

made at Masset itself. Both of these were described by Dr. A. T. Joyce in the *Journal of the Anthropological Institute*, Vol. XXXIII, 1903, Pls. xix, xx. The model was sent to the Museum in 1898 and the original in 1902 or 1903.

The first mention of totem poles on the north-west coast of America, so far as the writer knows, is that contained in *Cook's Third Voyage* (Vol. II, p. 317, Pl. 42). Two short squat posts are described and illustrated as standing inside a house at Nootka. Cook was unable to find out the meaning of these poles, of which there were numerous examples in the village, owing to want of knowledge of the language of the owners. This was in 1778.

Some years later the Spaniards, who had long occupied Nootka, came to the conclusion that these carvings were simply ornamental and only of significance in respect to the man whose supporters had contributed to the raising and putting in place of such timbers. The writer has purchased many such objects, and in each case it was explained by the seller that the carving represented either an ancestor of his family or some incident where real or mythical animals of supernatural power showed some favor to such an ancestor. (*Relacion del viaje por los Goletas Sutil y Mexicana*, etc., etc., Madrid, 1802, pp. 128, 129.)

The next reference, and this time to poles of Haida make, is contained in *Mearns' Voyages* (London, 1790, p. 367). Here, while recounting the experiences of Captain Douglas in the "Iphigenia" at the north-west end of the Queen Charlotte Islands, he speaks of "the great wooden images of Tartanee" but gives no further description of them. Fortunately, two years later, this place was visited by a French ship, the *Solide*, and many pages of the journal of the voyage are devoted to an account of this region. (Marchand, *Voyage Autour du Monde*; Paris, Tome I, 288-362). On pages 299-300 is a passage, too long to quote in full, which states that the door of the houses was elliptical, about three feet high and two wide and passed through the base of a large high trunk placed vertically in front of the centre of the houses. The door took the form of a gaping mouth, and was surmounted by a hooked beak about two feet long, proportioned in size to the monstrous figure to which it belonged. Above this was a squatting human figure and above this again a gigantic statue of a man in an erect position, wearing a hat of sugar-loaf shape, the height of which was almost equal to that of the man himself. On those parts of the surface not occupied by the principal subjects there were scattered here and there carvings of frogs or toads, lizards and other animals and the limbs of the human body. It was explained by a chief that

the erect human figure represented a man of high rank who was venerated in this country.

It was learned independently, both by Dr. Swanton and the writer, that in the early days instead of poles the Haida used large cedar planks for the display of their crests, etc., in front of their homes, and that the doorway often passed through the centre of these planks. That the use of this flat form overlapped that of the cylindrical one is indicated by the fact that the writer was able to procure a very old specimen at Skidegate for the Provincial Museum at Victoria, B.C. This form was also in use up to a late date at nearly all of the Haida villages to show the crest of the occupants of large mortuaries. The only specimen still in existence known to the writer was procured from Skedans by the writer for the Field Museum of Natural History at Chicago. The mortuary form closely resembled that of the large carved chests showing the head of some animal in bold solid work while the limbs are shown on each side of the central head outlined by deep incised work, and all painted in the usual colors. It is clear that Marchand's description of two tablets seen by his party at the west end of what is now called Lucy Island, close to Dadens (Tartanee of Douglas), applies to carvings of this kind. These were eight or nine feet long by five in height, and were made of two planks joined together. Represented on them in red, black and green colors were seen the different parts of the human body covering the whole surface. (Marchand, *l.c.*, p. 295).

Respecting the antiquity of the style of totemic display afforded by the vertical poles, the older Haida say that they are of comparatively recent origin, and that tradition says that they were not made until iron chisels came into use. It is believed that iron tools were unknown to the inhabitants of the north-west coast before the Russians made their appearance in what are now Alaskan waters. This would be about the year 1741. In 1774, when the coast of British Columbia was first discovered, iron tools were noticed by the Spaniards under Perez in the possession of the natives both of the Queen Charlotte Islands and of Nootka. (Documents from the Suto Collection, Historical Soc. of Southern California, Los Angeles, 1891, pp. 121, 132, 203.) Iron tools were more plentiful, apparently, when Cook visited Nootka in 1778, as he speaks of seeing at this place iron ornaments, arrow points, chisels and knives with thin curved blades. (Cook's *Third Voyage*, II, pp. 271, 330.) Cook was of the opinion that iron was too common, in too many hands, and its use too well known for the natives to have had the first knowledge of it quite recently or by an accidental supply from a ship. Nevertheless,