

His companions are afraid. One day when he is drawing water he meets his former (human) wife and smiles at her. Next time when he takes seals to his bear wife her ears are turned forward. She jumps into the water, attacks him, and kills him and his two sons.

In a Tlingit version given by Dr. Boas, the man and his bear wife have three children. The children, according to most of the versions, took the form of bear cubs, but, when indoors, take off their skins and are then human.

If the writer's inference is correct, and if Dr. Swanton's explanation of his plate may be applied to the McGill example, it will follow that only two crests are displayed, and that these are significant of the two great divisions into which the Haida are separated. The grizzly bear is one of the commonest crests used by families belonging to the Raven Clan, and the raven, for some inexplicable reason, is used only by the other division, the Eagle Clan. The remaining smaller figures do not represent crests, but only fill up space artistically and add to the seeming importance of the pole.

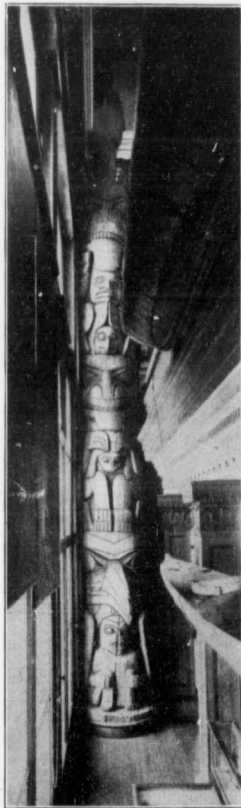
Dr. Swanton (l.c. p. 270) states that Qogis, or Qogits, a name meaning "common sea-otter", belonged to a family which originally lived at Rose Spit, at the extreme north-east end of the Queen Charlotte Islands. The name of the family is Kunalanas, the "town-people of the point", and this family was entitled to use certain crests, which are given in this order:—grizzly bear, Tcamaos (a mythical floating snag with magic powers), killer-whale and sea-lion, with, possibly, others.

All of these crests are used by the Raven Clan. The raven must have belonged to the wife of Qogis. Both the raven and the grizzly bear are used by a great many families of the two clans and it would be impossible, therefore, without the aid of someone with local knowledge, to determine to whom the pole belonged.

Returning to the consideration of the McGill pole, it will be noticed that in addition to the three larger figures already mentioned there are four smaller ones. Taking these in order from above downwards, the uppermost is placed between the elbows and knees of what the writer supposes to be a female grizzly bear. A somewhat human head is seen above a pair of folded wings, below which is the head of a bird with short curved beak. The lower (he?) bear is holding a frog in its paws. The raven, at the bottom of the pole, shows a seated human figure below its beak. Of these four figures all that can be said is that, in addition to their purpose as ornament, they may also have reference to one or more of the numerous Haida stories. The lowest may quite probably illustrate some incident

in which the raven assumed a human form. This it repeatedly did according to the old myths.

Whilst it must be admitted that there are minor differences between the original pole and that which is assumed to be a model of it, these differences are



The McGill Totem Pole, exhibited in the Redpath Museum, Montreal, Que.

certainly less than those which occur in the case of another totem pole, which was acquired by the writer, and a model of it which was obtained by the resident missionary at Masset. The pole in question was purchased for the British Museum from a village close to Masset, and the model was