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## THE MCGILL TOTEM POLE.

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This pole has been in the possession of McGill University for a great number of years, and it seems that the data which must have accompanied it have disappeared. The writer, about ten years ago, obtained, through the kind assistance of Dr. Adams, then in charge of the Redpath Museum, the negative from which the full length plate has been engraved. It was his hope that he might be able to learn, from Indians whose villages he was about to visit, something of the original owner, and the meaning of the various carvings. In this hope, however, he was disappointed. No one could recall the sale of such a pole, but at Masset it was agreed that it bore a close resemblance to a figure in Dr. J. R. Swanton's "The Haida" (Jesup N. Pac. Exped., V, pt. I, '05, p. 127, Pl. V, f. 1).

The two parallel columns will bring out more clearly than a mere description the closeness of this resemblance as regards the carvings:—

THE MCGILL TOTEM POLE	DR. SWANTON'S MODEL
Top Figure: Small bear on top of narrow cylindrical pole.	Similar, but cylinder segmented.
Second: Large bear with long projecting tongue and a face shown in each ear.	Same, but tongue longer and said to represent a large labret.
Third: Another seated bear with shorter tongue.	Bear shown at full length.
Fourth: Raven, with long projecting beak.	Same.

There is nothing at all like the McGill pole in the large series of photographs of Haida and Tsimshian villages, which represent literally hundreds of totem poles.

### MEANING OF FIGURES.

Dr. Swanton's explanation of the model from which the plate quoted was made is as follows, given verbatim:—

"The original of Plate V, Fig. I, belonged to Qogis, Chief of the Point Town People (R. 14), and stood in front of his house, Fort-House (Taodji Naas), on a hill close to Masset. At the bottom, above the doorway of this house, are a frog and a raven. The frog is introduced because ravens were said to eat frogs. All the other figures on this pole illustrate the story of the man who married a grizzly bear. The principal figure of this group, clasping in both hands what has the appearance of a tongue, but what was explained as a long labret, and wearing a dance-hat, is the Grizzly-Bear-Woman; below, and held in her embrace, are her two cubs; while still lower down is the full-length figure of another bear, representing her husband. Sitting on top of the dance-hat is still another cub."

There are several versions of the story to which Dr. Swanton refers. That one quoted by him, which was obtained from a Masset source by Dr. F. Boas, is as follows:

In this version the hunter belonged to the Eagle clan and was named Gats. Unsuccessful in his hunting he was one day seized by a bear which carried him to his den. The she-bear hides him between her legs. The bear goes hunting, and on his return asks his wife what became of the man. She says that he only brought his belt. She marries the man. The dogs (the man has two) return to the village. The people follow them, discover the he-bear, and kill him. The man and the she-bear have a child. Finally he is homesick, and his wife allows him to return.

The she-bear forbids him to look at his former wife. One day he goes hunting with his two human sons. He meets the bear and gives her food.

In each case there are certain small additional figures, which are shown on otherwise unoccupied surfaces of the large carvings. These are not identical, but as they are mainly ornamental and of no significance as crests, this disparity is of no moment.