

those who were considered unduly favoured. The body of the lodge was then often the arena of serious disturbance, in which blankets and clothing were torn to shreds by an infuriated mob. Knives were sometimes freely used, and often the ominous report of a gun or pistol would be heard in the crowd, which would cause a panic and frantic rush to the doors and apertures of the house with what goods could be hastily snatched in hand, leaving a small knot of excited men and wailing women surrounding a bleeding corpse on the floor. Such an incident would, of course, lead to another feast and dance with payment of property to the relatives of the deceased. To the guests not implicated in the affair, a murder only meant more feasts and more fun, and to judge from appearances, these good old times were not disliked.

It is worthy of note, as already remarked, that the giver of a feast does not distribute presents to those of his own crest, whether such an one be a relative or not; for instance, an eagle making an occasion of raising a pole, would give nothing to the eagles, but the bears would be the recipients.

An invariable concomitant of these feasts after the arrival of the whites on the coast, was ardent spirits of a vile nature, supplied by rascally traders in sloops and schooners, or a fiery compound distilled by the natives themselves from molasses, sugar, rice, flour, or beans.

As far as the Haida of Masset are concerned, all the above is but a tale of the past, as they now neither erect columns, give potlaches, dance, nor distil liquor, having decided to follow the advice given them by the government and missionaries to live according to law and order.

*Daggers* (Haida *Kah-oolth*).—[Nos. 1300, 1301, 1304, 1330, 1331]. Such daggers are for the most part very ancient, and many of them have individual histories and traditions appertaining to them. They are formidable weapons in a hand to hand fight, and were always carried round the neck to feasts and similar social gatherings. No. 1331 is of tempered copper, the mode of its manufacture being said to have been possessed by the "ancients," who could hammer out native copper and give it a keen edge.

A legend is connected with No. 1304, in which it is said to have been carved and tempered by a woman who came from northern Alaska. Its history is known for two or three generations, it having passed from one chief to another, but its true origin is lost in obscurity. In former times assassination was by no means uncommon, and slaves were often commanded to perform the deed, generally with these formidable daggers. To the knowledge of several persons still alive, two cowardly murders were perpetrated by a slave at his master's instigation, with this particular weapon.

No. 1300 was procured from a man, now dead, who was for a long time under a tribal ban as a murderer, having deliberately stabbed a woman to death in a canoe in mid-sea, and thrown her body overboard, for the sake of getting her money. Years after, the deed was brought home to him, and he had to pay largely to save his life.

*Stone Tomahawk* (Haida *Hlth-at-low*).—[No. 1329.] This is a formidable weapon of offence, and was used by the tribes of the Northwest Coast in their forays and fights. Although small and light, one blow from a stout arm, fairly delivered, would pierce the strongest cranium.

*Reindeer-antler Tomahawk* (Haida *Scoots-hlth-at-low*).—[No. 1302.] This very ancient and interesting relic is made from one of the antlers of a species of reindeer which