

inhabits the mountainous interior of Graham Island.¹ In olden times these reindeer were hunted by the Haida and killed with bow and arrow, being highly prized both for meat and skin.² This weapon was the property of the Masset doctor or medicine man, who is still alive but aged. To him it was bequeathed by his predecessor, who died many years ago. It was essentially a weapon of offence, a regular skull-cracker, similar to the last, and is said to have been used with fatal effect more than once. It is undoubtedly a relic of the times before these natives had intercourse with white men.

Bone Club (Haida *Sitz*). [No. 1803.]—This club is made from a rib bone of some species of whale and was used as a fish- or seal-killer like the next.

Carved Wooden Club (Haida *Sitz*). [No. 1277.]—This is one of the characteristic fish-killing clubs of the Haida used for knocking halibut, seals, etc., on the head after hooking or spearing them. No doubt it also proved a handy weapon in a personal tussle over the spoils of the chase. These carved clubs were invested with supernatural properties. Thus the Haida firmly believe, if overtaken by night at sea and reduced to sleep in their canoes, that by allowing such a club to float beside the canoe attached to a line, it has the property of scaring away whales and other monsters of the deep which might otherwise harm them.

Bone Dagger (Haida *Thl-saga-skwoots*). [No. 1298.]—This was used by the medicine man in one of his imaginary conflicts with some malicious rival spirit doctor. At other times he used it as a skewer or hair-pin to keep up his long hair when rolled in a knot at the back of his head. On the handle is carved the representation of a land otter, an animal held by medicine men to possess supernatural attributes.

Twisted Copper Necklet (Haida *Hull-kuntz-tig-ah*). [No. 1332.]—This rare and valuable relic is the only one of the kind known in the Haida nation. It was prized more highly than any ornament or implement in their possession, and of a certainty was made before the natives were acquainted with white men. Tradition states it was made from native copper brought from Alaska. Capt. Dixon (1788) mentions having seen such a necklet worn by a chief at North Island, and it is believed by old Haida who have been questioned on the subject, that this identical necklet was the one that attracted his attention.³

As a work of art by untutored savages with rude tools it is remarkable. Though it has three strands it is all in one piece, twisted most systematically and tapering with precision from the centre to each end, all the strands being in perfect uniformity one with the other. Its history and former owners are known for two or three generations, but its origin is not known. It was worn by chiefs as a mark of their importance and descended in turn to each successor who was able to make a feast and distribution of property and take the place of the departed.

Carved Copper Armlet or Bracelet. [No. 1308.]—This is very old, and is the only copper armlet known in the Haida nation. It has been preserved in the same family for several generations and worn by the chief's wife. Its origin is unknown, but it certainly was made before the Haida saw white people. The mother-of-pearl inlaid work was renewed

¹ See Trans, Royal Soc. Can., vol. viii, section iv, p. 52.

² See Marchand's Voyage, chap. v, 1791.

³ Dixon writes:—"We frequently saw large circular wreaths of copper both at Norfolk Sound and Queen Charlotte Islands, which did not appear to be of foreign manufacture, but twisted into shape by the natives themselves, to wear as an ornament about the neck." "Voyage to the Northwest Coast of America, p. 237."