

plant is really tobacco or not. It is probable, however, that it is some less potent weed, or its cultivation would not have been so soon given up and high prices paid for imported tobacco. The Haidas used to grow it not only for themselves, but as an article of trade with other neighbouring tribes. To prepare the plant for use it was dried over the fire on a little framework, finely bruised in a stone mortar, and then pressed into cakes. It was not smoked in a pipe, but being mixed with a little lime prepared by burning clam-shells, was chewed or held in the cheek. The stone mortars—elsewhere more fully described—are still to be found stowed away in corners of the houses. They appear to have been used in the preparation of the 'tobacco' only, and though often large enough for the purpose were certainly not employed to reduce any cereal to the state of meal, as none such were known to the Haidas. It is, therefore, unsafe to conclude from the mere discovery of stone mortars, among other relics, that certain extinct tribes cultivated corn and used it as food. The leaves of the bear-berry or kinnikinick (*Arctostaphylos uva-ursi*) are mixed with tobacco when smoking, to eke out the precious narcotic. These leaves are used for the same purpose by the Indians everywhere over the northern part of the American continent. I have seen on Vancouver Island the leaves of the sal-lal roasted before the fire and mixed with tobacco, and among the Chippeway Indians and others the bark of the red osier dog-wood (*Cornus stolonifera*). How prepared.

The dog is the only domesticated animal among the Haidas. The original breed is now much disguised by imported strains. The present natives are grey wolfish-looking curs about the size of a coyote. The dog.

Social organisation.

The Haidas, like other tribes inhabiting the coast of British Columbia and its adjacent islands, have permanent villages. The general type of construction of the houses in these is nearly the same among all the tribes, but among the Haidas the buildings are more substantially made, and much more care is given to the accurate fitting together and ornamentation of the edifice than I have elsewhere seen. This may be due in part to the comparatively late date at which the Haidas have come closely in contact with the whites, but probably also indicates an original greater facility in constructive and mechanical processes than is found among the other tribes. This would be fully borne out by their present character in these regards. Especially in the great number, size, and elaborate carving of the symbolical posts, is this superiority shown. Among the Tshimsians at Port Simpson, most of the original carved posts have been cut down as missionary influence spread among the people. At Nawitti (Hope Island), Quat- Houses and carved posts.