An Ethnological Survey of Canada.—Second Report of the Committee, consisting of Dr. G. M. DAWSON (*Chairman and Secretary*), Professor D. P. PENHALLOW (*Vice-Chairman*), Mr. E. W. BRABROOK, Professor A. C. HADDON, Mr. E. S. HARTLAND, Sir JOHN G. BOURINOT, Abbé CUOQ, Mr. B. SULTE, Abbé TANGUAY, Mr. C. HILL-TOUT, Mr. DAVID BOYLE, Rev. Dr. SCADDING, Rev. Dr. J. MACLEAN, Dr. MERÉE BEAUCHEMIN, Rev. Dr. G. PATTERSON, Mr. C. N. BELL, Hon. G. W. ROSS, Professor J. MAVOR, *and* Mr. A. F. HUNTER.

APPENDIX PAGE
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AT a meeting of the Committee held on August 20 last in Toronto the resignation of the Chairman from that office was accepted, and Professor Penhallow was nominated as Chairman; but through a misunderstanding this proposal was not brought before the General Committee. Professor Penhallow has since consented to act as Vice-Chairman.

Since the presentation of the first report of this Committee at the Toronto meeting some progress has been made in the further organisation of the work, and some results of interest have been obtained; but the field of work in Canada is so vast and so varied that it has thus far been found possible only to attack limited problems where special opportunities have occurred of enlisting competent observers. As pointed out in connection with the first report, the investigation presents two main branches: (1) That dealing with the white races, and (2) that dealing with the aborigines or Indians. These, however, are not entirely distinct, for a particularly interesting line of inquiry is that relating to the Métis or 'half-breeds,' resulting from the intermixture of the whites and Indians. Nothing has yet been accomplished in the last-named field of work, but it is anticipated that some observers may soon be enlisted for it.

The efforts of the Committee were to some extent handicapped in the first year of its existence by the want of any fund to be employed in the furtherance of its work; but with the grant made by the Association at its last meeting the definite organisation of this work became possible. As a preliminary the Committee issued a general circular, together with Schedules relating to physical types.

Copies of these have been distributed to each member of the Committee, while large numbers of Schedule B, with proportionate numbers of Schedule A, have been placed in the hands of those who are undertaking special work. So far the Committee has distributed about 700 copies of these papers. The Schedules are, with slight modifications, the same as those issued by the Committee for Great Britain, and have been adopted tentatively until their actual use should indicate the special directions in which changes are required. It was found almost immediately that several alterations will be required in the future, the number of facial types in particular being quite inadequate to the requirements of such studies on this continent.

Three sets of anthropometric instruments have been purchased. These have been distributed to Mr. Charles Hill-Tout, of Vancouver, who has

already accomplished much good work among the coast tribes of Indians, and who proposes to continue his studies during the present summer; to Mr. A. F. Hunter, of Barrie, Ontario, who has associated with him Dr. F. Tracey, of Toronto, and to Dr. A. C. Hebbert, of Montreal, who proposes to make liberal use of the material to be found in the various military organisations of the city, public institutions, and also, probably, the students of the universities.

The Committee has also purchased a camera specially adapted to its work in the field. This has been placed in the hands of Mr. Hill-Tout, who hopes to secure a large number of negatives during the present summer. These negatives remain the property of the Committee.

Communication with the Committee appointed by the American Association for the Advancement of Science for an Ethnographic Survey of the United States has been opened through its chairman, Dr. Franz Boas, and it is hoped that such co-operation may be secured as will lead to results of mutual advantage.

In pursuance of a resolution of the Committee at the meeting of August 20 in Toronto, communications were opened with the several provincial governments of Canada for the purpose of obtaining, if possible, grants in aid of photographic and other registration involved in the work of the Committee. Nothing has, however, so far resulted from the communications referred to in the way of material aid, although some of the replies received indicate the possibility that such aid may be forthcoming in the future.

Mr. David Boyle, having been commissioned by the Government of Ontario to obtain photographs of some of the Indians of the province in connection with his investigations of Iroquois religious rites, has, however expressed his intention of conducting this work as far as possible in conformity with the requirements of the Committee's schedule.

At the meeting above referred to a resolution was also passed concerning the desirability of taking steps for the preservation of the Serpent Mound in Otonabee township, Ontario; and in October last letters were addressed on the subject to the clerk of the township and to the clerk of Peterborough County Council. At a later date the former replied that his Council considered the work of preserving the mound a provincial one, while the latter stated that the County Council had sent a memorial to the Ontario Government on the subject. Further representations have since been made to the Government, and it is probable that the mound may be acquired next year.

Proceeding upon the lines of investigation adopted by Mr. B. Sulte in regard to the province of Quebec, a preliminary account of which was appended to the last report, a similar inquiry has been undertaken by Mr. A. F. Hunter in regard to the composition of the population of the several counties of the province of Ontario. This is not as yet sufficiently complete for publication, but some idea of its character, and the great interest likely to attach to such a record of the foundation of the people of this province, consisting of the most varied elements, may be gathered from the subjoined preliminary analyses referring to two counties only out of the forty-two for which partial information has already been obtained. These are quoted with Mr. Hunter's permission, and with the object, largely, of inducing a similar analysis of the equally interesting elements brought together in the peopling of New Brunswick, Nova Scotia, and Prince Edward Island.

Simcoe Co.

No.	Immigrants	Date	Townships where settled
1	Sutherlandshire Scots . . .	1820	West Gwillimbury.
2	North of England (small) . .	1820	Penetang Road, W. Gwillimbury.
3	French Canadians . . .	1828	Tiny.
4	Negroes (now chiefly gone) . .	1828	Oro (20 families), Sunnidale.
5	Ulster Protestants (extensive) .	1830	Tecumseth, Essa, Innisfil.
6	Irish Catholic (smaller) . .	1830	Adjala, Vespra, Flos, and Medonte
7	Argyleshire Scots	1832	Nottawasaga, Oro.
8	Lanarkshire and Renfrewshire Scots	1832	Innisfil, Essa.
9	Germans (small)	1832	Nottawasaga.
10	Londonderry	1850	Innisfil.
11	Border District Scots (small) .	1850	Innisfil.
12	Indians (Chippewas) (population, 397)	—	Beausoleil and Christian Islands.

York Co.

No.	Immigrants	Date	Townships where settled
1	Germans (Berczy's 60 families) .	1794	Markham.
2	French Royalists (20 families) .	1798	Yonge St. (King and Whitchurch).
3	Davidites (?) (from New York) .	1800	East Gwillimbury.
4	Eskdale (Dumfriesshire Scots) .	1800	Scarboro.
5	Quakers (from Pennsylvania) .	1805	King and Whitchurch.
6	English (West of England) . .	1820	Richmond Hill (Vaughan and Markham).
—	Pennsylvania Dutch . . .	—	York and Vaughan.
—	Mennonists or Tunkers . .	—	Yonge St. (Whitchurch).
—	Highland Scots	—	Vaughan, King.
—	Annandale (Dumfriesshire) Scots	—	Vaughan.
—	Negroes	—	Vaughan and King.
—	Indians (Chippewas) (population, 118)	—	Georgina and Snake Islands.

In British Columbia the immigrant population is so newly established, and has occurred so largely by individual accretions from sources already most heterogeneous in character, that it seems scarcely possible to pursue with profit a similar method of study. The native races, however, there afford, whether from an ethnological or an archæological point of view, a field of inquiry still wide, although daily narrowing and requiring prompt and efficient action if much is to be placed on record for posterity.

Mr. C. Hill-Tout has been able to accomplish some work in this province, in the record of such facts as have come to his notice, and these are presented in Appendix I. of this report. Mr. Hill-Tout writes as follows :—

'I send in some notes on the folklore of this district, which I have sought to record whenever possible on the lines suggested by the English Committee, and trust they will be found useful. I also enclose a set of (3) photographs in duplicate of a rock-painting found on a cliff about twenty miles from Vancouver. The Indians of the neighbourhood know nothing of it or of its meaning. I venture no opinion upon it myself. In my next report I hope to have more to communicate. I have in hand the following :—

'1. Report on the Archæology of Lytton and its neighbourhood.

'2. Folklore stories from same area.

'3. Vocabulary and Grammar notes on the Ntlakapamuq.

'4. Vocabulary and Grammar notes on the Squamish and Matsqui Yale, and other divisions of the Salish.

'5. Ancient tribal divisions and place-names.

'6. An account of a great confederacy of tribes in the Salish region of "Chilliwack."

'I regard the collection of vocabularies and grammar notes from every dialect and sub-dialect as imperatively necessary for linguistic comparison The lack of these has caused me the loss of much valuable time and retarded my own labours in this field. The work on these lines already done, though excellent on the whole as far as it goes, is altogether too limited and inadequate. If we are ever to be in a position to formulate a law of permutation of letters for the languages of this region it is absolutely necessary that specimens of dialectal difference from every division of a stock be collected. It is not a simple undertaking, and will require considerable time to accomplish, but its importance cannot be over-estimated.

'In this connection it gives me pleasure to inform the Committee that several of the leading anthropologists of Australasia have accepted the evidence of Oceanic affinities of the Kwakiutl-Nootka and Salish stocks as set forth by me in a paper presented at the recent meeting of the Royal Society of Canada. Dr. Carroll, the editor of the "Australasian Anthropological Journal," in particular regards the evidence as practically conclusive.

'The photographic and anthropometric work of the Survey I hope to begin next month, the camera and instruments for which have just come to hand.

'In concluding this report I desire to call the attention of the Committee to the fact that much important archæological work is awaiting development here for lack of funds to carry it on; the necessity for energetically prosecuting which, without further delay if it is to be done at all, I cannot impress too strongly upon all who are interested in this work of the Survey. Every month sees valuable records defaced and obliterated, either by relic hunters or by the progress of civilisation, and the day is not far distant when all trace of the past life and conditions of the aborigines such as are contained in the middens and mounds will be entirely swept away.'

Pending a more complete analysis of the early immigrants from France to Quebec, which it is hoped may take eventually a tabular and numerical form, Mr. B. Sulte has extended the inquiry communicated to your Committee last year by following up the indications of the habits and mode of life of the early colonists by means of such contemporary records as still exist. It is not too much to hope that eventually we may possess a very complete picture of this unique occupation of a part of the North American continent from Old France, and of the formative stages of a new French-speaking people, in all its aspects. The paper forms Appendix II. of this report.

In conclusion the Committee has to report that of the grant entrusted to it at the Toronto meeting a balance of 35*l.* 17*s.* remains. The Committee asks to be reappointed and to be permitted to expend the above-

mentioned amount; also that a further grant of 50*l.* may be accorded to it in aid of its investigations, which promise to be of increased importance and value during the ensuing year.

APPENDIX I.

Haida Stories and Beliefs. *By* C. HILL-TOUT.

Cosmogonical Myth and Story of the Origin of the Haida People.

In the remote past *Sha-lănă* ruled in his kingdom in the grey clouds that overshadowed the vast deep. All below was a dark and watery waste. At this time *Yetlth*, the Raven, was the chief servant of Sha-lănă. One day Yetlth ventured to interfere with the conduct of affairs in Cloudland, and was cast forth into the outer world. The Raven flew back and fore over the deep until he became weary. He grew angry at finding no place where he could rest, and beat the water with his wings till it flew up into the clouds on either side of him; and when it fell back again it was transformed into rocks, upon which he rested himself. These rocks grew and extended themselves on every side until they reached from North Island to Cape St. James. Later these rocks became changed into sand, upon which a few trees eventually sprang up and grew, and thus were the Queen Charlotte Islands brought into existence. The Raven now desired someone to assist him in his kingdom, so one day he piled up on the beach two large heaps of clam-shells near by the present site of Sisk, and then transformed them into human beings, whom he made his slaves. They were both of the same sex and female. In a short time these two slaves became dissatisfied with their condition, and complained to their creator, the Raven, that he had mismanaged affairs in making them both of the same sex. The Raven listened in anger to their complaints, but finally altered their condition notwithstanding, and changed one of them into a man, by casting limpet-shells at her. Thus were the progenitors of the Haidas created. The Raven, growing weary of his lonely life, took the woman for his wife, but as she bore him no children he wearied of her and sent her and the man to a spot now called Skidegate. Wearying of his loneliness once more, he determined to revisit his former home in Cloudland and secure, if possible, a beautiful wife from among the daughters of the heavenly chiefs. One bright summer morning he started off on his long journey. He soared upward over the lonely sea until the land he had created appeared to him to be a small mosquito. At last he came to the walls of heaven. He concealed himself until the evening, and then, assuming the form of a bear, scratched a hole in the wall, and thus made his entrance into his former home. The place had greatly changed since he had been an inhabitant there, and consequently he took time to consider everything that he saw, so as to form a similar kingdom on his return to earth. There he found that everyone was considered a god or chief, and all were submissive to the Chief of Light, who still held supreme power as of old. He also found that the Great Chief had divided his kingdom into villages and towns, into lands and seas, and had created a moon and stars, and made a great luminary to rule over all, which was called Jine the Sun. At last he was caught by the hunters of the King and brought into his presence. As the Raven appeared to be a

beautiful and tame bear, he was kept as a playmate for the King's youngest son. He now spent three years in intimate relationship with the royal family, and had sufficient time to make careful and necessary observation prior to his descent to the lower world. It was customary for the children in the Land of Light to disguise and transform themselves into bears, seals, and birds. Now it so happened that the Raven, under his disguise of bear, was strolling on the beach one evening, looking for his supper of clams, when he espied three other bears approaching him. He knew at once they were children of a great chief, and, instantly transforming himself into a large eagle, stole the sun, which happened to be setting at the time, also the fire-stick that was used to kindle the fires, and flew over the walls of heaven with one under each wing, together with one of the three children. When the people found that the sun had been stolen, they reported the matter at once to the King. He then ordered his land to be searched, and if they found the thief to throw him down to *Het-gwau-lana*, the chief or ruler of the lower regions. But a messenger arriving, who stated that he had seen a large bird flying over the walls of their city with the sun under his wing, at once all gave chase, and the Raven was followed. In his flight from his pursuers he dropped the child, who fell down through the clouds into the sea close to the Raven's kingdom. The Raven also descended, bearing with him the sun and the fire-stick in safety to the earth. When the child fell into the sea he cried aloud for assistance, and immediately the little fishes came in a great shoal to his aid and carried him on their backs safely to the shore. These fish are very numerous around Rose-spit at the present day, and their forms, say the Haida, have remained dinted in the blue clay of that district from the day when they bore the heaven-born child ashore until now. The great chief was a lover of peace, and consequently did not allow his followers to pursue the Raven down to the earth, as Chief Het-gwau-lana might then be tempted to enter heaven and give them perpetual trouble. So the Raven was unmolested, and another sun was created in heaven by the Great Ruler, who loved light and hated darkness.

Now the Raven thought that he had secured a chief's daughter, but the child turned out to be a chief's son. The Raven loved him exceedingly, and built a house at Rose-spit especially for the accommodation of the child and the sun. The child grew to be very powerful, and had command over all animals, fish, and birds. Whenever he called to the fish they would at once appear and bear him out to sea. Whenever he wished to fly through the air he would call to the birds. They would at once come to bear him wherever he wished to go on their wings. The bears and other animals attended to his daily wants, and supplied him with salmon and berries. The animals, birds, and fish were created by the Raven for the sole benefit of this heaven-born child. The Raven also kept the sun and fire-stick in a very strong and secure room, as he was afraid that his two former slaves would return and steal them. Presently the slave-wife of the Raven returned, and begged to be re-admitted into the Raven's society. The request was granted, and she became once more the mistress of the Raven's household. She took a great interest in the child, and attended to his every wish. In course of time the child grew to be a handsome young man, and began to love the woman. She returned his love, and at last resolved to become his wife. The Raven soon found that they were living as man and wife, and he became very angry, and threatened to kill the woman. This treatment caused the

pair to escape from the house and hide themselves in the bush. When they fled from the Raven's house they carried with them a large cedar box, in which the sun and the fire-stick were placed. Day after day, and month after month, they wandered southward without proper nourishment, and in great fear of the Raven. They also carried with them the box containing the sun and the fire-stick. One evening, faint and weary, they sat down near a little creek, and the woman, being very hungry, wept bitterly. Her husband walked a little distance up the stream, and at last found a dead land otter, but they could not eat it, as they had no fire with which to cook it. On the following morning they remembered that they had the fire-stick in the box they were carrying. They at once determined to see if they could produce a fire with it. They were successful, and soon had a good fire, with which they cooked the otter. Having made a hearty meal, they proceeded on their way. When they reached Cape Ball they were hungry again, whereupon the youth began to sing one of the songs taught him in heaven, and the sea receded four miles from the shore, leaving a great whale stranded on the beach. The youth surrounded the whale with a circle of stones and rocks so that it should not escape. This circle of boulders is said to exist to-day. The runaway couple lived on whale flesh until they reached the channel which divides Graham and Moresby Islands, where they settled and built a house. On this spot the village of Skidegate afterwards sprang up. Here they lived for several years in peace and prosperity, and a daughter was born to them, which caused them great joy. In course of time the daughter grew to womanhood, and was an exceedingly beautiful woman, and they would have all been perfectly happy but that there was no prospect of a husband for the maiden.

Year after year passed by, and they had given up all hopes of a husband for their daughter, when one day there came from the North Island, around the west coast, the Raven's male-slave, whom he had made on the beach at Sisk. This forlorn creature now desired the parents to give him their daughter to wife. The father indignantly refused his request, and became very angry at what he considered a great piece of impudence on the part of a clam-shell-made man. How could such a being as he look to wed with the daughter of a heaven-born chief! But the slave was not to be so easily repulsed. He betook himself to the woods surrounding the house, and whenever the father was away would go and talk with the mother. She regarded him as her brother, seeing that they had been created together, and told him all her secrets, and even went so far as to tell him where her husband kept the chest containing the sun which he had stolen from the Raven's house at Rose-spit.

This treasure was stored away in a strongly built house in the woods, where the heaven-born man would frequently go to pray to the gods in the Kingdom of Light. The woman was not wise in thus divulging the whereabouts of her husband's precious treasure; for the slave, on asking a second time for the maiden, and receiving a good kicking from her father,[1] went away in great wrath, vowing that he would be revenged. As soon as night fell, having watched the chief retire to rest, he betook

[1] It is interesting to note in this connection that the heaven-born man thought nothing of taking the slave for his wife, but was much incensed at the idea of his daughter becoming the wife of a slave. We see that the same notions prevailed among the Haidas generally, for although a chief could marry any of his female slaves, no slave could marry a free-born woman under pain of death.

himself to the treasure-house, and easily entered it through the smoke-hole. He then seized a club that he found on the floor, and smashed the box to pieces, taking care not to injure the sun. When he had wrought this havoc he began to ponder upon his miserable lot in life, and presently, becoming enraged at his ill-fortune, threw down the sun and kicked it to pieces. But the broken parts, instead of falling to the ground, leaped up into the sky, the largest piece becoming a sun, the next biggest a moon, and the other pieces stars. Thus were created the Haida sun and moon and stars, according to the traditions of the ancients.

When the wretched slave became calm once more he speedily realised the danger he now stood in at the hands of the heaven-born man. So before dawn of the following morning he was well on his way to his former abode at North Island. He travelled only by night, hiding himself in the forest during the day, thus avoiding the keen eyes of the Raven and a meeting with his sister's husband. At last he reached home, and for days he sat brooding over his cruel lot until the happy thought struck him that he should do as the Raven had done and go and seek a wife for himself from among the daughters of heaven. But the difficulty was how to get there. This he overcame in the following manner. Taking his bow and arrows in his hand one moonlight night he shot an arrow at the moon, which embedded itself in that luminary's face ; he then shot another into the notch of the first and another into the notch of this again, and so on until he had a line of arrows reaching from the moon to the earth. But all this was not accomplished in one night. According to one tradition he took 364 nights over his task, which later were lengthened into 364 days and nights, which number just makes up the Haida year of 13 months of 28 days each. They account for the discrepancy between their year of 364 days and ours of 365 by saying that the slave occupied one day in climbing the arrow ladder, which has been left out of their reckoning. When the slave had completed the ladder he lost no time in climbing up it into heaven. He arrived there early in the morning, and the first thing that he saw was a beautiful woman swimming in a lake of crystal. He stealthily approached the side where she seemed likely to step ashore after her swim to await her. She presently swam in his direction, and no sooner had she put her foot upon the beach than he seized and dropped with her through the clouds into the sea close by the shore of North Island. As they descended the Raven happened to be flying near the spot, and perceiving something unusual in the air above him watched to see what it was. At first he thought it to be a pair of large eagles, but presently discovered it to be his slave and a beautiful heaven-born woman. No sooner had the slave led his prize into the house than the Raven appeared and demanded that the woman should be given over to him. The slave declining to comply with the request, the Raven became angry, seized the woman, and transformed the man into an invisible spirit and drove him away from his presence for ever. Furthermore, he cursed him and bade him wander over the land and take upon himself the task of caring for the growth and development of every living thing the Raven had created.

Thus the Wanderer, as the slave is now termed by the Haidas, is always busily engaged causing the berries and roots to grow for the support of the people. Every plant, flower, and tree is under his control, and thus it is that Haida-land produces the finest trees for canoes throughout the whole northern region. At the present time the Haidas

believe that he is fulfilling his destiny, and they think of him with gratitude and offer him sacrifices of berries, roots, salmon, and bear-grease. These they place in hollow trees that he may eat when he feels hungry. They believe that he wanders upon the earth night and day, and will continue to do so until the end of time, when the Raven will recall him. But woe to the Haidas when this takes place; for the trees and plants, the fish and animals, the fowls of the air, and even the very land itself will pass away and cease to be, and then will their own end come.

Haida Moon Stories.

In early times the Haida moon met with several misadventures, but as every tribe had a tribal moon of its own the consequences were not so serious as they would otherwise have been. When the Raven was in the 'Land of Light' he saw that each tribe there had a separate moon, and he adopted the same plan for the Haidas. The principal moon of the race is that derived from the large splinter kicked off the sun by the 'clam-shell' man in his anger at being refused the hand of the heaven-born man's daughter for wife, as related in the cosmogonical lore of the Haidas. The beaver once ate up the moon of the Masset tribe, and the Raven had to supply another. The sun once chased the moon up the Naas River into the interior of the mainland, where she could find no food. About spring-time, being desperately hungry, she demanded food from her worshippers, who produced the 'candle-fish,' or *ulakan*, which were made to run up the river in great numbers for the purpose. To offset this the sun's worshippers produced the salmon to eat up the ulakans, and it was only at the intervention of the 'Wanderer,' who fought the salmon, that the little fish were rescued.

The moon is not to be insulted with impunity. Once a naughty boy was sent to gather sticks for the fire, but did not want to go, urging that it was dark. His father made him go, telling him that the moon would presently rise and there would be plenty of light. The lad went and stood on the seashore to wait for the moon to rise. As it appeared above the horizon he mocked it by putting his fingers to his nose. Presently a giant came down from the moon and snatched up the boy, and he may now be seen on clear nights in the moon with a bundle of sticks over his shoulder.

Ntlakapamuq Moon Story.—With the above may be compared the belief of the Thompson Indians.

Once there was an old woman who was very meddlesome and interfering. She was perpetually making mischief in the village. The people endured her as long as they could, but at last determined they could stand her no longer. They agreed to seek a new settlement and leave her behind. So each family got out their canoes, and loaded them with all their belongings and paddled away. As each left, the old woman begged to be taken on board, but was told that the canoe was too full already, that the next boat would be best for her. They all made the same excuse, and presently the last canoe passed her and she was left behind. As she sat bewailing her lot the moon rose, and she called to it to have compassion on her. The moon came down almost to the ground to see what the old woman was wailing about, and she, seizing the opportunity, leaped up into it and was carried up into the sky. In her hand as she leaped she held a little birch-bark bucket, and on clear nights she can still be seen in the moon with her little bucket in her hand.

Haida Beliefs, &c.

Frog.—Among the Haidas the frog is regarded as the embodiment of wisdom, whence the medicine-man obtains gifts from his favourite spirits.

Marriage Customs.—When a man fancied a girl for his wife he went to her uncle, the brother of her mother (who alone has any voice in the matter), and make overtures to him by means of presents. The uncle being willing, the man then makes known his wishes to the young woman. She thereupon procures the assistance of her companions and prepares for the ceremony. When she is ready the man goes to her dwelling, a great feast is then made to which friends of both parties are invited, and during the course of the feast he rises and claims her as his wife in the presence of all assembled. On the following day she and her friends go to his house, when a second feast is made, after which they are regarded as man and wife.

Weasel Belief.

The weasel causes great alarm and fear among the Haidas. He is the heart-eater and man-slayer. He is supposed to enter the dwellings stealthily at night and pass into the man's interior through the fundament. The weasel then feeds upon the man's heart and he shortly dies. This happens to those who do not honour the Raven by doffing their caps when a bird of this species flies over heads.

The Myth of Tou; or, the Little Mountain and the Spider.

On the shores of Masset Inlet a long time ago lived two little mountains. One was a good mountain and the other was not. The good mountain was satisfied with his lot, with his food of hair-seal and halibut, was blessed with a good digestion, and an even temper. The bad brother Tou wanted dog-fish, and grumbled and growled all the time because the chief of the waters would not let him have his sister's rations as well as his own. At last he determined to change his place of abode, and one moonlight night he set out on his journey. He travelled fifty miles, tearing up the ground and making a dreadful noise as he went, and finally pulled up on the Northern Coast near Rose-spit, where the dog-fish abound. Here he stayed, and his walls of black basalt now tower 200 or 300 feet above the shore. He now gets all the dogfish he desires, but still he is not satisfied. A large spider lives in the clouds over his head, which makes itself very disagreeable to him by pulling his hair and screaming and howling in his ears.

This spider caused much disquietude among the Haidas themselves also. No one would venture to go to sleep near its abode. But once a Haida warrior determined to seek out the spider and fight with it. So he took a barbed spear, a wooden drum, and a big whistle and went to seek the enemy. He made such a din with his drum and whistle that the spider came down to see what was the matter. When the spider perceived the man he came at him open-mouthed, screaming and growling the while. The warrior thrust his spear into the terrible creature's jaws, which stopped its noise and prevented it from closing its mouth. To the spear was attached a long cord, with which the man now tethered the spider to a tree so that it could not get away. The spider finding itself fast grew terribly angry, and began to break up the mountain, and hurled large masses of it at the warrior, who had much ado to avoid them. At last

the spider succumbed to hunger and died; and its body was then cut into extremely small pieces by the female relatives of the warrior. But though the spider no longer troubles Tou, he has not ceased to grumble yet.

Tidal Wave Myths.

The tidal waves are believed by the Haidas to be caused by three sisters who dwell on the West Coast. When they are annoyed in any way they revenge themselves by raising these great waves and smashing the canoes of the Haidas and drowning their occupants. The devil-doctor is the only intermediary between the sisters and the people, and his services must be well paid for before he acts.

Tschimose Myth.

The Haidas belief in the existence of a fearful man-eating monster, who lives half in and half out of the sea. This dreadful being is seen once in about fifteen years, and his appearance presages a time of famine or pestilence and sickness.

The Killer-whale Myth.

When a Haida is drowned it is believed that his spirit is translated to the body of a Killer-whale. These whales were therefore formerly much honoured, and never killed by the Haidas. The appearance of one of them off the shore in front of an Indian's dwelling is always regarded as a 'call' to some member of the household, who will shortly meet with his death by drowning.

Land-otter Myth.

The Haidas believe that the land-otter has the power to enchant men. He meets hunters and wanderers in the forest in the guise of a beautiful maiden, who says to the victim, 'Come and sit down with me.' The wise man is able to detect the enchantress by the pronunciation of the words she uses, and so escapes her charms. The unwary, yielding to her wiles, become her slaves, or are found wandering in the woods bereft of their senses. She is also supposed sometimes to place certain leaves which have magical qualities in the springs frequented by the people. Hence, before taking a drink the Haida first throws a little water over the right shoulder, saying at the same time, 'Land-otter, land-otter, go from me!'

The Thunder-eagle Myth.

This widespread myth is found also among the Haidas. They regard the thunder-eagle as their deadliest foe. They suppose that he dwells as a lonely god among the most awful recesses of the mountains, and that when he is hungry he robes himself in eagle form and swoops down upon the land, darkening it with the shadow of his widespread wings, whose motions give rise to the thunder. The lightning is supposed to come from the tongue of a fish which the thunder-eagle carries under his pinions.

The Mouse Myth.

This myth of the mouse is one of the most firmly implanted in the minds of the Haidas. It enters very intimately into their lives. The younger members are beginning to laugh at the notions connected with it now, but their elders still firmly believe in them. To them the harmless

little rodent is a veritable demon. They believe that its home is the stomach of human beings, and that every person has one or more of them in his stomach. If a person is bad-tempered, immoral, passionate, a liar, thief, &c., they attribute these qualities in him to the mice-demons in his stomach. Again, if a person is taken ill, his father turns all his goods and belongings out of doors ; he next proceeds to catch a mouse. Having secured one, he puts it into a small box and gives it plenty of grease to eat. He abstains himself from all food for three days. Each morning he takes the box and mouse down to the sea and drinks about a quart of salt water He then returns and throws himself on his bed, places the box containing the mouse under his pillow, and goes to sleep. He sleeps throughout the day and following night, sentinels being placed about the house to prevent anyone from disturbing him or making a noise. In the morning he rises, goes down to the beach, drinks his quart of salt water, and returns to sleep till the following morning. He keeps this up for three successive days. If during this while he imagines or dreams that a person or spirit from the invisible world has appeared and revealed to him the name of the individual responsible for his son's illness, he straightway rises and goes to this individual and charges him with the act, and demands his reasons for attacking his son in this manner. If, however, no vision or dream comes to him, after the third day has passed he takes the mouse in his hand and goes into every house in the place, and holds the mouse in front of each person until he is satisfied that he has found the individual guilty of the offence. If the mouse nods its head twice before anyone, it is to the Haidas plain proof that the culprit is revealed. In the older days this person would be found dead in the woods a little while after.

If one of these harmless little creatures has scampered over any food the Haidas would never think of eating it. They believe it is then impregnated with poison. It is all thrown into a fire and consumed.

Cloud Myth.

When the clouds hang low the Haidas believe that a soul is being snatched away, and expect to see one of their number shortly die.

Transmigration of Soul.

The Haidas believe in the transmigration of souls in this way : If, when a person dies, the nearest female relative of the deceased is about to be delivered of a child, the soul of the deceased will pass into the body of the new-born infant and live again.

Specimens of Songs of the Haida.

Berry Song.

Whit squate, squate, whit squate squate
A la whit, a la whit :
Kalunga olthē, kalunga olthē
Siamzi whē, siamzi whe whit.

The above is an invocation to a bird called the 'whit,' which is supposed to ripen the berries. It is besought to bring many large and nicely coloured ones.

Ridicule Song.

Yelthgowasu kingung
Laou wangung, laou shugung
Laou iching, laou iching
Laou kanga ? laou kanga ?
Yelthgowasu kingun.

Translation.—NOTE.—Yelthgowasu is a man's name.

Yelthgowas sees it,
He does it, he says it,
He it is, he it is ;
Did he see it ? did he see it ?
Yelthgowas saw it.

Devil Doctor's Song to the Spirit of the North Wind.

Ada adda di whi silthliga adi gwudakoustloga
Dikwun kwul dungalthdagang alskid ada hi hi hi e.

Ditto to the East Wind.

Oh, hi a a, oh hi a a ohi a a a a
Kalke kona kish a a a
A skidje a dung a thu kagwalgudied
Kalke kona kish a a a ho.

NOTE.—'Skidje' is the daughter of the mist and east wind, but has now become a diver on account of her poverty. She and her father, the east wind, are invoked to cause fair weather and keep off snow and ice.

Wind Song.

Di whiskada gwe he he
Di whiskada gwe he he
Hangi kwungust, di whiskada agwi.

Translation of above,

The wind is whistling to me,
The wind is whistling to me,
The wind is blowing boisterously in my face.

Specimen of Haida Syntax.

Itil kwogada daha itil Aunguans,
(Us love you our Father great ;)
Altsulth heth il istaiang kit unga,
(Therefore down he sent son his ;)
Jesus Christ nung alth etil kaginsh is,
(Jesus Christ he our Saviour is ;)
Altsulth Jesus itil hagunan kwotalang,
(Therefore Jesus us for died.)

I am indebted to the Rev. Mr. Harrison for information on the Haidas.

APPENDIX II.

Customs and Habits of Earliest Settlers of Canada.

By BENJAMIN SULTE.

It is intended in this paper to explain the mode of living of the explorers, and afterwards of the first settlers on the shores of the St. Lawrence, as well as the modifications they introduced in their customs, habits, &c., in order to conform themselves to the requirements of the new country. There are two phases to be examined in connection with this: from 1535 to 1631, and from 1632 to 1660 or thereabout.

Let us follow, first, the explorers of Eastern Canada, and see who they were, how they acted in regard to climate, dress, and food. The men of Cartier and Roberval (1535–44) were all Bretons and unaccustomed to residence elsewhere than at home in Brittany. The result was that most of them perished by the effect of cold, bad nourishment, disease, and despair, whilst the present French Canadian would not experience any hardship were he to find himself in the same situation.

When Champlain (1604–30) describes the miseries of life in Acadia and the lower St. Lawrence, he merely states for our information that his men and himself had acquired very little knowledge in that sense above that of previous explorers. They still persisted in depending upon the provisions brought from France—salt pork, beans, flour, mostly affected by the influence of weather, time, &c., and not always abundant enough to cover the period at the end of which a fresh supply would be sent. It was considered good fortune when one or two of the men could handle a gun and shoot some game. As for the art of fishing, nobody seems to have known anything of it, and these people starved alongside of a world of plenty, since they had the rivers, and lakes, and the forests lying all around their miserable camps.

The only superiority of the Champlain men over the crew of Cartier consisted in the building of a house or two, but even at this they showed a rather poor conception of comfort. Chauvin, in 1599, went to Tadoussac and left there sixteen of his followers to winter, without the elementary precautions of providing them with eatables and warm quarters. In the spring of 1600 the place was found empty, and none of the men are mentioned afterwards. The Indians had always been friendly to them, but could not take such inexperienced folks to the woods. The same thing happened to De Monts (1604–5) in Acadia, when nearly all his party died of scorbutic disease and want of food during the rough season. Champlain, who knew these facts recorded from the years of Cartier, did not succeed any better in 1608, when he lost twenty men out of twenty-eight. This was repeated yearly afterwards, but in smaller proportions.

Even as late as 1627 the 'winter residents' of Quebec were ignorant of the advantage of cutting trees during the summer in order to prepare dry fuel for the October–April season. It was Pontgravé who advised them to do so, and no doubt they recognised it was a great forethought. They used to pick up whatever the wind would blow down of branches in the forest, and if that material proved insufficient on extremely cold days, then they tried their hands at felling some trees near by and supplying them in blocks to the steward's room. No wonder that the writings of the period in question so often complained of the evil of smoke and the small quantity of heat produced by the burning of such green wood. Stoves being unknown to the *hivernants* in Canada, a caboose supplied

the place of that indispensable adjustment, and the men, unoccupied most of the time, slept around it, starved there, got sick and died on the spot, one after the other, as a matter of course. Father Biard, evidently ahead of his generation, once made the remark that an iron box (a stove) such as used in Germany was preferable by far to the poisonous system of caboose. The improvement made by Champlain in his house at Quebec consisted in substituting an ordinary chimney for the open fireplace above alluded to. It is likely that Louis Hebert in 1617, and Guillaume Couillard about 1620, built similar smoke-escapes in their homes; they also had the good sense to fit door and window sashes so as both to close hermetically and open easily when required. These marvels were not to be surpassed for a long while after that.

The equipment provided for the men of Cartier, Roberval, Chauvin, De Monts, and Champlain was not generally suitable in Canada. Slouch felt hats are not equal to fur caps in winter; boots and shoes of European fabrics could not compete with the moccasins; and as for overcoats, it may be said they were not fit for the climate. Gloves, trousers, and underclothes adapted to the exigencies of 30° below zero constituted a puzzle for these people. Snowshoes and mitts were doubtless adopted at an early date from the Indians.

It was well known throughout France that Canada was a purgatory for civilised people, and would never be settled by Christians.

Building houses was not customary in Quebec until 1632, because the men (all without families) were located for the winter in what was called the fort. As it was not intended to increase the colony, no carpenter was needed for other purposes than to keep the ships in repair.

This awkward situation remained the same during twenty-six years. What was the cause of it? Simply this: the men for Canada were recruited from the working classes (if not of the worst), through the suburbs of large cities and towns, the very individuals who were the least fit for the trials to be met in a wild country. For instance, a shoemaker is not called upon to find his daily bread and meat by sowing wheat, planting vegetables, or hunting and fishing. Those men do not know how to manufacture clothing or to dress themselves appropriately; neither can they prepare beaver or other skins to make a soft and warm garment. Their 'coaling' power was also limited, for the wood standing in the forest was for them a foreign product, accustomed as they were to receive their fuel all cut up and dry at the door of their homes. Necessity, it is said, is the mother of invention; but this only applies to people who already live by inventions, such as poor country folks—not the 'citizens' who depend upon the shops in their street. Furthermore, those who came to Canada 'took no stock' in the future of the country, and they returned to France (when not buried here) in haste, without having had time to learn much. The fur companies did not ask them to become Canadians. They had no reason to turn a new leaf and devise a means of life so completely different from their habits and aspirations.

Now we will close this unfortunate period by saying that about twelve or fifteen of the youngest men, still employed in the neighbourhood of Quebec in 1631, were merged into the subsequent immigration and became equally competent with that new formation, *i.e.*, the actual settlers. This little squad, strange to say, was all from Normandy, and every one of them educated far more than ordinary people: this was the only good result of a century of wrong management in the affairs of Canada.

Coming to the second phase, we have to introduce farmers of Perche, Beauce, Normandy, and Picardy, numbering forty-five, from 1632 to 1640, besides twenty-six from Champagne, Lorraine, Brie, Poitou, Maine, during the same nine years. This period gives an average of eight settlers per year only, which may be considered the proportion for twenty years afterwards.

The group of Perche took the lead from 1632 and kept it for ever. They came married, bringing their farm implements, cattle, &c., and in less than two years after their arrival conquered the soil, learned how to face the climate, and made themselves literally at home, where their predecessors had miserably perished by scores during many years.

The typical Percherons knew the way to clear the forest, because their country was covered (especially in those days) with trees. They produced all sorts of grain, poultry, cattle, pigs, &c., and so they did in Canada from the outset. Every woman had a trade of her own—the men also. Take Beauport, near Quebec, as an example : the first ten or twelve agricultural families located there were composed of a stonemason, a carpenter, a tiler, slater or thatcher, a blacksmith (often called armourer), a miller, a shoemaker, a ropemaker, a leather-dresser, and two or three weavers. Before the clothes brought from France were worn out the 'Canadian' manufacture supplied the little colony with fresh woollen stuff of various fabrics from serge and camlet to much thicker cloths, as well as linen made of their culture of flax. It soon became a saying that the 'habitant' (so named by contrast with the roving fur-trader) needs no help from France, except in the line of iron and steel tools and firelocks. From head to feet they could provide for themselves ; their table was well supplied, their houses comfortable ; in fact they lived in luxury. The culinary art had many adepts amongst them, and this has been transmitted through generations.

The hygienic aspect of the situation must have been well understood by those early settlers, because not even the children were affected by the influence of the new climate and habits of life. Scorbutic diseases disappeared from 1632—that is to say, never prevailed amongst actual settlers or habitants, but continued to follow the men sent to the advanced posts for a winter or two in the pursuit of the fur trade.

Boots and shoes brought from France soon became known as *bottes et souliers françois*, to be used indoors on special occasions only. *Bottes et souliers sauvages* served all other purposes at every season. The long overcoat, or *capot*, made of coarse woollen cloth with a nap on one side (frieze) called *bure* in French, is a remarkable instance of their ingenuity. This coat has a hood attached to the collar and dropping behind : it is buttoned up and down, double-breast, and made tight around the body by a wide and long woollen sash of bright colours, altogether an immense improvement over the 'caban' or dreadnought-coat of the mariners, well known in England and France. Their mode of colonisation also differed from that which could have been expected, considering that in France the country people are centralised in villages somewhat away from the fields they cultivate. The first attempt made in Canada to lay out farms (1632) consisted in having them in a row facing the river and distant from one another about four arpents : each lot of land measured forty arpents deep, making one hundred and sixty square arpents for a farm. This system was adopted by the whole of the colony as it gradually got settled—notwithstanding the authorities who were in favour of the formation of villages in preference to what they styled a 'dispersed order.' The advantage of such an arrangement is to bring the house a

few steps from the river; to permit easy access to the public road situate between the house and the river; to keep social intercourse as close as possible by the vicinity of neighbours addicted to the same profession. In a case where twenty habitants so covered eighty to one hundred arpents on a line following the water's edge, they did nothing else but open a street, and so they could visit each other with facility at all times. Four feet deep of snow in the winter was beaten down within two hours by the passage of forty or fifty horses and men. This of course was at first done on snowshoes until horses were introduced (1665), and then this arrangement worked to perfection. That was the time that the French carriole—on wheels—was dismounted, put on runners, and became the comfortable family vehicle so popular in Canada East during the snowy season.

Anyone who will peruse the numerous works containing letters and documents relative to the years 1632–70 in this colony may obtain more information on this subject. In conclusion I may mention inventories (existing in original) of household effects, which afford a fair idea of the contents of the early residences, such as furniture and utensils, from 1640 to 1670. The kitchen has a special fireplace where the cooking was done. Two or three chimneys (brick or stone) heated the main part of the house. Wooden floors everywhere, smooth, clean, covered with rug-carpets. Sleeping rooms upstairs. Double doors and windows for the winter. A large and well-lighted cellar, with a compartment for ice to be used during the summer months. The four walls of the building made of thick lumber placed flat one over the other in a horizontal position. No chairs, but forms for two, four, or six persons. No wine, but cider and beer sometimes, also guildive, a second-class brandy, and rum. Flannel, serge, heavy cloth, linens of various descriptions, all home-made, and of which the farmer's wife felt proud, were stored in cupboards or closets. The population came altogether from that part of France where cider and beer were most in use; they immediately started a brewery and a plantation of apples on arriving in Canada. Guildive and rum came from France.

The evident superiority of the men who came immediately after 1631 over those who had previously tried to reside here is the object I wish to impress upon the mind of the reader. The manner in which they practised agriculture, their habits, customs, dresses, all things belonging to them, were afterwards adopted by all the new comers. Such is the evidence very clearly shown by our archives.

Ethnographical Survey of the United Kingdom.—Sixth Report of the Committee, consisting of Mr. E. W. BRABROOK (*Chairman*), Dr. FRANCIS GALTON, Dr. J. G. GARSON, Dr. A. C. HADDON, Dr. JOSEPH ANDERSON, Mr. J. ROMILLY ALLEN, Dr. J. BEDDOE, Mr. W. CROOKE, Professor D. J. CUNNINGHAM, Professor W. BOYD DAWKINS, Mr. ARTHUR J. EVANS, Mr. F. G. HILTON PRICE, Sir H. HOWORTH, Professor R. MELDOLA, General PITT-RIVERS, Mr. E. G. RAVENSTEIN, Dr. H. O. FORBES, *and* Mr. E. SIDNEY HARTLAND (*Secretary*). (*Drawn up by the Secretary.*)

1. As in previous years, the Committee has had the advantage of the co-operation of several gentlemen, not members of the Association, but delegates of various learned bodies interested in the Survey.

Mr. George Payne, one of the delegates of the Society of Antiquaries; Mr. E. Clodd, Mr. G. L. Gomme, and Mr. Joseph Jacobs, representing the Folklore Society; Sir C. M. Kennedy, K.C.M.G., representing the Royal Statistical Society; Mr. Edward Laws, the Venerable Archdeacon Thomas, Mr. S. W. Williams, and Professor John Rhys, representing the Cambrian Archæological Association; and Dr. C. R. Browne, a representative of the Royal Irish Academy, have continued their valuable services. Other members of the Committee are delegated by the Anthropological Institute.

2. Having last year, in its Fifth Report, recapitulated the steps taken towards the fulfilment of the duty entrusted to the Committee, it is unnecessary to do more here than make a brief record of its further proceedings.

3. At the time of the last report the Committee had appointed the Rev. H. M. B. Reid to carry on the work in Galloway initiated by the late Rev. Dr. Gregor, and the Rev. Elias Owen, F.S.A., and Dr. H. Colley March as special observers in North Wales and Dorsetshire respectively.

4. No complete report has yet been received from the two former gentlemen; but the Rev. H. M. B. Reid has sent some notes of customs, in anticipation of a fuller report. Dr. Colley March devoted some weeks of the autumn of last year to inquiries and observations in Dorsetshire. His preliminary report on the folklore of the district has been received. In addition to this, he measured and took photographs of a number of typical inhabitants. Dr. March has kindly undertaken to proceed with his inquiries, and it is hoped that, if the Committee be re-appointed, a further and fuller report may be made next year. Meanwhile, the physical measurements and photographs are postponed, to be dealt with when his inquiries in the district are completed. Dr. March has also forwarded a sketch and photographs of the famous Giant of Cerne Abbas.

5. The Committee is indebted to Captain Bryan J. Jones for a report of some interesting traditions and superstitions collected by him at Kilcurry, co. Louth, Ireland, together with a careful sketch-map of the village, showing the spots believed to be haunted and the route traditionally assigned to the 'Dead Coach.'

6. The Committee has also to acknowledge communications from Mr. John Fielder Child, of observations at Farnborough, Hants; Mr. Adam Lander, of observations in Ross-shire, Scotland; and the Right Rev. the Lord Bishop of Barrow-in-Furness of observations at Churt, Surrey.

7. The Committee has received, by the kindness of Mrs. and Miss Gregor, a wooden mould for making horn spoons, obtained by the late Rev. Dr. Gregor in Galloway. This interesting relic of the domestic arrangements of the past has been handed to the Folklore Society, and deposited by them in their case in the Cambridge University Museum.

8. Early in the present year the Committee, by the courtesy of the Anthropological Institute, the Royal Archæological Institute, and the Folklore Society, distributed to the members of those bodies a circular calling attention to the objects and methods of the Committee's inquiries, and asking for assistance. Several replies were received, but, with the exception of Captain Jones's report on the traditions of Kilcurry, the Committee regrets to be unable as yet to record any definite result.

9. In view of this the Committee desires to call attention to paragraphs 18–26 of its last year's Report, and to emphasise the fact that, while the

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