



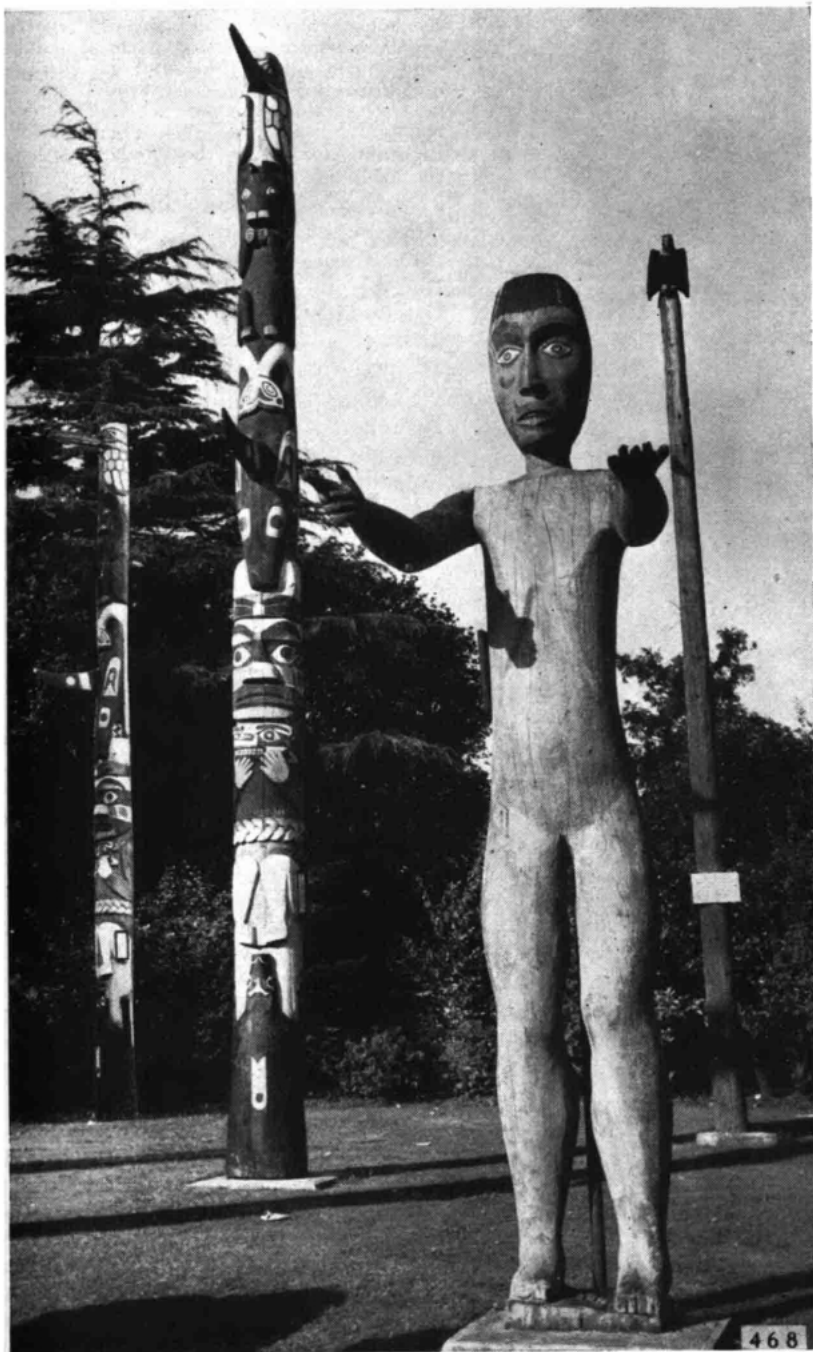
Kwakiutl house posts

style, are on stilts close to the seashore. Behind them is the dense forest. A single totem pole, about 30 feet high, stands between two houses to the left. A bird sits at the top. The upper part of the shaft is uncarved. Then comes a large human being sitting; at the base is another person with tattooed or painted face. Three Sea-Lions, heads up, form the short stilts supporting the central houses. A house-front painting decorates the largest house (placed sideways). A carved post in human form occupies the lower centre of a large circle to which are added four fin-like faces of monsters, Sea-Lion-like. The whole front of the house to the left is decorated with the Thunderbird over the Whale.

NOOTKAS

The Nootkas had no Totem Poles, according to Lieut. G. T. Emmons (47: 285).

The Nootkas had no totem poles originally, and the interior house carvings, figured by Cook and mentioned by all others, were rude, grotesque, and with little or no meaning. They used paintings on boards as screens upon ceremonial occasions and as decorative



At Thunderbird Park, Victoria



Nootka totem pole at Friendly Cove

features against the interior back or side wall of the house over the chief's space or apartment. On these were represented mythical or fabulous monsters in animal form, and, for the prestige or gratification of the chief, around them some far-fetched story was woven. The figures principally shown were the Thunderbird, the Lightning Snake, and the Whale, together with the Wolf.

Lieut. Emmons then goes on to describe the mural painting in the interior of the house of Chief Quantough's, in the principal village of the Opitchesaht, a Nootkan tribe (pp. 288, 289).

The Thunderbird here is called "*Took-su-quin*" and is shown with outstretched wings, just rising in flight with a whale in his talons. On one side is the Lightning Snake "*Hai-et-lik*" and on the other side the Wolf, "*Ke-nalle*," all of which are brought into the family story as told by Tatooch, the owner of the paintings and a direct descendant.

No Totem Poles formerly, according to information recorded in 1910 at Alberni, Vancouver Island, by Dr. Edward Sapir.

According to "William," the Indians (Nootkas) did not have totem poles but only house-board paintings and house posts inside the corners. Some few had as *topaatis* [i.e. the right to use] simple poles from the Nitinat Indians. Thus "Captain Bill," at Haikwis, used to have a pole with the Eagle on top, a privilege which he had secured from the Nitinats (also Nootkas).

The Bear and Seal Carved Posts of Alberni, as recorded by Dr. Edward Sapir for the National Museum of Canada in 1910.

About 10 miles from Alberni, Salimi-ath's father's father owned a front platform of two sticks about one fathom long with Bear carved on right (looking out from platform), Hair Seal on left. These rested on four posts and came straight out in front. The platform rested on the carvings. On the platform to right stood the Bear; to the left was the Hair Seal.



Nootka carved post at Friendly Cove



Nootka totem pole at Friendly Cove



Captain Jack's pole at Friendly Cove, Nootka



Chief Ambrose Maquinna, Friendly Cove

The Bear and Anitsatnas on a carved house post of the Clayoquot Nootkas, collected in 1905 by Dr. C. F. Newcombe for the Field Museum of Natural History, Chicago (No. 87326).

On the label, in 1910, was recorded: "The pole represents another ancestral Anitsatnas, whose power and wealth in sea otter skins is typified by the lower figure, the Bear."

Quatsino Totem Pole at the National Museum of Canada (In storage. No. E 365).

It formed part of the Aaronson Collection acquired in Vancouver. Its catalogue entry reads, as follows: "Represents on top the crane with its head down, an owl holding onto a salmon, a bear with a snake and a chief's head, who is holding a copper plate shield in his hands, showing that he belonged to a class that worshipped the snake."

Like two other poles in the Aaronson collection, it lacks quality, perhaps authenticity. It may, however, represent the rather spurious imitation of northern totems among a people, the Nootkas, who never adopted the crest or totem system. Not illustrated here.

The Skate Painting of Alberni, Vancouver Island, as recorded by Dr. Edward Sapir for the National Museum of Canada in 1910.

The head chief (Natch.) had the Skate painted over his door (Nan. had two at the sides). He "made up" the Skate when he built the house for his slave's grandson. He had no carved post.

Inside-House Poles at Sarita, Barkley Sound, according to W. A. Newcombe (76: C10, Plate VII, Figure 1).

This was the only form of totem pole commonly used by the Nootkas.

Welcome Poles at Ohiat, Barkley Sound, according to W. A. Newcombe (76: C10, Plate VII, Figure 2).

These two potlatch figures known as "welcome poles" (P.M. Nos. 2102 and 2103) are the only two large specimens I have information on in my Nootkan records, though small carvings like these were commonly used by the Kwakiutl.

SALISHES

Totem Poles and Posts among the Salish tribes south of Powell River, according to Lt. G. Barnett of the University of Oregon (16: 384-386).

The Kwakiutl system of privileges and its concrete expressions were flagrantly misunderstood by the Homalco, the Klahuse, and others to the south of them. Among these Indians anyone who could afford it could have a carving or a painting made, usually by an inferior (and doubtless contemptuous) Kwakiutl artist. In consequence, there was a rather brief proliferation and decadence of a few bleak and unæsthetic crest patterns among some of the more aggressive and aspiring Homalco, Klahuse, and Slaiamon families.

Of the four big house owners at Salmon Bay (Klahuse) around the year 1800, one was a "quiet tyhee man;" but on the beach outside his house stood a human figure with its hands on its hips. Another important lineage head had the four corner posts of his house carved in the likeness of women, his front ridge-pole support like a man pointing to the seats in welcome, and his ridge-pole and projecting beam-ends in the forms of sea-lion and seal heads. This was the most important man among the Klahuse. He had married a Kwakiutl