

roasting in the fire the woody fungus found on the bark of trees, and afterwards grinding it between stones. This soon becomes nearly black, and resembles dried blood. A mixture of spruce-gum and grease, also of a dark colour, is used to protect the face in cold weather, while those in mourning frequently apply grease and charcoal to the face.

Bracelets and
bangles.

Bracelets beaten out of silver coins are very generally worn by the women, who often carry several on each arm. The custom of wearing several or many polished copper rings on the ankles and arms was formerly common among the Haidas and Tshimsians. Those for the ankles were round in section, those for the arms flat on the inner side. In Dixon's narrative "large circular wreaths of copper" are spoken of as being frequently worn, both at Norfolk Sound and in the Queen Charlotte Islands. They "did not appear to be foreign manufacture, but twisted into that shape by the natives themselves to wear as an ornament about the neck."

Tattooing.

Tattooing is universally practised, or rather was so till within the last few years, for it is noticeable that many of the children are now being allowed to grow up without it. The front of each leg above the ankle and the back of each arm above the wrist are the places generally chosen, though the breast is also frequently covered with a design. The patterns are carefully and symmetrically drawn, of the usual bluish colour produced by the introduction of charcoal into punctures in the skin. In one instance, however, a red pigment had also been employed. The designs are often hereditary, and represent the totem crest of the bearer, in the usual conventional style adopted by the coast Indians in their drawings. I have never observed any tattooing to extend to the face, where it is commonly found among the Tinnéh people of the interior, in the form of lines radiating from the corners of the mouth, on the chin or forehead.

Labret.

Till quite lately the females among the Haidas all wore labrets in the lower lip. Dixon particularly notes this as being the case, though in Norfolk Sound it was only practised by women of rank. Dixon further gives an admirable illustration of the Haida labret in the plate facing page 226 of his volume, already several times referred to. A small aperture first made is gradually enlarged by the insertion of lip-pieces of ever-increasing size, till the lower lip becomes a mere circle of flesh stretched round the periphery of a flat or concave-sided labret of wood or bone, which projects at right angles to the plane of the face. One obtained by Dixon was found by him to measure $3\frac{1}{2}$ inches long by $2\frac{1}{2}$ broad, which is larger than any I have seen. Only among the old women can this monstrosity be now found in its original form. Many middle-aged females have a small aperture in the lip, through which a little beaten-silver tube of the size of a quill is thrust,