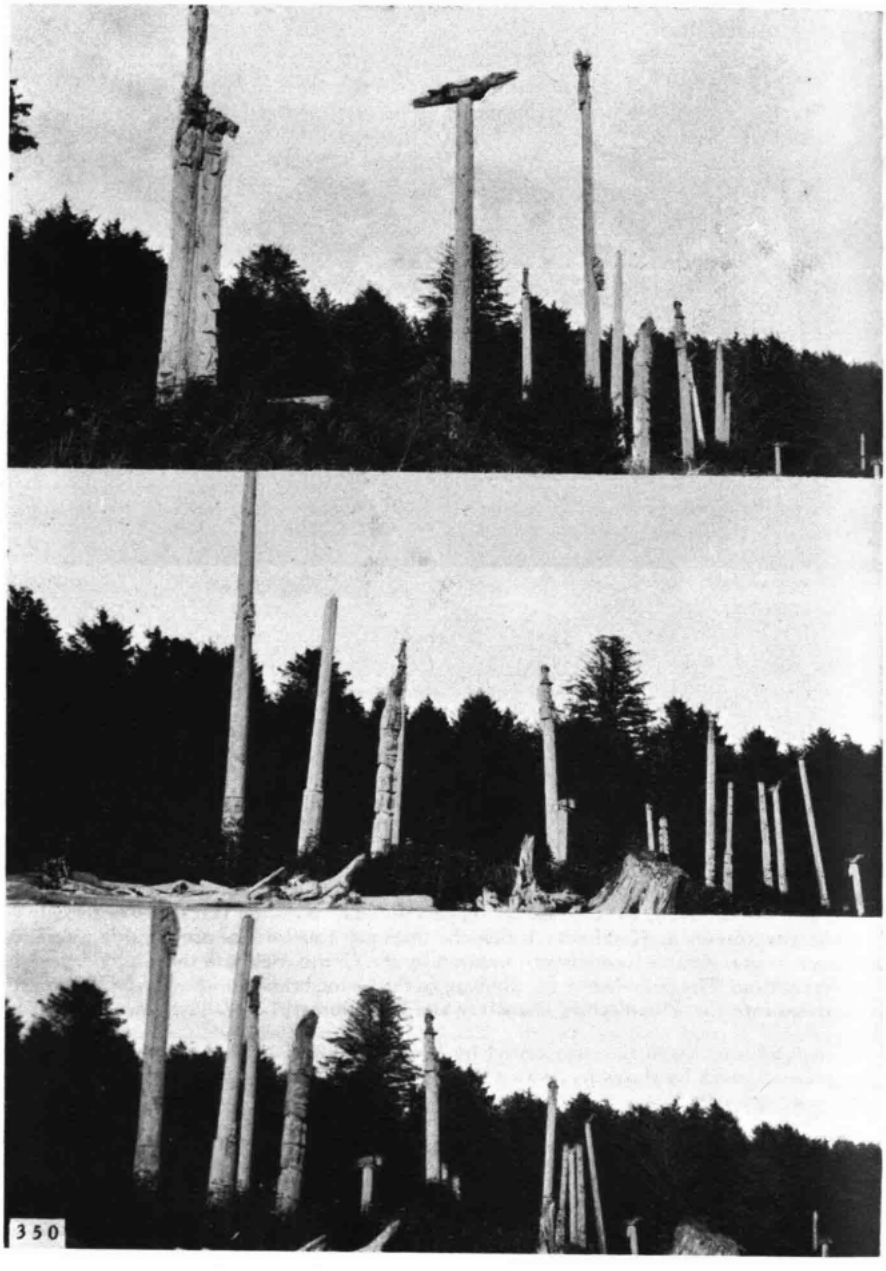
The two totems at Ketchikan which the ordinary tourist sees are Kyan's totem and Johnson's totem. Kyan's totem is surmounted by the Crane. Below is the Thunderbird and the Grizzly Bear. The pole then read: I belong to the Crane branch of the Raven phratry and am married into the Thunderbird branch of the Bear phratry.

Chief Johnson totem is surmounted by Kajuk, a fabled bird of the mountains. This bird amuses himself by throwing rocks at ground hogs. Those who find one of these are sure to become very rich.

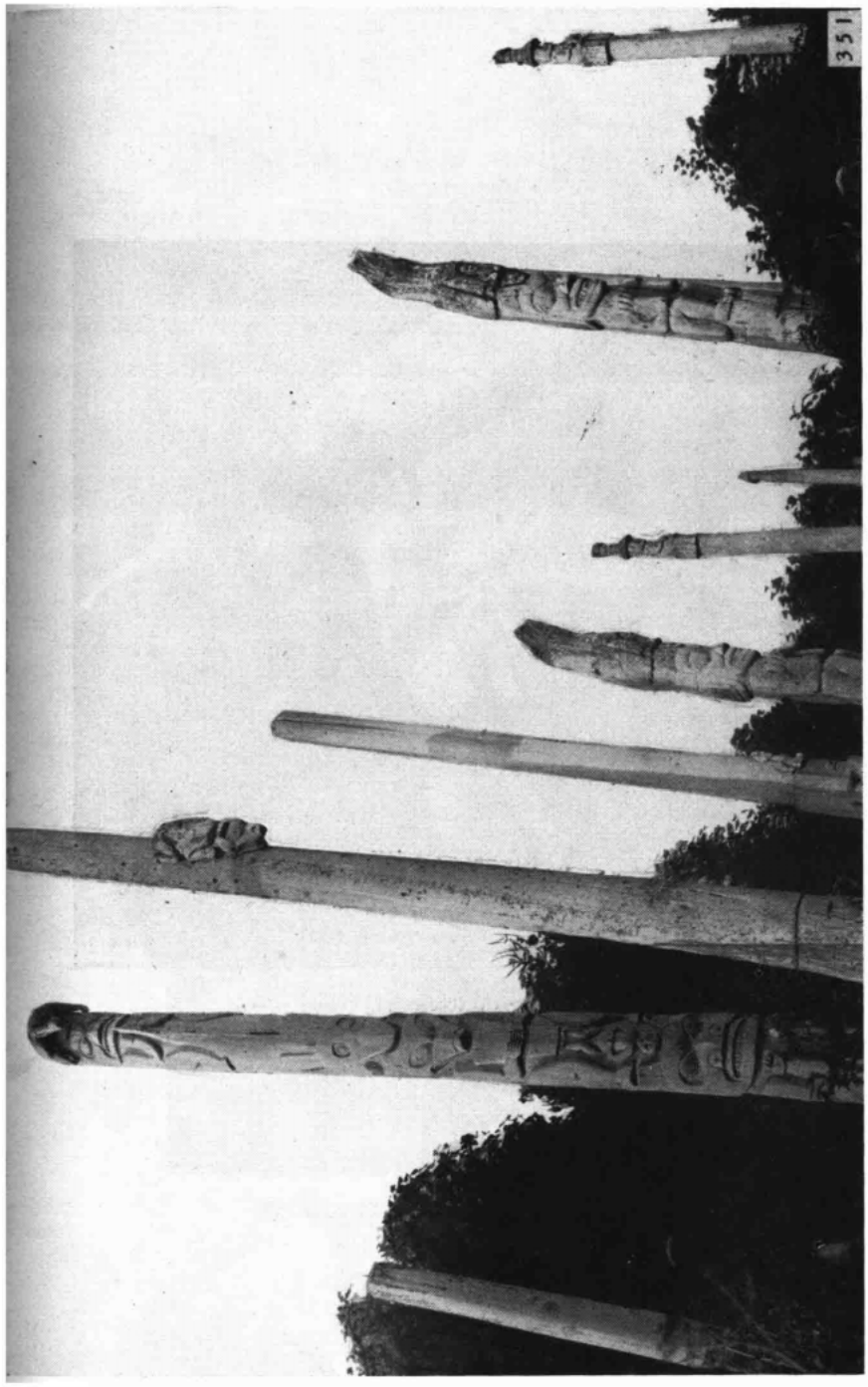
Sometimes this figure has been called the eagle, but even then it must not be confounded with the southern eagle which is the totem of an entirely different family. Kajuk is placed high up to show the dignity of the family.

Below are the two servants of the raven. These are the ones that obtained fire for mortals.

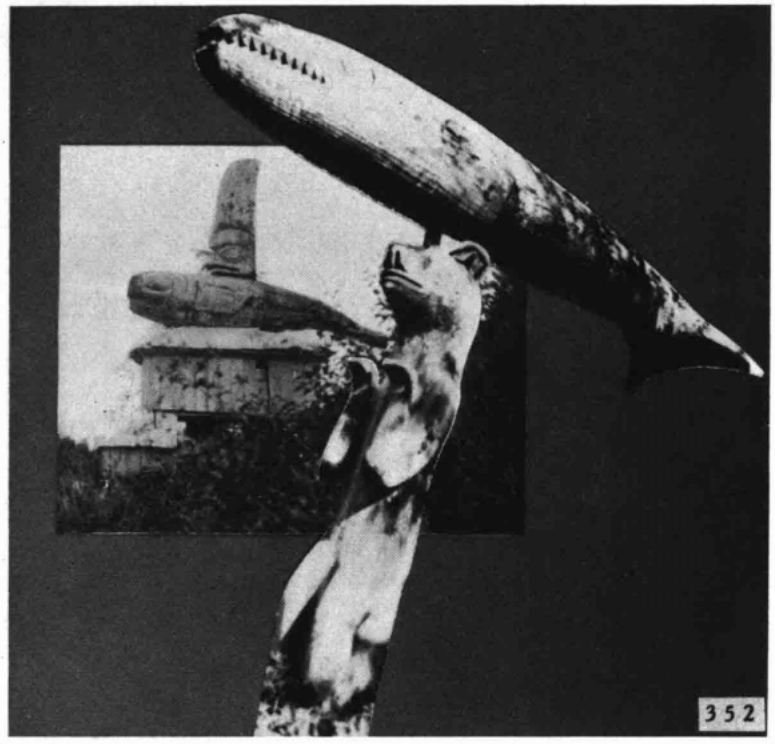
The fire was in the west. These two servants stuck their bills into pitch and flew out to the fire.



Tongas



Totems of Tongas



Totems at Ketchikan (Tlingit)

Totem of Chief Johnson at Ketchikan

On their return, the fire so heated the bills that under the weight of the burning pitch they bent, and the curve was produced.

Below is the Raven, and still below is the Fog Woman with her children, the salmon.

There is one interesting totem in the Ketchikan cemetery. It was carved by Wm. Dickerson, and its chief carving centres about the part of the legend where he flies up to heaven with his mother and others in his arms.

Mortuary Column of Chief Kootenah, carved mortuary or commemorative column (Tlingit) in front of the house of Chief Kootenah at Tongas village, Alaska, *as shown by A. P. Niblack* (78: Plate LV, figure 294).

Fog Woman and Kadjuk at Ketchikan of Chief Johnson, as described by Edward L. Keithahn (62: 149-151).

A Haida totem in Ketchikan

This tall totem pole was set up in 1901 at the place where it now stands in Ketchikan, during a potlatch by Chief Johnson, chief of the Kadjuk groups of Tlingit. It is surmounted by the Kadjuk, a mythological bird . . . This bird amuses itself by dropping stones on unsuspecting groundhogs. If one is lucky enough to acquire one of the stones his prosperity is assured for all time. Because of the extreme high caste of this bird, a great expanse of undecorated pole separates him from the more lowly creatures below. No doubt it also symbolizes the Kadjuk's lofty habitat (in the mountains).

(M.B.) Mr. William Lewis Paul, of Juneau, described this mythical bird, as follows: The Kadjuk at the top of Chief Johnson's pole is a fabulous bird unlike any actual bird, although it has some characteristics of an eagle. He throws stones at groundhogs. If he throws one at you, it is good luck. If you laugh at him, this may bring about your end.

(Mr. Keithahn) The twin bird forms appearing next are Gitsanuk and Gitsaqeq, the slaves of Raven who appears beneath them with spreading wings. Although these slaves are actually ravens, they cannot be identified as such by their beaks, which in this case are hooked. The Raven had previously sent these slaves to get fire for the earth. In carrying the stolen embers in their mouths, heat caused their beaks to melt and bend downward, as seen in this carving.

The large female figure holding two salmon is the Fog Woman who, in this interval of Raven's philandering life, is his wife. This figure may be recognized as female by the large labret worn in the lower lip.

The story recalled on this pole goes back to the days when there was no salmon, and Raven had to make a miserable fare of cod, sculpins, and an occasional halibut. One day Raven, who was encamped at Anan Creek with his two slaves, went out mid-channel to fish. Suddenly a heavy fog settled down and Raven and his companions were lost, for they could not see beyond the bow of their canoe. A beautiful woman appeared in the centre of their canoe. She asked for Raven's spruce-root hat and, upon receiving it, turned it upside down. All the fog poured into it, leaving the sky clear again. Raven ordered his slaves to paddle to his cabin, taking the woman with him, for he had already decided to make her his wife.

One day when Raven was absent from his cabin, Fog Woman sent one of the slaves to get water in Raven's spruce-root hat. When the slave returned with the water, to his surprise a bright fish was swimming in the hat. This was the first salmon, and the woman bade the slave to cook it at once so that they might eat it before her husband returned.

When Raven came home he detected the red meat of the salmon on his slave's teeth and from him learned that Fog Woman had created the salmon. He asked how she did it, and she told Raven to build a large smoke house while she went up the creek to wash her hair. On the fourth day he was to go and look for salmon.

The Raven built the smoke house, and on the fourth day, early in the morning, he found the bay full of salmon. Fog Woman told him to look in the stream. He too found it choked with salmon.

Together they began the labour of catching, drying, smoking, and storing enormous quantities of the fish. Raven began to feel happy in his new wealth. He forgot that his good fortune was due to his wife and began to ignore and abuse her. She could do nothing to please him. In a fit of temper he struck her with a salmon's backbone, and the sharp spines pierced her side. Humiliated she started to run toward the beach. Raven followed, attempting to stop her, but each time he reached for her, she slipped through his fingers like mist and drifted out over the waters, never to return.

Fairly new totems of Chief Heesloot (Tlingit) at Ketchikan. (Centre) The Kian totem at Ketchikan

Raven tried to reconcile his loss as he was still wealthy, but just then he heard a peculiar noise. Turning around he found that his dried fish had come to life and were streaming down to the water and swimming away. Even the cache containing his boxes of smoked salmon was empty and only tracks leading to the beach showed where his salmon had gone. Raven found himself as poor as before. But salmon had been created and has remained in Alaska to this day.

Some say that Fog Woman's daughters, the Creek Women, live at the head of every stream. It is the joy of a salmon's life to fight its way to the headwaters of the stream for just one look at the Creek Women. All of them die in the attempt save the steelhead who comes back year after year.

Poles at Tuxecan (on Prince of Wales Island) in 1887, according to Edward L. Keithahn quoting the "Alaskan" (Sitka), January 15, 1887 (62: 37, 38).

A traveller on the mailboat "Iris" quoted in the Alaskan (Sitka), January 15, 1887, gave a hint of what happened when the first salmon cannery in Alaska was established at Klawock in 1879, and the natives from the surrounding villages flocked there for employment. He wrote: "Leaving Klawock, we returned by the way of Tuksekan, a village of the Hanegahs. It is becoming quite dilapidated and is not much used except as a winter home. It has the largest display of totem sticks of any village I have visited . . ."

Inside Chief Shaiks' house (Tlingit) at Wrangell

WRANGELL

Totem Poles of Wrangell, described by Clarence L. Andrews (1:1).

Nearly fifty years ago I landed at the old trading-post at the mouth of Stikine River. I passed up the wharf. The wolf totem on the parade ground in the stockade of the army barracks grinned at me with fierce fangs. There was a path that followed the curves of the shore and ended at a bridge which led to where the old Hudson's Bay Company fort once stood.

The stubs of the stockade stood in a row just above the tide-line. A barge for the mill was being built at one side. Beyond it were Indian houses. Among the piles of lumber were the totems of Kadashan,[1] incongruous among the surroundings. To the south, along the sand-spit was the house of Chief Shakes whose heraldic crest was Hootz, the great brown bear. Shakes sat at the front of his ancestral home and welcomed me. From the top of a column at one side the family emblem looked down, regretfully.[2]

The Totems of Shaiks, head-chief of the Wrangell Tlingits.

The famous Shaiks totems — the Grizzly Bear and Konakadet — used to stand in front of a low, weather-beaten wooden house, with two doors, side by side, and three windows. Konakadet, sitting on a short pole with the Killer-Whale hat on his head, and the Grizzly Bear, squatting on top of another pole, as late as 1939, were still gazing straight ahead with round eyes, as they had looked upon all comers since the 1860's or thereabouts. Among the oldest totems in existence, they were perhaps the first ever

[1] Kadashan's totems are quite old but not the oldest in Wrangell. There is a photograph, taken about 1887, showing them standing in front of the new house being built. They were probably in front of a former house of Tlingit construction, which was removed to make way for a more modern one. The poles are now removed to the hillside.

[2] The totems of Shaiks are the oldest remaining poles in Wrangell. An engraving in a report to the Government in 1870, shows them to have been in place in 1869. At the west of the house was another, with three frogs in a row. (Ex. Doc. No. 68, 41st Cong., 1st Sess.) The young Shaiks totem, now spoken of as the Raven Totem, was formerly at the side of the house of George Shaiks on the ridge above the shore. It is said to have been carved by Toyatt, the "last of the Totem Carvers," to record the union of the Kadashan and the Shaiks families. (The Totems of Alaska, Winter and Pond, Juneau, 1909). *See* also, Corser (28).

The Kayak totem pole of Wrangell

The Kayak totem

erected in Wrangell, though they now have been scrapped and replaced by new ones. Fireweed and salal plants grew out of their tops, like bouquets on a fashionable head-dress. On the Grizzly-Bear totem were deeply engraved claw marks that the Bear is supposed to have made climbing up the pole.

A third totem, much taller, facing in another direction — toward the sunrise — was carved from top to bottom. At the top, a human being with folded arms wore a high Chinese-like hat with cylinders tapering off; salal bushes trimmed the brim, just over the brow of the contemplative face.

A larger visage underneath on this totem was that of a woman clasping a child to her breast. But the child — I recognized him at once — was no

ordinary infant—Konakadet in person, the spoilt child, the worthless young fellow, the despised son-in-law.

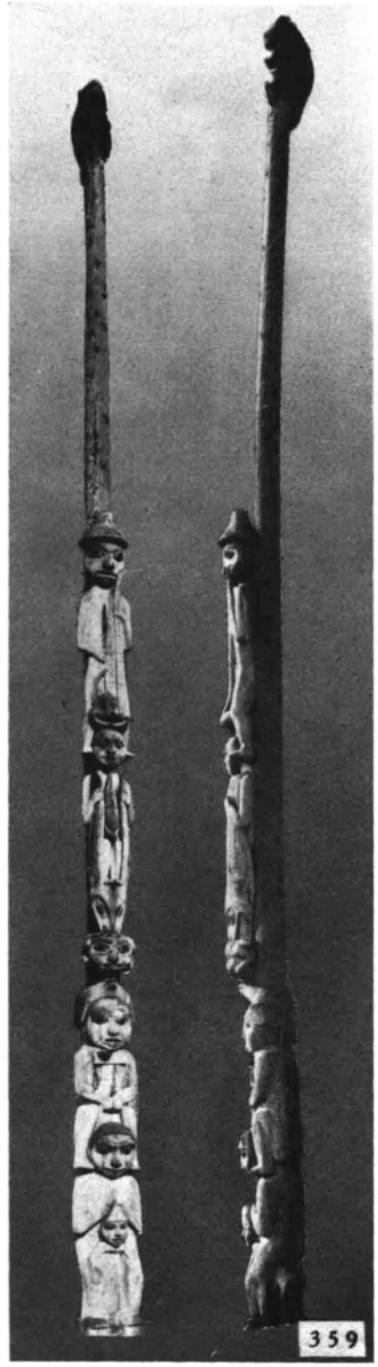
The Bear totem, Konakadet, the man with the Killer-Whale hat, all belonged to Shaiks and his kinsmen. These were their crests — still are in a way. At first, not long ago, they were not all a Tlingit possession, for they were in part captured in war from the Tsimsyans to the south.

A marble monument in the modern style, probably from the hand of Rudge, a white man of Port Simpson, or another stone-carver in Victoria, stood in front of the house to the right. It completed the small group of monuments commemorating a former age on Shaiks Island; for totem poles, like epitaphs in graveyards, were memorials erected to a leader after his death, when his successor was raised to his place and adopted his name.

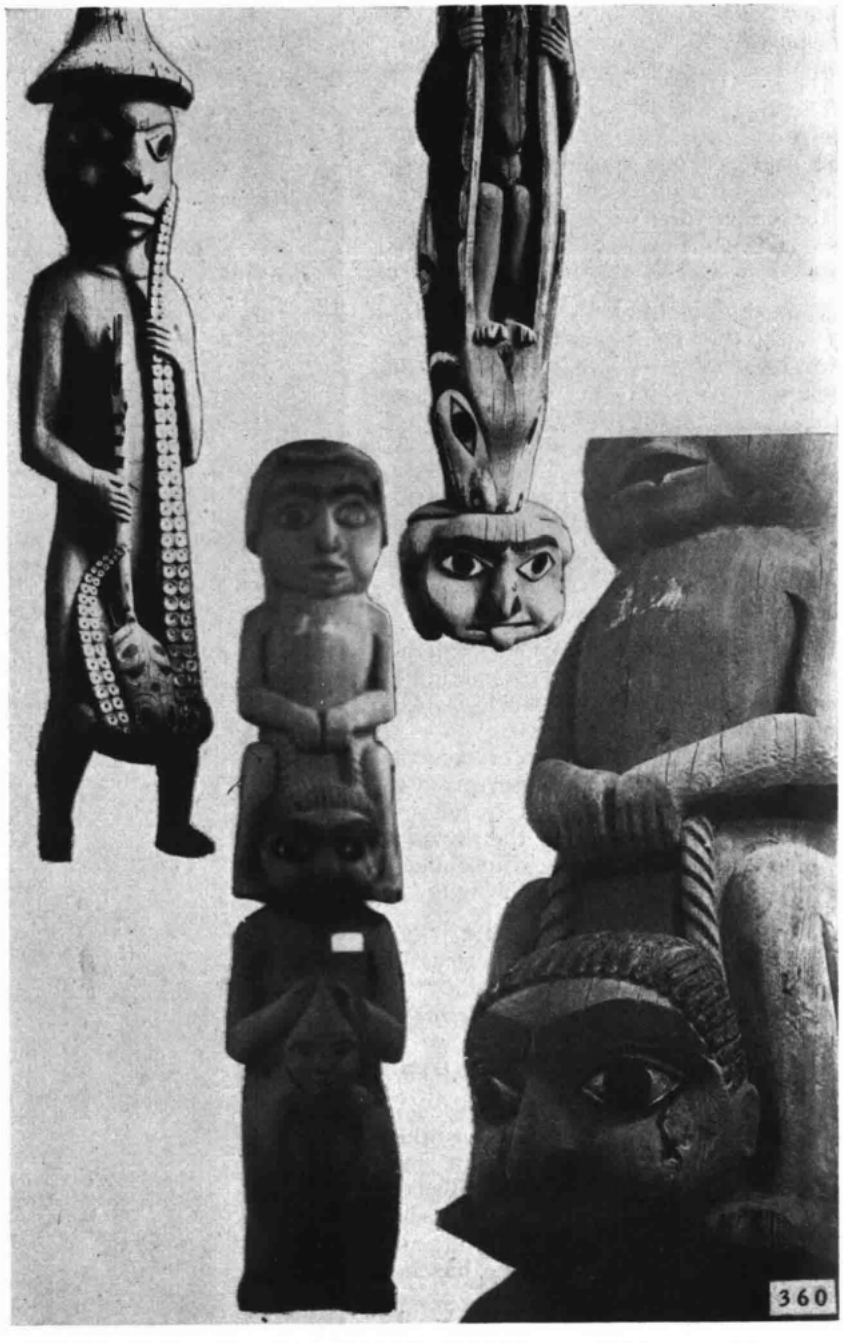
The practice of erecting such memorials tended to establish a dynastic-like series of chiefs such as Shaiks I, II, III; they were referred to in this way so as to keep separate their distinct personalities under the same name. The inscription on the marble here, surmounted by a bird, told a lurid tale, forecasting the downfall of a line of warlike chiefs whose deeds were often extolled all over the land.

> *In memory of / Moses Shaiks / Son of / Chief Shaiks / Aged 23 y[ears] / was murdered here 12 or / 13 day of May 1911 / A Christian, a chief / decided to be silent / And no go on warpath / I live to prove / the Guilty party.*

The chief's house has since been taken over by the Forest Department and refashioned with brand new materials. The lovely growth of huckleberry bushes on the totems has been scraped off, and the haunting spirit of the place has not withstood the good intentions of its renovators. Like the late Walter E. Walker, who felt their spirit as well as anyone in Wrangell, I deeply regretted their passing when I returned to the



A Strong-Man or Konakadet totem, as it formerly stood at Wrangell



The Konakadet pole at the Alaska Historical Library and Museum at Juneau

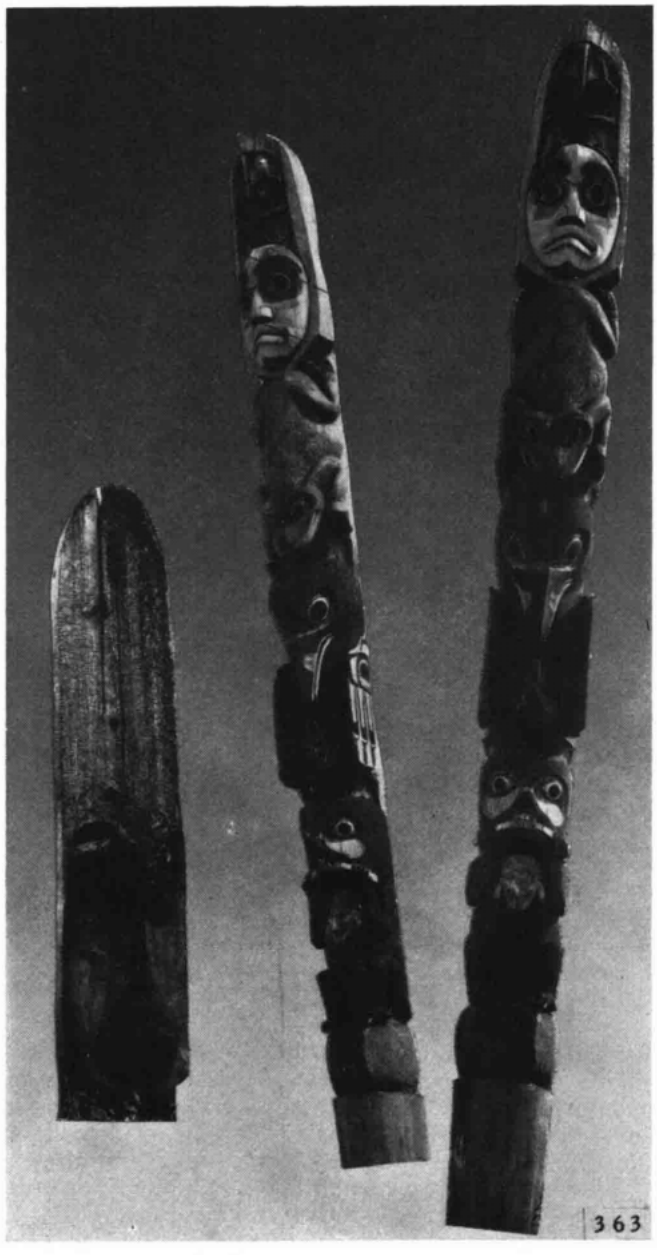
same spot in 1947, though the efforts of the U.S. Forest Service have been praiseworthy and the restorations remarkable.

Some features on Shaiks Island had undergone changes in the past 60 years, but there was a way to determine their extent, thanks to last-century numbers of New York magazines in the possession of Mr. Walter C. Waters.

The totems of Shaiks at Wrangell

In *Harpers Weekly*, October 4, 1879, appeared a picture of "East port, Stickeen village, Fort Wrangell," showing several communal houses at the back of the bay, and totem poles with only one or two figures at the top of each: on one, a man and a Killer-Whale [the same as to-day]; on another, a man with an eagle. An illustration of "The Indian burial ground at Fort Wrangell," contains three very small houses for the souls of the dead, a totem either carved or painted on their front.

A description of the island in an earlier *Harpers Weekly*, dated February 19, 1870, is far more explicit. Illustrations by Vincent Colyer show a United States Military Post in the bay three years after the American purchase of Alaska from Russia.



The totem of Kilteen at Wrangell

In front of Shaiks' house, at that date, stood the Grizzly-Bear post with climbing footprints up its shaft. Beside it was Konakadet with a large head-gear on a short pyramid-like base; this was apparently different from the other famous pole in the pair known to us. A third totem was in the centre, quite short, leaning sideways.

The house then had corner posts at the front, and a painted design too vague to decipher. It looked like a huge fish, presumably the Killer-Whale, and extended the whole width of the front. The ceremonial entrance was round and high above the ground, in the archaic Indian style. A small grave-house with hipped gable and a peculiar gibbet-like summit stood forward beside a perch placed on short posts supporting four squatting frog-like animals.

The Indian village of Wrangell, in the same illustration, consisted of seven community houses, two of them with totem poles. These poles were plain shafts with birds on top and ordinary front doors in the centre; only one house had an elevated oval door. Two small chapels, behind the row of houses, were surmounted by wooden crosses.

The number of totems at Wrangell, though never considerable, increased slightly in the next twenty-one years. In *Frank Leslie's Illustrated Newspaper* of June 20, 1891, another illustration brought out more totems. These were the Grizzly Bear and, next, the Man with Killer-Whale hat, just as they both were in 1939. An additional carving decorated an upright shaft, in 1890, and a composite totem, no longer there, formed the left rear corner of the chief's house. On the front and over the doorway of Chief Jukes' house, farther away, stood the Thunderbird with outspread wings.

The large Killer-Whale, with perforated dorsal fin, rested on a grave, and the Wolf, whose head was raised and mouth gaping, squatted on a raised platform. Another heraldic pole, the Kadashan or Raven totem — recently removed to the main street in Wrangell and gaudily repainted — contained, from the bottom upwards, a human figure, the Raven, a man holding a copper shield, and the Eagle at the top.

The striking Thunderbird decorating the front of a "Community House" in the same illustration of 1891, presumably furnished the pattern for the later well-known Thunderbirds of Alert Bay. This concept is said to have been brought, about 1895, to Fort Rupert, a Kwakiutl village on northern Vancouver Island, by a family of Tongas Tlingits transferred south by the Hudson's Bay Company. It is still well represented among the Kwakiutl.

These totem poles and two or three others, among them the "Keets" or Whale, were the only ones ever carved at Wrangell, and those of chief Shaiks are known to be the oldest. Toyatl was the maker of the newer and fairly tall Kadashan pole or the totem of "Young Shakes," which commemorates "the union of Kadashan and the Shaiks families," a union brought about by the approaching downfall of both.[1]

These details about the Wrangell totems contradict the prevailing misconception that totem poles on the north Pacific Coast are very ancient and go back to prehistory. Of all the pioneers in this unique form of heraldic art, Chief Shaiks of Wrangell was foremost. He would stand in the shadow

[1] *The Totems of Alaska*, Winter and Pond, Juneau, 1909.

of no other man under the sun and would overlook no chance of gaining prestige in the eyes of his fellow tribesmen. As he yielded to the appeal of these totems only after 1860, and as he had to capture his first crests — the Grizzly Bear and the Killer-Whale — from the Tsimsyans to the south, we are justified in surmising that nowhere else in Alaska had totem poles become an outstanding feature of native distinction and success. Konakadet was still in the making.

The Wolf Totem of 1869, a painted house front at Wrangell, shown by Clarence L. Andrews (1: 1).

Illustrations:

1. Land Otter totem gravestone (a white man's carving on a marble slab, in the graveyard).
2. Wolf totem and "Keet" or Whale totem (p. 1). The Wolf squats, howling, on a pile of logs arranged as a square platform with dovetailed corners. The Killer-Whale lies on the ground to the right side of the Wolf.
3. House and totems of Chief Shakes, 1869. The totem of the Three Frogs (p. 2).
4. Shakes canoe, Brown Bear, Bear totem figurehead (p. 3).
5. Keet or Whale-Killer totems, (2) on short posts at the front corners of a grave (p. 10).
6. House of widow of Skillat, a Wrangell Chief, 1869 (p. 13). (The house-front painting cannot be interpreted.)
7. Interior of Indian house, Wrangell, 1869 (p. 14).
8. Old Chief Shakes lying in state (p. 17).
9. Very old Killer-Whale totem, near south end of the bay (p. 40).

The Wolf Totem of the Tlingits of Wrangell, Alaska, described by the Rev. H. P. Corser (28: 17).

The Wolf people were the northern ancestors of the Tlingit people. Possibly they migrated from the interior, coming down Taku River. The legend tells of the time when all were dead but a mother and daughter. The fire-drill spirit caused a son to be born to the daughter. The son was bathed in a magic spring, which caused it to grow up quickly.

As a youth he went out among the wolves and was recognized by them as a brother. He was friendly to the northern eagle, Ka-juk Tschalk. He ordered that men should not eat these birds.

This totem is at the foot of the eagle totem at Wrangell. The eagle clan charged that the Wolf people (Kag-wan-tans) owed them a debt and would not pay, so the Eagle people carved a totem of the Wolf and placed it down very low, because they would not pay their debts.

The Pole of Katishan at Wrangell, Alaska, as described by Dr. J. R. Swanton in "The Tlingit Indians" (119: 110, 434).

The larger pole in Figure 110 was put up at Wrangell by Katishan's brother. At the top of this is *Nascakiyaihl* (Raven-at-the-head-of-Nass-river), the highest being in Tlingit mythology, with Raven (Yaihl) on his breast. Below is another being, Tlakitcina, wearing a hat and the red snapper coat with which he used to murder his children; underneath the Frog, emblem of the Kiksadi, and at the bottom the Thunderbird (*Rhail*).

The Kadashan Totem Poles of Wrangell, Alaska, described by the Rev. H. P. Corser (28: 35).

These poles are very old. The time of their erection dates back to soon after the days of the Russian occupation, that is, after 1866. The right-hand one is surmounted by the figure of a man. This represents the Creator. In all the older poles, he is represented as a man, whereas in the modern, he is represented as a Raven.

Below is the carving of a Raven with a man between its wings. This is the grandson that made man.

Below is La-kig-i-na, the father of Kayak. Kadashan describes him as "all same devil." His career and character are described in the Kayak legend. He wore a coat made from the skin of a red codfish. The fins were so placed that they ran up and down his breast, making a saw. When he killed people he would rip them open by means of this saw.

Below him is the spirit of La-kig-i-na. The lowest figure of all is the Thunderbird. He lives on mountains, has a lake on his back, and when he gets uneasy he spills some of the water and this causes rain. Kadashan declares that the Thunderbird has been seen by men and gives instances.

The left-hand totem is surmounted by the Eagle, the crest of the Kad-a-shan family. This is the Eagle of the Tsimsians, and not the one belonging to the tribe that formerly centered around Taku River, and has the Wolf as the coat of arms of its phratry.

Below is the Konakadet. Below this is the Crane, and the lowest figure of all is the Konakadet, put in to make the hole higher.

Chief Shaiks pole at Wrangell in 1896. The Kadishan totems of Wrangell

The Koodashan of the Tarqueneedy, according to H. P. Corser (28: 20).

The Land Otter Woman totem of the Tarquaneedy tribe of the Tlingit Indians: Five Indian boys left Warm Chuck village in a canoe; a storm capsized the canoe; the boys were almost drowned, the Koos-da-Shan appeared and called upon the Koos-ta (Land Otter) to save them. They were taken away. The Indian doctor made medicine and called in the Spirits and found out where they were. The Indians set fire to the Land Otter dens on the Islands and killed many of them including the five boys.

The Koos-da-Shan came and saved the rest of the Land Otters, and war was declared upon the Indians; at night the Land Otters approached the village, dancing, singing, and going through motions and making signs. The Indians became sleepy and upon waking up, found they had lost their names and did not know each other. The Koos-da-Shan appeared again, and many got sick and died. The Koos-da-Shan was a woman with a Land Otter on her breast, just as it is carved on the Koos-da-Shan totem.

(M.B.) This totem pole, about 18 feet high, stands in front of the Bear Totem Store at Wrangell. Quite old, it has been repainted. At first, only the Frogs, the eyes, and eyebrows were painted in green and black. Although there is no acknowledged link here between this myth and that of Dzelarhons, the Frog and Volcano Woman of the Salmon-Eater tradition, it is obvious that the Koosdashan is derived from the others, whose development and diffusion indicate greater age.

Kadashan and Goonyah Poles, according to H. P. Corser (28: 32).

A young man was out hunting, and in the woods he came across a beautiful girl with whom he fell in love. The two were married, and he went to live with his wife's parents. He discovered, as he hunted for them and brought home game, that they would not eat it. He asked her why this was. For a long time she would not tell him. One day he was out hunting, and in putting down his spear to leap across a stream he noticed that he struck something soft, but he paid little attention to it. He came home and stood his spear by the side of the wall. His wife's parents soon came in, and they said "We smell frogs. I wish we had some." He said to his wife: "What do they mean ?" She replied: "Our people belong to the crane people, and they specially like frogs. They think they smell the blood of a frog on your spear." The young man remembered the place where he had leaped across the stream, and he concluded that he must have struck his spear into a gigantic frog. He went out, determined to get it. He came to the place and began to dig. He worked until the frog was dug out. He took it home and presented it to his wife's parents. They were very glad when they received it, and immediately made preparations to give a great feast. A great number of guests were invited, and the parents received a great name in consequence of this. They, in their gratitude, gave him, in return, shoes made out of grindstone rock. With these shoes he could outrun the fastest game. When a monster pursued him he could throw them at it, and they would become high mountains to protect him from it. This hunter became a great man among his people.

The event is commemorated by the third figure from the top on the smaller of the Kadashan totems, and on the second figure from the top of the Goonyah totem now on exhibition by the side of Mathewson's store at Wrangell.

There is perhaps a still more primitive crane legend.

The mother of the young Raven Hi-yi-shoun-agu was much persecuted by her brothers. In her despair, she went to the crane for advice. He told her to swallow four small stones, and she would have a child that would defend her and do wonderful things for the world. She did so, and the young Raven was born.

Grave Posts. Tlingit totem poles, here called grave posts, of Wrangell are shown by J. R. Swanton (119: Figures 110, 111, on pp. 432, 433).

Grave Post of Tcukanedi, as described by Dr. J. R. Swanton (119: figure 109, 432).

Figure 109 has the body placed in a hole in the back. It was erected for a *Tcukanedi* chief called *Daxhugyet* ("Outside Dry," referring to the fact that the porpoise is dry on the outside almost immediately after coming out of the water), and the figures are as follows: The main figure represents *Cakanayi* ("Mountain Dweller"), a mythological being supposed to live in the mountains, who was a great hunter and was himself a Tcukanedi. Above him is his dog, and at the top an eagle. In Krause's *Die Tlinkit Indianer*, page 132, is a copy of the original of this figure, from which it appears that the maker of the model has omitted one of Mountain Dweller's dogs and another small figure. Krause appears to be in error in calling the uppermost figure a hawk and the small figure above Mountain Dweller a seal.

Grave Post Stuwuqa, as described by Dr. J. R. Swanton in "The Tlingit Indians" (119: figure 108, p.431).

Figure 108 illustrates a grave post with box placed on top. It was erected at *Kaqanuwu* for one of the *Kagwantan* called *Stuwuqa* ("Wants-to-be-higher-than-other-animals," referring to the wolf), who died by violence. The box itself has a figure of the *Gonaqadet's* face painted on both sides, this being a Kagwantan emblem, and on the top of the lid, now unfortunately missing, was a figure of the dead man's head. This was painted half black and half red. The hole cut through the pole below represents that by which the highest heaven is reached, the human figure, the being supposed to keep watch of it, and the faces on each side of the hole, grizzly bears which infest the spirit road.

Grave of Shustocks, on Shustocks Point, opposite the village of Wrangell, Alaska, as described by A. P. Niblack (78: Plate LXV, figure 347).

The adjacent pole contains two carved human figures at the bottom and a black bear at the top.

Graves at the Bear Totem Store, as described by H. P. Corser (28: 45, 46).

These totems were formerly grave totems, used for the same purpose as the white man uses marble tombstones.

The first one is the "Koosh-ta-shan." This has about the same significance as the Koosh-ta-ka, except a woman takes the place of the Koosh-ta-ka. Next follows the man with the very high hat. There was once a grizzly bear that took the form of a man. This totem shows how he looked. There is a tall post with the Frog on top, a marking for the Kicksetti family. The one at the other end is known as the Raven-Bullhead totem. The story is that the raven was out walking one day, and seeing a bullhead, he tried to get it to do certain things. The fish refused and the Raven threw it down in great disgust and exclaimed, "Always be a bullhead." This illustrates a trait of the Raven, which one might suspect from what has gone on before. He was a great joker and trickster.

The central totem is the Kit or the Whale-killer. This was much prized as a coat of arms, because the comparatively small whale-killer or black fish is able to attack and kill as large an animal as a whale. This coat of arms was supposed to give strength to the one who has a right to use it. On either side of the Kit totem are the Grizzly Bears. Most of these totems, when brought to Wrangell, were approaching the last stages of decay. They have been saved by liberal use of cement and paint.

Dancing Cane, as described by Dr. J. R. Swanton (119: Figure 110, p. 432).

The smaller post in this figure was copied from a dancing cane, which came from the Haida, and is very highly valued. From above down, the figures are: eagle holding two coppers, *Konaqadet* holding a copper, frog, sand-hill crane (*duhl*), frog, *Konaqadet*.

The *Kasqaguedi* had the green paint hat, which was made with two tops side by side, the *Nascakiyaihl* pole which they first carved, and an eagle cane obtained from Edensaw's people at Massett, Queen Charlotte Islands.

The Kayak Totem Pole, according to H. P. Corser (28: 29, 30).

The legend of Kayak is preserved in only two totems in Alaska. One totem is standing in old Wrangell, a site 20 miles south of the present Wrangell. There is a fisherman with a coat having two heads and carrying a string of salmon. The other totem is in the present Wrangell cemetery. This is a copy of the one at old Wrangell, except there is one head on the coat instead of two.

Kayak, when he became of age, slew his father because his father had killed so many of his brothers. After this, Kayak, at the instigation of his sister, slew a monster that was troubling Sitka Bay. This, however, disturbed some strange force. An Indian doctor came to Kayak and revealed to him that he would die, should his sister ever look upon him. So, after that, when his sister travelled with the two boys, she wore a bonnet so that she could not look up. After a long time the sister, forgetting, did look at them and the two boys were turned into stone. This established the rule among the Tlingits that it was a great breach of etiquette for a woman to even look at men of the same family. This rule was so rigidly adhered to that it was significant when a woman did not look at a certain man that they were of the same family.

Kayak's father had had a charmed halibut hook and he heard of a fisherman up Yak-u-tat way who had a charmed salmon spear, and he wanted it. So he and his brother went to Yak-u-tat. By the help of certain spirits they rendered themselves invisible. They saw the fisherman who was something like an eagle, except that he only had one leg. He came down to the water's edge and with his charmed spear secured the salmon, and then would sail up a creek to the cave of a grizzly bear.

The coat that the fisherman wore had on it two bear heads, and when he came to the cave one of these heads pulled off a salmon from the string of salmon that the fisherman carried and threw it to the male grizzly, and the other head pulled off a salmon and threw it at the female grizzly; and so on until all the salmon was given to the bears. The one-legged fisherman was married to the daughter of the grizzly bear. The next day Kayak secured a fine silver salmon and, having clothed himself in the skin of the monster, took to the water.

When the fisherman threw his spear, Kayak grabbed it and cut the string and so secured the spear. The fisherman looked for the spear that day but could not find it. The next day he came to look again, and this time the wind was such that he smelled Kayak hidden in a tree. He cried out to Kayak: "Come on down, or I will kill you. I want my salmon spear." Kayak then came down and he and the fisherman fought. Kayak prevailed, and the fisherman was slain.

Kayak then disguised himself in the skin of the fisherman, caught a string of fish and went up stream to feed the grizzly bear. The she-bear suspected that Kayak was not the real fisherman and fell on him, but Kayak was too strong. He slew the bear family and went out for more adventures.

One day he chased the game so vigorously that he overpowered the force of gravity and ran up into the sky. He would have remained there had not an Indian doctor, who with the help of the spirit of two or three birds, gone up and brought him down. There are certain fleecy clouds that are called the tracks of Kayak, even to this day. To commemorate this event, the family claiming Kayak as its hero has a carved image of a bird on one of its dancing hats.

Kayak next appears at Icy Bay. There was a monster there that he wanted to kill. At the head of the bay, on an island, there was an old house and in the house lived a little woman who bore the name "Little Old Woman Who Knows Everything." Kayak approached her and said: "Little Old Woman Who Knows Everything, I want your canoe; I wish to go out and kill a monster that is back of your house." The little old woman replied: "My son, the canoe is back of the house. Go and get it." Kayak went back of the house and found there what appeared to be an old, rotten canoe, all covered with moss and good for nothing. He picked up the canoe and immediately it became a beautifully carved piece of work. When he and his brother put it into the water, the canoe outran and overtook the swiftest arrow that they could shoot. Kayak then secured the sinew of a bird and with it snared the monster.

The event is commemorated in the lower part of the Beaver totem at Wrangell, Alaska.

The Beaver of Kilisnu and Kicksetti Totem Myth, as recorded by H. P. Corser (28: 25, 26).

The Kicksetti people (Tlingit) derived their name from Kicks Bay, where they first stopped in their migrations north from the mouth of Nass River to Stikine River.

The pole is surmounted by a face which represents a mountain. This mountain was the camping place on Stikine River to which the legends of the tribe refer.

Below is the Frog, the emblem of the tribe. One of the chiefs did some mischief to the Frog. In consequence, he appears to have fallen into a trance. When he came out of his trance he said that he had been in the underworld and had been taught by the frogs to treat them better, because they were brothers.

Below is the Raven, the Creator, talking to the young Raven that made man. The lowest figure of all is the Killisnoo beaver. The father belonged to the beaver family, and the mother belonged to the frog family.

The Myth of the Beaver. A great chief kept a very intelligent beaver as a pet. He paid so much attention to it that the rest of the tribe became very jealous of it, and they teased it most unmercifully. The beaver appealed to the chief for protection, but he refused to grant it. This enraged the beaver, who went out into the pool of water and began to dig under the village. While he was doing this he was a giant, but, outside, he was nothing but a beaver.

One day he went out into the woods and made a salmon spear. The beaver is usually represented on totem poles as having the spear in his hand and with the spear showing the mark of his teeth where he had been gnawing. The beaver took the spear and hid it in the hollow of a tree standing nearby. Some hunters shortly afterward discovered the shavings made by the beaver as he gnawed away on the salmon spear, and traced them to the hollow tree, and there, of course, they discovered the spear.

The spear was in such an unusual place that the hunters, judging that there was something uncanny about it, brought it to the house of the chief. The people were much excited by the finding of the spear, and they all thronged to the chief's house, curious to find out about it.

The chief in turn asked each of his tribesmen whether he had made the spear, and one after another replied that he had not.

The beaver kept saying, "I made it," and at this all the tribesmen began to hiss and laugh. The chief even lost his patience and chided the beaver for saying such a foolish thing, and said to the beaver, "You lie when you say you made that spear." At this the beaver said, "I will prove it to you that I am strong enough to handle it," and then he took the spear and thrust it at the chief. It entered his breast and killed him. Then quickly the beaver thrust it at others who were trying to prevent his escape and killed them and rushed out into the pool, where he was accustomed to live. He went into the chambers he had made under the village. He pulled out the part of the foundation that was still left, and the village fell. As a consequence, the survivors took the Beaver as their totem.

Beaver, Duktut, and Kayak Pole, described by the Rev. H. P. Corser (28: 53).

The totem is surmounted with the Beaver. This is the story of the beaver and the porcupine referred to in the chapter on the intellectual life of the Thlingets.

Below is the man who fought with the devil fish. This is a legend from the west coast of Prince of Wales Island. It tells of a house that was pulled into the water and how the owners devoted themselves to death, jumping into the mouth of the devil fish and killed it.

Below is Ductut rending the sea-lions. The lower figure represents Kayak snaring a sea-monster with the sinew of a bird.

This is a modern pole.

(M.B.) This totem pole, about 40 feet high, formerly standing in front of the Flying-Raven-House in Wrangell, was cut into three sections and sent to the museum at Juneau for safe-keeping. There the author photographed it as it stands at the entrance to the Exhibition Hall.

The Totem of Kolteen, Kiksadi chief in Wrangell, according to Edward L. Keithahn (62: 23).

The so-called Kiksadi pole, one of the most popular in Alaska, was set up in Wrangell in 1900 or 1901 before the Sun House. In the record of the probate proceedings in the estate of "Caltine" (Kolteen), the widow waived her rights to the house "in consideration of certain debts having been assumed by Willis Hoagland, the lineal chieftain, and the further consideration of having a totem erected to the honor of my husband and his gens. . ." This agreement was signed February 11th, 1895, and the totem was raised some years later.

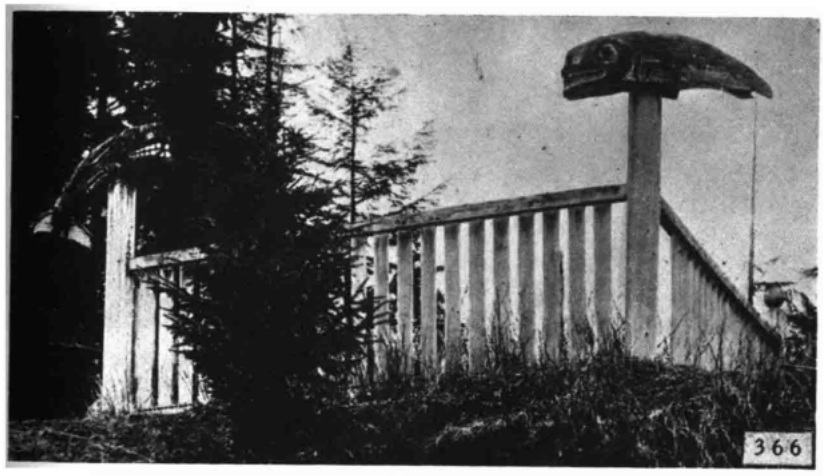
(M.B.) The emblems on the pole, which is about 30 feet high, are (from the top down): (1) Person of the Glacier — with a high cap; (2) Frog, head down; (3) Raven, with the smaller Raven, upside down, at its feet; this may be another impersonation of the Raven; (4) Sitting-Beaver chewing a poplar stick, a frog hanging from the Beaver's neck.

The New Tagcook Pole, recorded by Edward L. Keithahn (62: 90, with illustration).

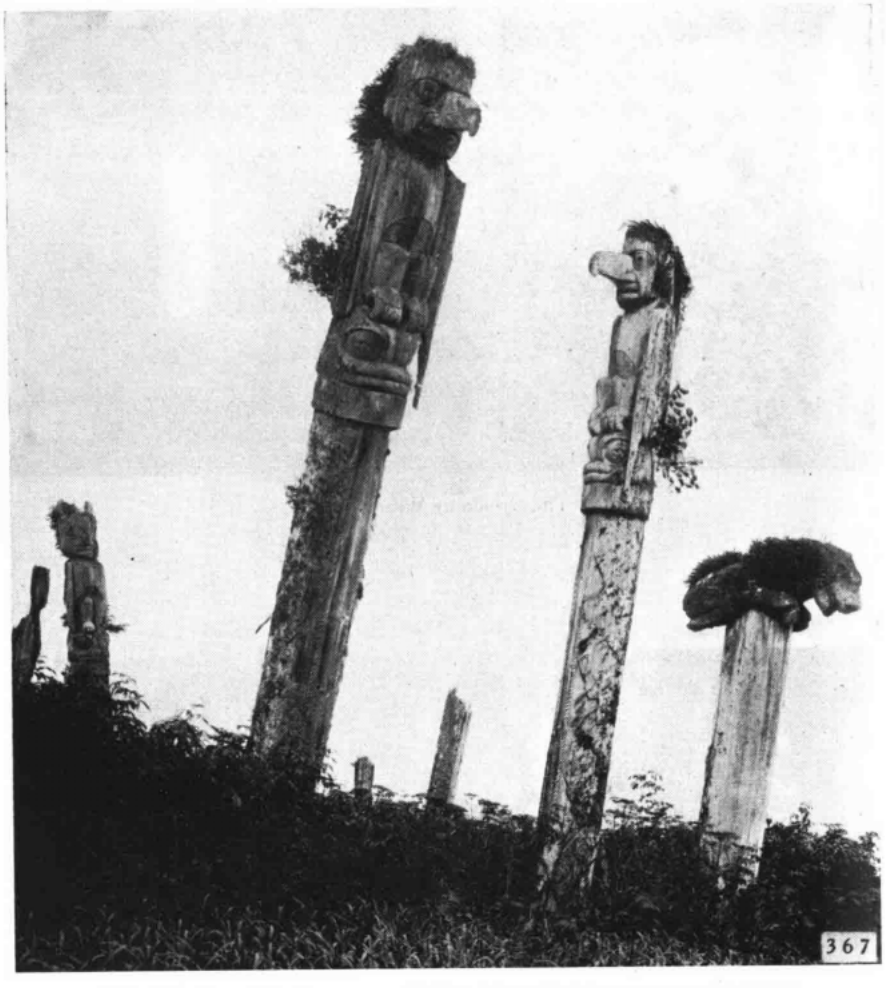
Tagcook's totem pole (left), 65 feet high, was carved for a Wrangell businessman by Charlie Tagcook, professional Chilkat totem carver, and dedicated in the Wrangell Potlatch of 1940. It tells two Raven stories — how Raven got the light and the "Jonah" story. Bottom figure is Goo-teekhl, the cannibal giant, and the small white face on his chest is Mosquito. They recall the famous Chilkat story on the origin of Mosquito. The Wrangell Raven, or Chief Shakes pole (right), was written about in *The Sitka Alaskan* in 1896 by Dr. Thwing, missionary: "This winter there has been a very general feeling of suspense and expectancy in view of the great feast and intertribal dance for which Chief Shakes has been preparing for a year or two. To dignify a living son and commemorate one dead, there has been a new totem pole carved, and the Tongass natives have been called to dance and feast here. These guests arrived February 1 and were received with great honour and much noise."

Kadishan totems at Wrangell. (Centre) Wrangell totem

The Raven at Wrangell



Graveyard figures at Wrangell



The One-legged-Fisherman and his strings of salmon, as seen in 1879
by John Muir at Old Wrangell

The Devil's Thumb totem pole on Shustak's Point, as recorded by Edward L. Keithahn (62: 42, 43, with an illustration).

The Devil's Thumb is a holy mountain to the Talquedi people (Tlingit), for it was on it that they found refuge during the flood. The carving represents the personified mountain. (Photo by U.S. Forest Service.)

The Goonya Totem, now at Wrangell, formerly of Prince of Wales Island, according to H. P. Corser (28: 45, 46).

The first [totem pole] that the tourist sees on leaving the dock is the Goonya totem. It was carved about 25 years ago by Chief Goonya, but he decided not to erect it in the old custom way and sold it to a merchant in Wrangell [Walter E. Waters]. It is surmounted by the Raven with the moon in his mouth, which he stole from the Creator to give to mortals. Below is the Crane piercing a frog, in the crane legend. Below is the Beaver making the "Dena" salmon spear. Below is the Grizzly Bear, which has largely replaced the Wolf as the totem of the Wolf branch of the Tlingits. At the bottom is the Owl. A woman was noted for being very selfish, and she was called by the owl, which made her great promises. She kept following the call and finally disappeared in the forest. This was not credible, but it was an instance of a member of the family coming in contact with the spirits, and so it was added to the totem [pole] of the family.

Totems at Old Wrangell

NORTHERN TLINGITS

The Totem Poles at Sitka, as described by H. P. Corser (28:68).

(M.B.) The totem poles at Sitka have all been transplanted there from other parts in southern Alaska in fairly recent years.

(H. P. Corser) The most famous of all is the Sitka memorial totem. It was donated by Chief "Sunny Heart." It is surmounted by "Fog Woman with her children." The Fog comes up from the south in the spring time, and the salmon and all vegetation are among her children.

Below the Fog is the Wolf. It is a wolf giving a feast and inviting Kajuk Tshalk the eagle (the northern) and the bear. It is a memorial of a great potlatch feast, when all these families were present.