

then told the people to desist from their efforts, for the probability was that the raven was the great spirit himself who made them all.

With the moon concealed under his wing, the raven flew to the stream where many people were engaged in catching the oolachen (candle-fish), which were running into the river in great numbers at that time. It was dark, for there was no sun, moon or stars to give light.

The raven then asked the people for some oolachens, and promised to give them light if they would supply him. They answered him "You tell lies." Twice they said so. The raven then said, "You do not believe me, but you shall see if I lie." He then pulled the moon out a little way from under his wing, and all the people beholding light were very glad and hastened to give him plenty of oolachens. The raven was so pleased that he took the moon from under his wing, and said, "You shall have abundance of light." He then broke the moon in two. Taking one half he threw it up above him, calling out to the people, "The name of this is *Tsoo-way* (the sun) it will give you light in the day." He then took the other half and threw it up above him, and called out, "The name of this is *Koong* (the moon). Then taking up the fragments which had fallen when he broke the moon, he threw them up above him and called out, "The name of these is *Kah-ah-ah* (stars). The moon and stars shall give you light at night."<sup>1</sup>

*Three Jade Adzes* (Haida *Qua-hootah*).—[Nos. 1291, 1276, 1293]. The most perfect of these was procured from a Haida medicine-man, to whom it was bequeathed by his predecessor.

Amongst the Haida such adzes were rare and costly, and only the principal chiefs were able to obtain one of them. They were prized for the keen cutting edge which could be given them and for their durability. The place from whence they were originally obtained is not known, but it is certain that the Haida and coast tribes of British Columbia procured some of them from the natives of Alaska.

With such adzes trees were felled for making large columns or lodge poles. It has often been a question in what manner large trees were felled with such a small and insignificant implement, but in fact the method was quite simple, and as the work was performed by slaves, the owner of the adze did not find it at all arduous. First a ring of two or three inches wide and deep was hewn with the adze round the butt of the tree, and then about three or four feet higher up another ring of the same dimensions was hewn out. Next the wood between these rings was split off by means of wedges, driven by heavy stone mauls or hammers. This proceeding was repeated until the heart of the tree was reached when it toppled over.

*Pale-green Jade Tomahawk* (Haida, *Hlth-at-low*).—[No. 1295.] This resembles No. 1329, but being of jade was much more highly esteemed and of greater value.

*Slate Labret* (Haida *Skoots-tet-kah*).—[No. 1274.] This, the only known specimen of a stone labret, was found about two feet below the surface of the ground at Masset. Its origin is unknown, but the Haida say that they never before heard of any of the ancients using labrets made of stone. Labrets were invariably made of bone, ivory, wood or shell. Prior to the finding of this labret, an aged Haida chief related that in olden time, when the status of a chieftainess mainly depended on the size of her labret, a

<sup>1</sup> Cf. Report of Progress, Geol. Surv. Can., 1878-79, p. 150 B. It will be observed that this version of the story differs somewhat from that obtained by me. G. M. D.