

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 (Choo-coth of the Haidas, Yale 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 wanted 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,