

by water, the villages all being situated on water margins ; and as a consequence the canoe has reached a very high development. It is to these Indians what the camel is to the desert ; and they may be divided into four classes, —hunting, family transport, voyaging and war—the two latter being practically the same in size with certain differences in style. The hunting canoe carries only three or four occupants, whilst the family canoe will carry as many as fifteen, and two tons weight of supplies. The voyaging canoes, often of five tons capacity, are hewn from a single log, elaborately carved with totemic patterns, and will carry thirty persons or more. The war canoes are a thing of the past, but were in their day elaborately painted and decorated. Projecting prows, high spur-shaped sterns, flaring gunwales, mark the northern canoes ; while those of the south have a blunt straight stern, a gracefully curving bow and a flat bottom, being not so swift but less cranky than the former. Among the Haida Indians of to-day, the building and sale of canoes is one of the chief sources of revenue, Fort Simpson being the trading post for these wares. The post of honour in their canoe is in the stern, where the steering is accomplished by a few adroit side strokes interjected into the regular paddling.

The primitive tools used in canoe-making are very simple, the adze being the main instrument. The yellow cedar is the tree generally chosen from which to fashion the canoe, the log being trimmed where felled to rough dimensions, and the finishing work is done during the winter. The tree is felled with an adze, formerly stone ones were used ; wedges and sledges are used for trimming, and the adze completes the rough work. The canoe is then widened in beam by steaming it with water and hot stones placed in its bottom, stretchers of gradually increasing size being forced down as the wood expands. The smoothing work on the outside is helped by