

THE VARSITY

A Weekly Journal of Literature, University Thought and Events.

VOL. XXIII.

UNIVERSITY OF TORONTO, MARCH 9, 1904.

No. 20

BURNING CLOUD.

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THE lover of the picturesque, if such a person ever turns over the pages of the University Calendar, cannot but be struck by two names which stand out prominently among the rest. The first is that of His Gracious Majesty King Edward, who heads the list of undergraduates, the second that of Oronhyaktekha, M.B., 1866, M.D. 1867. These two personages, the British sovereign and the Mohawk chief, are linked together in a curious way by the late Sir Henry Acland, late Regius Professor of Anatomy at Oxford.

Sir Henry accompanied the King, then Prince of Wales, on his visit to Canada in 1860 as medical attendant. He seems to have been keenly interested in the aboriginal inhabitants of our country. We learn from Mr. J. B. Atlay's recently published memories that "while the Prince of Wales lay in his cot overcome by the pitching of the ship, he (Acland) enlivened the tedium of the day by reading to him four cantos of 'Hiawatha.'"

During his stay in Canada Acland, who was an accomplished artist, lost no opportunity of drawing any Indians whom he could persuade to sit to him for their portraits.

One day at Toronto he saw two of these people standing in the passage, and persuaded one of them to give him a sitting. "He was a young man," wrote Sir Henry, "herculean, with a large ring in his nose, and painted. I placed him and began to sketch. 'Do you hunt or fish?' 'Hunt, never; fish, not often.' 'What is the Indian for pike? Sturgeon is nama!' 'Not in Mohawk, in Ojibbeway it may be so; but in my dialect, which is Mohawk, there is no word which requires closing the lips, and therefore any person who knows Mohawk can at once eliminate a great many words, such as Nama, and say they cannot belong to Mohawk.' 'Indeed,' I said, 'then you have paid attention to the structure of your language?' 'Certainly, I desire to be acquainted with whatever is of importance to my people.' 'Are you a chief?' 'I am a chief of the Mohawks.' 'Is that hereditary or elective?' 'Sometimes one, sometimes the other, sometimes both, as in my case.' 'I am sure you will forgive me for asking such a question. I am a stranger and like to know all things. Why do you wear a ring in your nose?' 'I told you I take delight in all that concerns my people; this ring is part of the old Indian dress.' 'Well, but it is not a pleasant custom.' In a sad tone, 'It is the custom; that is enough.' 'But

surely you do not mean to advocate every custom, you might scalp me in no time.' 'Certainly not, by coming to your room you are my friend; I may and shall support all the customs of my people that are harmless because I please them by so doing, and can therefore better aid them in their true elevation and in all that will develop their intellectual faculties and raise their moral sense. For this reason I am indebted to Longfellow. His Hiawatha is intended to purify and perpetuate the Indian sentiment, and it is an admirable purpose.' 'Really, sir, I must beg your pardon, but first what may I call you?' 'Oron-hya-tekha.' 'Pray say it again; what is the English of it?' 'Burning Cloud.' 'Well, I was about to ask your pardon, Burning Cloud, for having asked you to come to sit (especially when I make you so ill-looking). But, of course, I could not know where I saw you, what kind of mental cultivation you had; so pray forgive me now, I cannot help it.'

"The great drawback which any Indian of real cultivation finds is that he is looked upon by the white man as an inferior being. Those, even who are appointed by your Government to care for us, look on us as children and treat us so. As long as this is so there will be no real manhood.' 'That is, I dare say,' said I, 'partly the fault of individual superintendents, partly your own; tell me now what else depresses your race.' 'I should say the condition of our women. No cultivated Indian can find in his wife a suitable wife. The schools provided for us are not advanced enough. I have two sisters, my heart's desire is to give them a good education. I cannot do it; I went myself all the way to Ohio and lived on charity to attend the University. I became apprentice to a shoemaker to get maintenance, and then what I learnt as well as I could.' In taking leave Dr. Acland asked Oranhyatekha to write to him and promised to help him. 'Your red brother thanks you; you will hear.'"

They had another interview at Niagara, where Oranhyatekha spent the evening with Dr. Acland and was by him introduced to the Governor-General. Not long after his return to England Dr. Acland received a letter from Oranhyatekha saying that he was coming to Oxford. He worked his passage out and arrived shortly after. Acland befriended him to the utmost of his power and got him entered as a student at St. Edmund Hall. While there he prepared a grammar of the Mohawk tongue for