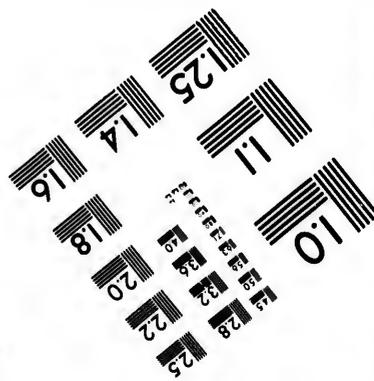
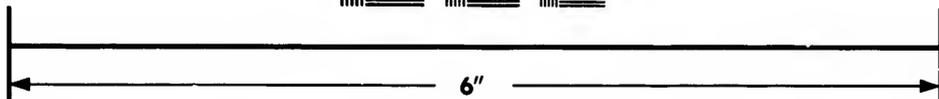
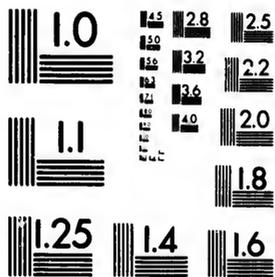


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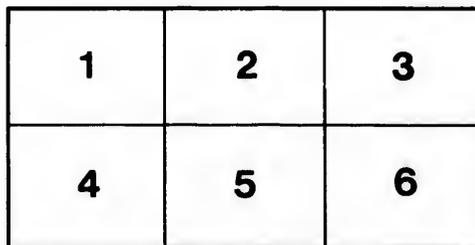
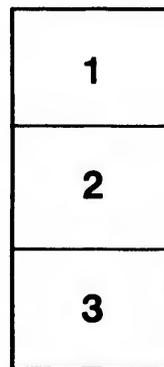
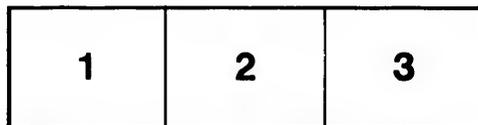
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and size of the family. The chains indicate a union of efforts for defensive purposes, while the mounds were probably sentinel posts or monuments reared in commemoration of remarkable events.

R. A. WALLACE.

Tipton, La.



## THE HUIDA-KWUL-RA, OR NATIVE TOBACCO OF THE QUEEN CHARLOTTE HAIDAS.

*Editor American Antiquarian:*

A great deal has been written of late concerning ancient tobacco pipes. Pictures of pipes of all sorts of shapes and sizes have been placed before the public. In this letter I shall make a departure, and lay before them something new, the *huida-kwul-ra*, or ancient tobacco of the Haidas. While writing this article, I have been obliged to Prof. Dawson, of the Canadian Geological Survey, for a few thoughts on the subject, in his report of 1878-9. Likewise to my friend, Mr. Hall, the Hudson Bay Co.'s chief officer at Fort Simpson, who has also made inquiries amongst the Haidas on the subject, as well as to my own research, extending over a number of years. The subject, if it does not interest your readers, will at least shed a ray of light on the ancient history of this coast.

Down from the distant ages of the past, long before they ever heard of tobacco, the Haidas used a narcotic plant, which was cultivated by them, not only for their own use but to serve as an article of trade with neighboring tribes. Speaking of it, Prof. Dawson says: "To prepare the plant for use, it was dried over the fire on a little frame-work, finely bruised in a stone mortar, and then pressed into cocks. It does not appear that they smoked it, but being mixed up with a little lime prepared by burning clam snells, was either chewed or held in the cheek." This plant, once extensively cultivated by all the Haidah tribes, has been, so far as I am aware, abandoned for many years. The last person to grow it seems to have been an old woman at Gumshed's village, on an inlet of that name, towards the southern end of these islands. She grew it up to about 1878, when it seems to have given place to the imported article.

Descriptions given me of this plant by various persons, place its identity as a species of poppy beyond a doubt. It is described as a plant with tall stems. On the extremity of each were a number of balls full of seeds. In ancient times, when the climate was warmer (I quote tradition), it used to grow very large; so large that in order to get a supply of seeds, it was necessary to shoot them off with bow and arrow. Owing to changed condi-

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tions, for many ages it has only grown a low annual plant. While full of juice it was cut and prepared in the manner before given. That this plant was in reality a poppy, I shall try to prove. The description, in the first place, makes it resemble poppies. When used, its effects resembled those of opium also. Old people amongst the Haidas, when shown a picture of the poppy bush, readily recognize it as the plant from which they used to make huida-kwul-ra.

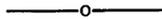
I shall next consider where they got this plant, or an idea of its narcotic qualities. This plant, according to tradition, was at first caused to grow in the interior of the Stickeen country, Alaska, by the Deity Ne-kilst-luss (Choocoth of the Haidas, Yalc or Yethel of the Stickeens) who, after giving them the plant, next taught them how to use it. The Haidas, or least part of them, came originally from the Stickeen country, where they used the plant. Being desirous to emigrate, and wishing to have their wonted supply of kwul-ra, a party was sent before leaving to get a quantity of seed to plant on their island home. Taking his bow, with a few trusty arrows, he went out and shot off a few heads, which were taken to Queen Charlotte's islands and there sown, and by the descendants of these emigrants cultivated through many generations, until the imported article, which could be had with less trouble, finally took its place. Such is the tradition of the origin of huida-kwul-ra, Haida tobacco.

The tradition quoted above says that originally the Haidah tribes came from Stickeen, southern Alaska. That there was at one time an emigration from Alaska to these islands I have little doubt, yet they were not the first to settle. From my first acquaintance with the Haidas, in 1853, up to 1870, I noticed, as a people, they were a blending of two races, one short in stature, with black hair and eyes, and rather dark complexion; the other fairer and generally taller, while some had even fair hair. Most of the chiefs and well-to-do people belonged to the latter class, also those of the latter class not only claimed that their forefathers came from Alaska, but that they themselves were connected with the chiefs of southern Alaska. These old distinctions have been gradually disappearing for a number of years. From the present system of marriages, there will before long be evolved the handsomest race of Indians on this coast. But I must go back to my starting point, the emigration story, which is as follows:

Long ago, they say, their fathers came from Tongas and Stickeen. Crossing over, they landed on a long, flat, sandy point called Noi-Coon (long-nose), where they built a village. Here they lived many years safely in their stronghold, from which at last they were driven by the driving sands. Moving a few miles farther they built a village at the mouth of Hi-ellin River. Here they remained many years, until the sea, encroaching,

washed them out. After leaving this place they seem to have mixed with the other, because afterwards their individuality was nearly lost. In all their migrations they took the seeds of the poppy along with them. I have never heard of them being at any other place before Alaska, where they as a people lived through unknown ages. Although they say the Raven God gave their fathers the *huida-kwul-ra*, at a very remote period, they might have got it from Asia, where the poppy has long been cultivated. With these few remarks, I leave this article for the consideration of your readers. Meanwhile I shall try and get all the information to be had concerning it while amongst these people.

JAMES DEANS.



### PALEOLITHIC IMPLEMENTS FROM THE HILLS NEAR DUNSTABLE.

*Editor American Antiquarian:*

During the past twelve months I have found a small number of paleolithic implements at great elevations in North Hertfordshire and South Bedfordshire, unconnected with existing river valleys. Four of the implements—1386, 1387, 1393 and 1398 in my collection—are from Caddington; height above ordnance datum, 595 feet, 9 inches. The dry valley close by, to the west, is 470 feet, and the ground gradually falls southwards to 409 feet at the source of the Ver, near Markyate Street, at a distance of a mile and three quarters. The sections of Caddington exhibit red "clay with flints," brick earth (or clay), and tenacious brown clay or loam, surmounted by blackish earth, containing broken white-coated flints, a few ochreous flints, and numerous blackish tertiary pebbles. The whole deposit rests on chalk, and varies in depth from two feet to fifty feet. Aware of the importance of finding the worked flints in the undisturbed material, I have, after long searching, found a single implement and one or two flakes *in situ* at the stony bottom of the upper deposit of tenacious brown clay at a depth of three and four feet from the surface. A single small paleolithic implement I have found on the surface; height above ordnance datum, 759 feet 8 inches. The bottom of the valley, a mile and a quarter to the west, at the source of the Ouzel, is 414 feet. Half an ovate paleolithic implement, obviously derived from the hill-tops, I have found in a field at the bottom of a chalky valley near Houghton Regis. The Caddington implements are pointed (or tongue-shaped), slightly abraded, small in size, and cinnamon-brown in color. The interest attached to these finds rests not only on the great heights mentioned and the positions away from existing river valleys,

