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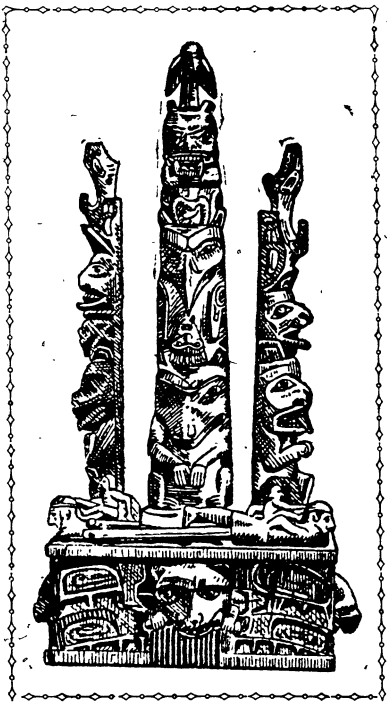
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## THE INDIAN MYTHOLOGY.

In the beginning there was nothing but sky and water. In the sky a moon. A bird came out of the moon with a small ring or moon in its mouth. On coming to the water it got on the back of a large fish. There was no earth. The fish got into shallow water with the bird. The bird dropped the ring from its bill, when a large toad came and swallowed the ring. The toad soon became impregnated, then a child was born from the toad. It was a girl. The bird took it to feed it, and by the time it came to maturity, there sprung up out of the waters a beach with thick woods. The bird left the girl on the beach and went off into the woods to seek food for it. Then a bear came out of the woods and went to the girl and hugged her, and from her the first man was born. This is the ancient account or legend of the creation by the Indians. Consequently they consider themselves descended from the bird, fish, toad and bear. So each family takes one of these as their crest.

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## THE TOTEM POLE.

### LEGENDS AND TRADITIONS OF ALASKA INDIANS.

#### TALES OF THE TOTEM POLES-NE-KIL-STLASS

#### THE CREATOR-THE-RAVEN GOD.

There are, or were, four large and important tribes in Alaska, the names of which, in the Tsimshian language are Kish-poot-wadda, by far the most numerous hereabouts, have for symbols the fin-back whale in the sea, the grizzly bear on land, the grouse in the air and the sun and stars. The next clan, known as the Canadda, have for symbols the frog, the raven, the star fish, and the bullhead. The Lacheboo, another clan, had the heron and the grizzly bear for totems. Lackshkeak, the eagle, beaver and the halibut.

These creatures, however, are only regarded as the visible representatives of the powerful and mystical, beings or genii of Indian mythology, and as all of one group are said to be of the same kindred so all the members of the same class, whose heraldic symbols are same, are counted as blood relations, and strange to say, this relationship holds good should the persons belong to different or even hostile tribes or speak a different language, or be located thousands of miles apart and this relationship is perpetuated in the face of obliterating circumstances. The Indians point back to a remote age when their ancestors lived in a beautiful land, where, in a mysterious manner, the mythical creatures, whose symbols they retain, revealed themselves to the heads of the families of that day.

They relate the traditional story of an overwhelming flood which came and submerged the good land and spread death and destruction all around. Those of the ancients who escaped in canoes were drifted about and scattered in every direction on the face of the waters, and where they found themselves after

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the flood had subsided, there they located and staked out their pre-emption claims and formed new tribal associations.

Thus it was that persons related by blood became widely severed from each other. Nevertheless they retained and clung to the symbols which had distinguished them and their respective families before the flood. Hence the crests have continued to mark the off-spring of the original founders of each family.

It may interest our readers to know to what practical uses the natives apply their crests.

First—Crests subdivide tribes into social clans, and a union of crests is a closer bond than a tribal union.

Second—It is the ambition of all leading members of each clan in the several tribes to represent their rank by carving or painting their heraldic symbols on all their belongings, not omitting their household utensils, and on the death of the head of a family a totem pole was erected in front of his house by his successor, on which is carved or painted more or less elaborately, the symbolic creatures of his clan

Third—The crests define the bonds of consanguinity and persons having the same crests are forbidden to intermarry; that is, a frog cannot marry a frog, nor a whale a whale, but a frog may marry a wolf and a whale marry an eagle.

Forth—All the children take the mother's crest and are incorporated as members of the mother's family, nor do they designate or regard their father's family as their relations, and therefore an Indian's heir or successor is not his own son, but his sister's son, and in case a woman being married into a distant tribe away from her relations, the offspring of such union when grown up, will leave their parents and go to their mother's tribe.

Fifth—The clan relationship also regulates all feasting. A native invites the members of his own crest to a feast, they being regarded as his blood re-

lations, are always welcome as guests, but at feasts, which are only given for display, all the clansmen within reasonable distance, are expected to contribute of their means and their services gratuitously to make the feast a success, for on the fame of the feast hangs the honor of the clan.

Sixth—This social brotherhood has much to do with promoting hospitality among the Indians. A stranger, with or without his family, in visiting an Indian village needs be at no loss for shelter; he at once goes to the house belonging to one of his crest, which he can easily distinguish by the totem pole in front of it. There he is sure of a hearty welcome and will be received as a brother and treated and trusted as such.

These relations tend to foster peace and discourage wars, and though the tribes in Alaska are civilized, or nearly so, they retain their crest distinctions.

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### PARTIAL LIST OF CURIOSITIES IN THE COLLECTION.

**Wood.** Historical Carved Totem Poles. Carved and Inlaid Eating Dishes. Carved and Painted Food Boxes. Beautifully Carved Canoe and Oil Balers. Models of Dugout Canoes. Carved and Painted Canoe Paddles. Indian Whistles, representing in sound all kinds of birds on land and sea. Bows and Arrows. About 200 Antique Dancing Ceremonial and War Masks. Medicine Men's Rattles Doctors' Charms. Models of Houses Inhabited by Different Tribes.

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**Miscellaneous.** Chiefs' and Doctors' Aprons. Wampooms, used by the Indians as Money. Carved Spoons in wood and Horn also Feasting Ladles used by the Chiefs at the Potlach. Recreation games, Plain and Inlaid. Native Fish Hooks in Wood, Bone and Iron. Very Finely Carved Halibut Clubs. Native Food made of Seaweed, will keep for hundreds of years. Native Paint. Native Shells and Coral. A fine assortment of Silver Articles, hammered out of coins made into Spoons, Bracelets, Earrings, Brooches, etc.

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## NAMES OF INDIAN MONTHS.

The Haida months are:

"Ketas." September, this month they got the cedar bark.

"Kalk Kungas," October, ice month.

"Cha Kungas," November, the bears paw the ground for roots.

"Gwóngrangas," December, too cold to sit on the beach this month

"Lthkither Kungas," January, goose moon.

"Tan Kungas," February, the bears begin to come out of their holes.

"Nyhitgaas," March, laughing goose moon.

"Whitgaas," April, foreign goose moon.

"Tahalte Kungas," May, the month of flowers.

Hanskite Kungas," June, the berries begin to ripen this month.

"Haualong Kungas," July, month in which the berries are ripe.

"Chin Kungas," August, salmon month.

"Kishalish Kungas," moon in which they smoke their salmon.

They always smoke their salmon between July and October.

## NAMES OF TRIBES.

Chocklolat	Clayoquot	Cloochpitch	Shuswaps
Mowezet	Mockstocies	Choocklecit	Seechelt
Kitkatlahs	Nahwittis	Hih Etcit	Tlaimens
Metlakatlahs	Chilcotin	Nootka	Squamish
Machelet	Quatsino	Salish	Loomis
Klaskina	Koskimo	Hesquoit	Cowichans
Bella Bella	Bella Coola.	Thompsons	Tsimshian
Hamatsa	Tooquot	Tlingit	Lillooet
Haida	Nit Nat	Songhees	Kyoquot
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