

Kaga's head may be seen the keetkie, or young crow, in a medallion-shaped carving. Under this and seated between the ears of the bear is the kootkoonese, or owl. Then comes the large figure of the hoorts, or grizzly bear, holding between his hind paws the stlakumma, or butterfly. This surmounts the lower figure, which is another grizzly bear, having in his mouth a frog and between his hind legs the mamatonthlona, or dragon fly, the devil's darning needle. I could make out all the figures but the butterfly, which I thought at first was an elephant with its trunk coiled up, but on inquiry of old Edinso, the chief who was conveying me in his canoe from Massett to Skidegate, he told me it was a butterfly, and pointed one out which had just lit near by on a flower. I was curious to know the legend, which he related as follows: Ages ago the hooyeh, or raven, visited the north end of Graham's Island to look for good land, as the southern portion is mountainous and rocky. The butterfly, an immense creature, hovered over the raven's head and when he saw any good land he pointed to it with his long proboscis. "In fact," said Edinso, "the butterfly showed the raven round the country just as Johnny is showing you." The idea of being compared to a butterfly so amused Johnny that he told me if I would sketch the column he would carve one like it in stone when we would arrive at Skidegate, where the soft argillaceous slate stone is found which the Haidas carve with such consummate skill. This he subsequently did, and presented me with a stone model of the butterfly column to commemorate the event. This I have in my office in Port Townsend, and mention the incident as an evidence of Indian humor, and to show that the man talks and laughs like the rests of the human family.

Figure 12 is a column in front of a house at Skidegate village. The opening at the bottom is the door or entrance to the house. A boy was standing in the door at the time I made the sketch, and I drew him to show the comparative height. The lower figure of this column is the hoorts, or grizzly bear, with a hunter in his mouth whom he has just killed. On each ear of the bear may be seen the owl, and between the ears is the mouse. The figure above the mouse, which looks like the sun with branching rays, is the kelp bulb and the rays are kelp leaves. Above and including the kelp is the tchimose, a mythological animal, holding the dragon fly. The tchimose has on its head the totem of the chief, supported by two friends. The tchimose is a demon who floats in the salt water like a drift log, one end submerged and the other projecting above the surface. When the Indian approaches this supposed log it suddenly throws out its long arms, seizes the canoe, drowns the occupants and devours them leisurely in its home in a dark cave at the bottom of the sea. The origin of this fable was a common natural occurrence of a tree torn from some river bank by a freshet and borne by the torrent to the deep water or some sound or inlet, where it would drift about with its broken top above the water and its roots, heavy with earth or stones, submerged. A tree of this description is very common, and may often

be seen drifting about, and when carried by the tide to some swift current or tide rips, the submerged part striking against the bottom would cause it to revolve and bring down its long branches with great energy upon the surface, and a canoe that might be in the way would surely get smashed, and the superstitious Indians, never at a loss to clothe every unusual occurrence with mysterious phenomena, would be sure to attribute the accident to supernatural agency. The mouse shown in the drawing is the judge by which the Haidas detect the persons who work bad magic and cause sickness or death. When a person is taken sick, or a sick person dies, three men are selected who prepare themselves by pulverizing a dried frog and mixing it with salt water, which is drunk. This decoction produces vomiting and purging, and when their systems are thoroughly cleansed, their minds are supposed to be clear and better able to judge of the merits of the case about to be submitted to their decision. They next catch a wood mouse and put it in a little cage, which is set on a raised platform in front of the judges. The little mouse, sadly frightened, retires to one corner of his cage and eyes the judges with fear and trembling. They then commence naming over suspected persons, and presently the little mouse nods its head, and the name it nods to is that of the guilty person, who has to pay money or blankets to get clear. I saw an instance of this kind of trial at Massett, where an old blind man was charged with having worked bad spells to kill a chief in whose house the blind man lived, and but for the interposition of Mr. McKenzie, J. P., residing at Massett, the Indians would have handled the blind man pretty roughly. Subsequently my interpreter, Johnny, told me that all the Haidas believe in the trial by a mouse.

The dragon fly, or mamatonthlona, was sent by the hooyeh to kill the mosquitoes, which grew so big in ancient times that they would light on an Indian and suck out all his blood. The dragon fly got after the big mosquitoes and killed them all, and their successors, the present kind, are so reduced in size that they can only annoy the Indians by their songs and stings, but they cannot suck out enough blood to do any harm.

The hunter in the bear's mouth illustrates a legend which, in some of the carvings I have seen, is sometimes depicted by a bear erect with a hunter in his arms and tearing open the hunter's bosom with his powerful claws. The story is that the hunter, Toivats, on one occasion visited the house of the king of the bears, who was absent, but his wife being at home, Toivats made love to her. When the bear returned he found his home in confusion, and charged his wife with infidelity, which she denied. The bear pretended to be satisfied, but kept a secret watch on his wife, and soon observed that she went out regularly every day at a certain hour to get wood and water. One day he fastened a magic thread to her dress, and after she had gone out he followed up the clue and found her in the hunter's arms. This so enraged him that he seized the destroyer of his happiness and tore open his breast with his sharp claws.

There seems to be a great variety of stories which are