

and more civilised state of existence. The native artists in their localities have in the cedar a wood very suitable for their purpose, as it is of large growth, durable, and easily worked. Savages progress so slowly in the arts, that the absence of such a wood as cedar, and the necessity of fashioning canoes with imperfect instruments from hard woods, might make a difference of many centuries in reaching a given point of skill; probably the presence of soft woods enabled very early savage tribes to live in a condition far less desolate than is frequently supposed to have been their lot.

The axe used formerly in felling the largest tree, which they did without the use of fire, was made of elk horn, and was shaped liked a chisel. The natives held it as we use the chisel, and struck the handle with a stone not unlike a dumb-bell, and weighing about two pounds.

The other instruments used in canoe making were the gimlet and hand-adze, both of which, indeed, are now generally used. The hand-adze was a large mussel-shell strapped firmly to a wooden handle. In working with the hand-adze the back of the workman's hand was turned downward, and the blow struck lightly inwards towards the workman's body, whose thumb was pressed into a hollow in the handle made to receive it. The gimlet, made of bird's bone, and having a wooden handle, was not used like ours; the shaft was placed between the workman's open hands brought close together, and moved briskly backwards and forwards, as on hearing good news. The Indians on the Aht coast, if asked as to the implements they used before they learnt the use of iron, always produce old bone instruments and weapons for every purpose. Their own canoes and other work is a sufficient proof of what these bone-workers can do with soft suitable wood to work upon.

During winter many feasts take place. For a great feast a large part of the whole building is cleared, all the dividing planks that separate the families are removed, and a clear space left sometimes fifty feet wide by two hundred in length. Clean mats, or long twists of cedar fibre are laid round the inside of the lodge house. On the entrance of a guest, he is announced by name, and placed in the proper seat, where he finds a bunch of bark strips for wiping his feet. When a popular chief enters he is loudly cheered after the native fashion: that is by striking the walls with the back of the hand, or a piece of stick, in which way the natives also accompany their monotonous songs. The meat is never served till all the invited guests have arrived; meanwhile the cooking goes on in a corner of the house in a manner unknown to Soyer. Hot stones are put by means of wooden tongs into large wooden boxes, containing a small quan-