

8. Indian Carving, silver work, weaving soon turned from decoration for home, poles, burial sites to "tourism" aspect. Esp. Argillite Carving.

9. Totem pole decoration ~~was~~ ^{is} ~~has~~ ^{been} now in monuments for grave marking. Consider "Keeping up with Joneses" aspect in this.

10. Housing changed from unknown (pre-1750's) By 1890 almost all dwellings modern cottages. Potlaches forbidden - but modern form exists.

Skidegate (So) reacted more "energetically" both for and against Western society. more militant in beginning. The modern So-Indians are more prosperous

many So Indian population only 588 in 1915 - in 1910 3,000 - now increasing in no. Indians have left reserves & have entered Canadian life intermarrying with other races general population

Early carving took on European motifs.

1862 - Anglican Duncan set up a comm at Metlakalla (Isimshan) used modern tools to reverse trend back to traditional motifs

1876 - Christian Anglican missionaries at Masset

beautiful canoes of Haida now almost entirely replaced by motor boats.

Masset group looked upon European as exploiters of land, sea, & people

The cultural development of Masset and Skidegate in this period can be summed up as follows. The traditional attitude of the northern Haida was expressed in their putting up with the generally deteriorated situation caused by a sharp increase in the population. The Masset group was slower than the Skidegate group in replacing fishing by work in the logging industry, which they saw as an illegal exploitation of their natural resources made possible by foreign force. Excessive drinking intensified their sense of frustration. It is noteworthy that at the same time they resorted to a number of elements from the old culture—originally prohibited but later permitted—such as the erection of totem poles and the giving of feasts during the winter. Much more than Skidegate, Masset shows a revival of the old Indian culture such as has occurred in many parts of the North American continent in recent times, an attempt to realize an identity of their own.

The modern dynamic attitude of the Skidegates was expressed, for instance, in their willingness to leave fishing, with which they could no longer support themselves and their families, for logging, in which some of these Haida did

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skilled work. The Skidegates also profited from leasing reserve land and had an active council which carried out their progressive policies. For these and other reasons they were among the Indian groups with the highest average incomes. The Skidegates' excellent relations with the other Canadians in the archipelago were expressed on many occasions, but they were nevertheless concerned at the end of this period about their future as Indians in Canadian society. Although they are privileged in many respects, this does not mean that the abolition of their separate status as Indians and complete assimilation into Canadian society could guarantee a safe future for more than a few individuals.

In the description of the cultural development of the Skidegate and Masset Haida the differences in that development have been stressed, but it must be kept in mind that this pertains to the over-all picture of both groups. The Masset Haida have had individuals who made strenuous efforts to change the situation in their community, and, conversely, not all of the members of the Skidegate group were progressive. But the importance of the broad differentiation between the two groups of Haida emerges when the general interpretative approaches are applied to the concrete case presented by the Haida of the Queen Charlotte Islands: the interpretation schemes previously applied to the Indians of the northwest coast only cover the development of the Haida partially. These schemes were exploratory in nature, but a full-scale study like the present one is required to demonstrate the specific character of the cultural changes which have taken place among the Haida.