

# THE INDIAN.

Single Copies, each: FIVE CENTS.

Where are our Chiefs of old? Where our Heroes of mighty name?  
The fields of their battles are silent—scarce their mossy tombs remain—Ossian.

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## BONE-SHUTTLE.

In making their mats or rude lodge-tapestry, and other coarse fabrics, the aborigines employed an instrument of bone, of a peculiar construction, which has the properties of a shuttle. It was designed to introduce the wool in preparing these fabrics, as they did, from rushes and other flexible materials used for the purpose. The art was rude, and of a kind to fall into disuse, by the coast tribes, as soon as European manufacturers were introduced. It is therefore, when found in opening graves, &c., a proof of the ante-European period.

One of these antique implements was disclosed about 1835, in opening an old grave, in the course of some excavations which were undertaken within the enclosure of Fort Niagara, N. Y. This grave must have been older than the origin of the fortress, the foundations of which were laid by La Salle among the Seneca Iroquois, in 1678.

This instrument is constructed of finely polished bone. It is ten and a half inches in length, perfectly round, about one eighth of an inch in thickness, and has a double barbed head one and a quarter inches in length. Between the barbs, is a mouth or slit, which would enable it to carry the thread across and through the warp. The instrument is slightly curved, probably owing to the difficulty of finding one of so fine a quality, perfectly straight.

## APPRECIATED.

We have received the following from Mr. E. F. Dusen, Recording Secretary of the Bangor (Maine) Historical Society, "The Bangor Historical Society acknowledge the receipt of three numbers of THE INDIAN, which have been placed in our library, and for which please accept thanks."

## WHAT THEY SAY.

(Bangor Daily Whig.)

"The Bangor Historical Society have received three numbers of THE INDIAN, issued by the Indian Publishing Company, at Hagersville, Ontario. It is the only paper devoted purely to the Aborigines of North America." E. F. D.

## A ROMANTIC AFFAIR.

A rather novel request was received to-day at the Interior Department from a young man living in Nebraska, who wants to marry the daughter of Standing Bear, a Sioux chief. He says who he is and encloses a photograph of the girl, who is very nice-looking and who was educated

at Carlisle. The young man, however, wishes to go and live on the reservation with his prospective wife and her relations, and for this reason it was necessary to obtain the permission of the Interior Department. White men are not allowed to stay on a reservation unless they have permission from the Government to do so, and this young man was obliged to take the government into his confidence. The Secretary of the Interior considered the matter from its practical rather than its sentimental side and concluded that while he could not prevent the young man marrying the girl he could prevent him from going to live with the old folks, and if he was anxious to marry the young woman as he professed to be, he might scratch around and provide her with a home. Secretary Lamar will write a letter to the ambitious lover and, while not discouraging the ardor of his love, will suggest the practical view of the situation, which seems to have escaped him. Until there is some change in the present plans of the young man, the paternal benediction of the Interior Department will be withheld.

## INDIAN CHARACTER.

As is now well known their, to us, peculiar surnames are the result of accident, the first object seen or any one suggestive of some habit or peculiarity of the child, being adopted at once and often with happy fitness. Pound Maker the great Cree chief was so named from his superior ability in forming the pounds or drives for trapping buffalos, while such as Star Blanket, Yellow Calf and Big Bear, are self explanatory. In one case a girl not yet named was at a trading post with its parents and friends when its mother bought a white collar for it and fastened it around the child's neck, when another woman coming in noticed the collar on the dark skin and uttered the Chippewa name for the ring necked plover, which name was at once given the girl and she is known by it.—*Emigrant.*

The largest body of fresh water on the globe is Lake Superior, 400 miles long, 160 wide at its greatest breadth, and having an area of 32,000 square miles. Its mean depth is 900 feet, and its greatest depth is said to be about 200 fathoms, or 1,200 feet. Its surface is about 635 feet above the sea level.

Wit may raise admiration; judgement, command respect; knowledge, attention; beauty, in flame the heart with love; but good nature has a more powerful effect. It adds a thousand attractions to the charms of beauty, and gives an air of beneficence to the homeliest face.

## WANTED.

THE INDIANS' ACCOUNT OF THEMSELVES FROM 1650 TO 1700.

By Arthur Harvey, Toronto.

Students of Indian history are familiar enough with the details of the irruptions of the Iroquois—how they burst like a storm-cloud upon the Hurons, the Neuters, the Tobacco tribe, and drove covering to the shelter of Quebec cannon the few they did not exterminate. Traces of the fear they struck to the minds of their contemporaries can be found to this day. Away up the Grand Missisaga—a lovely river, by the way, and worth any one's while to visit and admire—the Indians believe that every few years a murdering Mokawik band yet passes, and they shiver with fear when the scare spreads, as it sometimes falsely does spread, that the war party is out.

But the state of things in Ontario for the following half century is less known. The Hurons and their agnates vanish after the massacres of 1649 and 1650, and the next time we hear of the matter, the Ontario Indians are all Chippewas!

I have always held that they simply spread over an abandoned country, unopposed because the Iroquois had enough to do in their own, the south side of Lake Ontario. That the Iroquois never heard their northern conquests, but left a waste between them and the tribes of the Ottawa regions.

But I met at Penetangushenc a few months ago, an Indian who is a methodist missionary among the Indians of the Georgian Bay, who is stationed near Parry Sound, but whose name I forget to note. This gentleman informed me that the Iroquois did maintain a series of feasts for many years; that their principal settlement was at or near Orillia; that they were constantly warring with the Chippewas, fighting one fierce battle on the ice of Couchiching lake, and that a confederacy of the Chippewas had to be made to drive them off. This was done at length and peace was made which has proved enduring. My informant further said that memories of the events of this period were still kept alive, that at certain anniversaries the Chippewas acted the proceedings over. Some would advance, kneel, raise, kneel again and put up their hands in token of supplication and submission, while others would receive the supplicant party in stately silence, listen to them, and finally exchange belts and smoke the calumet—no, the pipe of peace. Traditions of battles in various places—even of a sort of naval war—