

that they represent the Cannibal Spirit of the tribe.

According to the late Mr. Hunt, so long attached to the Hudson Bay fort at this place, this carving was made in memory of an occurrence observed by himself and Mr. Moffatt in early days.

During the winter ceremonial a slave belonging to the Nannaimo tribe was killed and cut to pieces by members of the cannibal society, after which he was eaten by them on the spot where the carving now is. Another is the Iakim or gigantic sea-monster.

About a mile from Skidegate, on the site of a long-deserted village, the writer was shown in 1900 a boulder with shallow grooved carving, representing human heads, but the Indians could give no explanation of it. Similar carvings were also seen in the Haida country, just below Copper mountain, Alaska, a year later. These, too, had no interpreter, but resemble several specimens seen on the beach at Fort Wrangel. It is possible that they were made by the Tlingit also, as these people were displaced by the Haida within a century and a half or so, from the south end of Prince of Wales Island.

Similar works have been reported from Washington at Lake Chelan, at The Dalles, in Oregon (a specimen of which may be seen at the Museum of the Historical Society at Portland) and lastly from many places in California. It seems impossible to decipher these inscriptions satisfactorily as it is not likely that anyone except the makers and those living at the time the work was done, could tell what was meant by them. There are always to be found volunteers ready to supply a story, especially if payment is forthcoming for it, but unless means of checking and corroborating such evidence be found it is of no scientific value.

Nevertheless the short note made by the late Rev. F. Eels, a pioneer missionary amongst the tribes of the State of Washington, may suggest one of the ideas actuating the makers of these mysterious pictures.

He reported that there was at Eneti, on the Twana reservation, a representation of a thunder-bird, carved on a basaltic rock. The Indians told him that if the rock were shaken it would cause rain, probably because the thunder-bird was angry. The outline sketch copied from his figure shows a conventional head, the circles stand for the eyes and the wedge between them is the nose. A reference to the accompanying illustration of a thunder-bird on a totem-pole lately collected at Clayoquot, will show how this symbol has been derived.

One of the figures seen in the Sprout Lake set has, in some respects, a close resemblance to a mythical snake which is constantly associated with the thunder-bird in the minds of the natives of the West Coast of the island. It is called the Haletlik by the Clayoquots, and Hahektoak by the Neah Bay people. It is said that when the thunder-bird sees and wishes to kill a whale, he hurls the Haletlik at it, which spears the body of the whale like a harpoon.

This snake has many wonderful attributes which would occupy too much space if narrated in detail, but the following early notice of it, from the unpublished journal of the clerk or supercargo of the ship Columbia, written in the year 1791, while in winter quarters at Clayoquot, shows how strong a belief in its powers existed on the arrival of the sceptical white man.

Going off on a hunting expedition in a canoe, his man suddenly saw "a frightful monster near the shore, shaped like an alligator." The Indians knew all about it and described it as a long creature with huge mouth and teeth; in every other respect, like a serpent. They called it Haletlik, and said it was very scarce. They offered twenty sea-otter skins for a specimen, for "if they should have but the least piece of this animal in their boat they were sure to kill a whale, which among them is deemed one of the greatest honors. Indeed, a piece of this magic animal insures success at all times and on all occasions."