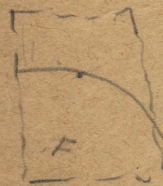


River

2 former forest poles



20

13

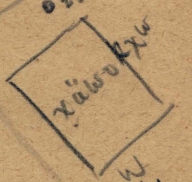
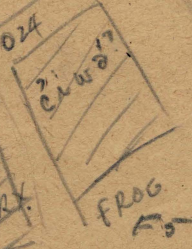
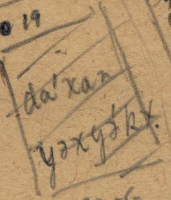
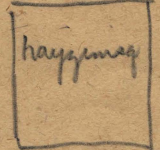
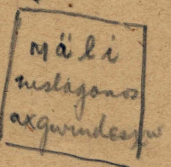
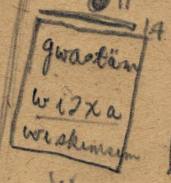
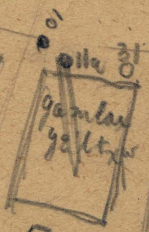
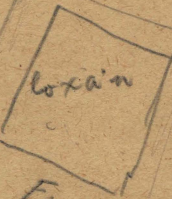
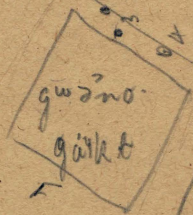
12

20

21

22

23



Mali
Duydas
Maston

W.D. & H.O. Wills

30

029



20 post pile
 2 wire fence
 remains
 mitten house

Kitwancool Poles

- 1 Standing. 20' plain, 6' Frog, 5' Starfish, Winged Owl Person. Nice pole, good preservation OK '57
- 2 Standing. Shaman, Owl, Eagle, Owl, Plant, Frogs, Eagle holding Fish. Good pole, fair state down '57
- 3 Many carvings, bottom 3 Owl, Man, Man w fish. Shattered but good, in fair shape down
- 4 Bird, Starfish, 2 owls, man, frog around (fallen off). Small pole in good shape. Nice work.
- 5 Small but very good pole. Top is Man with faces on eyes & frog on chest. Then 3 bold frogs down pole. Fair shape - A dandy pole to get. down
- 6 Superior pole. Man, 3 faces, 3 boldly carved men. Also a dandy
- 7 Large pole on flat leaning far forward. Bottom fig has frog on face.
- 8 Pole with construction on front. Nice pole
- 9 Superior pole. Great face on bottom, then winged Frog?, man, winged frog, man. Best pole here.
- 10 Eagle on bottom superior, then curly haired figure, owl, human, owl, human, bird. Dandy pole
- 11a Downed pole, quite badly shattered, but nice carving, and could be copied. All human figs. Top is one, another, another, 3 small, another.

* Where Sources Pole from

11b Wide superior pole with human figs only, in front of W Sources house.

Bottom man's face is masterpiece. Then 2 small men, large man, + 2 more on top. An excellent but aging pole

14 Unrecognizable remains

12 Long nosed pole.

14 Pole out in front on flat

15 } Uncopyable
16 }

17 Hole through. Decembowelled bear

18 Standing, but very old

19 " " old, but ok for copying Man with small man on chest

20 Very nice pole carved all round
Wolf on top. head human on bottom

21 Superior pole, 5 men, wonderful faces.

Misc

1. Walter Douse has a Chulcat blanket - very fine
Button "
Amalate - fine
Skin apron with rattles
Ratth

Says Albert Douse has: 2 amalates (one with face on front & back)
2 Chulcat blankets

2. Copied map by Fred Good of Kitwanoool Territories
Let Walter Douse to delineate "house" areas.

Preservation

Walter Bouse

- No one here has ever sold a pole
- It would take consent of whole house
- Re. one he took down 2 years ago - a cousin? wouldnt consent to him razing it. Gave a party when he took it down
- Thinks now that they should be preserved rather than rot, once they've fallen. Says they will all fall within 10 years
Thinks it ok to buy fallen ones with consent of whole family
- We will speak to her house re the pole } at Caserio
Albert Bouse re fallen one }

Will fall fast now. A few might be taken down and re-erected, or re-erected after falling, but they will at least in part be spoiled. Others will rot on ground.

Cassiar 12 July

Interview with Albert & Walter Douse

I explained who we were and that the BC Gov't wanted to preserve totem poles rather than have them rot on ground, and came to our plan of buying fallen poles (for storage and eventual copying) after the people were finished with them. Specifically, Albert's fallen pole & Walter's.

Albert brought up a difficulty not mentioned before. Money obtained from the sale of a pole should not be given out to the owners of the pole (not too clear, but it seems this would reverse the money-giving they had done when raising pole).

He explained ^{very clearly} also the meaning of a pole - a symbol of all the privileges, power, territory, traditions, and prestige of the owning clan.

I tried to explain the importance of these things as art by telling of books, shows etc on NWC art. They seemed unable to divorce the concept of art from its social context. The only meaning of poles to them seems to be as a symbol of social position. Eg when I tried to contrast the art of old poles with new AlMcDames ones, Walter explained that the reason for the change (fewer crests on a pole) was that some of the ^{ayukst} alha x^w had been forgotten).

A. asked price we could offer. I explained that I was trying to make a little money go a long way, that it was impossible to evaluate a totem pole, so we had set a fixed figure of \$200.

A asked if we intended to take the poles away from the village or put them inside there. I explained that we intended to take them away, explaining about rot, moisture, etc. The only way to save an old pole is to put it inside, a dry place.

Over

Albert said it would take a little time to get a decision. So
did Walter. To discuss with relations.

I asked A if he was in favor of what we were trying to
do. He said yes, he understood we wanted to preserve
some of their adaxw as well as the poles.

Whole atmosphere was friendly, serious, dignified.
Got the impression that they would do whatever they could
but not violate any old rules.

Analysis of Kitanacoos refusal

- 1 History of resistance to white encroachment
- 2 This is continuing - taking timber licenses
- closing road
- 3 Still ^{most} conservative, isolated, proud group in area.
old customs still strongest held, can't relax em as others are. Only one to bring up that
one objection
- 4 Personality & background of Albert Douce
- 5 Here ^{more than elsewhere} _x totem poles are symbols of whole Indian way of life
None has ever left village
- 6 Inability to divorce totem poles as art objects from their social
background enough to let us take away the object of art. That would
be taking away their souls. Question of whether they have the concept
of art as art

Interview with Albert Douse.

July 13

Since your plan was not to preserve the poles in the village but to take them away, we have decided that we are unable to sell any poles.

If we let one pole go it would be like letting go of everything that is ours

It would be like losing our crests

As I told you, one man cannot make the decision. (He had discussed it with his relatives. He had seemed in favor of the idea himself, but this may have been a front. He must have had at least a large part in the final decision. George thinks that he ~~was~~ is the stumbling block).

This decision applies to all Frog poles and certainly to all Kitwancool poles. (We didn't ask Walter Douse again, but took Albert's decision as applying to him as well. In the previous interview it was very evident that Albert's views held full sway)

They have decided to build roofs over the fallen poles - one place in each old house site, and paint them to preserve them - presumably as they fall.

I repeated that that was not enough, but suggested clear lupwood instead of paint.