

Can., v. sec. II, 65, 1887. **Wau-lit-sah-mosk.**—Sprout in Can. Ind. Aff., 149, 1879. **Waw-lit-sum.**—Can. Ind. Aff., 189, 1884. **Xá'xamatses.**—Boas in Rep. Nat. Mus., 331, 1895.

Hahekolatl (*Há'hégolaL*, descendants of Hakolatl'). A subdivision of the Lalauitela, a gens of the Tlatlasikoala (q. v.), a Kwakiutl tribe.—Boas in Rep. Nat. Mus., 332, 1895.

Hahuamis. A Kwakiutl tribe living on Wakemán sd., Brit. Col.; pop. 63 in 1901, the last time they were officially reported. They are divided into three gentes: Gyeksem, Gyigyilkam, and Haaialikyauae.—Boas in Rep. Nat. Mus., 331, 1895.

Ah-knaw-ah-mish.—Can. Ind. Aff., 189, 1884. **Ah-know-ah-mish.**—Ibid., 314, 1892. **Ah-wha-mish.**—Ibid., 364, 1897. **A-kwá-'amish.**—Dawson in Trans. Roy. Soc. Can. for 1887, sec. II, 65. **A-qua-mish.**—Kane, Wand. in N. Am. app., 1859. **Chachuá'mis.**—Boas in Petermanns Mitt., pt. 5, 130, 1887. **Ecqua-mish.**—Brit. Col. map, 1872. **H'ah'uá'mis.**—Boas in Bull. Am. Geog. Soc., 228, 1887. **Haquá'mis.**—Boas, 6th Rep. N. W. Tribes Can., 55, 1890. **Haxuá'mis.**—Boas in Rep. Nat. Mus. 331, 1895.

Haida (*Xa'ida*, 'people'). The native and popular name for the Indians of the Queen Charlotte ids., Brit. Col., and the s. end of Prince of Wales id., Alaska, comprising the Skittagetan family (q. v.). By the natives themselves the term may be applied generally to any human being or specifically to one speaking the Haida language. Some authors have improperly restricted the application of the term to the Queen Charlotte islanders, calling the Alaskan Haida, Kaigani (q. v.). Several English variants of this word owe their origin to the fact that a suffix usually accompanies it in the native language, making it *Há'dē* in one dialect and *Haidaga'i* in the other.

On the ground of physical characteristics the Haida, Tlingit, and Tsimshian peoples should be grouped together. Language and social organization indicate still closer affinities between the Haida and Tlingit.

According to their own traditions the oldest Haida towns stood on the e. shore, at Naikun and on the broken coast of Moresby id. Later a portion of the people moved to the w. coast, and between 150 and 200 years ago a still larger section, the Kaigani, drove the Tlingit from part of Prince of Wales id. and settled there. Although it is not impossible* that the Queen Charlotte ids. were visited by Spaniards during the 17th century, the first

*No Spaniards reached it before 1774.

certain account of their discovery is that by Ensign Juan Perez, in the corvette *Santiago*, in 1774. He named the n. point of the islands Cabo de Santa Margarita. Bodega and Maurelle visited them the year after. In 1786 La Perouse coasted the shores of the islands, and the following year Capt. Dixon spent more than a month around them, and the islands are named from his vessel, the *Queen Charlotte*. After that time scores of vessels from England and New England resorted to the coast, principally to trade for furs, in which business the earlier voyagers reaped golden harvests. The most important expeditions, as those of which there is some record, were by Capt. Douglas, Capt. Jos. Ingraham, of Boston, Capt. Etienne Marchand in the French ship *Solide*, and Capt. Geo. Vancouver, R.N., (Dawson, Queen Charlotte ids., 1880).

The advent of whites was, as usual, disastrous to the natives. They were soon stripped of their valuable furs, and, through smallpox and general immorality, they have been reduced in the last 60 years to one-tenth of their former strength. A station of the Hudson's Bay Company was long established at Masset, but is now no longer remunerative. At Skidegate there are works for the extraction of dog-fish oil, which furnish employment to the people during much of the year; but in summer all the Indians from this place and Masset go to the mainland to work in salmon canneries. The Masset people also make many canoes of immense cedars to sell to other coast tribes. The Kaigani still occupy 3 towns, but the population of 2 of them, Kasaan and Klinkwan, is inconsiderable. Neighbouring salmon canneries give them work all summer.

Mission stations are maintained by the Methodists at Skidegate, by the Church of England at Masset, and by the Presbyterians at Howkan, Alaska. Nearly all the people are nominally Christians.

The Haida, Tlingit, and Tsimshian seem to show greater adaptability to civilization and to display less religious conservatism than many of the tribes farther s: They are generally regarded as superior to them by the white settlers, and they certainly showed themselves such in war and in the arts. Of all peoples of the N. W. coast the Haida were the best carvers, painters, and canoe and house builders, and they still earn considerable money by selling carved objects of wood and slate to traders and tourists. Standing in the tribe depended more on the possession of

property than on ability in war, so that considerable interchange of goods took place and the people became sharp traders. The morals of the people were, however, very loose.

Canoes were to the people of this coast what the horse became to the Plains Indians. They were hollowed out of single logs of cedar, and were sometimes very large. Houses were built of huge cedar beams and planks which were worked out with adzes and wedges made anciently of stone, and put together at great feasts called by the whites by the jargon word "potlatch" (q. v.). Each house ordinarily had a single carved pole in the middle of the gable end presented to the beach. Often the end posts in front were also carved and the whole house front painted. The dead were placed in mortuary houses, in boxes on carved poles, or sometimes in caves. Shamans were placed after death in small houses built on prominent points along the shore. Among the beliefs of the Haida reincarnation held a prominent place.

An estimate of the Haida population made, according to Dawson, by John Wark, between 1836 and 1841 gives a total of 8,328, embracing 1,735 Kaigani and 6,593 Queen Charlotte Islanders. Dawson estimated the number of people on the Queen Charlotte ids. in 1880 as between 1,700 and 2,000. An estimate made for the Canadian Department of Indian Affairs in 1888 (Ann. Rep., 317) gives 2,500, but the figures were evidently exaggerated, for when a census of Masset, Skidegate, *and Gold Harbour was taken the year after (Ann. Rep., 272) it gave only 637. This, however, left out of consideration the people of New Klool. In 1894 (Ann. Rep., 280), when these were first added to the list, the entire Haida population was found to be 639. The figures for the year following were 593, but from that time showed an increase and stood at 734 in 1902. In 1904, however, they had suffered a sharp decline to 587. Petroff in 1880-81 reported 788 Kaigani, but this figure may be somewhat too high, since Dall about the same time estimated their number at 300. According to the census of 1890 there were 391, and they are now (1905) estimated at 300. The entire Haida population would thus seem to be about 900.

The Alaskan Haida are called Kaigani. By the Queen Charlotte Islanders they are designated Kets-hade (*Q'ēls xā'dē*), which probably

*In 1911, Masset band, pop. 372 and Skidegate band, 239.

means 'people of the strait.' The people of Masset inlet and the n. end of Queen Charlotte ids. generally are called by their southern kinsmen Gao-haidagai (*Gao xa'-ida-ga-i*), 'inlet people,' and those living around the southern point of the group are called Gunghet-haidagai (*Gá'ñxet-xā'-ida-ga-i*), from the name of one of the most southerly capes in their territory. All of these latter finally settled in the town afterward known to whites as Ninstant, and hence came to be called Ninstant people.

The entire stock is divided into two "sides" or clans—Raven (Hoya) and Eagle (Got)—each of which is subdivided and resubdivided into numerous smaller local groups, as given below. (The braces indicate that the families grouped thereunder were related. Theoretically each clan was descended from one woman.)

RAVEN

- Aokeawai.
 - a. Hlingwainas-hadai.
 - b. Taolnaas-hadai.
- Daiyuahl-lanas (or) Kasta-kegawai.
 - Djahui-skwahladagai.
 - Hlgaiu-lanas.
 - a. Hlgagilda-kegawai.
 - Kogangas.
 - Skwahladas.
 - a. Nasto-kegawai.
- Hagi-lanas.
 - a. Huldangats.
 - b. Keda-lanas.
- Hlgahetgu-lanas.
 - a. Kilstlaidjat-taking-galung.
 - b. Sels.
- Stasaos-kegawai.
 - a. Gunghet-kegawai.
- Kadusgo-kegawai.
 - Yaku-lanas.
 - a. Aoyaku-lnagai.
 - b. (Alaskan branch.)
 - 1. Kaadnaas-hadai.
 - 2. Yehlneas-hadai.
 - 3. Skistlainai-hadai.
 - 4. Nakeduts-hadai.
- Naikun-kegawai.
 - a. Huados.
- Kuna-lanas.
 - a. Hlielungukn-lnagai.
 - b. Saguikun-lnagai.
 - c. Teeskun-lnagai.
 - d. Yagunkun-lnagai.

- Stlenga-lanas.
 - a. Aostlan-lnagai.
 - b. Dostlan-lnagai.
 - 1. Kaiihl-lanas.
 - c. Teesstlan-lnagai.
 - d. Yagunstan-lnagai.

- Kagials-kegawai.
 - a. Kils-haidagai.
 - b. Kogahl-lanas.

Tadji-lanas. There were two great divisions of this name, the southern one with a subdivision called—

- a. Kaidju-kegawai.

- Kas-lanas.
 - Kianusili.
 - Sagangusili.
 - Skidaokao.

- Koetas.
 - a. Hlkaonedis.
 - b. Huadjinaas-hadai.
 - c. Nakalas-hadai.
 - d. Neden-hadai.
 - e. Chats-hadai.

EAGLE

- Djahui-gitunai.
- Gitins of Skidegate.
 - a. Nayuuns-haidagai.
 - b. Nasagas-haidagai.
 - c. Lgalaiguahl-lanas.
 - d. Gitingidjats.

- Hlgahet-gitunai.
 - a. Djahuihlgahet-kegawai.
 - b. Yaku-gitunai.
 - c. Hlgahet-kegawai.
 - d. Kahlgui-hlgahet-gitunai.
 - e. Gweundus.

- Sagui-gitunai.
 - a. Kialdagwuns.

- Djiguaahl-lanas.
 - a. Tlduldjitamae.
- Kaiahl-lanas.
 - a. Stasaos-lanas.

- Kona-kegawai.
 - a. Dagangasels.
 - b. Sus-haidagai.

- Stawas-haidagai.
 - a. Heda-haidagai.
 - b. Kahligua-haidagai.
 - c. Sa-haidagai.

- Do-gitunai.
- Gituns (of Masset).
 - a. Mamun-gitunai.

- 1. Ao-gitunai.
 - b. Undlskadjins-gitunai.
 - c. Tees-gitunai.
 - d. Sadjugahl-lanas.

- Djus-hade.
- Sagua-lanas.
 - a. Dotuskustl.
- Chets-gitunai.
- Tohka-gitunai.
- Widja-gitunai.

- Gunghet-kegawai.
- Saki-kegawai.
- Skidai-lanas.
- Stagi-lanas.
- Lana-chaadus.
- Salendas.
 - a. Hlimulnaas-hadai.
 - b. Nahawas-hadai.

- Stustas.
 - a. Kawas.
 - b. Kangguatl-lanas.
 - c. Hlielung-keawai.
 - d. Hlielung-stustai.
 - e. Nekun-stustai.
 - f. Chawagis-stustae.
- g. Yadus.
 - 1. Ildjunai-hadai.
 - 2. Naalgus-hadai.
 - 3. Nakons-hadai.
 - 4. Otkialnaas-hadai.
 - 5. Otnaas-hadai.

- Chaahl-lanas.
 - a. Lanagukunhlin-hadai.
 - b. Hotagastlas-hadai.
 - c. Skahane-hadai.
 - d. Stulnaas-hadai.

Taahl-lanas (clan uncertain).

The principal towns known to have been occupied by large bodies of people in comparatively recent times, although not always contemporaneously, are the following, the Kaigani towns being marked with an asterisk: Chaal (on Moresby id.), Cumshewa, Dadens, Gahlinskun, Haena, Hlielung, Howkan,* Kaisun, Kasaan,* Kayung, Kiusta, Klinkwan,* Kloo, Kung, Kweundlas,* Masset, Naikun, Ninstints, Skedans, Skidegate, Sukkwan,* Tigun, Yaku, and Yan. Of these only Howkan, Kasaan, Kayung, Klinkwan, Masset, and Skidegate are now inhabited.

In addition there was formerly an immense number of small towns hardly distinguishable from camps, places that had been occupied as towns at some former time, and mythic or semi-mythic towns. The following

is a partial list of these: Aiodjus, Atana, Atanus, Chaal (on North id.), Chatchini, Chets, Chuga, Chukey, Dadjingits, Dahua, Daiyu, Djigogiga, Djigua, Djihuagits, Edjao, Gachigundae, Gado, (2 towns), Gaedi, Gaesigusket, Gaiagunkun, Gaodjaos, Gasins, Gattainans, Gitinkalana, Guhlga, Gulhlgildjing, Gwaeskun, Hagi, Heudao Hlagi, Hlakegus, Hlgadun, Hlgaedlin, Hlgahet, Hlgai, Hlgaiha, Hlgaiu, Hligihla-ala, Hlgadun, Hlkie, Hlulun, Hotao, Hotdj hoas, Hoya-gundla, Huados, Kadadjans, Kadusgo, Kae, Kaidju, Kaidjudal, Kaidgani,* Kasta, Katana, Kesa, Ket, Kil, Koa-gaogit, Koga, Kogalskun, Kostunhana, Kundji, (2 towns), Kungga, Kungielung, Kunhalas, Kunkia, Kuulana, Lanadagunga, Lanagah-kehoda, Lanahawa (2 towns), Lanahilduns, Lanas-lnagai (3 towns), Lanaungsuls, Nagus, Sahldungkun, Sakaedigitalas, Sgilgi, Sindaskun, Sindatahla, Singa, Skae, Skaito, Skaos, Skena, Skudus, Stlindagwai, Stunhlai, Sulustins Ta, Te, Tlgunhung, Tlhingus, Tohka, Widja, Yagun, Yaogus, Yastling, Yatza, Youahnoe(?)

(J. R. S.)

Haida.—Dawson, Queen Charlotte Ids., 103b, 1880. Haidah.—Scouler in Jour. Roy. Geog. Soc., xi, 184, 221, 1841. Hai-dai.—Kane, Wand. in N. Am., app., 1859 (after Wark, 1836-41). Hydahs.—Taylor in Cal. Farmer, July 19, 1862. Hyder.—Simmons in U. S. Ind. Aff. Rep., 190, 1860. Tlaidas.—Morgan, Anc. Soc., 176, 1877.

Haim. A body of Salish of Kamloops agency, Brit. Col., numbering 26 in 1885.

Ha-im.—Can. Ind. Aff. 1885, 196, 1886.

Haimaaksto (*Hai'māaxstō*). A subdivision of the Tsentsenkaio, a clan of the Walas-kwakiutl.—Boas in Rep. Nat. Mus., 332, 1895.

Hair dressing. Many tribes had a distinctive mode of cutting and dressing the hair, and the style occasionally suggested the nickname by which the people were called by other tribes, as, for instance, in the case of the Pawnee, who cut the hair close to the head, except a ridge from the forehead to the crown, where the scalp-lock was parted off in a circle, stiffened with fat and paint, made to stand erect, and curved like a horn, hence the name *Pawnee*, derived from *pariki*, 'horn.' The same style of shaving the head and roaching the hair was common among eastern and western tribes, who braided and generally hung the scalp-lock with ornaments. The Dakota and other western tribes parted the hair in the middle from the forehead to the nape of the neck, the line, usually painted

red, being broken by the circle that separated the scalp-lock, which was always finely plaited, the long hair on each side, braided and wrapped in strips of beaver or otter skin, hanging down in front over the chest. The Nez Percés of Idaho and neighbouring tribes formerly wore the hair long and unconfined, falling loosely over the back and shoulders. In the S. W. among most of the Pueblo men the hair was cut short across the forehead, like a 'bang,' and knotted behind. The Eskimo wore the hair loose

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The first cutting of the hair was usually attended with religious rites. Among the Kiowa and other southern Plains tribes a lock from the first clipping of the child's hair was tied to the forelock (Mooney). Among many tribes the hair was believed to be closely connected with a person's life. This was true in a religious sense of the scalp-lock. In some of the rituals used when the hair was first gathered up and cut from the crown of a boy's head the teaching was set forth that this lock represents the life of the child, now placed wholly in the control of the mysterious and supernatural power that alone could will his death. The braided lock worn thereafter was a sign of this dedication and belief, and represented the man's life. On it he wore the ornaments that marked his achievements and honours, and for anyone to touch lightly this lock was regarded as a grave insult. As a war trophy the scalp-lock had a double meaning. It indicated the act of the supernatural power that had decreed the death of the man, and it served as tangible proof of the warrior's prowess in wresting it from the enemy. The scalper, however, was not always the killer or the first striker. The latter had the chief credit, and frequently left others to do the killing and scalping. With the Eastern or timber tribes, the scalper was usually the killer, but this was not so often the case among the Plains Indians. The scalp was frequently left on the battle ground as a sacrifice. Among the Dakota a bit of the captured scalp-lock was preserved for a year, during which period the spirit was supposed to linger near; then, when the great death feast was held, the lock was destroyed and the spirit was freed thereby from its earthly ties. There are many beliefs connected with the hair, all of which are interwoven with the idea that it is mysteriously connected with a person's life and fortune. One can be bewitched and made subservient