

competition used to take place between wives of prominent chiefs as to which should have the longest protruding under lip and largest labret. The contest often resulted in injury to the lip by forcing into the orifice labrets of undue size. Sometimes the lip split from the orifice to the surface, making it then impossible to button in the labret. It seems, however, that rather than give up wearing the labret, they tied it to the lip by boring a hole in the labret and attaching it to the jagged edges of the wounded lip by threads. This stone labret shows evidence of having been used in this way, as one perfect hole and portion of the edge of another are distinctly seen. When the narrator of the above saw it, he agreed that it had evidently been fastened to the lip in the manner described. He added that he had never seen a pierced one before, or known personally of such a custom, but that any doubt he had entertained as to the truth of the legend was now removed by seeing this pierced labret.

The method of preparing the lip for the reception of these large labrets was as follows:—At a very early age, the under lip of the female child was pierced with a tiny hole,¹ and a small pin of bone or metal with a head on it was inserted in the orifice from the inside. As the child increased in years, these pins were gradually exchanged for ones of larger size, until on attaining womanhood, the pin was generally discarded and a small labret proper was inserted in the hole; this again being exchanged as years passed on for one of a larger size, until on middle age being attained, it became possible to insert labrets of huge size. This is a custom which has now fallen into disuse. It will be understood from what is above stated, that a young woman could never wear a very large labret.

Two Small Dolls or Images (Haida *Kwah-keet*).—[Nos. 1294 and 1289.] These are very old and their origin is unknown. Report says they were highly prized by the ancients, but they are not known to have been used otherwise than as children's toys. They are carved in white marble. One shews a labret, the other a peculiar incision in the lower lip.

Two Carved Mountain-goat Horns (Haida *Nee-sang* or *Nee-sang-ah*).—[Nos. 1286 and 1287.] These peculiar head ornaments were worn only by the sons of chiefs. A lock of hair above each temple was drawn tightly through the hollow of such horns and bound on the outside, which gave the horns an erect position. They were worn on festive occasions.

Two Carved Ivory Mortars (Haida *Qua-kull*).—The ivory of which these mortars are made is walrus tusk, and came from Northern Alaska. [Nos. 1284 and 1285.]

In olden times the Haida cultivated a plant which possessed a sedative-narcotic principle. This principle was contained in the leaves, which when of mature growth, were gathered and dried like tobacco leaves. When wanted for use some of the leaves were pounded in one of the large stone mortars (*tow*). Calcined clam shells were pulverized in the small ivory mortar. The pounded leaves were then mixed with a portion of the calcined clam shell, and the compound was chewed in the same manner in which the betel nut is employed in the east. This plant was called *Win-dah*, but at the present day no trace of it can be discovered. On the introduction of tobacco by white people the cultivation of windah was discontinued. The Haida made it an important article of barter with the neighbouring tribes.²

¹ Generally in public, at a distribution-of-property feast.

² Cf. Report of Progress, Geol. Surv. Can., 1878-79, p. 114 B. Mr. R. Cunningham, of Port Essington, informs me that the Tahimsean used to obtain this narcotic weed in early days from the Haida, under the name of *win-dah* or *win-daw*, which is its Haida appellation. *Um-shi-wa'* is Tahimsean for "a foreigner," as for instance a white man,