

“Had the old Indian been aware of modern trends among his people, he might have acted otherwise and provided for his own grave and tombstone, as did another veteran of the same clan—chief Grizzly-Bear (*Samedeek*), of Kitwanga, on the Skeena river. Grizzly-Bear some years ago felt that death had come to his door, for he was old and very ill. He summoned his nephews, and had his grave built around him, in his very house-tomb, tombstone, posts, wire fence and all. He paid for the materials and services with ancient gold coins, for he did not think that his heirs would bother much with his remains after his death; carved totems no longer being erected to the memory of uncles. The first night after his installation in the midst of his grave, he slept in his tomb. But he failed to die. I saw him next summer slowly walking the trail down to the river. Come what may, his dignified rest was assured. The lot of Mountain, his relative on the Nass, was to be buried without honours in the common village plot.”

—Marius Barbeau, *Totem Poles*: 1950 page 33

We have scarcely begun to illustrate the  
 remains of the earliest races. While others stand  
 still, or even decay, we time 'total services,'  
 which,  
 moreover,  
 are the  
 doctrine  
 of the  
 Indian  
 prophet.

and provided  
 and provided  
 veteran of the  
 veteran of the  
 door, for he  
 door, for he  
 in his very  
 in his very  
 did not think that his heirs  
 did not think that his heirs

It is even incorrect to speak of their nearest parallels. We are here. Logical causes may be given. But any given institution, lump of lead, river foam, etc. gives rise to actions, social practices—however slight.

otherwise and provided  
otherwise and provided  
of the same clan  
of the same clan

years ago felt  
years ago felt

around him  
around him

services with ancient  
services with ancient

carved totems no longer  
carved totems no longer

he failed to die  
he failed to die

Mountain, his relative  
Mountain, his relative

(Samedek)  
(Samedek)

wire fence and all  
wire fence and all  
wire fence and all

Physical  
actions  
are  
expected.

Every  
mountain  
ash, birch,  
sacred fig, camphor, incense differs in regards to  
fertility. In reality, these pieces of 'property' see  
no consistency.

his installation in the midst  
his installation in the midst  
his installation in the midst

to the river  
to the river  
to the river

village plot  
village plot  
village plot

old Indian  
old Indian

Skeena river  
Skeena river

the materials  
the materials

in the midst  
in the midst  
summer slowly  
summer slowly  
was to be buried  
was to be buried

At least this  
functions  
among the  
magical  
rites of the  
Kwakiutl,  
the Haida.

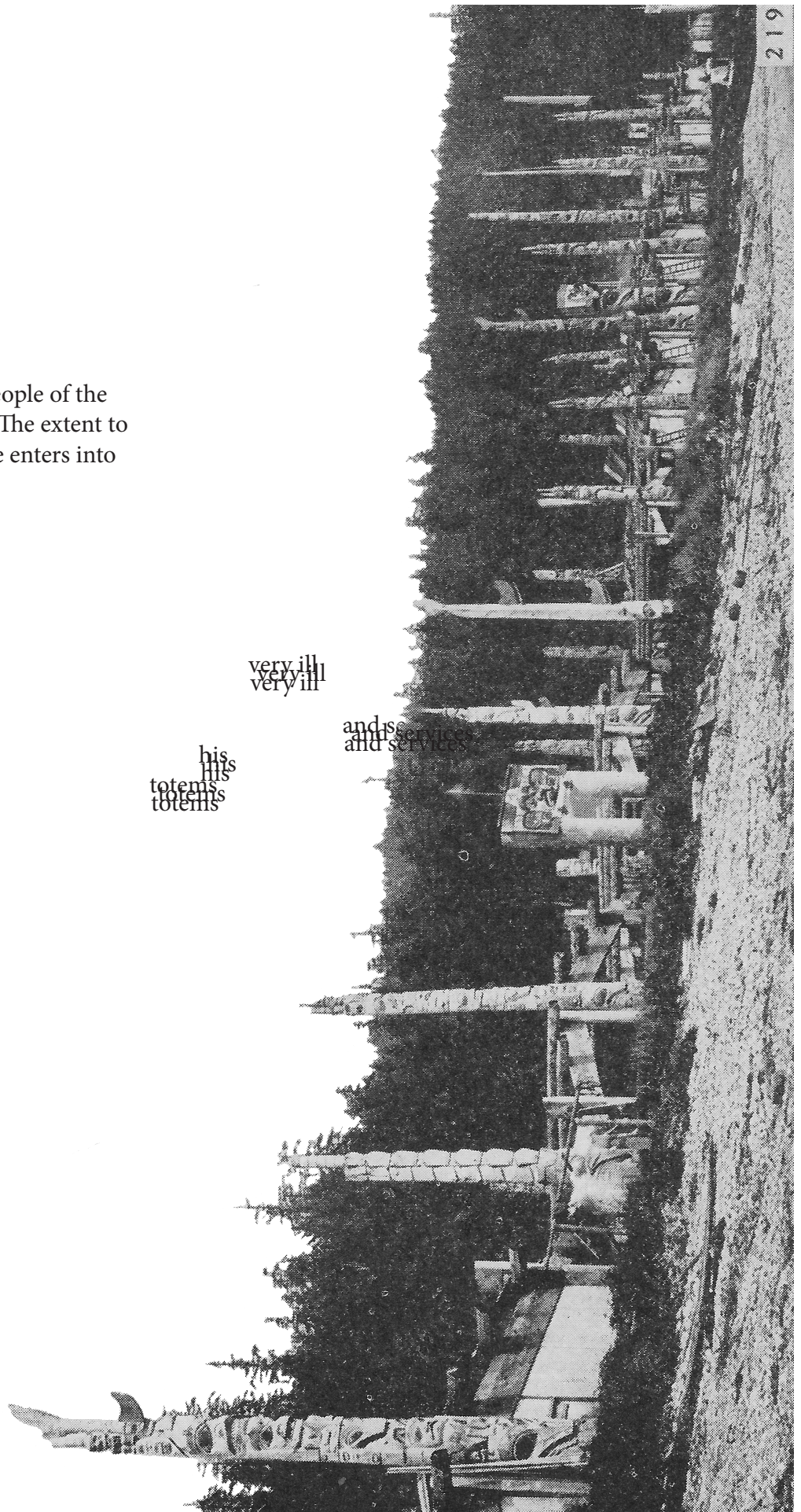
The rudeness of their life seems to us appalling,  
as an animal capable of ritual who cannot escape  
the residue of sympathetic social patterns.

Economically speaking, the people of the world prevent our advancing. The extent to which our aggressive influence enters into historic knowledge is often good evidence of fantastic social passion.

very ill  
very ill  
very ill

and services  
and services

his  
his  
totems  
totems  
totems



The uncertain fractures in the idea of the  
soul exist between the body and a new  
secondary formation. It is not organized or  
independent;  
it is stunted,  
an accessory.  
Yet, it cannot  
be exchanged  
or observed.

on the  
on the  
on the

night  
night  
night

the  
the  
the

ago  
ago  
ago

to  
to

In this way,  
the composite  
nature of  
culture does  
affirm the  
purpose of  
rudimentary religion. Earlier investigations,  
however, appear to assume that the mere  
existence of ritual was nothing of importance.



another  
another

in  
in

his  
his

Many  
persons will  
deny the  
possibility of  
the civil  
Indian.

Because it is known that the gods of those  
limited philosophies are playing rituals into  
ritual: the milk of hypothetical histories.