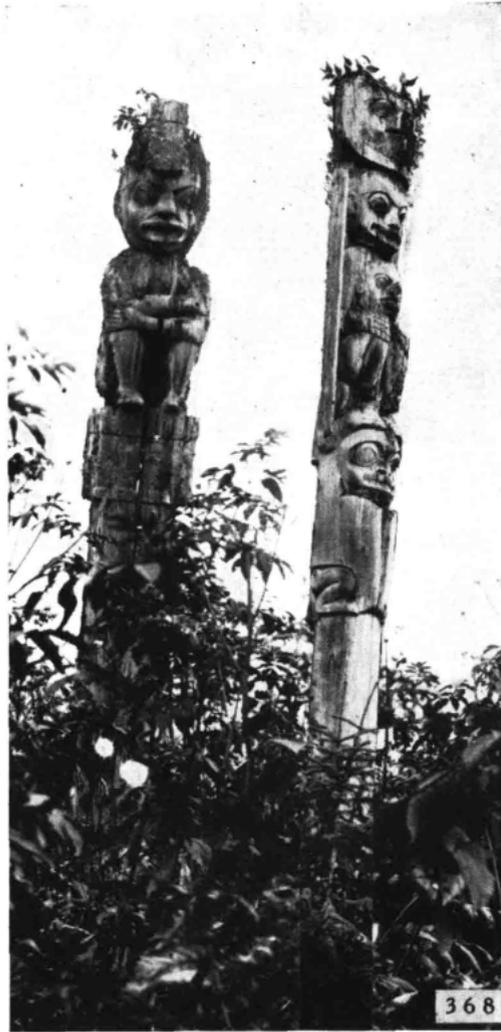


The Devil's Thumb totem pole on Shustak's Point, as recorded by Edward L. Keithahn (62: 42, 43, with an illustration).

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.



Totems of Cat Island, Tongas



Tlingit totems at Tuxecan

The little totem to the left is a house totem of the Beaver family. It one time formed one of the pillars of a house.

On entering Indian River Park the first sight to greet you is a totem pole. This pole is surmounted by the figure of a man holding up a chief's hat. Some have interpreted this, as there is the same carving on other poles, as a slave holding up the hat. The more rational explanation appears to be that it was first intended as a carving to represent the Tyhee in whose honour the totem was first erected and then was afterwards copied by other carvers without any thought of its real meaning. Below is the Bear, and farther down is the Bear holding the Earth Worm.

The legend of the Earth Worm plays an important place in the mythology of the clans around Haines mission. It appears that one of the imprisoned Indian girls went insane and picked up an earth worm and took care of it as if it were a human child. Her family felt disgraced and moved to Haines on Lynn Canal and established a home there. It was evident that a member of the family had come in contact with the spirits. So the family took the Earth Worm as a totem. There is a large carving of the Earth Worm in the Whale house at Haines mission.

Mountain-House of the Ravens in the Hlukahade Clan, at Klukwan Village on the Chilkat River, as described by Mrs. Lewis Shotridge (89: 79, 80, 84).

I [Mrs. Shotridge is writing] have often heard my father say with pride that his house totems were painted by Shkecleka. Shkecleka was of the nobility of the Raven side, and besides being the most famous chief of the Ravens was a clever artist as well. These house totems are very old, having been erected by my father's ancestors. They were repainted by Shkecleka when my father was a boy. I can remember the rebuilding of the house, or rather some incidents connected with it, although I was then but a small child. What impressed me most was the mountain of steps at the entrance.

House Posts of the Wolf House at Sitka. The Wolf House (Gootchhit) at the Alaska Historical Library and Museum, Juneau, Alaska, as seen by the author in 1947.

Interior house posts, about 10 feet tall. The motif is the "Multiplying Wolf." Date circa 1904, when a number of Tlingit poles were taken to the St. Louis Fair.

Totems at Kake. Notes taken down by E. M. Kindle, palæontologist, Geological Survey of Canada, 1905.

Kake is a [Tlingit] settlement of two or three dozen houses. . . The houses are deserted at this time of the year, the Indians being away fishing,



Old Tlingit village site on Cat Island



A Konakadet pole, southern Alaska



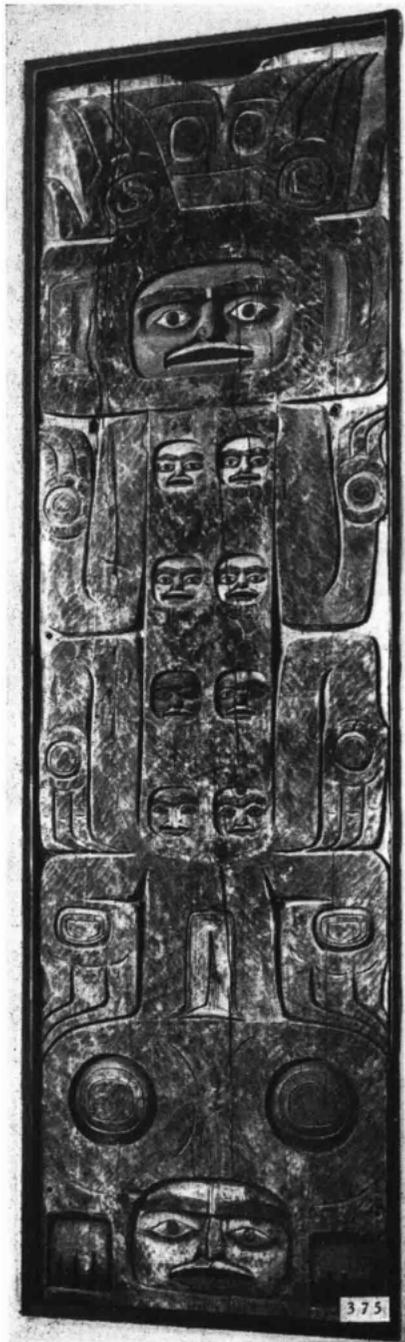
Tuxecan, Alaska

all but an aged medicine-man and his wife, and a widow with her children.

A totem stands in a corner of the churchyard, and three others in a row at the end of the village. One of the largest stands in front of a house and commemorates the [deeds of] strength of an ancient hunter who could seize and tear to pieces a brown bear. The carving shows him tearing apart the hind flippers of a sea-lion. . .



Kake, Alaska



Tlingit house post at the Smithsonian Institution

Only one totem pole has been erected in the last seven years. The erection of a totem pole is always attended by a great potlatch or feast. Many presents are given away by the one responsible for it.

The Sitka Totems described by the Rev. H. P. Corser (28: 48).

The Sitka totems are all Haida. They have been donated by different Haida chiefs to the Sitka museum. The most famous of all is the Sitka memorial totem. It was donated by Chief "Sunny Heart."

It is surmounted by the "Fog woman with her children." The Fog comes up from the south in the springtime, and the salmon and all vegetation are among her children.

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

The little totem to the left is a house totem of the Beaver family. It one time formed one of the pillars of a house.

The other totems of Sitka are of far less importance.

"A" is surmounted by a Russian trader who gambled with the chief on a checker-board seen at the bottom of the pole, then ran away with the chief's daughter. The pole was erected to show that whoever came that way would be killed.

"B" is surmounted with the young Raven and Creator as in the Kadashan pole.

"C" has a slave carrying a chief's hat. Below a wolf is married to a member of the red salmon family.

"D" has many of the figures of the Memorial totem.

"E" is surmounted by the crow. Below is the crane hero piercing a frog. Below that is the Raven leaping into the mouth of the Whale. The lowest of all is the Thunderbird.

A branch of the Kicksetti people at Sitka have a very interesting legend of a Ka-Kachgook, a chief with two or three helpers being carried far out to sea. It tells how they drifted to an island, where they killed many seal, and how, after many months, long after they were supposed to be dead, the chief returned, bringing wonderful fur robes with him. This legend must have foundation in fact, and this chief was no doubt the first to find Pribiloff Islands which have yielded such great fortunes in fur.

Tlingit House Posts,
carved and reproduced by
Aurel Krause (65).

(Page 127) Two house posts, on either side of the Cannibal Giant at Klukwan; one holding the dead child; the other with the woman in front of him. [M.B.—In Klini's Fog House.]

(Page 129) The Killer-Whale house post at Klukwan; the Whale here being shown under human form, crouching, with a copper shield on his back. [M.B.—Known as part of the Duklowede poles in the keeping of Dan Katsik.]

(Page 130) Two house posts on either side of the door, at Klukwan, showing two different human beings, each standing on a human head.

(Page 131) A flat board for wall decoration, carved in low relief, at Klukwan.

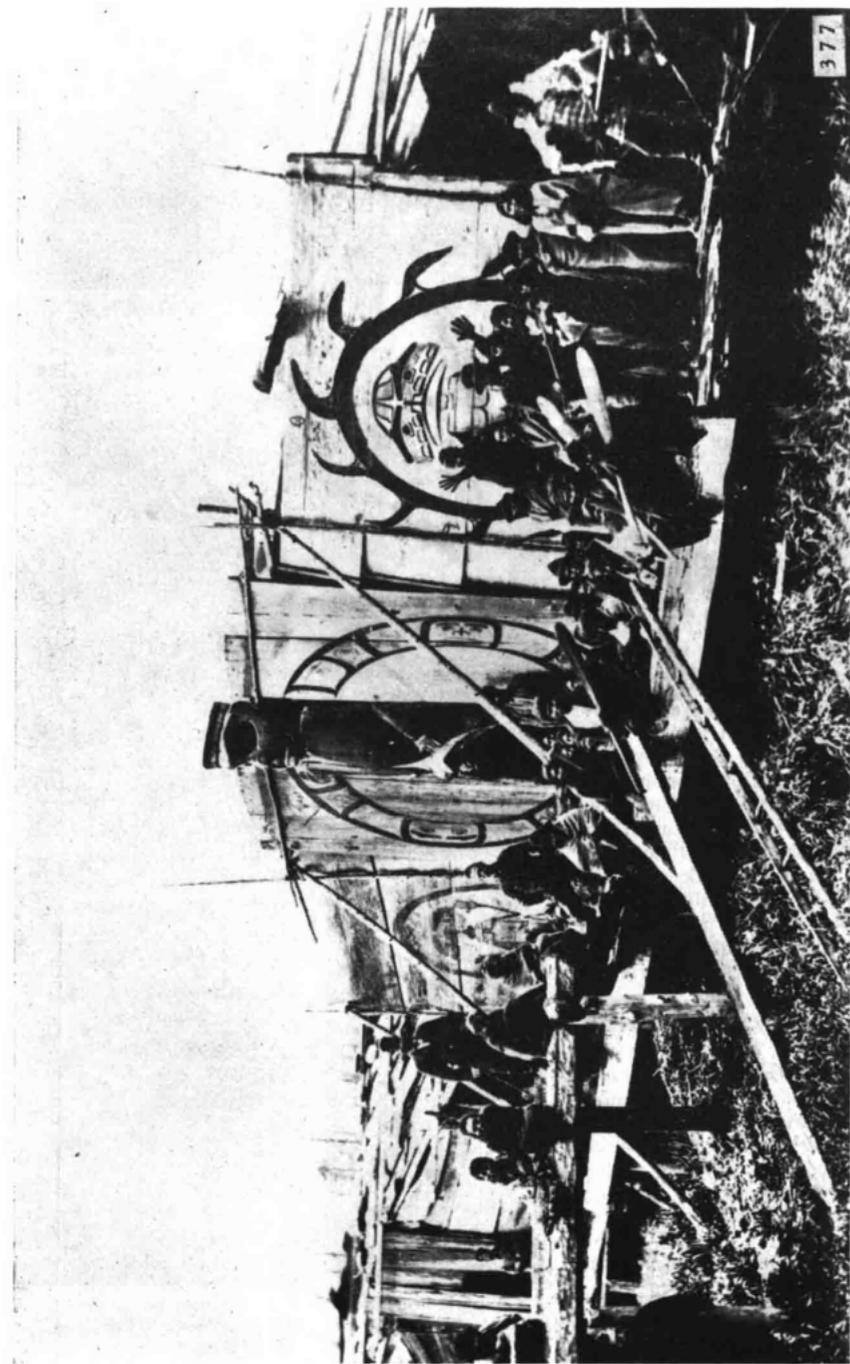
(Page 132) A totem pole, front and side views, at Huna village, showing the Raven and his son, the name of the bird given is Ki-dschuk (Eagle); under, a small animal—*ssach*; at the base of the pole, a mythical human being, *scha-ka-nari*, in front of whom Ketl, a dog, stands upright.

(Page 229) Graveyard totems at Huna, small houses for the souls; one, with house-front painting. A short totem stands by itself, with a person sitting on a cross-board, with a conical hat on, three cylinders surmounting the hat.

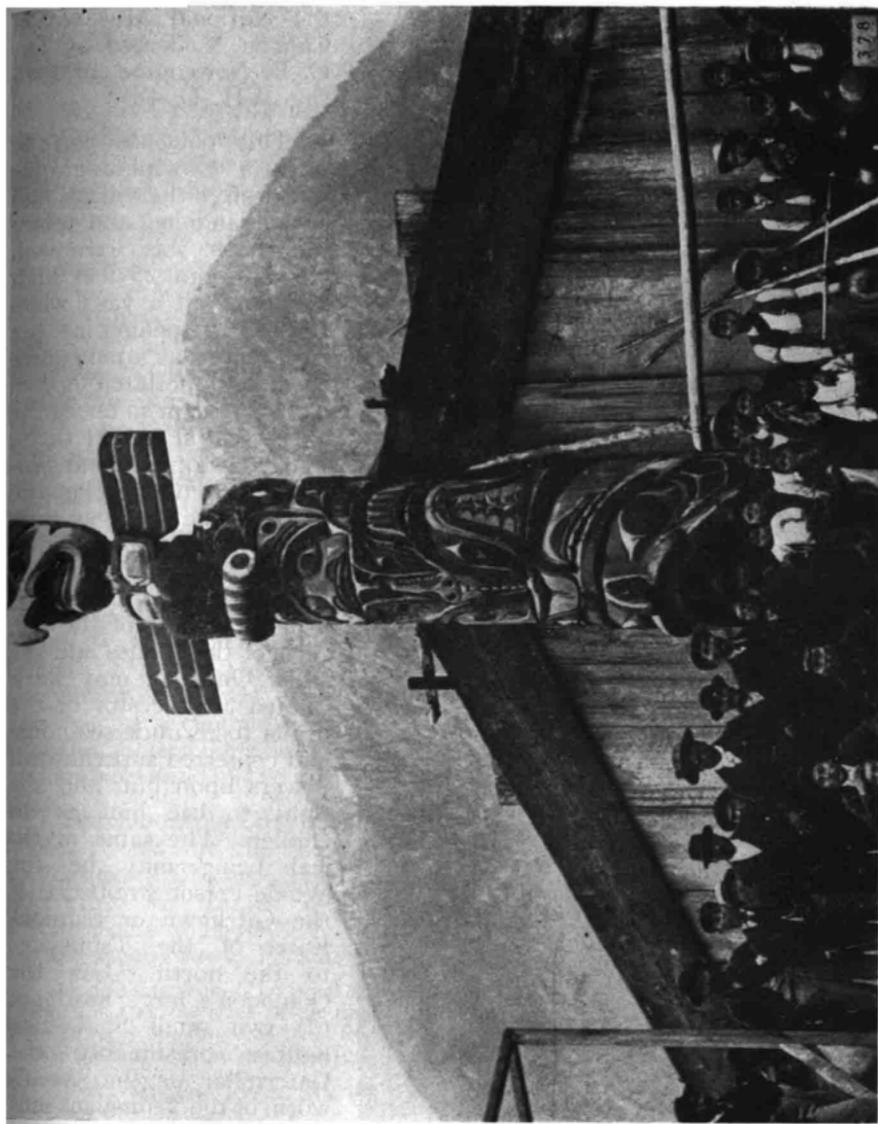
(Page 230) In the village of Klukwan, a large human being, carved out of wood, stands in front of a hut.



Tlingit house post. (Top) Katalla house posts
(Right) House post at the Alaska Historical
Library and Museum



Bella Coola village of Kemskuit.



Bella Coola village of Komkotes