

rites of adoption by the Senecas

BY GEN. C. W. DARLING.

The following account of the adoption of L. H. Morgan, C. T. Porter and Thomas Darling, as Senecas, at Tonawanda, Oct. 31st, 1846, from the manuscript of Gen. E. S. Parker; was received by us through the courtesy of Gen. C. W. Darling, late Military Engineer-in-chief of the State of New York, and now Corresponding Secretary of the Oneida Historical Society at Utica, N.Y.

"Deeply impressed by the exciting scenes of the Indian Festival which we had attended, and impelled by a wild enthusiasm to become native Americans, and the desire to win the entire confidence of our red brethren, we made application to the old and influential prophet, (Johnson) of the tribe, to be received as brothers.

The application was made near the close of the festival, on Wednesday, Oct. 28th, 1846, and was received with kindness, surprise and pleasure. and it was referred to the chief who had the management of all festivals.

The next day the chiefs might have been seen wending their way in quiet dignity to a secluded dell, where solemn council was held, to consider this innovation on modern usages. After mature deliberation and many smoking oblations to the Great Council Spirit, the decision was favorable to our reception, provided we conformed to the established regulations for convoking a festival, on the principle of reciprocity; that for their good cheer, we should give good cheer. Their magnanimity was further manifested by the offer to relieve us of any responsibility or trouble in obtaining the fatted calf, and corn bread—provided we furnished the requisite funds. To this arrangement we readily agreed, and we were bid to hold ourselves in readiness for the ceremony on the next Saturday.

On that day, the face of Nature was bathed in tears, and the Spirit of the Storm rode in fury through the heavens. We hailed as a happy omen the advent of the Tearful Spirit, who, in the contest with fellow spirits for dominion over our red brethren has for so long a time prevailed, but feared that the untutored children of the forest might be intimidated, and refuse to grant us the adoption we anticipated. The event proved how greatly we had mistaken the Indian heart, for as the hour of meeting drew nigh, groups of braves and squaws, with blankets and papooses,—with here and there a solitary chief with all the Indian finery, and lofty step, might be seen wending their way to the Council House, utterly regardless of the pelting storm.

Reaching the place, we found it rapidly filling up, and it was indeed a novel sight. Without, the crackling fire, spitting and spiteful in the rain, was carefully tended by the squaws, who with busy hands prepared the feast; some were mixing and tasting the rich soup and boiled bones, as it stewed in the huge kettles; others were stirring the beans till they were done to a turn; others were bringing the relays of corn bread; others were reeling under the weight of the well-filled kettles, as they bore them to the house. Within, two huge fires at each end of the room threw a half twilight gloom over the groups, here, of grey-headed chiefs, and youthful

warriors; there, of the mothers and daughters, with their blanket bound infants. After all the preparations were made we were seated on a bench at the end of a room, and Sty (Hocistahout) Bill-in-his-mouth, an old chief, addressed the assembly, in the following words:

"Friends and relations; we are now assembled in this our accustomed gathering-place. The Great Spirit has seen fit to preserve our lives that we may witness the ceremonies of this occasion. Let us all be of one mind in acknowledging our gratitude to Him for this great blessing. The ceremonies we are about to perform may be new to many of you, but you have done right in coming to witness them. You are all aware that we have assembled for the benefit of our brothers of the Ho-de-no-son-nee. They are pale-faces, members of the great community who are the oppressors of Indians. Some of you may think that it is wrong to grant their request to become Senecas, and to be equal with us in our tribes; but you must remember that they have told us they are members of the Society, whose object it is to relieve the misfortunes of the scattered remnants of the Iroquois. You must bear in mind also that they have already assisted us in opposing the nefarious designs of the Ogden Land Company, One of them has been to Washington to see if we could not be relieved of the necessity of a removal from our lands. So far as we know, they intend to be faithful to their promise to aid the oppressed Indians. Mothers, we urge upon you the necessity of strict decorum; and you, warriors, we trust that you will do all in your power to make the ceremonies pleasing. We hope that harmony may exist between you all, and our wish is that you should respect yourselves and regard the character and name of our nation. We are weak, our power has been broken, and our white brethren are strong. We should therefore treat our stronger brothers with respect, but not bow to them as slaves."

Jesse Spring, (Ha-sque-ta-he) axe-in-hand, a tall and noble-looking young chief, then rose and said: "Friends and relations, the duty has devolved upon me to announce to you the arrangements of the evening. You are all aware for what purpose we are assembled. A few days ago some of our pale-faced brothers came among us and expressed a desire to become members of our nation by adoption. They, no doubt, knew the fact that when anyone chose to become a member of our nation, on their making application to some of our leading and wise men, and providing a feast to bring the people together, we were not very scrupulous in adopting. This adoption has been referred to the chiefs, and they assented to the adoption. It now becomes the duty of the tribes to which they respectively belong to come forward and present their proper names. The people will know into what tribe they are adopted by observing who leads them around the room. The managers request the warriors to keep perfect order and to aid in making the entertainments interesting. The first dance in order will be the War Dance, and the second, the Grand Religious Dance, as the proper accompaniments of the occasion. When these are

over, we shall have other dances, appropriate to the occasion."

Mr. L. H. MORGAN was then called upon to rise and stand by the side of Jesse Spring, who, laying his hand upon his shoulder, with sparkling eye, and loud voice, exclaimed that this our first brother would hereafter be known by the name of *Ta-ya-dao-wuk-kah*.

Mr. C. T. PORTER was then called upon to pass a similar ordeal, and he unflinchingly received the name of *Da-ya-a-wah*.

Mr. THOMAS DARLING was next summoned, and upon him was conferred the euphonious sobriquet of *Gi-we-go*."

PETER JONES.

KAH-KE-WA-QUO-NA-BY.

By Rev. John McLean, Missionary to the Blood Indians at Fort McLeod.

Continued.

As he had been appointed by the Conference, travelling missionary to the Indians, he sought faithfully to act his part. He sought out congregations amongst the scattered bands of ojibways, the Munceys, Delewares, Pettowatomies and other tribes. He scoured the province in search of Indians that he might declare to them the unsearchable riches of Christ. He would travel for days through the forest to reach a few wigwams, and then away by cause to visit the Indians on the shores of Lake Huron and Superior. Hard oftentimes was his fare, but he rejoiced in his work. Wet and weary he has sought a resting place on the sod without a covering for his body. There is no wonder that in later years he should suffer physically for the exposure and want to which he was oftentimes subjected. The cry of the penitent and the song of forgiveness were music to his ears. Many were led to Christ amid the forest temples, and the smoky wigwam was oftentimes the birth-place of souls.

His practical zeal and piety enabled him to devise means of civilizing the people, and when called upon to consult with those in authority, he exhibited common sense, a thorough knowledge of the rights and wrongs of the aborigines and a strong belief in the adaptability and necessity of the Gospel for all classes of men.

Some of the Indians had no land reserves, and in order to help these, he consulted freely with leading politicians and clergymen respecting their rights. He put the matter tersely when he said that the original owners of the soil had to apply to the Government for land, instead of being asked themselves for liberty to occupy it. Annual payments in goods were made to the Indians and some idea of the amount may be gathered from the distribution made in 1829 to those who had surrendered their lands to the Crown.

Kingston and Belleville.....	\$2320
Mohawks, Bay Quinte.....	1800
Rice Lake.....	280
Lake Simcoe.....	4750
River Credit.....	1690
River Thames.....	1400
St. Clair.....	1400