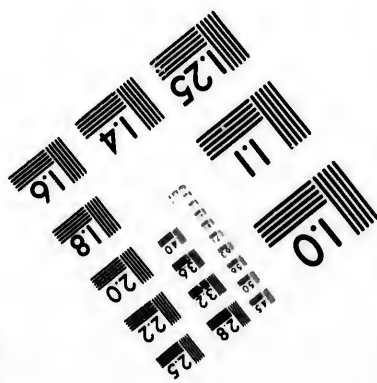
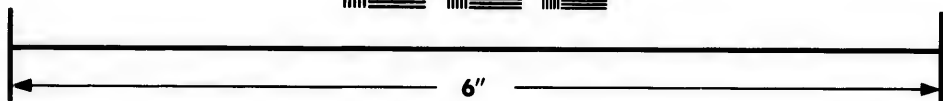
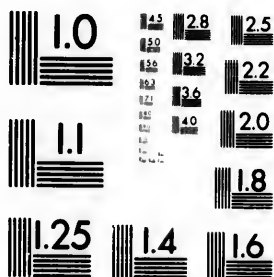


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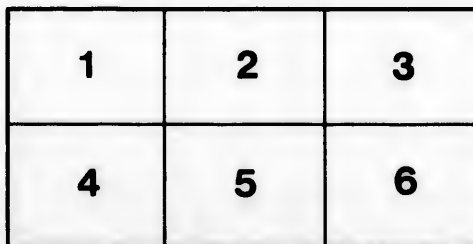
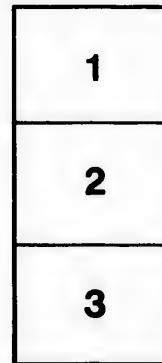
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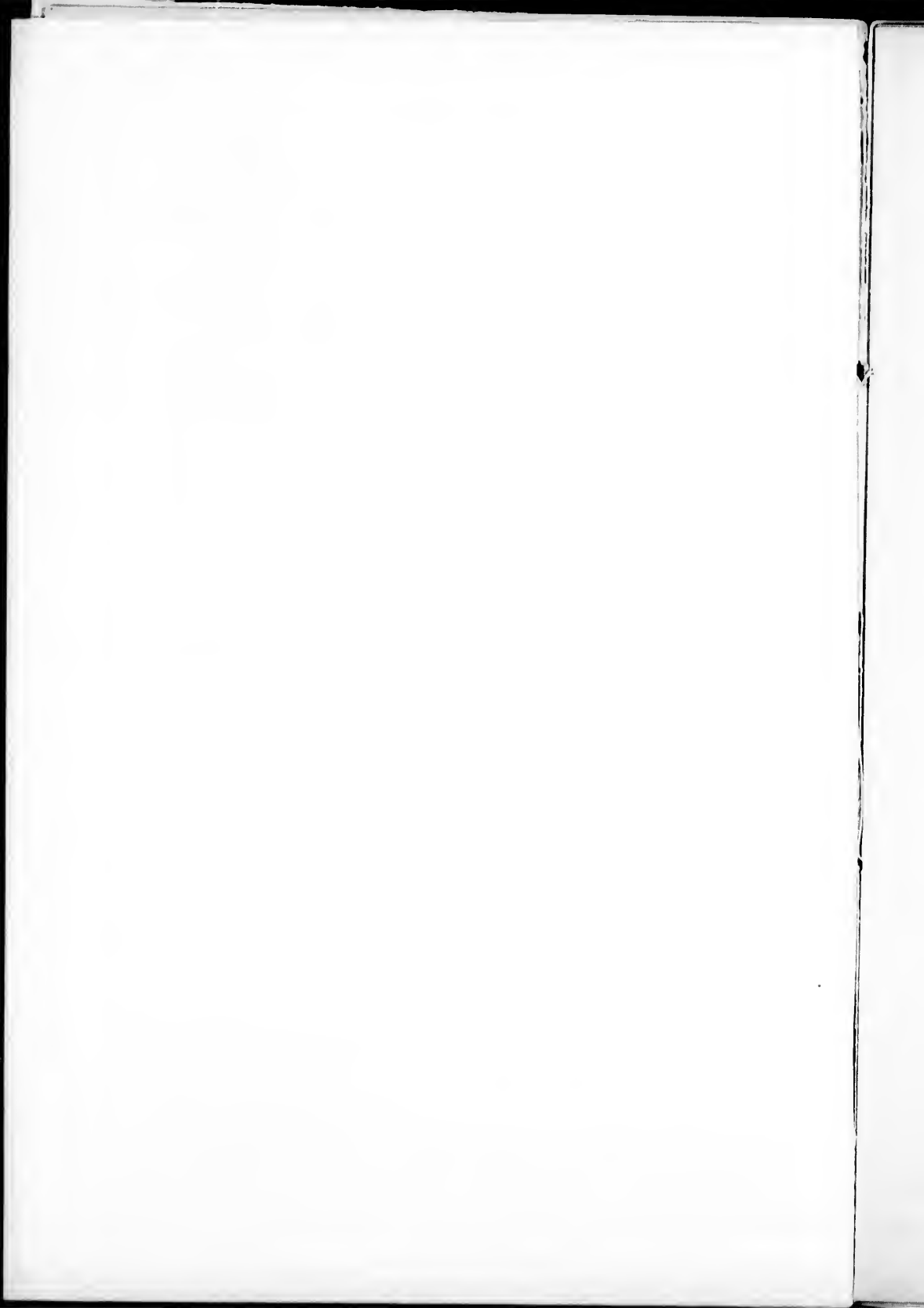
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## APPENDIX I.

### *Haida Stories and Beliefs.* By C. HILL-TOU.

#### *Cosmogonical Myth and Story of the Origin of the Haida People.*

In the remote past *Sha-lānā* ruled in his kingdom in the grey clouds that overshadowed the vast deep. All below was a dark and watery waste. At this time *Yetlth*, the Raven, was the chief servant of *Sha-lānā*. One day *Yetlth* ventured to interfere with the conduct of affairs in Cloudland, and was cast forth into the outer world. The Raven flew back and fore over the deep until he became weary. He grew angry at finding no place where he could rest, and beat the water with his wings till it flew up into the clouds on either side of him ; and when it fell back again it was transformed into rocks, upon which he rested himself. These rocks grew and extended themselves on every side until they reached from North Island to Cape St. James. Later these rocks became changed into sand, upon which a few trees eventually sprang up and grew, and thus were the Queen Charlotte Islands brought into existence. The Raven now desired someone to assist him in his kingdom, so one day he piled up on the beach two large heaps of clam-shells near by the present site of Sisk, and then transformed them into human beings, whom he made his slaves. They were both of the same sex and female. In a short time these two slaves became dissatisfied with their condition, and complained to their creator, the Raven, that he had mismanaged affairs in making them both of the same sex. The Raven listened in anger to their complaints, but finally altered their condition notwithstanding, and changed one of them into a man, by casting limpet-shells at her. Thus were the progenitors of the Haidas created. The Raven, growing weary of his lonely life, took the woman for his wife, but as she bore him no children he wearied of her and sent her and the man to a spot now called Skidegate. Wearying of his loneliness once more, he determined to revisit his former home in Cloudland and secure, if possible, a beautiful wife from among the daughters of the heavenly chiefs. One bright summer morning he started off on his long journey. He soared upward over the lonely sea until the land he had created appeared to him to be a small mosquito. At last he came to the walls of heaven. He concealed himself until the evening, and then, assuming the form of a bear, scratched a hole in the wall, and thus made his entrance into his former home. The place had greatly changed since he had been an inhabitant there, and consequently he took time to consider everything that he saw, so as to form a similar kingdom on his return to earth. There he found that everyone was considered a god or chief, and all were submissive to the Chief of Light, who still held supreme power as of old. He also found that the Great Chief had divided his kingdom into villages and towns, into lands and seas, and had created a moon and stars, and made a great luminary to rule over all, which was called *Jine* the Sun. At last he was caught by the hunters of the King and brought into his presence. As the Raven appeared to be a

beautiful and tame bear, he was kept as a playmate for the King's youngest son. He now spent three years in intimate relationship with the royal family, and had sufficient time to make careful and necessary observation prior to his descent to the lower world. It was customary for the children in the Land of Light to disguise and transform themselves into bears, seals, and birds. Now it so happened that the Raven, under his disguise of bear, was strolling on the beach one evening, looking for his supper of clams, when he espied three other bears approaching him. He knew at once they were children of a great chief, and, instantly transforming himself into a large eagle, stole the sun, which happened to be setting at the time, also the fire-stick that was used to kindle the fires, and flew over the walls of heaven with one under each wing, together with one of the three children. When the people found that the sun had been stolen they reported the matter at once to the King. He then ordered his land to be searched, and if they found the thief to throw him down to *Het-gwau-lana*, the chief or ruler of the lower regions. But a messenger arriving, who stated that he had seen a large bird flying over the walls of their city with the sun under his wing, at once all gave chase, and the Raven was followed. In his flight from his pursuers he dropped the child, who fell down through the clouds into the sea close to the Raven's kingdom. The Raven also descended, bearing with him the sun and the fire-stick in safety to the earth. When the child fell into the sea he cried aloud for assistance, and immediately the little fishes came in a great shoal to his aid and carried him on their backs safely to the shore. These fish are very numerous around Rose-spit at the present day, and their forms, say the Haida, have remained dented in the blue clay of that district from the day when they bore the heaven-born child ashore until now. The great chief was a lover of peace, and consequently did not allow his followers to pursue the Raven down to the earth, as Chief *Het-gwau-lana* might then be tempted to enter heaven and give them perpetual trouble. So the Raven was unmolested, and another sun was created in heaven by the Great Ruler, who loved light and hated darkness.

Now the Raven thought that he had secured a chief's daughter, but the child turned out to be a chief's son. The Raven loved him exceedingly, and built a house at Rose-spit especially for the accommodation of the child and the sun. The child grew to be very powerful, and had command over all animals, fish, and birds. Whenever he called to the fish they would at once appear and bear him out to sea. Whenever he wished to fly through the air he would call to the birds. They would at once come to bear him wherever he wished to go on their wings. The bears and other animals attended to his daily wants, and supplied him with salmon and berries. The animals, birds, and fish were created by the Raven for the sole benefit of this heaven-born child. The Raven also kept the sun and fire-stick in a very strong and secure room, as he was afraid that his two former slaves would return and steal them. Presently the slave-wife of the Raven returned, and begged to be re-admitted into the Raven's society. The request was granted, and she became once more the mistress of the Raven's household. She took a great interest in the child, and attended to his every wish. In course of time the child grew to be a handsome young man, and began to love the woman. She returned his love, and at last resolved to become his wife. The Raven soon found that they were living as man and wife, and he became very angry, and threatened to kill the woman. This treatment caused the

pair to escape from the house and hide themselves in the bush. When they fled from the Raven's house they carried with them a large cedar box, in which the sun and the fire-stick were placed. Day after day, and month after month, they wandered southward without proper nourishment, and in great fear of the Raven. They also carried with them the box containing the sun and the fire-stick. One evening, faint and weary, they sat down near a little creek, and the woman, being very hungry, wept bitterly. Her husband walked a little distance up the stream, and at last found a dead land-otter, but they could not eat it, as they had no fire with which to cook it. On the following morning they remembered that they had the fire-stick in the box they were carrying. They at once determined to see if they could produce a fire with it. They were successful, and soon had a good fire, with which they cooked the otter. Having made a hearty meal, they proceeded on their way. When they reached Cape Ball they were hungry again, whereupon the youth began to sing one of the songs taught him in heaven, and the sea receded four miles from the shore, leaving a great whale stranded on the beach. The youth surrounded the whale with a circle of stones and rocks so that it should not escape. This circle of boulders is said to exist to-day. The runaway couple lived on whale flesh until they reached the channel which divides Graham and Moresby Islands, where they settled and built a house. On this spot the village of Skidegate afterwards sprang up. Here they lived for several years in peace and prosperity, and a daughter was born to them, which caused them great joy. In course of time the daughter grew to womanhood, and was an exceedingly beautiful woman, and they would have all been perfectly happy but that there was no prospect of a husband for the maiden.

Year after year passed by, and they had given up all hopes of a husband for their daughter, when one day there came from the North Island, around the west coast, the Raven's male-slave, whom he had made on the beach at Sisk. This forlorn creature now desired the parents to give him their daughter to wife. The father indignantly refused his request, and became very angry at what he considered a great piece of impudence on the part of a claim-shell-made man. How could such a being as he look to wed with the daughter of a heaven-born chief! But the slave was not to be so easily repulsed. He betook himself to the woods surrounding the house, and whenever the father was away would go and talk with the mother. She regarded him as her brother, seeing that they had been created together, and told him all her secrets, and even went so far as to tell him where her husband kept the chest containing the sun which he had stolen from the Raven's house at Rose-spit.

This treasure was stored away in a strongly built house in the woods, where the heaven-born man would frequently go to pray to the gods in the Kingdom of Light. The woman was not wise in thus divulging the whereabouts of her husband's precious treasure; for the slave, on asking a second time for the maiden, and receiving a good kicking from her father,<sup>1</sup> went away in great wrath, vowing that he would be revenged. As soon as night fell, having watched the chief retire to rest, he betook

<sup>1</sup> It is interesting to note in this connection that the heaven-born man thought nothing of taking the slave for his wife, but was much incensed at the idea of his daughter becoming the wife of a slave. We see that the same notions prevailed among the Haidas generally, for although a chief could marry any of his female slaves, no slave could marry a free-born woman under pain of death.



himself to the treasure-house, and easily entered it through the smoke-hole. He then seized a club that he found on the floor, and smashed the box to pieces, taking care not to injure the sun. When he had wrought this havoc he began to ponder upon his miserable lot in life, and presently, becoming enraged at his ill-fortune, threw down the sun and kicked it to pieces. But the broken parts, instead of falling to the ground, leaped up into the sky, the largest piece becoming a sun, the next biggest a moon, and the other pieces stars. Thus were created the Haida sun and moon and stars, according to the traditions of the ancients.

When the wretched slave became calm once more he speedily realised the danger he now stood in at the hands of the heaven-born man. So before dawn of the following morning he was well on his way to his former abode at North Island. He travelled only by night, hiding himself in the forest during the day, thus avoiding the keen eyes of the Raven and a meeting with his sister's husband. At last he reached home, and for days he sat brooding over his cruel lot until the happy thought struck him that he should do as the Raven had done and go and seek a wife for himself from among the daughters of heaven. But the difficulty was how to get there. This he overcame in the following manner. Taking his bow and arrows in his hand one moonlight night he shot an arrow at the moon, which embedded itself in that luminary's face; he then shot another into the notch of the first and another into the notch of this again, and so on until he had a line of arrows reaching from the moon to the earth. But all this was not accomplished in one night. According to one tradition he took 364 nights over his task, which later were lengthened into 364 days and nights, which number just makes up the Haida year of 13 months of 28 days each. They account for the discrepancy between their year of 364 days and ours of 365 by saying that the slave occupied one day in climbing the arrow ladder, which has been left out of their reckoning. When the slave had completed the ladder he lost no time in climbing up it into heaven. He arrived there early in the morning, and the first thing that he saw was a beautiful woman swimming in a lake of crystal. He stealthily approached the side where she seemed likely to step ashore after her swim to await her. She presently swam in his direction, and no sooner had she put her foot upon the beach than he seized and dropped with her through the clouds into the sea close by the shore of North Island. As they descended the Raven happened to be flying near the spot, and perceiving something unusual in the air above him watched to see what it was. At first he thought it to be a pair of large eagles, but presently discovered it to be his slave and a beautiful heaven-born woman. No sooner had the slave led his prize into the house than the Raven appeared and demanded that the woman should be given over to him. The slave declining to comply with the request, the Raven became angry, seized the woman, and transformed the man into an invisible spirit and drove him away from his presence for ever. Furthermore, he cursed him and bade him wander over the land and take upon himself the task of caring for the growth and development of every living thing the Raven had created.

Thus the Wanderer, as the slave is now termed by the Haidas, is always busily engaged causing the berries and roots to grow for the support of the people. Every plant, flower, and tree is under his control, and thus it is that Haida-land produces the finest trees for canoes throughout the whole northern region. At the present time the Haidas

believe that he is fulfilling his destiny, and they think of him with gratitude and offer him sacrifices of berries, roots, salmon, and bear-grease. These they place in hollow trees that he may eat when he feels hungry. They believe that he wanders upon the earth night and day, and will continue to do so until the end of time, when the Raven will recall him. But woe to the Haidas when this takes place; for the trees and plants, the fish and animals, the fowls of the air, and even the very land itself will pass away and cease to be, and then will their own end come.

*Haida Moon Stories.*

In early times the Haida moon met with several misadventures, but as every tribe had a tribal moon of its own the consequences were not so serious as they would otherwise have been. When the Raven was in the 'Land of Light' he saw that each tribe there had a separate moon, and he adopted the same plan for the Haidas. The principal moon of the race is that derived from the large splinter kicked off the sun by the 'clam-shell' man in his anger at being refused the hand of the heaven-born man's daughter for wife, as related in the cosmogonical lore of the Haidas. The beaver once ate up the moon of the Masset tribe, and the Raven had to supply another. The sun once chased the moon up the Naas River into the interior of the mainland, where she could find no food. About spring-time, being desperately hungry, she demanded food from her worshippers, who produced the 'candle-fish,' or *ulakan*, which were made to run up the river in great numbers for the purpose. To offset this the sun's worshippers produced the salmon to eat up the *ulakans*, and it was only at the intervention of the 'Wanderer,' who fought the salmon, that the little fish were rescued.

The moon is not to be insulted with impunity. Once a naughty boy was sent to gather sticks for the fire, but did not want to go, urging that it was dark. His father made him go, telling him that the moon would presently rise and there would be plenty of light. The lad went and stood on the seashore to wait for the moon to rise. As it appeared above the horizon he mocked it by putting his fingers to his nose. Presently a giant came down from the moon and snatched up the boy, and he may now be seen on clear nights in the moon with a bundle of sticks over his shoulder.

*Nlakapamuq Moon Story.*—With the above may be compared the belief of the Thompson Indians.

Once there was an old woman who was very meddlesome and interfering. She was perpetually making mischief in the village. The people endured her as long as they could, but at last determined they could stand her no longer. They agreed to seek a new settlement and leave her behind. So each family got out their canoes, and loaded them with all their belongings and paddled away. As each left, the old woman begged to be taken on board, but was told that the canoe was too full already, that the next boat would be best for her. They all made the same excuse, and presently the last canoe passed her and she was left behind. As she sat bewailing her lot the moon rose, and she called to it to have compassion on her. The moon came down almost to the ground to see what the old woman was wailing about, and she, seizing the opportunity, leaped up into it and was carried up into the sky. In her hand as she leaped she held a little birch-bark bucket, and on clear nights she can still be seen in the moon with her little bucket in her hand.

*Haida Beliefs, &c.*

*Frog.*—Among the Haidas the frog is regarded as the embodiment of wisdom, whence the medicine-man obtains gifts from his favourite spirits.

*Marriage Customs.*—When a man fancied a girl for his wife he went to her uncle, the brother of her mother (who alone has any voice in the matter), and make overtures to him by means of presents. The uncle being willing, the man then makes known his wishes to the young woman. She thereupon procures the assistance of her companions and prepares for the ceremony. When she is ready the man goes to her dwelling, a great feast is then made to which friends of both parties are invited, and during the course of the feast he rises and claims her as his wife in the presence of all assembled. On the following day she and her friends go to his house, when a second feast is made, after which they are regarded as man and wife.

*Weasel Belief.*

The weasel causes great alarm and fear among the Haidas. He is the heart-eater and man-slayer. He is supposed to enter the dwellings stealthily at night and pass into the man's interior through the fundament. The weasel then feeds upon the man's heart and he shortly dies. This happens to those who do not honour the Raven by doffing their caps when a bird of this species flies over heads.

*The Myth of Tou; or, the Little Mountain and the Spider.*

On the shores of Masset Inlet a long time ago lived two little mountains. One was a good mountain and the other was not. The good mountain was satisfied with his lot, with his food of hair-seal and halibut, was blessed with a good digestion, and an even temper. The bad brother Tou wanted dog-fish, and grumbled and growled all the time because the chief of the waters would not let him have his sister's rations as well as his own. At last he determined to change his place of abode, and one moonlight night he set out on his journey. He travelled fifty miles, tearing up the ground and making a dreadful noise as he went, and finally pulled up on the Northern Coast near Rose-spit, where the dog-fish abound. Here he stayed, and his walls of black basalt now tower 200 or 300 feet above the shore. He now gets all the dogfish he desires, but still he is not satisfied. A large spider lives in the clouds over his head, which makes itself very disagreeable to him by pulling his hair and screaming and howling in his ears.

This spider caused much disquietude among the Haidas themselves also. No one would venture to go to sleep near its abode. But once a Haida warrior determined to seek out the spider and fight with it. So he took a barbed spear, a wooden drum, and a big whistle and went to seek the enemy. He made such a din with his drum and whistle that the spider came down to see what was the matter. When the spider perceived the man he came at him open-mouthed, screaming and growling the while. The warrior thrust his spear into the terrible creature's jaws, which stopped its noise and prevented it from closing its mouth. To the spear was attached a long cord, with which the man now tethered the spider to a tree so that it could not get away. The spider finding itself fast grew terribly angry, and began to break up the mountain, and hurled large masses of it at the warrior, who had much ado to avoid them. At last

the spider succumbed to hunger and died ; and its body was then cut into extremely small pieces by the female relatives of the warrior. But though the spider no longer troubles Tou, he has not ceased to grumble yet.

*Tidal Wave Myths.*

The tidal waves are believed by the Haidas to be caused by three sisters who dwell on the West Coast. When they are annoyed in any way they revenge themselves by raising these great waves and smashing the canoes of the Haidas and drowning their occupants. The devil-doctor is the only intermediary between the sisters and the people, and his services must be well paid for before he acts.

*Tschimose Myth.*

The Haidas belief in the existence of a fearful man-eating monster, who lives half in and half out of the sea. This dreadful being is seen once in about fifteen years, and his appearance presages a time of famine or pestilence and sickness.

*The Killer-whale Myth.*

When a Haida is drowned it is believed that his spirit is translated to the body of a Killer-whale. These whales were therefore formerly much honoured, and never killed by the Haidas. The appearance of one of them off the shore in front of an Indian's dwelling is always regarded as a 'call' to some member of the household, who will shortly meet with his death by drowning.

*Land-otter Myth.*

The Haidas believe that the land-otter has the power to enchant men. He meets hunters and wanderers in the forest in the guise of a beautiful maiden, who says to the victim, 'Come and sit down with me.' The wise man is able to detect the enchantress by the pronunciation of the words she uses, and so escapes her charms. The unwary, yielding to her wiles, become her slaves, or are found wandering in the woods bereft of their senses. She is also supposed sometimes to place certain leaves which have magical qualities in the springs frequented by the people. Hence, before taking a drink the Haida first throws a little water over the right shoulder, saying at the same time, 'Land-otter, land-otter, go from me !'

*The Thunder-eagle Myth.*

This widespread myth is found also among the Haidas. They regard the thunder-eagle as their deadliest foe. They suppose that he dwells as a lonely god among the most awful recesses of the mountains, and that when he is hungry he robes himself in eagle form and swoops down upon the land, darkening it with the shadow of his widespread wings, whose motions give rise to the thunder. The lightning is supposed to come from the tongue of a fish which the thunder-eagle carries under his pinions.

*The Mouse Myth.*

This myth of the mouse is one of the most firmly implanted in the minds of the Haidas. It enters very intimately into their lives. The younger members are beginning to laugh at the notions connected with it now, but their elders still firmly believe in them. To them the harmless

little rodent is a veritable demon. They believe that its home is the stomach of human beings, and that every person has one or more of them in his stomach. If a person is bad-tempered, immoral, passionate, a liar, thief, &c., they attribute these qualities in him to the mice-demons in his stomach. Again, if a person is taken ill, his father turns all his goods and belongings out of doors; he next proceeds to catch a mouse. Having secured one, he puts it into a small box and gives it plenty of grease to eat. He abstains himself from all food for three days. Each morning he takes the box and mouse down to the sea and drinks about a quart of salt water. He then returns and throws himself on his bed, places the box containing the mouse under his pillow, and goes to sleep. He sleeps throughout the day and following night, sentinels being placed about the house to prevent anyone from disturbing him or making a noise. In the morning he rises, goes down to the beach, drinks his quart of salt water, and returns to sleep till the following morning. He keeps this up for three successive days. If during this while he imagines or dreams that a person or spirit from the invisible world has appeared and revealed to him the name of the individual responsible for his son's illness, he straightway rises and goes to this individual and charges him with the act, and demands his reason for attacking his son in this manner. If, however, no vision or dream comes to him, after the third day has passed he takes the mouse in his hand and goes into every house in the place, and holds the mouse in front of each person until he is satisfied that he has found the individual guilty of the offence. If the mouse nods its head twice before anyone, it is to the Haidas plain proof that the culprit is revealed. In the older days this person would be found dead in the woods a little while after.

If one of these harmless little creatures has scampered over any food the Haidas would never think of eating it. They believe it is then impregnated with poison. It is all thrown into a fire and consumed.

#### *Cloud Myth.*

When the clouds hang low the Haidas believe that a soul is being snatched away, and expect to see one of their number shortly die.

#### *Transmigration of Soul.*

The Haidas believe in the transmigration of souls in this way: If, when a person dies, the nearest female relative of the deceased is about to be delivered of a child, the soul of the deceased will pass into the body of the new-born infant and live again.

#### *Specimens of Songs of the Haida.*

##### *Berry Song.*

Whit squate, squate, whit squate squate

A la whit, a la whit:

Kalunga olthē, kalunga olthē

Siamzi whē, siamzi whe whit.

The above is an invocation to a bird called the 'whit,' which is supposed to ripen the berries. It is besought to bring many large and nicely coloured ones.

*Ridicule Song.*

Yelthgowasu kingung  
 Laou wangung, laou shugung  
 Laou iching, laou iching  
 Laou kanga ? laou kanga ?  
 Yelthgowasu kingun.

*Translation.*—NOTE.—Yelthgowasu is a man's name.

Yelthgowas sees it,  
 He does it, he says it,  
 He it is, he it is ;  
 Did he see it ? did he see it ?  
 Yelthgowas saw it.

*Devil Doctor's Song to the Spirit of the North Wind.*

Ada adda di whi silthliga adi gwudakoustloga  
 Dikwun kwul dungalthdagang alskid ada hi hi hi e.

*Ditto to the East Wind.*

Oh, hi a a, oh hi a a ohi a a a  
 Kalke kona kish a a a  
 A skidje a dung a thu kagwaldudied  
 Kalke kona kish a a a ho.

NOTE.—'Skidje' is the daughter of the mist and east wind, but has now become a diver on account of her poverty. She and her father, the east wind, are invoked to cause fair weather and keep off snow and ice.

*Wind Song.*

Di whiskada gwe he he  
 Di whiskada gwe he he  
 Hangi kwungust, di whiskada agwi.

*Translation of above.*

The wind is whistling to me,  
 The wind is whistling to me,  
 The wind is blowing boisterously in my face.

*Specimen of Haida Syntax.*

Itil kwogada daha itil Aunguans,  
 (Us love you our Father great ;)  
 Altsulth heth il istaiang kit unga,  
 (Therefore down he sent son his ;)  
 Jesus Christ nung alth etil kaginsh is,  
 (Jesus Christ he our Saviour is ;)  
 Altsulth Jesus itil hagunan kwotalang,  
 (Therefore Jesus us for died.)

I am indebted to the Rev. Mr. Harrison for information on the Haidas.

## APPENDIX II.

*Customs and Habits of Earliest Settlers of Canada.*

By BENJAMIN SULTE.

It is intended in this paper to explain the mode of living of the explorers, and afterwards of the first settlers on the shores of the St. Lawrence, as well as the modifications they introduced in their customs, habits, &c., in order to conform themselves to the requirements of the new country. There are two phases to be examined in connection with this : from 1535 to 1631, and from 1632 to 1660 or thereabout.

Let us follow, first, the explorers of Eastern Canada, and see who they were, how they acted in regard to climate, dress, and food. The men of Cartier and Roberval (1535-44) were all Bretons and unaccustomed to residence elsewhere than at home in Brittany. The result was that most of them perished by the effect of cold, bad nourishment, disease, and despair, whilst the present French Canadian would not experience any hardship were he to find himself in the same situation.

When Champlain (1604-30) describes the miseries of life in Acadia and the lower St. Lawrence, he merely states for our information that his men and himself had acquired very little knowledge in that sense above that of previous explorers. They still persisted in depending upon the provisions brought from France—salt pork, beans, flour, mostly affected by the influence of weather, time, &c., and not always abundant enough to cover the period at the end of which a fresh supply would be sent. It was considered good fortune when one or two of the men could handle a gun and shoot some game. As for the art of fishing, nobody seems to have known anything of it, and these people starved alongside of a world of plenty, since they had the rivers, and lakes, and the forests lying all around their miserable camps.

The only superiority of the Champlain men over the crew of Cartier consisted in the building of a house or two, but even at this they showed a rather poor conception of comfort. Chauvin, in 1599, went to Tadoussac and left there sixteen of his followers to winter, without the elementary precautions of providing them with eatables and warm quarters. In the spring of 1600 the place was found empty, and none of the men are mentioned afterwards. The Indians had always been friendly to them, but could not take such inexperienced folks to the woods. The same thing happened to De Monts (1604-5) in Acadia, when nearly all his party died of scorbutic disease and want of food during the rough season. Champlain, who knew these facts recorded from the years of Cartier, did not succeed any better in 1608, when he lost twenty men out of twenty-eight. This was repeated yearly afterwards, but in smaller proportions.

Even as late as 1627 the 'winter residents' of Quebec were ignorant of the advantage of cutting trees during the summer in order to prepare dry fuel for the October-April season. It was Pontgravé who advised them to do so, and no doubt they recognised it was a great forethought. They used to pick up whatever the wind would blow down of branches in the forest, and if that material proved insufficient on extremely cold days, then they tried their hands at felling some trees near by and supplying them in blocks to the steward's room. No wonder that the writings of the period in question so often complained of the evil of smoke and the



small quantity of heat produced by the burning of such green wood. Stoves being unknown to the *hivernants* in Canada, a caboose supplied the place of that indispensable adjustment, and the men, unoccupied most of the time, slept around it, starved there, got sick and died on the spot, one after the other, as a matter of course. Father Biard, evidently ahead of his generation, once made the remark that an iron box (a stove) such as used in Germany was preferable by far to the poisonous system of caboose. The improvement made by Champlain in his house at Quebec consisted in substituting an ordinary chimney for the open fireplace above alluded to. It is likely that Louis Hebert in 1617, and Guillaume Couillard about 1620, built similar smoke-escapes in their homes; they also had the good sense to fit door and window sashes so as both to close hermetically and open easily when required. These marvels were not to be surpassed for a long while after that.

The equipment provided for the men of Cartier, Roberval, Chauvin, De Monts, and Champlain was not generally suitable in Canada. Slouch felt hats are not equal to fur caps in winter; boots and shoes of European fabrics could not compete with the moccasins; and as for overcoats, it may be said they were not fit for the climate. Gloves, trousers, and underclothes adapted to the exigencies of 30° below zero constituted a puzzle for these people. Snowshoes and mitts were doubtless adopted at an early date from the Indians.

It was well known throughout France that Canada was a purgatory for civilised people, and would never be settled by Christians.

Building houses was not customary in Quebec until 1632, because the men (all without families) were located for the winter in what was called the fort. As it was not intended to increase the colony, no carpenter was needed for other purposes than to keep the ships in repair.

This awkward situation remained the same during twenty-six years. What was the cause of it? Simply this: the men for Canada were recruited from the working classes (if not of the worst), through the suburbs of large cities and towns, the very individuals who were the least fit for the trials to be met in a wild country. For instance, a shoemaker is not called upon to find his daily bread and meat by sowing wheat, planting vegetables, or hunting and fishing. Those men do not know how to manufacture clothing or to dress themselves appropriately; neither can they prepare beaver or other skins to make a soft and warm garment. Their 'coaling' power was also limited, for the wood standing in the forest was for them a foreign product, accustomed as they were to receive their fuel all cut up and dry at the door of their homes. Necessity, it is said, is the mother of invention; but this only applies to people who already live by inventions, such as poor country folks—not the 'citizens' who depend upon the shops in their street. Furthermore, those who came to Canada 'took no stock' in the future of the country, and they returned to France (when not buried here) in haste, without having had time to learn much. The fur companies did not ask them to become Canadians. They had no reason to turn a new leaf and devise a means of life so completely different from their habits and aspirations.

Now we will close this unfortunate period by saying that about twelve or fifteen of the youngest men, still employed in the neighbourhood of Quebec in 1631, were merged into the subsequent immigration and became equally competent with that new formation, i.e., the actual settlers. This little squad, strange to say, was all from Normandy, and



