

it was in great demand, and, even in 1789, after free distribution of this material by other traders, Captain Gray of the *Lady Washington* was able to purchase a large number of sea-otter skins at the rate of one chisel each. Already, too, delicate carving on horn and bone was found at several localities.

TOTEMISM AMONGST THE HAIDA.

Crests.—As stated by Swanton (l.c., 107), each Haida family had the right to use a certain number of crests, i.e., figures of animals and certain other objects during a potlatch; or they might represent them upon their houses or any of their property, and tattoo them upon their bodies. With one or two exceptions the two clans already mentioned, the Raven and the Eagle, use crests which are distinct from one another. Of the two sets of crests the Raven Clan, which is considered to be older than the Eagle Clan, uses the killer-whale universally, and nearly every Eagle family uses the eagle.

Of the Raven crests the grizzly-bear is next to the killer-whale in frequency of occurrence, with the rainbow and supernatural snag next in order. Swanton records thirty-three Raven crests in all.

Of the Eagle crests, next to the eagle itself follow the beaver, sculpin, frog, whale and raven in frequency. Swanton lists thirty Eagle crests in all.

Although there are traces which indicate that the personal manitou and the religious ideas of the Haida may have had some part to play in the

development of their crest system in early days, at present these influences seem to be very weak, and it has now become a kind of heraldry by which an individual may make known his or her rank and position in the social scale.

Some of the old chiefs say that until of late years totem poles could not be erected by women, but for a long period, only ending with the cessation of the potlatch and the old ceremonial customs, it was not uncommon for the woman's crest to be carved upon her husband's pole and, when her body was placed in a vertical mortuary pole, to have her crest alone in front of her coffin. A fine specimen of this from the Haida village Tanu is in the Museum at Victoria, B.C.

As compared with similar carvings amongst other native stocks in British Columbia, Haida totem poles are, in general, of wider proportions than those of the Nass River and Skeena peoples, Tsimshian, and of more regular lines than those of the Kwakiutl, a people who seem to have a much more grotesque imagination. Of late years the Kwakiutl and the Nootkans of the west coast of Vancouver Island have endeavored to copy the Haida style of carving and examples may now be seen at Nootka itself and at Ehatsett, whilst more numerous specimens have quite recently been erected at Fort Rupert, Gwaestums, Tsatsichnukwomi and Tlaioitis amongst the Kwakiutl.

LOCATION OF TOWNS AND VILLAGES IN THE OTTAWA VALLEY.

By J. KEELE, OTTAWA.

(Continued from page 97.)

The Bonnechere river enters the Ottawa about 12 miles above the mouth of the Madawaska, and like the latter has its source in the Algonquin Provincial Park in the Laurentian highland.

The French Canadians, who were always among the pioneers in lumbering operations, called it the river of "good living" or Bonnechere, probably on account of the good quality and quantity of the pine along its banks, the ease of navigation and the abundance of game and fish.

The valley of the Bonnechere is one of the most remarkable physical features of the region and unlike the other tributary streams its valley is deeply indented far into the Laurentian upland.

The physical geography of this valley has never been studied in detail by anyone, so that only the most superficial facts concerning it are known. Its

origin and history are certain to furnish interesting and difficult problems to the future physiographer.

The valley is quite narrow in the lower part but above the town of Renfrew it opens out in wide plain-like expanses trending in a northwesterly direction. From 35 to 50 miles west of the Ottawa the valley is occupied by two large lakes, Golden lake and Round lake, which are situated directly on the course of the river. The difference in elevation between Round lake and the Ottawa is about 335 feet. This drop is taken up by five chutes or falls, three of which have towns or villages situated on them. Renfrew is on the second chute, Douglas on the third chute, and Eganville on the fifth chute.

The valley is bounded by escarpments of gigantic rocks, the northern escarpment being comparatively low and broken by smaller tributary and through