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# THE CANADIAN INDIAN



EDITORS  
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 H. B. SMALL.

Published under the Auspices of  
 THE CANADIAN INDIAN RESEARCH  
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# Canadian Indian Research and Aid Society

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To promote the welfare of the INDIANS ; to guard their interests ; to preserve their history, traditions and folk-lore, and to diffuse information with a view to creating more general interest in both their spiritual and temporal progress.

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# THE CANADIAN INDIAN.

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**I**T will be too late when another half century has rolled by to regret the neglect of a collection of Indian lore, and oral traditions, such as those which form the basis of Greek and Roman history, and the races which for thousands of years trod this continent, will, in the not distant future, be known only in the same way as the bison, which has as suddenly disappeared. The recollection of them will only be that of the degraded savage, contaminated by the vices of the lowest class of white men, surrounded with squalor and dependent on charity for his scanty food. The Indian, in his manly pride, who first greeted Columbus, will be only a historical myth. As a popular writer expresses it: "Art may mourn when these people are swept from the earth, and the artists of future ages may look in vain for another race so picturesque in their costumes, their weapons, their colors, their manly games and their chase, and so well adapted to that talent which alone is able to throw a speaking charm into marble or to spread it upon canvas. The native grace, simplicity, and dignity of these natural people so much resemble the ancient marbles that one is irresistibly led to believe that the Græcian sculptors had similar models to study from, and their costumes and their weapons, the toga, the tunic and manteau (of skins), the bow, the shield and the lance so precisely similar to those of ancient times, convince us that a second (and last) classic era is passing from the world." No scientific subject of the present day is exciting more interest than that of the past history of the world, which is literally being reconstructed from the remains of ancient times. These are now being collected and used

for study by every enlightened government of the Old World. Irresistible arguments prove that the ancestors of the most civilized races were at one time savages, whose manners and customs can only be understood by a comparative study of the lives of similar races now existing in different parts of the world. *Comparative ethnology forms the basis of pre-historic science.* Its dates exhibit many gaps to be filled, and it will be a matter of deep regret in time to come if the record of a fast disappearing race be lost for want of gathering on our part while yet there is time. The Smithsonian Institution at Washington is fortunate in being in possession of a collection of facts and paintings, together with Indian articles of every-day life, collected by the great Indian explorer, George Catlin—a collection unequalled elsewhere. The Philadelphia *Press* commenting on it says, it is an intelligent and profound exposition of all that characterizes the savage in mind, in memory and in manners; it is a revelation of his passions, his religious impressions, and the traditions which have given them their hue. Of the tribes represented some have already, since the collection was begun, been entirely swept away, and it is plain that others who escape their fate, will, as they are more nearly approached by the whites, lose much that is distinctive in their character and habits; and in a few, probably a very few, years the only memorial of the bravery, the sufferings, toils, sports, customs, dresses and decorations of the Indians, will be to be found in this national collection.

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**V**ARIOUS theories have been advanced as to the origin of the American Indians, the race which was found on the first discovery of this continent, inhabiting every part of it in large numbers; and ethnologists and geographers have indicated Behrings Straits as the probable point of arrival from the Old World, the Aleutian islands having been the stepping-stones of approach. That there is to-day, and always has been, a mutual crossing of Behrings Straits in canoes is a fact plain as fact can be; and there is, to a certain extent, a mutual adoption of words in the languages on both sides of the point of separation; but in physiological traits there is a total absence of resemblance. The use of the bow and arrow, such as were

anciently used by the Celts of Europe, and spear-heads found in Indian mounds, closely resembling those of the early Britons, have been adduced to prove their origin from the early European stocks, regardless of the fact, that necessity for the means of getting food, when iron was unknown, created an ingenuity to use broken flints for knives and arrow-points, and has led to the same result in all lands by the peculiar fracture of the stone, and the similar objects for which their cutting instruments and arrow-heads were formed. Savages, of all the human race, are the least disposed to emigrate; their instinct is against it; driven from their homes, like animals they will return to them, in the hope of remaining in them. The theory that seems most acceptable, after studying all that has been written on the origin of the Indians, is that there was an aboriginal race on these shores when other populations found their way here and intermingled with them. The traditions of the Indians prove beyond a doubt their great antiquity. Catlin says that out of one hundred and twenty different tribes, which he visited in North, South and Central America, every tribe related more or less distinctly their traditions of the deluge, in which one, or three, or eight persons were saved above the waters on the top of a high mountain; and their respective and peculiar ideas of a first creation. Indian traditions are generally conflicting, and run into fable, but the unanimous tradition of the aboriginal races of a whole continent corroborating the Mosaic account, point to their antediluvian existence. But there is no tradition or legend of immigration amongst them, thus tending to point to their indigenous and not exotic existence. The various traditions they have of a creation, all differ widely from the Mosaic, and whether their legends of a flood relate to a universal deluge, or to local catastrophes, of which the American continent bears many traces, it is difficult to determine; and is another reason why Indian lore should be collected and analysed, ere the tribes pass away. One thing is certain, that their traditions everywhere point to one deluge, and amongst the Central and Southern tribes, to two such catastrophes, in which their race was chiefly destroyed. The face of those countries bears evidence, yet more conclusive, of the same calamities, which probably swept off the people in the

plains, and, as their tradition affirms, left scattered remnants on the summits of the Andes and Sierras. Their descendants, in time, wandered off again into the fertile plains, where climate and abundance of game incited them, peopling in time the whole continent. Different habits of life, varieties of climate and different kinds of food then produced local and tribal differences, dialectic languages followed, and the scattered people thus arranged themselves into different tribes. The Toltecs, with their stone monuments, were the early mountain dwellers, as shown by their traditions, from whom the Aztecs sprung later, migrating to the lower and southern plains, where, in a second deluge, their cities were submerged and themselves exterminated, leaving only their imperishable monuments as a record of their existence. The word Toltec is still applied, by some of the northern Mexicans, to the people of the mountains; and the word Ahtec, to the people of the low countries. Baron Von Humbolt, in 1855, accepted the theory of the sinking and subsequent rising of mountain chains, in what is now the Caribbean Sea and Gulf of Mexico, and stated his belief that "the subject was one of vast importance to science," as tending to "throw a great deal of light on the important subject "of the effect of cataclams on the distribution of races."

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**N**EAR the close of the American revolutionary war, a large portion of what was known as "the Six Nations" Indians came to Canada. The league was composed of several tribes, namely: the Senecas, Mohawks, Oneidas, Onondagas, Cayugas, who, later on, were joined by the Tuscaroras. The Mohawks occupied, prior to the revolution, a large territory in the Mohawk Valley, New York State, having fine farms and prosperous villages. When the colonists rebelled, the Indians remembered the early treaties of England with their nation—treaties which had been faithfully observed by both parties, and remained loyal to the Crown. When the independence of the colonies was acknowledged, the question arose whether they should remain where they were or go to Canada and commence life again. Remaining true to the King, they gave up home, fields and everything, and started under the leadership of two chiefs for their future northern abode.

These chiefs were Tyendinaga and Deseronto, both of whom gave their name to the settlements of to-day known by that appellation. Crossing the St. Lawrence they reached Lachine, where they remained for seven years. They were informed by the British Government that grants of land would be given to them equally with the United Empire loyalists, in place of what they had lost, and in any locality they should choose. They then went eastward to Cataraqui (now Kingston), where it was agreed around a Council fire to despatch the chiefs to select a site for settlement. Brant went up the lakes to Grand River, near where Brantford now stands, and Deseronto went up the Bay of Quinte to Tyendinaga. On their return they reported what they had seen, and it was decided the nation should divide—fifteen families proceeding up the Bay of Quinte. To these fifteen, George III., in a deed dated April, 1783, granted the Tyendinaga Reserve, since which time they have increased to a community of over one thousand souls, in which are two churches and four schools. The Reserve now occupied by them had, previous to their arrival been occupied by the Ojibways. The other division of the tribe went up the lakes to the Grand River, where at the hands of Sir Frederick Haldimand, they received the Royal Charter granting to them the land they now hold as a Reserve. This grant, at the time, included a tract of land six miles deep on both sides of the Grand River, from its mouth to its source. The late Senator Plumb once, speaking of the Six Nation Indians, remarked they were the highest type of Indians ever known upon the continent, who, having passed through a period of war and semi-civilization were rapidly approaching complete civilization, as evinced by their schools, and annual agricultural exhibitions, which, he said, compared favourably with many of the local fairs held by their white brethren. Education he considered, was the first necessity, and all should take advantage of their school privileges. There are also a few Delawares on the Grand River Reserve, numbering about 130, and the remainder of their tribe are scattered over the continent.



WONDER is often expressed by those unacquainted with Indian folk-lore, at the enormous quantity of bones which are occasionally unearthed when an old ossuary is discovered, through some excavation or draining, as civilization makes its inroads through ancient Indian domains. These quantities of bones and Indian relics are generally attributed to the burial of the dead after some Indian fray, or pitched battle between tribes, whilst the real origin of them remains comparatively unknown. The ethnologist, however, knows that they mark the place where one of the most solemn of the Indian feasts or ceremonies was held—the Feast of the Dead, and the best description in print of this custom is to be found in *Relations des Jesuites*, 1636. We there learn that the bodies of the dead of a tribe remained (not buried) wrapped up in bark and raised above the ground on stakes till the recurrence, once in twelve years, of “the Feast of the Dead,” when all the bodies were brought from far and near and placed in one grave or open trench, described as ten feet deep, and five fathoms in diameter, with a scaffolding and sort of stage around it, above which were poles raised with others laid across on which to hang all the bundles of skeletons and bones. This took place at a fixed hour, simultaneously, and all ladders were removed. Three hours later, the bottom of the pit was lined with new robes and beaver skins, and, when complete, the bones were lowered down, and arranged all round the centre, in which stood three large kettles. The night was then passed with large fires burning all round, and the ceremony of “kettle-boiling” was carried on, with weird and doleful singing. Early in the morning the whole of the bones brought from miles around were cast in, filling the pit up to within two feet of the top. The edges of the skins and robes were then turned up over them, and the whole was covered with mats and bark. Many ornaments had found their way in with the dead. The pit was then filled up with sand, rods, and stakes of wood with many dishes of corn, and the gifts that had been left by the dead for disposal among the tribes were distributed. When these feasts ceased to be held as occasions for a general burial, there are no data to shew, and they probably ceased with the influx of Christianity and the missionaries; but the feast of the dead still

survives. About a year ago a large ossuary was unearthed in western Ontario, and if we are not mistaken, Mr. Hirschfelder visited and wrote a graphic description of the find.

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THE Medicine Man is, and always has been, an important functionary among all the tribes of North America; and medicine practices constitute an important element in the daily life of the Indian tribe. But the line cannot be drawn between medicine practices and religious rites and observances. The doctor is the priest, and the priest is the doctor, the two offices being combined in the medicine man. In studying the medicine practices of the North American Indians from the standpoint of medicine, the subject may be advantageously considered as follows: First, an effort should be made to discover the Indian's idea or conception of disease; in other words, what is Indian pathology? Second, an attempt should be made to discover the Indian method of curing or avoiding diseases; in other words, what is Indian therapeutics? Third, an effort should be made to discover what knowledge the Indian has of the medicinal properties of minerals, plants, and other remedial agencies; in other words, what is the Indian *materia medica*?

Dr. Washington Matthews, of the United States army, has paid much attention to this, and the conclusions arrived at by him are that Indian pathology is largely, if not wholly, mythological. Diseases are attributed to evil beings, the malign influence of enemies, and to various occult agencies; that Indian remedies are largely, if not wholly, magical, and constitute an integral part of their religion; that various tribes seem to have a knowledge of certain medical properties in certain plants, and that they know of emetics, purgatives, and intoxicants, but they do not seem to use this knowledge in any reasonable system of remedies. They are more frequently used by the priest than by the patient, and more frequently by the bodies of persons engaged in the performance of rites which are rather of a religious nature, but which are yet designed to ward off disease, or to cure those actually suffering; but no rational system of medicine has been discovered and authentically described as existing in any North American tribe. The Ethnological Bureau at

Washington has collected a large amount of material bearing on these points, which it is expected will, when systematized, shed much light on the subject. Incantation, fumigation, and the supposed absorption of the body of Divinity by the patient or devotee, still in use by many nations and individuals in the world, are analogous to Indian observances, and are traceable to the general principles governing the evolution of human thought by graded stages. All who practice these observances declare them to have descended from above; but investigation shows them to have been arrived at from a low plane of humanity. It has arisen from the relations of man to occult powers and practices connected with such relations. A wide field of research is open amongst our North-west Indians on this point.

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THE luxury of smoking was known to all the Indian tribes in their primitive state, long before they had any knowledge of tobacco. In their native state they use the pipe excessively, their idle and leisure life conducing to it as a something with which to pass the time. There are many shrubs, the leaves or bark of which are narcotic in their effects, which they dry and pulverize and carry in a pouch, prominent amongst them being the bark of the red willow, known amongst them as "K'nick K'neck," corrupted into Killikinek in English. Smoking being such an esteemed luxury amongst the Indians, they have bestowed much pains and much ingenuity in the manufacture or rather construction of their pipes. The bowls of these are frequently made of steatite or 'pipestone,' and many of them are designed and carved with taste and skill, with figures, and groups standing or reclining on them. The Indian shapes out the bowl of his pipe from the solid stone, with nothing but a knife, and the hole in the bowl is formed by drilling into it a hard stick shaped to the desired size, with a quantity of sharp sand and water kept constantly in the hole, subjecting him to great labor and much patience in the work. The stems of their pipes are from two to four feet in length, sometimes round, but more generally flat, and wound half their length or more with braids of porcupine quills, and often ornamented with beaks or tufts from the woodpecker's head, or with red hair, dyed that color, from white horse hair or white hair from buffaloes' tails. The stems, often carved, are perforated through the centre in a manner that puzzles a white man to know how it is done. The explanation is that they are uniformly made of the stalk of the young ash, which has a small pithy centre, easily burned out with a hot wire, or with a thin piece of hard wood by a much slower process. The calumet, or pipe of peace, orna-

mented with eagles' quills, is a sacred pipe, and never allowed to be used on any other occasion than that of peace-making; when the chief brings it into treaty, and unfolding the many bandages which are carefully wrapped round it, he has it ready to be mutually smoked by the other chiefs, after the terms of the treaty are agreed upon, as the means of solemnizing or signing, by a people who cannot draw up a covenant or sign the same. The mode of solemnizing is by passing the sacred stem to each chief, who draws one breath of smoke only through it, thereby giving his most inviolable pledge. This sacred pipe is then carefully folded up and stowed away in the chief's lodge, until a similar occasion calls for its use again. The pipe has always been the Indian's constant companion through life—his messenger of peace, and when its care-drowning fumes cease with its owner's life, it takes a place with him in his solitary grave, with his tomahawk and war-club, companions to his long dreamed of "happy hunting grounds."

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#### ORIGIN OF LACROSSE.

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**I**N an official report on the Choctaws, in 1832, alluded to in one of the Smithsonian Reports, a most interesting description is given in full of the writer witnessing an Indian game of ball, in Indian Territory; and it unmistakably shows whence the game of "Lacrosse" is derived. It is thus described: There were two points of timber, about half-a-mile apart, in which the two parties for the play were encamped, and lying between them was the prairie on which the game was to be played. Each party had their goal made with two upright posts, about twenty-five feet high and six feet apart, set firm in the ground, with a pole across the top. These goals were about forty or fifty rods apart, and at a point just half-way between was a small stake driven down, where the ball was to be thrown up. This preparation was made by the old men, who drew a line from one bye to the other, to which directly came, on both sides, a great concourse of women, old men, boys and girls, when bets were made on the play. This was done across the line, and seemed to be chiefly left to the women. Knives, dresses, blankets, pots, kettles, dogs, horses and guns—all were placed with the stake-holders, who sat by and watched them all night preparatory to the play. The sticks with which they play are bent into an oblong loop at the end, with a sort of slight web of small thongs tied across to prevent the ball from passing through. The players hold one of these in each hand, and by leaping into the air they catch the ball between the two nettings, and throw it, without being allowed to strike it or catch it with their hands. This game had been arranged and made up three or four months before the players met to play it. The two champions, who led the two parties, sent runners with ball

sticks, fantastically ornamented, to be touched by each one of the chosen players, who thereby agreed to be on the spot at the appointed time. When night came on, a procession of torches came from each camp, and the ball-play dance was gone through, with a violent rattling of the sticks, and singing, the women forming also two rows along the line where their bets were staked, and dancing in a uniform step; the old men being seated at the point where the ball was to be started next day, smoking pipes of peace to the Great Spirit for success to their party. This dance was repeated at half-hour intervals all through the night. In the morning, at the hour fixed, the game commenced, the contending parties being posted all over the ground, by the judges throwing up the ball at the firing of a gun. An instant struggle ensued between the players, who numbered between six and seven hundred, and they mutually endeavored to catch the ball in their sticks, and throw it home between their respective stakes, which when successfully done, counts one for game. In the desperate struggles for the ball when it is up, where hundreds are running and leaping actually over each other's heads, and darting between their adversaries' legs, tripping and throwing and foiling each other in every possible manner, and every voice raised to the highest key, there are rapid successions of feats and of incidents that astonish and arouse far beyond the conception of any one who has never witnessed the game. In these struggles every mode is used that can be devised, to oppose the progress of the foremost, who is likely to get the ball; and these obstructions often meet desperate individual resistance, which terminates in a violent struggle, when sticks are dropped, and the parties are unmolested whilst settling it between themselves, unless it be by a general stampede, to which they are subject who are down, if the ball happens to pass in their direction. Every weapon, by their rules, is laid aside in their respective camps, and no man is allowed to go for one, so that the sudden broils which occur are as suddenly settled without personal serious injury. There are times when the ball gets to the ground, and such a confused mass of sticks rushing together around it, and knocking their sticks together for a quarter of an hour without anyone seeing the ball for the dust. For each time that the ball was passed between the stakes of either party, one was counted for their game, and a halt of about one minute was called, when it was again started by the judges of the play, and a similar struggle ensued; and so on until the successful party arrived at one hundred, which was the limit of the game, and accomplished at an hour's run, when they took the stakes and ended the day in amusement, merrymaking, and in good humour.

The above description would apply almost literally to the present game of lacrosse, which has become of late years a national Canadian game. Dr. Beers of Montreal, a few years ago, took to England a number of Indian Lacrosse players, who played this game at various places in Great

Britain, and before royalty. In the early days of Canada, when the game was participated in by wholesale numbers, it must have afforded a most exciting spectacle. It would be a matter of curiosity to trace, if possible, the origin of this game. The description given shows the fondness of the Indian character for betting or gambling, a vice which they did not acquire from the white man, who found it prevalent amongst them when he first appeared in their midst, and the fact here recited of the eagerness evinced by the women to bet on their own party, is not without its counterpart amongst their white sisters of the present day, when present at a boat race, or even at "the races."

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## OUR INDIAN WARDS.

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### THE ABORIGINES OF BRITISH COLUMBIA.

I HARDLY know if the Indians of British Columbia should be termed "wards of the Government," so different is their relationship to that of our other tribes. They are not what are called "treaty Indians," and therefore do not receive rations, treaty money, or indeed subsidies of any kind, with the exception of seeds, and sometimes medical attendance and medicines, and relief in cases of destitution. These latter cases are not frequent, for, as a rule, the various tribes are well-to-do, and even if some individual, from old age or infirmity, should not be able to make a livelihood, others of his tribe or band will maintain him. The Indians are, however, allotted reservations, and are not allowed to dispose of the land by sale, but, as the land is held by some tribes in personal allotments, fathers are able to will their portion to their children, or as they may wish. As in other parts of the Dominion, agents are appointed in the various districts to look after the Indians and their interests.

The history of these Indians of British Columbia would make a very interesting study. There seems very little doubt that their original home was not in America at all, but Asia, and those who have given the subject much thought fancy that in the four principal tribes they find traces of four distinct invasions coming from Asia, probably through Alaska and so down the coast. Certain it is that the Indians of the north-west coast do yet carry on trade annually with natives of Siberia, meeting for that purpose on an island in Behring Sea. This statement alone can explain the fact that articles of American manufacture are found in isolated places in Siberia, while the Indians on the west coast are sometimes found in possession of skins and other things that are known only in Siberia. Nor is this all. When in San Francisco I saw a table which was most beautifully carved in what I supposed at first to be ebony, but which my friend told me was slate, and she added that the table had been sent to her by a friend from Japan. When I returned to Victoria I was looking at

some work of various kinds which had been done by the Indians of Queen Charlotte Islands, and there I saw sticks of black slate beautifully carved, which looked as if they might have been intended to form part of the same table. The silver jewellery which is also made by the Indians of the west coast is wonderfully like that made by the Chinese and Japanese. But the theory that these races were at one time more closely united is borne out by the fact of the sort of family likeness they bear to one another, the British Columbian Indian being, for the most part, rather short of stature, with the almond-shaped eyes which we are accustomed to regard as the peculiar property of the Asiatic races. I was told that on one occasion, I think in 1856, a Japanese yawl was wrecked near Queen Charlotte Islands and seventeen of the sailors were rescued. These Japs were afterward placed on one side of a room by an officer of the Hudson Bay Company who was present, while the same number of Indians were made stand in a line opposite to them, and they all looked so much alike that the whole thirty-four could easily have passed as members of one tribe. On another occasion some Indians saw a Japanese ship for the first time, and they asked when they saw the crew, "What for those Indians dressed like that?" showing that the likeness between them was recognized by themselves. As I said before, there seem to be four great branches of the Indian family of British Columbia: First, those about Victoria and the Fraser River, which bear the name, I think, of the Sushawap tribe; second, those who live a hundred miles north of Victoria and around Fort Rupert, at the north end of Vancouver Island; third, those who have settled at Fort Simpson, Naas River, Skeena River, and on islands near the coast, and are known as the Tsimpshans; fourth, those on Queen Charlotte Islands, or the Hydahs. Of course, these are again subdivided into a vast number of tribes, each with its own peculiar name, and speaking a variety of languages, as, for instance, on the north-west coast thirty-five tribes speak eight languages. I have tried to get accurate statistics as to the number of Indians in the Province, but find it difficult to do so. One man who ought to know, gave the number as about 26,000. And another, who also ought to be equally well informed, placed the figure at 35,765. Of this number 6,787 are pagan and 12,296 are not classified, but it is probable that the majority are pagan.

The first missionaries in the field belonged, I think, to the Roman Catholic church, but the Church of England had missionaries on the west coast as early as 1857. Since then the Methodists, and, if I mistake not, the Presbyterians, have sent missionaries to these Indians. The schools for their children, however, are still few and far between, numbering only 36, and these can only boast of an attendance of about 453 children. Hon. J. D. C. Atkins, Indian Commissioner, in a report to the Hon.

Secretary of the interior, U.S., says as follows : " Education is necessary to their civilization. It is cheaper to give them education, together with everything else done by this Government for them, than to fight them, even if the loss of valuable human lives were left out of the account. Since experience and practical demonstration has taught us that the Indian is easily educated, and that he is, like the Anglo-Saxon, a progressive being, capable of the highest mental and moral development, it is the policy of the friends of civilization, as it is of this bureau, to extend to him the advantages of education as rapidly as it can be practically afforded."

While in Kamloops—a rapidly growing town—Mr. J. W. Mackay, Indian agent, very kindly drove me out to visit the Indian Industrial School, two miles distant, which is under the direction of the Roman Catholic church. We were received most hospitably by the superintendent, Mr. Hagan, who conducted us through the building. To my surprise I found it was built on exactly the same plan as the one at Elkhorn, and contained, therefore, the same faults which I told you of before—the hospital room opening out of the school-room, and therefore calculated to spread infection and kill the patient with the noise of school beside him ; also the same break-neck stairs, and also the extra expense of heating separate buildings. The Kamloops school has the advantage of its Elkhorn counterpart, because the girls' building is attached to the central one. It was only opened formally in July last, and when full will accommodate forty-five pupils. At present there are thirteen boys and eleven girls, and the teaching staff consists of Mr. Hagan, superintendent, Mr. McMillan, teacher, two sisters and a cook, while a Rev. Father, whose name I did not learn, is spiritual director. When we went up stairs to the school room we found the children were having their weekly lesson from the Rev. Father. The boys looked well in blue duck suits, while the girls wore neat print dresses. " Have you any difficulty in getting children to attend the school ? " I asked. To which Mr. Hagan replied, that on the contrary, parents were most anxious to send their children, and when I heard that this was the only school on the two reserves, on which 3501 Indians reside, I only wondered that a better plan had not been chosen, and that it had not been built twice as large. As we drove back to the hotel Mr. Mackay told me many facts of interest about the Indians in British Columbia. Having spent a great many years among them, first as a Hudson Bay officer and then as Indian agent, he has a very thorough knowledge of their ancient customs, habits, etc. Being asked what was the meaning of the tall carved poles erected in the front of the houses of the Indians on the west coast, he said they were called " totem poles," and really represented the " family tree " of the owner. For example, the Tsimpsheans are divided into ten tribes, and each tribe has a crest. Each crest has four or five chiefs, one of



whom takes precedence of the others. Among these head chiefs one is the chief of chiefs. The rank of the chiefs is denoted by the height of their totem poles, and there are frequent quarrels among them on the subject.

The ten crests are : Whale, porpoise, eagle, coon, wolf, frog, sea parrot, raven, dog, and grizzly bear. A man may not marry one of his own crest—a frog may not marry a frog, but a frog may marry a whale—and these marriages are recorded by carving the crests upon the totem pole, some of which are at least fifty feet high. The children always inherit the mother's crest, and when a chief takes part in any particular ceremony he paints his crest upon his forehead, or upon the blades of the paddles of his canoe.

These things are, however, rapidly passing away, as has the blanket and the long hair, which used to be worn by the men, and the paint and feathers, and the Columbian Indian of to-day is for the most part dressed like his white brothers, and well to do in this world's goods. Indeed, if he is not, it must be his own fault, for certainly no other Indians, or indeed white men either, have a better chance than he of acquiring at least a comfortable living. The ways of doing so which are open to him are catching and drying fish, both gold and silver mining, working on the railways, agriculture, cattle herding, working on steamboats, seal hunting, trapping furs, manufacturing fish oil and jewellery, working at mills, hop picking, etc., while he can always obtain a plentiful supply of meat for the winter, as the mountains abound with game, and he can catch and dry as much salmon and other fish as he may desire. The chief at Lowe's Inlet, assisted by his sons, caught and sold to two canneries on the Skeena River last year forty thousand fish, at an average price of seven cents each. While on the Lower Fraser, several Indians, with their wives, who rowed the boats, earned during the season as much as \$1,200 each. Most of these people reside in comfortable houses and spend their money to advantage. Polygamy is not practised except among some of the Kwawkewlths, who are still very degraded—indeed, not many years ago were cannibals. However, even they are improving.

Most of the women I saw looked very picturesque, with their bright skirts and shawls, and gay handkerchief tied turbanwise on their heads, and one was in the very latest fashion, for she rode her horse astride, as I hear has been done lately in Regent's park. Two more facts I was told which I think are worth recording, as showing the advance of these Indians on the road to civilization. The Comekin and Khempsin Indians last year constructed a substantial dyke, which reclaimed a lot of land and formed a roadway between the two villages; and the Comax band requested that their reserve might be divided into allotments for each family, as they had ordered a quantity of fruit trees which they wished to plant out.—*Toronto Mail.*

## THE STORY OF "CORSAIR."

IN the autumn of 1844 there arrived in England fourteen Iowa Indians, from the wild West, under the care of Messrs. Melody and Catlin. Among the party was a handsome "brave," named *Shon-ta-yi-ga* (Little Wolf), and his wife, *O-kee-we-me*; and they had with them a baby boy, born on the voyage, and named after the ship, "Corsair." These Indians, dressed in their wild Indian costume, visited London, Birmingham, Newcastle, Edinburgh and Paris, and had audiences with Her Majesty the Queen, King Louis Phillippe, the Duke of Wellington, Mr. Disraeli, and other noted personages.

The little papoose was taken ill at Edinburgh, and died at Dundee, February 8th, 1845.



CORSAIR'S PARENTS.

After its remains were laid in a coffin, each of the young men of the party ran a knife through the fleshy part of his left arm, and drawing a whitefeather through the wound, deposited it, with the blood on it, in the coffin with the body. The father and mother at the same time brought all the presents they had received while travelling—money, trinkets, etc., etc., and deposited them in the coffin. But they

were unwilling to leave the child's body among strangers, and wanted to take it home with them to America. Learning that this would be impossible, they asked to have it conveyed to Newcastle and interred in the Friends' burying ground, where, they said, they believed it would be well cared for and guarded. So it was conveyed to Newcastle, and was received with the greatest kindness by Mrs. Richardson (Rev. E. F. Wilson's aunt), and other kind friends, who attended to its burial in the Society's beautiful cemetery. The little coffin was of polished mahogany. It was opened at Newcastle, and a cast taken of the child's face. The child was dressed in an English white robe and cap, and had no orna-

ments on it except a Victoria medal and a few strings of wampum. Shon-ta-yi-ga sent word to his friends that it was the custom of his people to cut patterns of human hands, scalping knives, arrows, etc., in wood, and to bury them with a child in order to record its father's exploits ; but as he could not do this, he sent, instead, a sheet of brown paper, with rude drawings, in colors, of articles that would have been enclosed. They showed that he had fought in nineteen battles, and there were impressions of four human hands, and outlines of six scalping knives, three arrows, and two or three scalps. This picture is still kept by Mrs. Richardson ; and the two little Indian boys from the Shingwauk Home, who went to England with Mr. Wilson, in the spring of 1890, saw the picture, and also the cast of the baby's face.

The following lines were written shortly after the baby's death, by J. O. Murray :—

“I may not lay its body here,”  
The Indian father said ;  
As, with its mother, tear for tear,  
He wept upon the little bier  
Of his dear infant dead.

He was a tall and stalwart man,  
A man of iron frame,  
A warrior of his native clan,  
A plumed and painted Indian,  
Of proud imposing name.

And yet he bore a father's heart,  
Though bold it were and wild ;  
And tender pain did through it dart  
As he beheld the last pulse start  
That quivered in his child.

He summoned up the memory  
Of all its baby wiles,  
Of all the carols of its glee,  
And all its tricks of infancy,  
And all its sunny smiles.

Then came the fresher memories  
Of the disease that crept  
Upon it, and by slow degrees

Crushed its young feeble energies ;  
And then he bowed and wept.

He bore its cold and lifeless form  
About in fond embrace,  
As if its frozen veins might warm  
Upon his bounding heart ; his storm  
Of sighs its breath replace.

“I dare not lay it here,” he said,  
“But 'mong those Southern Friends,  
Who on the Red man kindness shed,  
My babe shall lay its little head ;  
And peace and calm shall come instead  
Of grief my heart that rends.”

And so the Indian infant lies,  
Far from its fatherland,  
Beneath the sun of English skies,  
Whither its parents' thoughts and sighs  
Are sent from strand to strand.

And o'er it poplar branches wave,  
And White men's children lie  
All round the child of that wild ‘ Brave ’ ;  
And the Great Spirit o'er its grave  
Looks down with love from high.

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## MY WIFE AND I.

### A LITTLE JOURNEY AMONG THE INDIANS.

By Rev. E. F. Wilson.

#### CHAPTER XIX.—ZUNI—*continued.*

THERE were to be dances again in the evening, and I wanted to go to them, but every one seemed to think the roads were too bad, and dreaded the idea of going out. These other people had not got goat-skins as I had. However, at length I persuaded Mr. L. to accom-

pany me, and we started out. It was 8.30 p.m., and the dances were expected to begin at 9, and would be kept up all night. We went first to Graham's store, and there we were joined by Mr. Graham and two other gentlemen—travellers—who wanted to see the dances. We had quite a long trudge through the mud to get to the place; and then after we had passed down through the trap door, one by one, like rats into a hole, we had fully half an hour to wait before the dancing commenced. It was a different house to the one I had been in the night before, but was fully as large—very substantially built and beautifully neat; the people, especially the women, reminded me almost of Swiss peasants, such as I remember them thirty years ago at Lucerne and Thûn and Vevey. You see no rags at Zuni, all the people are well and cleanly dressed, and are adorned with really valuable jewellery—no brass rings or cheap beads, but ornaments of solid silver, real coral, turquoise, rubies, and other precious stones. The women wear a cotton garment, either white or with very little color, which has arms, and extends from the neck to below the knees; and over this a sort of thick woollen skirt of some home-made dark material, which fits over the cotton dress, but is shorter by a couple of inches. This skirt or dress is secured at the waist by a scarlet woven band; but it extends upward to the arm-pit on the left side, and to the top of the shoulder—where the two ends are knit together with a brooch or pin—on the right side. Then on the back hangs a loose scarlet, pink, or other bright-colored appendage, for all the world like a college hood. The hair of both sexes is generally “banged” in front, and at the back tied up with some red material, like a cab-horse's tail in muddy weather. The only ungainly-looking part of the women's costume is that which covers the lower part of their legs. They wind buck-skin wrappers round and round and round, from the ankle to the knee, till their legs look like those of an elephant; and below these great yellow stumps are the little moccasined feet.



PUEBLO COSTUMES.

Well, we waited for the dance, and at length the dance commenced. It began in this way. There were about fifty people in the room—men, women and children—nearly all of them smoking cigarettes. These people never smoke pipes, and do not chew. We white people were sitting away from the Indians, on a long low seat by the wall, facing the fire. A lamp had been lighted and hung on the wall opposite to us. All at once we heard the sound of approaching music—not a brass band—not life and drum—not singing—but the rattle of rattles, and sounds such as Indian throats

only are capable of producing. Then there was a movement at the ladder, and up near the ceiling, at the trap-door entrance, could be seen legs—bare legs. Then in a few moments more we were almost dazed. Within a foot of us—almost touching us—was a string of naked savages, their heads thrown back, their arms swinging, their rattles rattling, their feet stamping the floor, and the most unearthly and blood-curdling sounds proceeding, without intermission, from their twenty throats. For my part I felt thankful that I was not the victim of weak nerves, or subject to fits, otherwise I fear I could scarcely have stood such an ordeal. And there was no escaping it when once it had commenced. No sane mortal would think of breaking through that long compact line of swinging, swaying, rattling, stamping, shouting savages. Now they are facing up the room, stamping their feet to the music, swinging their arms up and down, and shouting their Heck ! ha ya ya ya ya ; now, at an understood signal, they have all turned and are facing down the room ; and we expect every moment, as they turn about, that they are going to kick us or hit us, and we involuntarily crouch back into the solid whitewashed wall behind us and give the dancers all the room possible. The dance seems interminable ; it seems to be the established rule that there must be no cessation of the dance until they are all streaming with perspiration, and just ready to drop ; then, a peculiar low rattle is given by the leader, and the dance comes to a sudden end ; but only temporarily so. These twenty dancers ascend the ladder, go out, streaming with perspiration, into the cold frosty air, to the danger, I should think, of their lives, and wend their way through the tall chimney-pots and bake-ovens to another of the seven new houses which requires their stamping and shouting to consecrate it. All that we have to do is to sit still and await the next performance. There is another set of dancers ready to come in, and we do not have to wait long. This time the ‘get up’ is a little different ; some of the dancers are arrayed in fantastic-looking skirts, but to our untrained ears the music sounds to be just the same as that which we heard before. This set goes away and another set comes. Among these is a fearful-looking creature in a black mask, with white eyes and white teeth, and a great grey beard down to his knees. We see five of these dances ; and then we have seen enough and rise to leave. It is past midnight, and we seek our beds for the night.

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CHAPTER XX.—ANCIENT RUINS.

The Hemenway archæological expedition will doubtless effect a great work, and bring to light many matters of interest which are at present hidden in oblivion. This is probably the first effort that has been made in this part of the country to unearth, in a systematic and scientific manner, the hidden records of the past. Ruins of ancient cities, which have

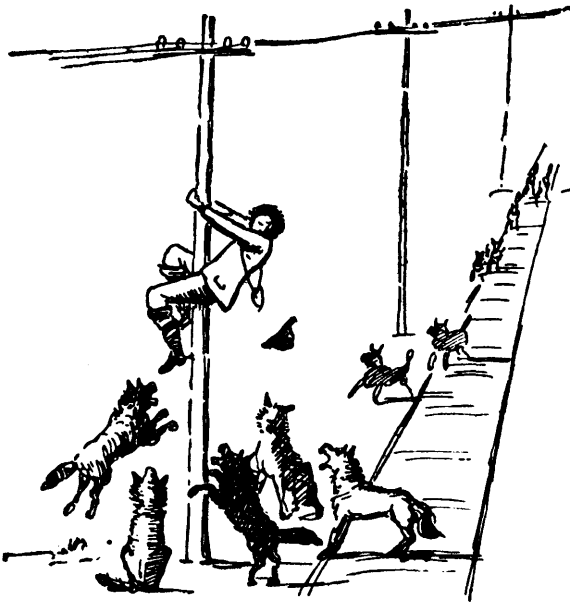
long lain undisturbed, or have merely had their surface scratched over by private enthusiasts, are now being properly excavated, and everything of value that is turned out is labelled and classified, and taken into safe keeping. The identity of the seven cities, said to have been discovered by the first Spanish invaders, and named by them "the Cibola," has been now clearly established, and Zuni (that is old Zuni, the ruins of which are near to the present town) is one of them. It has been proved also that an elaborate system of irrigation was in operation in Arizona and New Mexico long before the advent of the Spaniards. It has been said in a careless manner by unthinking people, that the Indians could have known nothing before the Spaniards came, that all the so-called relics of a past civilization are in fact simply of Spanish origin; but these explorations which are now going on are tending to prove, and in due time will probably prove conclusively, that there did exist on this continent a comparatively advanced condition of civilization, long before Christopher Columbus set foot on these shores. There have been found the remains of irrigating canals, hidden up under the soil, of far more perfect construction than anything at present used; and it can be proved incontrovertibly that they are far more than four hundred years old. Cities of greater size than any hitherto conceived of have been discovered, and all kinds of interesting relics of a past age are being one by one unearthed. But the work is at present only in its infancy, and it will be some years probably before any great results can be expected.

I had one more thing to do, that in fact I must do, before leaving New Mexico, and that was to visit at least one of these old buried cities, and poke a little among the ruins.

I had hoped to visit Fort Defiance, and see more of the Navajo Indians. I had hoped to visit the Moki Indians, in Arizona. I had hoped also to find my way to Cañon de Chaco, where some of the principal ruins were said to be located. But all these plans seemed doomed to be disappointed. The weather was against it. Wheels, in such weather as this, were almost, if not entirely, useless; and riding on horseback such long long miles in this cold dreary weather was not tempting. It seemed better, under the circumstances, to give up these long journeys and keep to the railway track. There were other Pueblo villages, such as Laguna, Acoma, and Isleta, which I could take on my way back eastward, almost without leaving the track. Mr. G. also told me that there was a very good ruin only five miles from Manuelito, which had not yet been explored—also some ancient cliff dwellings near to it.

This latter piece of information decided me. I would go back to Manuelito. I would visit these ruins of which Mr. G. had spoken. I would take Acoma and Laguna on my way back to Denver; and I would give up Fort Bonito and the Mokis.

So on the morning after the dances last described, I started to return eastward. Oliver brought round the mules at 9 a.m., and we started off. Our party was increased by two. The two travelling gentlemen who were with me at the Zuni dance, had been waiting some days for a chance to get to Manuelito and take the train. We had pity on them and took them along; they sat on their blankets up behind us. It was rather hard on the two poor mules, but Oliver put an extra \$8 into his pocket, which I suppose was the main thing. Oliver entertained us with more stories on the way back. "There was a gentleman," he said, "last summer came out from England, and he was going through this canon shooting bears. He told me he was 'steal-shooting;' and he seemed a kind of a greenhorn. I told him there were mountain lions about, and he asked me if they were dangerous, and if they would attack one. Well, I told him there was one thing about the mountain lion which it was well for every huntsman to know, and that was that it could only see straight ahead of it, it couldn't see to the side; and so if ever he chanced to see a mountain lion coming towards him, all he had got to do was to step behind a tree till the beast passed him, and then go at it with a club and hit it behind its ears. He thanked me for telling him, and I expect he will be trying the game on; I only wish I could be there to see it.'



UP A POLE.

Another great story of Oliver's was about his being pursued by a pack of wolves and coyotes, and having to take refuge up a telegraph pole, using his spurs as climbers.

It was dark when we reached the Puerco river, and Oliver was afraid we would not be able to cross it; the centre of the stream, it appears, is quicksand covered

with a thin layer of clay, and after several teams have crossed over, the crust of clay gets broken, and those that follow are liable to stick in the

middle, and then slowly descend into the yielding sand. "If Cushing's teams have come over," said Oliver, "I won't dare go through with the buck-board with this load, at this time of night; we'll have to unhitch the mules and ride over on them one at a time." Just before reaching the river we had a sad accident; the descent towards the stream is difficult, and in some parts almost precipitous. Just in one of the very worst places, I chanced to look round and saw the heels of our two fellow-passengers high up in the air; they had both fallen out backwards on their heads. However, they were not much hurt, and soon piled in again, and we managed happily to cross the river without further mishap.

(To be continued.)

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## THE ZIMSHIAN INDIANS.

By Rev. E. F. Wilson.

THESE Indians were probably first brought into notice through the labors of Mr. William Duncan, an agent of the Church Missionary Society, who, in the year 1858, went in single handed and fought a brave fight against the barbarous depravity, approaching to cannibalism, which at that time characterized those people. Mr. Duncan gained such a wonderful hold over them that in ten or twelve years' time not only had they nearly all become converted to Christianity, but their barbarous and revolting habits had been given up, European-built houses occupied the place of their old, poorly-constructed and filthy huts, a civilized community was formed, various handicrafts such as weaving, carpentering, blacksmithing, were engaged in, gardens for flowers and vegetables had been laid out, and among their public buildings were a gaol, a court house, a public market, and a lodging house for strangers. From how barbarous a condition these now Christian Indians had been rescued was shown forcibly by a remark made by Mr. Duncan to a friend who visited his establishment in 1872. "That young girl," he said, pointing to a respectably dressed young female, "I saw while she was yet a child at Fort Simpson, burying her teeth in the flesh of a dog, while the blood of the animal ran down her bosom."

The name Zimshian has been spelled in various ways. In Mr. Duncan's narrative we find 'Chymsean' and 'Tsimpshean.' In Tolmie and Dawson's vocabulary it is spelled 'Tshimsian.' Dr. Boas has it 'Tsimshian.' Bishop Ridley (the present Bishop of Caledonia, whose headquarters are at Metlakatla), insists on 'Zimshian. The latter, who, living actually among the people, and being already well versed in their language, ought to be the most reliable authority, gives the following derivation of the name. *Zim*, he says, is the preposition on, at, or in; *Kshian* means 'the out-flower,' that is 'the river.' *Zim-shian* therefore



means 'on the river.' The name of the people indicates their locality on the Skeena. Skeena being a corruption of *Kshian*, the native name of the river. Formerly these people were found on the Nass and Skeena rivers, both of which flow westward through British Columbia, and empty themselves into the waters of the Pacific just opposite Queen Charlotte Islands. They were found also on the islands on that part of the coast. Of late years they have, for the most part, forsaken the rivers, and live mainly close to the sea shore. The headquarters of the tribe is Metlakatla, near the mouth of the Skeena. The Indian name of this village was *Giatwilgiautsh*, meaning "the landing." *Melthakatla* means "sea-channel," and the name has been improperly applied to the village; it is as though Dover, in the English Channel, were called "Sea Channel." The Zimshian Indians had thirteen villages dotted along the Skeena Channel, and Giatwilgiautsh (Metla Katla) was one of the thirteen.

The Zimshians, so far as their language has as yet been examined and compared with other neighboring dialects, would appear to be a people having a distinct linguistic stock of their own. It is possible that further research may show them to be remote branches of one common stock with other British Columbian tribes; but, at present, the dissimilarity of vocabularies and of grammatical elements are sufficient to justify the philologist in setting them apart by themselves. Dr. Boas says the Zimshian language has two principal dialects—the *Nasqa* (or Nishga) and the *Zimshian proper*. The Nasqa dialect is spoken by the Nasqas on the Nass river and the *Gyitksa'ns* (spelt by the Bishop of Caledonia, Giätikshians) on the Upper Skeena. The Zimshian proper is spoken by six tribes, viz.: *Tsemsian*, at the mouth of the Skeena; *Gyits-umra'lon*, below the Canyon of Skeena river; *Gyits ala'ser*, at the Canyon of Skeena river; *Gyitqa'tla*, on the islands at mouth of Skeena river; *Gyitga'ata*, on Grenville channel; *Gyides-dzo'*, north-west of Milbank Sound. (The prefix *gyit*, or *giat* is Zimshian for people.) The Bishop of Caledonia thinks that there is a connection between these Indians and the Aborigines of Siberia. "The carvings, music, physiognomy of the Haidas," he says, "correspond with those of the Mongolians. I have found a sprinkling of Haida words agreeing with the Chinese. It is easy to note the stages from Haida to Zimshian, and through Giatakshans to the Interior Indians." The Bishop thinks also that he can trace points of resemblance between the Indian dialects spoken in his neighborhood and the Hebrew and Arabic. As to population there seems to be a wide divergence of opinion. In the Indian Department Report for 1888, they are put down in round numbers at 5000. In the Report for 1889, the census returns show the location and approximate number of certain minor tribes, but it is difficult to arrive at any conclusion as to their collective number. The Bishop of Caledonia says they have been largely over-estimated. The Zimshians, Haidas, Giatikshans, and Nishgas together, he says, do not number more

than 4000 or 4500 at the utmost; the Zimshians alone probably 2000.

"As to the history of the Zimshians prior to the appearance of the white man," says the Bishop, "I know nothing, and conjecture is worthless. The Indians themselves know nothing of the migrations of their ancestors. The principal villages of the Zimshians at the time Captain Vancouver was in these waters were on the Skeena river, each village above or adjacent to a swift rapid, which impeded navigation and thus prevented surprise. Each tribe had its winter village here in the *Meltha-Katla*, the "sea channel." How the Indians first reached the Skeena is unknown. About sixty miles north from here is the Nass river. Both rise in the same neighborhood, and within the great half circle live the Giatikshians, on the Upper Skeena; the Nishgas, on the Nass; and the Zimshians at the mouth of the Skeena. These together form a distinct nation." Only two villages on the Skeena are at present inhabited by the Zimshians; but the sites of their ancient habitations may be readily detected by any voyager on the river, because nowhere else has there been a clearing made in the forests, and, in a few cases, the carved poles and chief posts of the great houses of former chiefs are still left standing.

The Zimshians are divided into four clans: the *raven*, called Kan-ha'-da; the *eagle*, called Lagski'yek; the *wolf*, called Lagk-ye-bo'; and the *bear*, called Gyispotu-we'-da. Members of the same clan are not allowed to inter-marry. Each clan has a legend explaining its origin, and each has its totems or emblems by which it is distinguished. These emblems appear in their carvings, paintings, and tattooings. There are several emblems belonging to each clan. To the *Raven* clan belong the raven, the cod-fish, and the starfish; to the *Eagle* clan—the eagle, halibut, beaver, whale; to the *Wolf* clan—the wolf, crane, grizzly bear; to the *Bear* clan—the sun, moon, stars and grouse. The Zimshians divide themselves again into three classes: common people, middle-class people, and chiefs. Common people are those who have not been initiated into a secret society—by the initiation they become middle-class people; but they can never become chiefs, who form a distinct class. The name of a child always has reference to his father's crest. The names of chiefs are hereditary.

Bishop Ridley mentions a number of minor or sub-tribes into which these people are divided. Among them are the *Gish-ba-gu-lau-uts* or "people of the elder bushes." This tribe was governed by a chief of renown—*Ligeuk* (or *Legaic*, as it is given in the Missionary Reports). *Legaic* was a famous warrior and governed his tribe without a Council. He was the first Zimshian chief to become a Christian. Some ten years ago he might have been seen busily working beneath his signboard, which informed visitors to *Metla-Katla* that he was a carpenter and cabinet-maker. *Legaic's* widow is still living, and is a fine looking old lady.

Other minor tribes are the *Giat-andan*, "the staunch people," whose chief's name is Shgagwent, "the fin-backed whale;" the *Giat-wil-giauts*, "people of the landing place," (the proper name of Metla-Katla); the *Gilwzan*, "people out of sight," so-called because their village could not be seen by parties sailing past on the river; their chief's name is Niash-nawa, said to have been given to him by a slave who was kindly treated, and meaning "the grandfather whom I have found." Bishop Ridley mentions twelve or thirteen of these minor tribes, and each one had its own village. The Zimshian Indians all now wear civilized dress, and the wretched hovels in which they formerly lived have given place to strong, solid houses, many of which are of vast size. The framework of the house consists of heavy posts which support long beams. The walls and the roof are constructed of thick planks. Those forming the walls rest upon strong ropes of cedar bark connecting two poles, one of which stands inside the wall, while the other is outside. The boards overlap each other to prevent the rain from coming in. The houses are square in shape, and each one is generally occupied by four families, each living in one corner. Small sheds on a raised platform within the building serve as bedrooms. Every family has its own fireplace, made of earth or stones, and the smoke escapes through a hole in the centre of the roof. Cooking used to be done formerly by heating stones in a fire and dropping them into a wooden box or watertight basket filled with water, until it boiled. Before tobacco was introduced they used to chew a weed called *Wundan*; it was mixed with lime made from shells pounded in a pestle and mortar. They call our tobacco *Wundam-ukshewa* (white man's wundan). The custom of perforating the lower lips of females still exists to some extent. In these perforations wooden labrets are worn. The men have the septum perforated in childhood. Ear and nose ornaments were formerly extensively used. Chiefs' daughters, among the Zimshians, used to have their front teeth ground down to the gums by chewing a pebble of jade, the row of teeth thus assuming an arched form. Tattoos are found on the arms and feet of the Zimshians, but not on the breast or back.

These people gain their living chiefly by fishing and hunting, but many of them are at the present time engaged in canning salmon and other civilized occupations. The bristles of the sea-lion are used by them for adorning their dancing ornaments. They catch cod-fish and halibut with hooks. Salmon are caught in weirs when ascending the rivers, in fish traps, or by means of nets dragged between two boats. They dry their herrings in canoes filled with water and heated with red-hot stones. In winter, dried halibut dipped in oil is one of their principal dishes. Fish-roe also is dried and eaten with oil. The Zimshians make large canoes of cedar wood, with high prow and high stern. Sails have only

been used since the advent of the whites; they are made sometimes of mats of cedar bark. The art of pottery is unknown among the British Columbia tribes; but beautiful carving is done by the Zimshians in wood, ivory and stone, and they can even make jewellery out of gold or silver coins.

The native belief is described by Dr. Boas as "a pure worship of heaven." Heaven, he says, is their great deity, who has a number of mediators called *Neg-nog*. Any natural object can be a *negnog*, but the most important ones are the sun, moon, lightning strokes, and animals. Heaven, these people think, rules the destinies of mankind. Heaven taught man to distinguish between good and bad. Heaven is gratified by the mere existence of man. Man's offerings and prayers, and the smoke rising from his fires are especially agreeable to the unseen deity. Heaven loves those who take pity on the poor, and who do not try to become rich by selling at high prices what others want. Men must make themselves agreeable to the deity by cleanliness, by fasting, by their offerings burnt in the fire, and must treat with respect his messengers—especially the sun and moon. The Zimshians do not always pray to heaven directly, but more generally to his mediators. Thus they will sometimes address the *Negnog* collectively: "Negnog, Negnog! Have pity on us. Else will there be no one to make smoke under you. Negnog, have pity on us!"

It seems almost strange that while thus addressing an unseen God beyond the skies, engaging in prayer and fasting, and trying to propitiate him by sacrifice and kindly acts one to another—they should still have practised so many atrocious and barbarous customs in the name of religion. In their religious dances they would work themselves up to a state of frenzy, and bite and tear the flesh not only of dogs but even of human beings. Mr. Duncan describes one of these horrible scenes, which, in the early days of his mission, used to be far from infrequent. An old chief had killed a female, and the body was thrown into the sea. Presently two bands of furious wretches appeared yelling and making the most unearthly sounds. Each band was led by a naked man with long black hair, who stooped to the ground and walked with high steps like a proud horse, shooting forward his arms in front of him—first one, then the other. For some time they seemed to be seeking the body, and when they came to it they commenced screaming and rushing round it like so many angry wolves. Finally they seized it, dragged it out of the water, and the two naked men began tearing it to pieces with their teeth. In a few minutes the crowd broke again into two, when each of the naked cannibals appeared with half of the body in his hands, and, separating a few yards, went on with their horrid feast.

It is satisfactory to know that these horrible orgies are now a thing of the past, and that the blessed light of the gospel has shone in upon the

dark minds of these poor people. All the Zimshians are now professed Christians, with the exception of the "Giat-Katla" or "people of the sea-coast." "These latter," says Bishop Ridley, "have, till now, resisted Christianity. Their chief, named Zibasha (*zib*, a snare, *sha*, the foot), became a Christian, but lost his authority in consequence, and was superseded by one named Sheuksh. The latter has opposed our teachers and persecuted the few who have joined us. I have baptized twenty-nine of them, and they have stood out against long continued persecution with great courage. They have seen their teachers driven off, the bibles torn to pieces, and their church destroyed, but have still remained firm; and now I am thankful to say a new church has been built over the ashes of the old one, and no further opposition is offered."

Lutki-zampti, an intelligent Giat-katla Indian, and one whom the Bishop baptized, tells the following story of the first arrival of the white man:— "My grandfather," he said, "was with two friends, fishing for halibut, when suddenly they saw a stupendous bird rushing over the water. It stopped when it saw them, and then folded its white wings in peace to rest. We waited, said my grandfather, and watched breathlessly. We were holding our kelp fishing lines, but forgot to fish until the fish compelled our attention. As we again looked at the heavenly bird we saw its offspring float out from its side and swim towards us. Its many feet astonished us. The next moment we saw that the feet were oars, and men bending at them. Terror made us faint. We tried to get in our lines, but the boat was swiftly coming upon us. We snatched at our mussel-shell (knives) and cut our lines adrift, and bent with all our might at our paddles. We and the sailor men leaped on the beach together, and all would have escaped had not an evil demon seized the foot of one of us (he had caught his foot in the tangled fishing line and lay sprawling on the beach, dead with terror). The white men lifted him up, and as soon as he saw their white faces, he *died* again. Then, were the sailors kind, and gave him sugar, beads, and other beautiful trinkets, and let him go. His story brought others towards the ships' company, and soon were they being feasted with food so sweet that it was thought "heavenly." Strange to say that instead of heating stones and boiling food in wooden boxes, fire was placed under a round black box, and it was not consumed. This was a miracle, and showed the white men to be lords of fire. Rice was added to the feast, but we, said my grandfather, would not eat maggots." Great was the impression made upon these simple people by the iron pot, the first piece of metal they had ever seen. Vancouver graciously gave an iron cooking vessel to the chief, and it remained the wonder of all the tribe until one day when some chiefs from distant parts had assembled to see it, the owner, after having exposed it to the flames to defy them, then dropped it from his hand to prove its strength. Higher and higher he held it up and then dropped it, until at length it fell with

such force as to break it in two. The broken-hearted owner fled from the assembly, and no eye ever saw him afterwards; grief and shame killed him.

The following legend is told to account for the origin of the *Bear Gens*, (one of the four clans already alluded to). An Indian went out hunting. He met a black bear, who took him to his home and taught him how to catch salmon and build boats. When, after two years, he returned to his village, all the people were afraid of him because he looked just like a bear. He could not speak or eat anything but raw food. Then they rubbed him with magic herbs and he became a man again. He built a house and painted a bear on the front of it; and so the bear became his crest.

The Zimshians have a number of proverbs, of which the following are examples :

1. It is not good to have too much one's own way.
2. A deer, although toothless, may accomplish something.
3. Heaven looks down on him.
4. He wants to die with all his teeth in his head—(that is, he is too foolish to live to be old).
5. You mistake the corner of the house for the door. (In case of making any gross mistake).

When a Zimshian died, the relatives of the deceased used to have their hair cut short and their faces blackened, and they would cover their heads with old mats and go four times round the body singing mourning songs. They would fast until the body was buried, and women of a different clan to the dead person were hired as wailers, and paid for their work. The body was washed, placed upright, painted with the crest of the gens, and kept lying *en-state* for several days; then it was placed in a box, laid on a funeral pile, and burnt. Prior to this the heart was taken out of the body and buried, it being believed that if it were burnt all the dead persons relatives would die. Some time after the burial a memorial post would be erected and a festival held. Sometimes, to signify their grief, members of the family would cut off the fourth finger of the hand at the first joint on the edge of the box holding the corpse. The bodies of medicine men alone were never burnt. They were buried in caves or in the woods.

#### GRAMMATICAL NOTES.

The letters *c*, *f*, *j*, *r*, *v*, *x*, are not used in Zimshian. *Lth* is a sound nearly the same as *ll* in Welsh, but beginning with the tip of the tongue pressed against the palate, near the teeth, and forcing the end of our 'l' sound over the sides of the curved tongue. The sound *tk* may be acquired by practising with the word *tikga*. *Ksh* is a blending of the guttural with our *sh*, demanding silence.

There is no general distinction made between animate and inanimate objects, affecting the inflection of the noun, adjective, verb, as is common to so many Indian languages, but there is just a shade of distinction observed in the numerals. Personal pronouns are incorporated in the verb as suffixes, but can also be used separately.

Relationship and parts of the body can be expressed absolutely, not requiring the personal pronoun prefixed as is the case with most Indian languages.

There are two forms for expressing the third person—*ni-at*, he, not, remote ; and *niat-ga*, he, remote.

In using the first person plural, if the persons addressed are to be included, they will add "*dish mishum*," (also you). This cannot be expressed by an inflexion of the verb.

There is no dubitative form of the verb. Doubt is expressed by using *shin* as a suffix. Thus : *Dum gaui*, I shall go ; *Dum gaui shin*, I shall go, perhaps.

The singular is not distinguished from the plural by the ending of the noun.

Numerals often indicate the shape or quality of the objects spoken of, (just as in English we use a couple, a yoke, a brace, to indicate two,—but much more extensively). The distinctions thus made are very puzzling.

There are no nouns that can be used in composition only. All Zimshian nouns are separate words. There are no causative or reflexive forms of the verb, neither are there diminutive or derogative endings to the noun.

This sentence, "the man came home and put his new gun in his lodge," would, in Zimshian, take the following order :—*Ltha* (sign of past tense); *baz*, arrive ; *gut*, he (remote); *yōt*, man ; *ā*, (sign of dative); *lip*, own ; *wālp*, house ; *ada*, and ; *lū*, down ; *dau*, put ; *shū*, new ; *kūpilo*, gun ; *in'zao*, within.

The following example is given to show how a root may be built on to by prefixes and affixes. *Tkalkūk wau lim lthk*, meaning "servants, not slaves." Derived thus : *Wal*, thing done ; *walum*, thing being done ; *walimlthk*, should or ought to be done ; *hūk*, sign of the plural ; *tkal*, all in connexion with, literally—they who have to do it all.

#### VOCABULARY.

Pronounce *a*, as in father ; *e*, *ē*, as in they, met ; *i*, *ī*, as in pique, pick ; *o*, *ō*, as in note, not ; *u*, as in rule ; *ä*, *ü*, as in but ; *ai*, as in aisle ; *au*, as in bough, now ; *tc*, as in church ; *dj*, as in judge ; *j*, as in jamais (Fr.) pleasure ; *â*, as in law ; *ä*, as in fair ; *ġ*, a *ghr* guttural sound ; *h*, as in *ich* (German) ; *ñ*, as in *bon* (Fr.) Also the special sounds of this language, *lth*, *tk*, and *ksh*, as already given.

man, yot.  
 woman, hānā.  
 boy, lthgolthgumyot (manchild).  
 house, walp.  
 boat (canoe), kshā.  
 river, gulā aksh.  
 water, āksh.  
 fire, lāk.  
 tree, gūn (pl. gūngūn).  
 horse, guadān (chinook).  
 dog, hash.  
 fish, haūn (salmon).  
 town, gūl zāp.  
 kettle, gail thūm do ūzk.  
 knife, hāl thā bīsh.  
 tobacco, wūndau.  
 day, shā.  
 night, atk.  
 yes, a a.  
 no, ain.  
 I, nuyu.  
 thou, nugūn.  
 he, nī at.  
 father, nāgwat.  
 my father, nāgwadu.  
 it is good, lthā am.  
 red, mēshk.  
 white, māksh.  
 black, do-ūsk  
 one, gāl, gūel, etc.  
 two, gūl bēl, etc.  
 three, gwili, etc.  
 four, tkalpk, etc.  
 five, kshdōnsh, etc.  
 six, gāl dātċ.  
 seven, dūp gāl dātċ.  
 eight, yūk del datċ.  
 nine, ksh dāmāsh.  
 ten, giāp.  
 twenty, gūbūl wil gi āp  
 hundred, shāl th.  
 come here, gū lā.  
 be quick, dī ūn.  
 to-day, sha-gī aun.  
 to-morrow, zāgizīp.  
 good morning, (no courtesies).  
 Indian, Zimshian.  
 white man, o mūk shēwa.  
 God, Shimoigiāt-gā-lākagā—  
 (chief person above).

Devil, (no word).  
 heaven, lāka (heaved up).  
 a hand, ānōnt.  
 my hand, ānōnū.  
 your hand, anonūn.  
 John's hand, anōnsh John.  
 my knife, nalthā bīshī.  
 axe, gigi ātk.  
 little axe, zōshgum gigi ātk.  
 bad axe, nādagum gigi ātk.  
 big axe, wīlēk shum gigi ātk.  
 big tree, wīlēk shum gun.  
 black kettle, gailthum dousk.  
 money, dala (dollar).  
 bird, zo uz.  
 snake, mētkul-lalt (slow crawler).  
 I walk, yayū.  
 thou walkest, yan.  
 he walks, yat.  
 we walk, wal uk shum.  
 they walk, waluksh dit.  
 he is asleep, shtōkt.  
 is he asleep? hi shtōkt?  
 I sleep, kshtōgi.  
 I shall sleep, lthā kshtōgi.  
 I slept, dum kshtōgi.  
 give it to me, gināmlth a goi.  
 don't be afraid, gilā zā bashun.  
 I am hungry, kwā diānu.  
 are you sick? alth shiepguni?  
 he is very sick, shimgul shīep gut.  
 it is cold, gwatk.  
 it is not cold, althgā gwatk.  
 I see him, niazūt.  
 thou seest him, niazunt.  
 he sees him, nisht.  
 he sees it, nisht.  
 if I see him, ami niazūt.  
 thou seest me, ma niazunū.  
 I see thee, n'niazun.  
 he sees me, nuyu gwulth niazi.  
 I see myself, lip niazū.  
 we see each other, n'nīshdānum.  
 do you see him? alth niazunt.  
 I do not see you, althgā du niazun.  
 two men, dup kādal yodit.  
 three dogs, gwun hashbash.  
 four knives, tkalpsk kun hālthi-  
 plthā-bīshk.



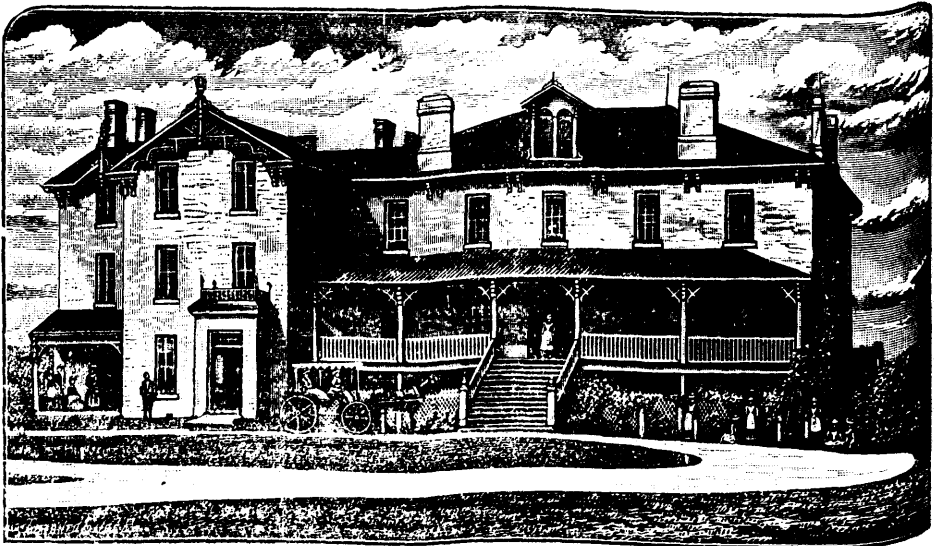
what is your name? nalth dägū-      he is a man, yodit.  
wän?      it is a house, walbit.  
where are you going? n'dä ga'n?

Did John see the horse? Äth nisht John dä güä dani.  
I will see you to-morrow, Dum niazuni zägizip.  
John saw a big canoe, Lthä nisht John wilekshum kshä.  
I shall not go if I see him, Äthga dum gâ-i ämi dum nisht.  
If he goes he will see you, Ämi za daultht dum niazunt gü nügunt.

For the foregoing account of the Zimshian Indians, the grammatical notes, and vocabulary of their language, I am mainly indebted to the Bishop of Caledonia and Dr. Franz Boas. I have also made use of the following books and papers:—The Indian Department Report (Ottawa), *Mission Life*, Races of Mankind, Tolmie & Dawson's Vocabularies, Bancroft, and the *American Folk-lore Journal*.

#### AT THE INDIAN SCHOOLS.

THE Mohawk Institution (Church of England), at Brantford, Ont., under the Rev. Robert Ashton, has a capacity for ninety pupils—boys and girls, and is always full. The whole cost of its maintenance is provided for by the New England Company, and it has been in operation for about sixty years. The New England Company dates back to the days of Cromwell's Long Parliament, in 1649; it has its headquarters at



THE MOHAWK INSTITUTION.

1 Furnival's Inn, London, E.C. The first Mohawk Institution was a small affair, erected in 1828; this was pulled down and new buildings erected in 1858. Since that time the Institution has been further enlarged and improved.

The Mount Elgin Institution (Methodist), at Muncey Town, has a new barn lately built, 50 by 100 feet in size, and about sixty feet high; it cost \$3,000, a considerable proportion of which was paid by the Indian Department.

The new Indian Institution at Medicine Hat (Church of England), already has its walls up, roof on, and cupola in place. A local paper says: "The building presents quite an imposing appearance from the railway, and when completed will be one of the most comfortable and substantial buildings in town."

The new Government Institution (Presbyterian) at Regina, is shortly to be opened.

The Rev. J. W. Tims, Missionary among the Blackfeet, at Gleichen, Alta, is putting up a new two-storeyed building for a Girls' Home, to hold ten girls; Miss Perkes, the newly-appointed matron, has already arrived.

The Blood boy, Daniel Inoyim, who was educated for rather more than a year at the Kasota Home, Elkhorn, has returned for the winter to his people. Mr Tims considers him to be very much improved by his stay at Elkhorn. The boy, who is about seventeen years of age, of his own accord gave up all his Indian charms and ornaments, had his hair cut short, and adopted White man's clothing.

The Shingwauk and Wawanosh Homes, at Sault Ste. Marie, have been obliged to reduce their number of pupils during the winter months, owing to the want of funds. It is hoped, however, that a fresh start will be made in the spring, there



"OLD BRASS," (BLACKFOOT.)

being ample accommodation now, at these two Homes, for one hundred pupils.

Two new Institutions are being built by Government for the Methodist church—one at Morely (Rev. John Macdougall's Mission), the other at Red Deer. It is said they are being built on a similar design to the Medicine Hat Home.

The Industrial School at Muscowpetung's—a stone building—erected this summer by the Presbyterian church, 30 miles north of Regina, was to be ready November 1st; and will accommodate forty children.

The Rupert's Land Industrial School, near Winnipeg, has an attendance, at present, of fifty-six pupils.

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*NOTE.*—The Rev. E. F. Wilson will be very thankful if the Principals or Heads of the various Indian Institutions, will, from time to time, send him some account of the progress of their work, whether written or printed; also an occasional letter from a pupil, or extracts from their examination papers. Sketches and photographs can also be made use of in the pages of the *CANADIAN INDIAN*.

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