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# THE CANADIAN INDIAN



EDITORS  
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 H. B. SMALL.

Published under the Auspices of  
 THE CANADIAN INDIAN RESEARCH  
 AND AID SOCIETY.

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Single Copies, 20 Cents.

Annual Subscription, \$2.00.

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Inaugurated April 18th, 1890.

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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.

VOL. I.

FEBRUARY, 1891.

No. 5.

**I**N view of the recent Indian troubles in the United States, which threatened at one time to lead to serious results, and perhaps drag in some of our Indian tribes, the following sketch may prove interesting :

The Sioux have for many years been the most numerous of all the Indian tribes. Seventy years ago, after a century of almost constant wars with the neighboring nations of Hurons and Chippewas, they counted thirteen thousand souls, and since then, in spite of struggles with small-pox, starvation, soldiers, settlers, Indian agents and other torments, they have increased to about fifty thousand. They have in turn resisted the encroachments of the French, the English, and later, of the United States Government, seeking to subdue them and seize their hunting grounds ; but for the most part they retained their control of a wide tract of territory, until within a few years past, during which, a part at a time, it has been obtained from them by treaty and purchase, on terms which have seldom been faithfully kept by the white purchasers. Their original domain was larger than England, France and Germany combined.

When first met by the French explorers and missionaries moving westward of the Great Lakes, more than two centuries ago, the Sioux, otherwise known as the Dakotas, occupied nearly all of what is now Minnesota, North and South Dakota, besides much of Wisconsin, Iowa, and Nebraska. In 1837, they ceded to the United States all their lands east of the Mississippi ; and in 1851 they made a

new treaty, which moved their line to about the western border of what was then the Territory of Minnesota, in which they retained about three thousand square miles.

In 1854 troubles arose, but a patched-up Treaty of Peace was signed, which in 1862 was violated, the Sioux arising in force and attempting to drive the whites out of western Minnesota. This insurrection was promptly put down by the capture and punishment of the leaders; and as a result many of the tribe hurried northward into Canada, whilst others hid themselves in the Black Hills. In 1866 an attempt was made to induce the Sioux to adopt agriculture and civilized life. Too restless to settle down, and the constant encroachments of the whites upon their territory driving away the buffalo, became a cause of complaint, and the discovery of gold in the Black Hills, led to an effort being made to remove the band to the Indian Territory. All attempts in this quarter, however, failed, and subsequently the massacre of Custer's column, in 1876, and the chastisement which followed, at the hands of General Miles, drove Sitting Bull and most of the warriors of the tribe, who had not been compelled to surrender, into Canada.

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**M**ANY of the failures, discontented paupers and criminals of all nations under God's bright sun, annually arrive among us, on invitation, and find open doors, open arms and the rights and homes of freedom and freemen anywhere and everywhere. In two hundred and fifty years, the negroes transplanted to America increased to seven millions. They grew out of barbarism and barbaric languages into the knowledge, benefits and abilities the whites possess, because of and through no other reason than that they were forced into the open doors of experience.

The Indian, constantly driven away from experience

and back upon himself, will remain his old self or grow worse under the aggravations and losses of the helps to his old active life, in the destruction of game and the buffalo; and unless opportunities are forced upon him, must either disappear or die out. Any policy which invites the Indian to become an individual and brings him into the honest activities of civilization and especially into the atmosphere of our agricultural, commercial and industrial examples, assures to him mental, moral and physical development into independent manhood. An Indian boy, placed in a family remote from his home (and it is better distant from the school), surrounded on all sides by hard-working, industrious people, feels at once a stronger desire to do something for himself than he can be made to feel under any collective system, or in the best Indian training school that can be established. His self-respect asserts itself; he goes to work, behaves himself, and tries in every way to compete with those about him. For the time he in a measure forgets the things that are behind, and pushes on towards a better life.

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THE Lancaster (U.S.) *Examiner* is responsible for the following remarks:—

“The Indian conference in session last month at Lake Mohawk, New York, discussed the subject ‘of the relation of the churches to the federal government in the work of educating the Indians.’ Experience, sound judgment, and the precepts of political economy generally, unite in support of the position taken by Dr. Lyman Abbott, Rev. Dr. Foster, of Boston, and others, that a speedy separation of Church and State in this matter is necessary for the best interests of the Indians. People generally who have a personal knowledge of the condition and character of the Indian races of the Northwest will heartily concur in this view. What these Indians need to be

taught is in the line of thrift and industry, not in that of creeds ; an intelligent knowledge of how to take care of themselves decently and comfortably in this world, not speculative theories of what will become of them in the next ; honesty, morality and kindness, not the doctrines of theology ; the creed of personal responsibility, not that of vicarious atonement : to plough, to sow, to gather into barns, to put flour in the bin, meat in the barrel, potatoes in the cellar and wood in the shed for winter ; to make individual homes and surround them with at least the common comforts of civilization ; to wash, to cook, to sew, to handle tools usefully, and to clothe themselves and their children decently—these are things in the direct line of what education should mean to Indians. What the schoolmen teach in relation to the plan of salvation will be well enough later on, but the material things of life and how to make the most of them are of pressing present concern to the Indian races.”

In contrast to this Miss Fletcher, who has done much in Idaho towards promoting the welfare of the Nez Perce Indians, says : “ Observation leads me to place a high value on the association that is brought about among Indians by being members of an organized church, where they have some responsibility in connection with the conduct of its affairs. It is a great step forward, and is a foundation upon which to build.”

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THE Mohawk conference, referred to above, before adjourning strongly recommended further extension of education in *all the industrial arts*, as essential to preparation for the Indian's self support. It urged the churches to larger gifts and greater zeal in their distinctive Christian work among the Indians, without which all efforts for civilization will be in vain ; and it strongly further urged, as the fundamental principle which should

control all friends working for the Indian, that their efforts should be in anticipation of and in preparation for the time when the Indian races of this country will be absorbed into the community, and the specific Indian problem will be merged into the greater problem of building up a human brotherhood, which the providence of God has laid upon the white man, who has possessed himself of the title to the soil. These remarks are as applicable to us in Canada as to our neighbours across the line. If the thousands of foreign emigrants to our shores can become assimilated and absorbed through association, there is but one plain duty resting upon us with regard to the red man, and that is, by educating and training them to civilized pursuits, to assist them to merge into the general community; to lay aside the characteristics of their native life, and to adopt those of the people amongst whom their future is cast.

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THERE are three tests which particularly mark the advance of the Indian toward civilization, viz., the adoption of the white man's dress, education of children, and engaging in agriculture. Progress in the latter is of permanent importance to their ultimate welfare, and it will be interesting to trace what is known of Indian agriculture. Prior to the advent of the Europeans, the North American Indians were not an agricultural people; the cultivation of the soil was considered among them as a degrading occupation for the men of the tribes, who left it to the old women and the children. Captain John Smith, who visited Virginia in 1609, says, "the greatest labour they take is planting their corn, for the country is naturally overgrown with wood. To prepare the ground they bruise the bark of trees near the root, then do they scorch the roots with fire that they grow no more." This custom probably suggested to the first settlers the process of girdling, which killed the larger tree, and causing the



decay and fall of the lower branches, admitted the sunlight and air to the corn cultivated in patches on the virgin soil. When a clearing was partially effected, the surface was rooted up with the flat shoulder-blades of the moose, or with a crooked piece of wood, the seed corn was dropped in at certain distances, and as it grew the earth was scraped up round it with clam shells. While the stalk was green, the ears were picked, the seed selected and tied up in their wigwams, and the rest of the crop was dried in the husk, or over smouldering fires; then husked, shelled and packed in birch-bark boxes and buried in the ground below the action of frost. The dried corn was called *omonee* (hominy), cracked in a stone mortar and then boiled; when pounded and sifted through a basket, to be made into ash cakes, it was called *suppaun*. When on the warpath, or on the chase, the men carried with them parched corn called *nokake*. Roger Williams, the founder of Rhode Island, speaks of them "planting in May among their corn, "pumpeons," and a fruit like a musk-melon, but less and worse, which they call *macocks*, also peas and small beans. He goes on to say, "these crops not only keep the ground round the growing corn moist, but supply materials for the celebrated dish called *musiquatash*," now known as succotash. In the west, wild rice was gathered; cherries and plums they dried for winter use; and that the apple was known is certain, but probably it was the wild crab. Walcott, a settler in Connecticut, wrote in 1635, only five years after his colony was established, that he made "500 hogsheads of cider out of my own orchard in one year." This would have been impossible had he been obliged to raise his orchard from seed, or to have planted young imported trees. He must, therefore, have grafted on the indigenous crab-stocks of the Indians. The Algonquin language has the word *mishimin*, which means apple. Tobacco was cultivated; gourds were raised, called calabash, and made into receptacles for pig-

ments, and other pasty articles. From the sap of the maple, coarse-grained sugar was made; a decoction of sassafras, was used as a drink at their feasts, and the green wax of the bay-berry afforded candles, in which were rush wicks, that "gave a pleasant fragrance while burning."

Their wigwams were constructed of saplings set in the ground in a circle, and drawn together at the top, then covered with mats of woven grass, or with large sheets of birch bark, sewn together with deer sinews, and caulked with some resinous gum. A mat served as a door; in the centre was the fire, and an opening above for the smoke to escape. They had no domestic animals save dogs, and no poultry. In place of our agricultural fairs and cattle shows, they held the "green corn dance," or the "feast of the chestnut moon." The use of milk or dairy products was never entertained by them; and probably from their nomadic habits the cow would have been an incumbrance. As the white man pushed settlements further and further westward, the Indian receded, till reservations were set apart, and the more advanced tribes learned that the white man's system of tilling the soil was the only means open to them to maintain their existence, when the chase failed through scarcity of game and fur-bearing animals. Rude at first were their attempts to cultivate the soil, but contact with the white, in course of time, bore its fruits, and to-day there may be seen on some of the Indian farms as fine fields of grain, and as good cattle, as are to be found amongst the neighbouring settlements. The late Senator Plumb, in a speech at Brantford, made by him on the occasion of the seventeenth agricultural exhibition of the Six Nations, at that town, in 1884, remarked that the agricultural exhibition of the Six Nations Indians would compare favourably with many of the local fairs held by their white brethren. On the same occasion other prominent speakers alluded to the strides made in the cultivation of their reserve, and the great progress in civilization

which attended these efforts, and if their labours were carried on in the same spirit, their red brothers would soon reach a complete civilization.

In British Columbia the natives make excellent herdmen for cattle; and in the North-west, wherever farm instructors have been sent by Government, they find willing and apt pupils in those whom they instruct.

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THE *Academy*, of November 8th last, contains an article by Walter W. Skeat, on the language of the Micmac Indians, which gives some very valuable information on the origin of certain words in common use amongst us. The writer alludes to the recent publication of an English Micmac dictionary, from which he derives his line of thought. The Micmacs, it may here be said, are a tribe of the Algonquin family, inhabiting the Maritime Provinces of the Dominion, and the work in question was published by means of an appropriation for that purpose made by the Dominion Parliament. Micmac for a house is *wigwom*, which corresponds to our word "wigwam," an Indian residence. A shoe in Micmac is *mkusun*, accented on the second syllable, hence the word "moccasin." An axe is *tumeegun*, accented on *ee*, hence "tomahawk." A chief is *sakumow*, clearly "sagamore," or "sachem." But the greatest gain to this knowledge is the word *to baakun*, a sled or sledge, hence "toboggan." This the writer asserts is the first really good authority for this origin. Other derivations are worthy of being recorded, and these pages will be open to any hints that can be given towards the origin of many words expressive of Indian articles, but which have crept into every-day use.

THE *Canadian Gazette*, a paper published in England, says, under date 4th December last, when speaking of the recent Indian excitement in the United States:

“There are, we know, some who are inclined to belittle the claim on behalf of Canada’s policy of kindness towards the Red Indian. The *Speaker*, for instance, makes this week some disparaging remarks about the ‘self-glorifying thought’ touching the superiority of our own methods in dealing with savage races. ‘The Canadian system as regards Indians,’ it says, ‘cannot of itself take high rank among Colonial systems. It is not to be compared, for instance, to the system which has produced the ten thousand well-armed and smartly mounted Basutos, who rode forth the other day to give Sir Henry Loch a loyal welcome. Canada has deprived its Indians of self-dependence, and is now painfully winning them back to what Sir John Macdonald calls self-sustenance. In its essentials and on paper the Canadian system does not differ widely from that of the United States.’ Perhaps not; but the *Speaker* half admits the folly of judging a system solely by its ‘on paper’ results. If anyone wishes to appreciate the vital difference between the Canadian and the United States policy towards the Indian population, let him compare the peaceful development of the Canadian North-west with the bloody series of conflicts which have marked the western march of the white man in the Western States. Had the United States had the misfortune to have a Riel rising, as Canada had four years ago, does the *Speaker* imagine that the United States Indians would have stood firmly on the side of the authorities as did the great mass of the Canadian aborigines? As for the contrast with the Basutos, is it not absurd on the face of it? The Basutos are mentally and socially about as much like the Red Indians as the board-school boy in the fifth standard, is like the beginner who has still to master his A B C.”

A FISHING STATION OF THE ANCIENT HURONS  
IDENTIFIED.

(BY J. WALLACE, SEN., ORILLIA.)

IN the beginning of September, 1615, at the narrow strait connecting Lake Simcoe with Lake Couchiching, a lively and picturesque scene might have been witnessed, such as seldom meets the eye of a beholder. Along the margin of the strait, drawn up from its slow current, lie one or two hundred birch-bark canoes. The banks are crowded by many hundreds of half-naked savages, their faces and bodies besmeared with black and red paint, suggestive of the war-path; their lank, black hair glossy with oil from sun-flower seeds, and garnished with plumes of feathers; some lie lazily stretched on the green sward; others recounting their deeds of bravery in the past, and boasting of feats shortly to be performed against the common foe; and others again with arrogant and haughty mien, stalk along with all the pride and self-importance of acknowledged Indian warriors, to the great admiration of the groups of squaws and children from the neighbouring town of Cahiague; the former bedizened with porcelain, beads, and bright ornaments of various kinds; the latter destitute of clothing, their red bodies lithe and active, their snaky eyes gleaming with pleasure, as they engage in games of fun or frolic, or simulate the heroic acts of braves in mimic warfare.

Fresh arrivals are hourly approaching from either end of the narrow strait; the graceful, buoyant canoes filled with dusky forms, each flushed with high-flown hopes of victory, scalps, and prisoners for torture. Along the numerous pathways connecting the various villages of the Huron nation, swiftly march, in single file, the several contingents to join the assembling army, individually animated with a tiger-like ferocity for the blood of their foes. From the towns bordering the Georgian Bay, scattered parties ascend the Severn, incessantly bending to the stroke of

the paddles flashing in the sun-light, scaring the wild fowl from the sedgy nooks of the tortuous river, until finally they coast along the shores of the lovely Lake Couchiching, to the rendezvous of the assembled warriors, shortly to march against the dreaded Iroquois. Two or three pale-faces, armed with the ancient-looking arquebusses, may occasionally be noticed, mixing freely with the painted and be-feathered savages. The chief of these is Mons. S. de Champlain, at once the head and prime mover in this great enterprise ; nothing seems to escape his vigilant eye, and ever and anon, he scans the distance for new comers, and makes a mental calculation of the forces he has to lead against the Five Nations inhabiting the southern shore of Lake Ontario. The number promised was two thousand five hundred, and as yet, they are considerably short of that ; and he reflects uneasily on the approach of a long severe winter.

In the meantime the Indians are busily laying in a stock of fish, for, as he tells us in his narrative, they are caught here in great quantities. This extensive fishing, he says, is carried on by means of stakes stretching across the whole strait, leaving only openings here and there, at which they place their nets to catch the fish as they are driven along. We can easily imagine a long semi-circle of canoes, some distance out on Lake Simcoe, advancing towards the strait, the occupants shouting, yelling, and splashing the water with their paddles, in order to scare the fish up the strait, the line gradually contracting until the fish are driven into the nets, from which they are landed and prepared to supply their wants on their long and perilous journey. Six years previously, Champlain had led an Algonquin band against the Iroquois, and signally defeated them ; he was now preparing to strike a blow by which he hoped to infuse a salutary terror into the hearts of those war-hawks of the wilderness, and effectually put a stop to their scalping parties, from infesting the streams

and foot-paths on the northern side of the St. Lawrence. Thus did Champlain open up a drama whose first acts were successful, but whose tragic close was the utter ruin of the Huron nation ; and the complete failure and abandonment of the Jesuit missions.

Parkman says, " Here was the beginning of a long suite of murderous conflicts, bearing havoc and flames to nations yet unborn. Champlain had invaded the tiger in his den ; and now, in smothered fury, the patient savage would lie biding his day of blood."

But to return to our fishing ground. The Narrows presents much the same features as in Champlain's days, excepting where one railway bridge crosses it, and another for the accommodation of the travelling public, together with the dredging necessary for steamers and other craft. At one end, on the western shore, are a few houses, and conspicuous is the flag of the Red Cross hospital, which has lately been erected at this salubrious spot. But its fame as a fishing ground has long vanished ; bass may still be caught with the rod, or trolling ; and in the winter season, some scores of Indians and whites may be seen spearing herrings through holes cut in the ice. Still there is no doubt that at the time to which reference is made, all those lakes were literally swarming with fish.

Are there any remains to point out the exact locality where these stakes crossed the strait ? In answering this question in the affirmative, I would state that some years since, my friend Gilbert Williams, an Indian, informed me that he had seen very old stakes which were used by the Mohawks for catching fish. Some time after when I was writing out the story of Champlain, for one of our local papers, I was conversing with Charles Jacobs on the subject, who said he also had seen the stakes, and further that the locality was known to this day as *mitchekun*, which means a fence, or the place which was fenced or staked across. He said that if a strange Indian were to

ask him where he came from, he would answer, *mitchekuning*, the termination *ing*, signifying *from*, that is, from Mitchekun. We were, at the time, standing on the Orillia wharf, and within sight of the end of the Narrows. Charles Jacobs said, ask old Mr. Snake (who was standing near by) where Mitchekun is. As soon as I asked the old man, he turned and pointed to the Narrows, which was between two and three miles distant. In September, 1886, I walked down to the Narrows, and entered into conversation with Mr. Frank Gaudaur, who is of Indian extraction, and the keeper of the Midland railway bridge, who immediately took me to the side of the bridge, and only a few paces distant, and shewed me a number of the stakes which remained. Dredging the channel for the purpose of navigation had, of course, removed the greater part of them, only those on the outside of the dredged portion being left. Mr. Gaudaur said that there were some other places where stakes might be seen, but that this was the most complete part. The stakes, as might be expected, were a good deal twisted by the current, but the ends were still close together, and firmly embedded in the clay and mud at the bottom, so that it was only after considerable pulling with a spear, that one was brought to the surface. The stakes would be about five or six feet long and thicker than a walking-stick. It is to be observed that they are not placed across in a straight line; indeed one portion is continued in a direction half-way down the stream, and would thus produce an angle when the line was changed upwards, and at the opening of this angle would be placed the net; and this is in exact accordance with the method which Champlain describes, when the Indians were hunting deer: that is by staking out a large space in the woods, with an angle into which the game was driven. It is not difficult to account for the stakes lasting for so many years when we consider that the tops were under the surface of the water, thus



escaping the action of the air, and also that of the ice, which in this locality is never of great thickness because of the rapidity of the current. It must be understood that we do not assert that these identical stakes existed there in Champlain's time, although it is possible that some of them may be part of the original construction. It was probably used for fishing purposes long after the time of Champlain, and even after the destruction of the Hurons, for I am strongly inclined to suspect that a portion of the Mohawks settled down on the vanquished territory, and remained there a considerable time. If such was the case, the fence would be repaired from time to time, as circumstances required, without altering the *site* to any material extent. The stake which I had, had been pointed with an axe of considerable sharpness, as evidenced by the comparatively clean cuts made in the operation. Our present Indians, who are Ojibways, know nothing about them, except the tradition before mentioned. Mr. Snake is an old man, and he stated to me that the old Indians, when he was young, referred the whole construction, and its use, to the Mohawks. I have no doubt, if they are not molested, the remains will be in existence a century hence. I have only to add that a correspondent, Mr. A. F. Hunter, of Barrie, has suggested to me that possibly the old French name for Lake Simcoe, "Lac aux Claies," referred to this fence at the Narrows, as he has not met with any account of the origin of the term "aux Claies." I throw out this hint in the hope that perhaps some of your readers may be able to throw light on the subject.

If any of the readers of *THE CANADIAN INDIAN* should ever visit the picturesque and progressive town of Orillia, a walk of half-an-hour will take him to this classic spot where Champlain spent nine days, nightly entertained by the inhabitants of Cahiague with war-dances and banquetings; and which from its geographical position, and a great highway to the upper lakes, must have made it the scene of many sanguinary conflicts, as well as the more peaceful occupation of fishing, for the purpose of laying in their winter supplies of food.

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## THE MOUND BUILDERS.

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A LOST RACE DESCRIBED BY DR. BRYCE, PRESIDENT OF THE  
HISTORICAL SOCIETY.

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**B**ONES. Of the bones found, the skulls were the most interesting. In some cases it would seem as if they alone of the bones had been carried from a distance, perhaps from a distant part of the mound-builders' territory, from a battlefield or some other spot. In some cases this was proved, by the presence in the eye-sockets and cavities of clay of a different kind from that of the mound, showing a previous interment.

The mound was plainly a sacred spot of the family or sept. Before you are pieces of charred bone. Of the bones unburnt some were of large size. There are before us two skulls, one from the grand mound, the other from the Red River mound opened by the Society in 1879. The following are the measurements of the two skulls, which I have made carefully; and alongside the average measurements of the Brachycephalic type given by Dr. Daniel Wilson, as well as of the Dolichocephalic :

	AVERAGE DOLICHOCHEPHALIC.	RAINY RIVER SKULL.	RED RIVER SKULL.	AVERAGE BRACHYCEPHALIC.
Longitudinal diameter.....	7.24	7.3 in.	6.7	6.62
Parietal diameter.....	5.47	5.8	5.5	5.45
Vertical diameter.....	5.42	6.2	5.8	5.30
Frontal diameter.....	4.36	4.2	3.7	4.24
Intermastoid Arch.....	14.67	15.3	15.6	14.63
Intermastoid line.....	4.23	5.8	4.3	4.25
Occipito frontal Arch.....	14.62	17.	13.8	13.85
Horizontal circumference...	20.29	22.3	19.6	19.44

From this it will be seen that the Red River mound skulls agree with the Toltecan Brachycephalic type; and the Rainy River skull, while not so distinctly Brachycephalic, yet is considerably above the average of the Dolichocephalic type.

*Wood.* As already stated it is only in some of the mounds that charred wood is found. I have a specimen from the mound at Contche-teheng, at the head of Rainy River. It stands beside the rapids. This mound has supplied many interesting remains. From this fact, as well as from its situation, I would hazard the opinion that here, as at the great Rainy River falls, three miles farther down, there were villages in the old mound-building days. It is a fact worthy of notice, that the site of the first French fort on Rainy River, St. Pierre, built by Verandrye in 1731, was a few hundred yards from this mound.

*Bark.* Specimens of birch bark were found near by the bones. It was no doubt originally used for swathing or wrapping the corpses buried. That a soft decayable substance, such as bark, should have lasted while a number of bones had decayed, may seem strange. No doubt this may be explained in the same way as the presence among the remains in Hochelaga, on the Island of Montreal, of preserved fragments of maize, viz.: by its having been scorched. The pieces of bark seem to have been hardened by scorching.

*Earth.* The main earth of the mound is plainly the same as that of the soil surrounding it. By what means the earth was piled up, is a question for speculation. It seems a matter of small moment. Possibly that the earth was carried in baskets or vessels of considerable size is sufficient to account for it. My theory is that the mound was not erected by a vast company of busy workers as were the pyramids, but that it was begun at first for purposes of observation, that as interments were from time to time made in it, sufficient earth was carried up to effect the purpose, until in centuries the enormous aggregate of earth

was formed. Among the earth of the mound are also found, in spots, quantities of red and yellow ochre. The fact that the skulls and bones seem often to have a reddish tinge, goes to show that the ochre was used for the purpose of ornamentation. Sometimes a skull is drawn out of the firm cast made by it in the earth, and the cast is seen to be reddened by the ochre which was probably smeared over the face of the slain warrior. The ochre is entirely foreign to the earth of which the mound is made, but being earthy, remains long after even pottery has gone to decay.

*Ore.* Lying near this skull, as if they had been placed in the hands of the corpse, were two pieces of metallic ore, one of which is before you. A fresh section of it shows it to be Arsenical Iron Pyrites, each piece weighing four or five ounces. No doubt the shining ore and its heavy weight attracted notice, although it is of no commercial value. The probabilities are that this ore was regarded as sacred, and possibly having been considered valuable, was placed beside the corpse, as the ancient obolus was laid beside the departed Greek, to pay his fare to crusty Charon.

*Stone Implements.* The stone articles found, no doubt form a very small proportion of the implements used by the lost race.

*Scrapers.* These were made after the same manner, and from the same material, as the flint arrow heads, found so commonly all over this continent. They are usually of an oval or elongated diamond shape, of various thicknesses, but thin at the edges. Their purpose seems to have been to assist in skinning the game, the larger for larger game, the smaller for rabbits and the smaller fur-bearing animals. Probably these implements were also used for scraping the hides or skins manufactured into useful articles.

*Stone Axes and Malls.* In the mound on Red River was found the beautiful axe of crystalline limestone, which approaches marble. From the absence of stone, so far as we know, of this kind in this neighborhood it is safe to conclude that it came from a distant locality. There are also gray-stone celts and hammers, used for crushing corn, for hammering wood and bark for the canoes, and other such-like purposes, in time of peace; and serving as formidable weapons in time of war. In the mound on the Red River a skull was discovered having a deep depression in the broken wall, as if crushed in by one of these implements.

*Stone Tubes.* These are among the most difficult of all the mound-builders' remains to give an opinion upon. They are chiefly made of a soft stone something like the pipestone used by the present Indians, which approaches soapstone. The hollow tubes vary from three to six inches in length, and are about one-half an inch in diameter. They seem to have been bored out by some sharp instrument. Schoolcraft, cer-

tainly a competent Indian authority, states that these tubes were employed for astronomical purposes, that is to look at the stars. This is unlikely ; for though the race, with which I shall try to identify our mound builders, are said, in regions further south, to have left remains showing astronomical knowledge, yet a more reasonable purpose is suggested for the tubes. From the teeth marks around the rim, the tubes were plainly used in the mouth, and it is becoming generally agreed that they were conjurors' cupping instruments for sucking out, as the medicine men pretended to be able to do, the disease from the body. The custom survives in some of the present Indian tribes. A lady friend of mine informs me that she has a bone whistle taken from a mound in the Red River district.

*Horn Instruments.* The only implement of this class that we have yet found, is the fish spear head. It was probably made from the antlers of a deer killed in the chase. Its barbed edge indicates that it was used for spearing fish. It is in a fair state of preservation.

*Copper.* No discovery of the mounds so fills the mind of the Archæologist with joy as that of copper implements. Copper mining has now, by the discovery in the Lake Superior region, of mining shafts, long deserted, in which copper was quarried by stone hammers on a large scale, been shown to have been pursued in very ancient times on this continent. It is of intense interest for us to know that not only are there mines found on the south side of Lake Superior, but also at Isle Royale, on the north side, just at the opening of Thunder Bay, and immediately contiguous to the Grand Portage, where the canoe route to Rainy River, so late as our own century, started from Lake Superior. According to the American geologists, the traces for a mile are found of an old copper mine on this island. One of the pits opened showed that the excavation had been made in the solid rock to the depth of nine feet, the walls being perfectly smooth. A vein of native copper, eighteen inches thick, was discovered at the bottom. Here is found also, unless I am much mistaken, the mining location whence the Takawgamis of Rainy River obtained their copper implements. Two copper implements are in our possession, one found by Mr. E. McColl in the Grand mound, and the other by Mr. Alexander Baker, in a small mound adjoining this.

*Copper Needle or Drill.* This was plainly used for some piercing or boring purpose. It is hard, yields with difficulty to the knife, and is considered by some to have been tempered. It may have been for drilling out soft stone implements, or was probably used for piercing as a needle soft fabrics of bark and the like, which were being sewed together.

*Copper Cutting Knife.* This has evidently been fastened into a wooden handle. It may have been used for cutting leather, being in the shape

of a saddler's knife, or was perhaps more suited for scraping the hides and skins of animals being prepared for use.

Some twenty miles above the mound on the Rainy River, at Fort Frances, a copper chisel, buried in the earth, was found by Mr. Pither, then H.B. Company agent, and was given by him to the late Governor McTavish. The chisel was ten inches long, was well tempered, and was a good cutting instrument. Another copper implement is in the possession of our Society, which was found buried in the earth 100 miles west of Red River.

All these, I take it, were made from copper obtained from Isle Royale, on Lake Superior.

*Shell Ornaments.* Traces are found in the mound, of the fact that the decorative taste, no doubt developed in all ages and in all climes, was possessed by the Takawgamis.

*Sea Shells.* Important as pointing to the home and trading centres of the mound builders, is the presence among the debris of the mound, of sea shells. We have three specimens found in the Grand mound. Two of them seem to belong to the genus *Natica*, the other to *Marginella*. They have all been cut or ground down on the side of the opening of the shell, so that two holes permit the passage of a string, by which the beads thus made are strung together. The fact that the genera to which the shells belong are found in the sea, as well as their highly-polished surface, show these to be marine; and not only so, but from the tropical seas, either, we suppose, from the Gulf of Mexico, or from the Californian coast.

*Fresh Water Shells.* In all the mounds yet opened, examples of the *Unio*, or River Mussel, commonly known as the clam, have been found. They are usually polished, cut into symmetrical shapes, and have holes bored in them. We have one which was no doubt used as a breast ornament, and was hung by a string around the neck. In the bottom of a nearly complete pottery cup, found in the Grand mound, which went to pieces as we took it out, there was lying a polished clam shell. The clam still abounds on Rainy River. Six miles above the mound, we saw, gathered together by an industrious house-wife, hundreds of the same species of clam, whose shells she was in the habit of pulverizing for the benefit of her poultry.

*Pottery.* Broken. It seems to be a feature of every mound that has been opened, that fragments of pottery have been unearthed. The Society has in its possession remains of twenty or thirty pottery vessels. They are shown to be portions of different pots, by their variety of marking. The pottery is of a coarse sort, seemingly made by hand, and not upon a wheel, and then baked. The markings were made upon the soft clay, evidently with a sharp instrument, or sometimes with the finger-nail.

Some pieces are found hard and well preserved ; others are rapidly disintegrating. As stated already, in the Grand mound a vessel some five or six inches in diameter was dug up by one of the workers, filled with earth, which though we tried earnestly to save it, yet went to pieces in our hands. The frequency with which fragments of pottery are found in the mounds has given rise to the theory that, being used at the time of the funeral rites, the vessel was dashed to pieces, as was done by some ancient nations in the burial of the dead. This theory is made very doubtful indeed by the discovery of a

*Complete Pottery Cup.* So far as I know, this is the only complete cup now in existence in the region north-west of Lake Superior, though several others are said to have been discovered and been sent to distant friends of the finders. This cup, belonging now to the Historical Society, was found in the Grand mound, in company with charred bones, skulls, and other human bones, lumps of red ochre, and the shells just described. The dimensions of the cup are as follows :

Mean diameter at top of rim.....	2.09 inches.
Greatest mean diameter.....	3.03 "
Height.....	2.49 "
Thickness of Material.....	.092 "
Weight.....	—oz.

Whether the cup was intended for use as a burial urn, or simply for ordinary use, it is difficult to say.

*( To be continued ).*

## MY WIFE AND I.

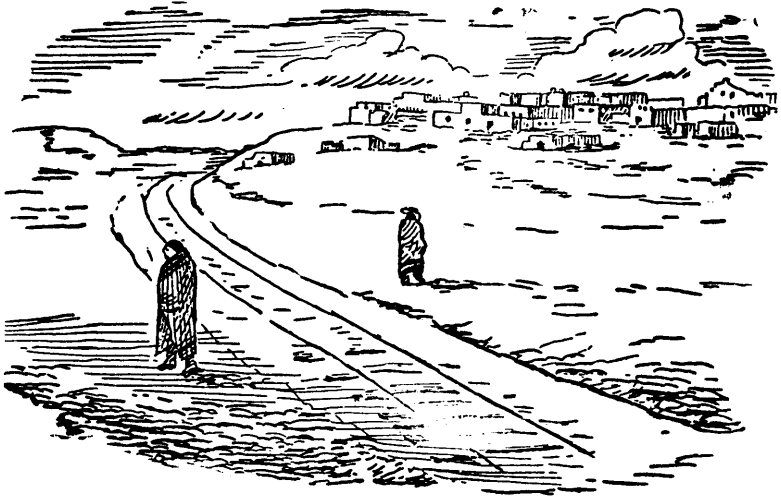
### A LITTLE JOURNEY AMONG THE INDIANS.

*By Rev. E. F. Wilson.*

#### CHAPTER XXI.—MORE PUEBLO VILLAGES.

**M**Y next destination, after leaving Manuelito, was Laguna (Lagoona). I arrived there at five o'clock in the morning. It was dark and cold. I had introductions to two parties in Laguna, a Mr. M. and a Mr. P.; both these gentlemen were married to Laguna Indian women. There were no other white people in the place. It was too dark to see anything, and no one seemed to be up, so I lay down on a bench in the poky little waiting room and slept. About 7 o'clock I got up and went out to reconnoitre. In the dim light I could see a long low adobe building a short distance from the station, and on approaching it I found "Post Office" written up over a door in the centre. I knocked at this door. There was no answer. I found it was unlocked, so I went in. There was a fire-place in the corner, but no fire, a desk, and a few pigeon holes for letters, and quite an array of old-fashioned-looking muskets arranged in a case on one side of the room ; also any amount of dust and

dirt ; the room looked as if it had not been swept out for several years. At the further end was another door. This I pushed open and looked in. There was a bed that had been used, but no occupier. My efforts to find any human being thus proving fruitless, I walked back to the station. The sun was just rising, and the Indian village of Laguna with its adobe walls and terraces was lighted, up a fiery red. I got out my sketch book and paints, found a can with some water in it down under a seat, and set to work to make a sketch.



LAGUNA.

By the time I had finished, there were signs of life about the place ; several women came down the steep bank from the village with prettily-painted water-pots on their heads, and arrayed in picturesque costumes to draw water at the river ; several men went by, their dark or striped blankets drawn up tightly to their chins. And then I saw smoke issuing from one of the chimneys of the adobe dwelling near to me ; so I thought I would go again to see if the people were getting up. Yes, there were movements now within the house ; and when I knocked at the door, a little half-breed boy of seven years old opened it and looked at me. A woman from within heard me ask if this were Mr. P.'s, and answered in the affirmative, so I entered. The family, it was evident, had only just arisen. Three or four little half-breed children were playing about the floor ; an old Pueblo Indian, with a withered but kind face, was sitting near the stove nursing the baby ; and a smart young Pueblo girl, in pretty Indian costume, was busy cooking a pot of mutton and onions at the stove. The family made me welcome—that is, they gave me a chair—and presently the father, an intelligent, well-educated white man, appeared in his shirt sleeves at the door of an inner room, and I showed him my letter of introduction from Washington. He received me very cordially, and

offered me hospitality ; it seemed to me it was rather a relief to him to meet and speak with someone other than a Pueblo Indian. After indulging in a wash at a tin basin, and combing my hair before a diminutive looking glass, I was called in to breakfast. Mr. P., myself, and two of the children sat to the table, and we had a dish of broiled mutton, some wheaten bread, and coffee. The wife was a respectable, pleasant-faced and simple-looking Pueblo Indian woman, dressed in an American gown. She only understood very few words of English. The girl who did the cooking was a cousin of her's, and the Indian nursing the baby was her father. Mr. P. took me out with him to see the village ; and I made a number of sketches. There is a population of 1200 or 1300 Laguna Indians, but they do not all live together ; they are distributed over eight villages, within a radius of twelve miles. The name of their governor is Santiago.



GOVERNOR OF LAGUNA.

He is a fine-looking man, with a kind mild face ; he was wearing a ladies' high straw hat, the brim short at the back, and projecting a good deal in front, according to modern fashion ; his person was enveloped in a handsome grey blanket, striped with red, blue and white, and he had yellow buck-skin leggings, and buck-skin moccasins. I had brought a letter of introduction to him from one of the pupils at Carlisle.

I had quite a good insight into the ways and customs of Pueblo Indians during my visit to Laguna. The scarlet, pink, or white cloth or hood which Indian maidens wear, hanging down their backs, is called an "otcinat" ; the waterpot which they carry on their heads is a "tinaha" ; their wafer bread they call "baku," and the mill in which they grind their corn, "molina" ; the stone for grinding the corn with, is "mattate," and the round dome-shaped oven is "orno." Some of these



WOMEN GRINDING CORN.

words, I believe, are Mexican, others Indian ; but they are the general terms by which these things are known. These Laguna Indians own 200,000 acres of land, which were granted to them

long ago by the Spaniards, and have since been confirmed to them by



the American Government ; they have about 1500 acres under cultivation, an average of 5 acres or so to each family ; they grow Indian corn, wheat, onions, beans, pepper, melons, squashes, pears, peaches, apples and grapes ; they have 2000 head of cattle and 30,000 sheep. They irrigate their land, bringing the water from the San Jose river, which flows past their village. These people are sun-worshippers ; their word for God is the same as their word for sun. They have also a god of fire, a god of water, and other minor deities, and they believe in witchcraft and devils. They call their town "Kawà ik," and themselves "Kawa ik ami," Pueblo Indians in general they call "honno." They are divided into sixteen clans, known as the sun people, the earth people, &c., &c.; they say that originally they lived below the surface of the earth, in a great cave. They have a curious legend about Montezuma. Montezuma, they say, was born at Teguaya (Taos, one of the Pueblo villages). He was born of a virgin. There was a great famine at the time. The Great Spirit gave the virgin three piñon nuts. She ate one of them and conceived and bore Montezuma. In his early days Montezuma led the life of a vagabond. At the death of the Cacique or high priest, lots were drawn who should succeed him. The lot fell upon Montezuma. The people derided him, but he rose to the occasion. He promised them great success in hunting, and it came true ; again, he promised them a great rain and an abundant harvest, and this also came true. The Great Spirit bade Montezuma make a long journey to the south. A beautiful Zuni maiden, named Melinche, was given him for a bride. A great eagle, with wings outspread, bore them away. They have never since returned. But the Pueblo Indians still look toward the south for the return of Montezuma and his bride, and listen for the flapping of the wings of the great eagle. Once every year they sing the song of Melinche, at their feasts. At the opening of the new year they keep up their religious celebrations for ten days. Fires are made outside on the hills, and kept burning continually. No ashes may be carried outside their houses, and no one may smoke outside the house during the ten days. Every Pueblo town has its "estufa," o sacred council house, where the sacred fire is kept burning. None but the initiated are allowed within. There is only one entrance, and that through the roof. Every Pueblo town has also its jail, and stocks and pillory. A man was put in the pillory lately, because he refused to live with his wife. Prisoners never try to break jail ; they will not walk out before their time, even if the door is left open. The Governor has two "tenientas" under him, with whom to advise ; these three have supreme authority, and punish prisoners as they see fit. When the "alguacil," or sheriff, arrests a man, he simply says to him, "The Governor wants you," and the man follows him immediately.

After Laguna, I had intended going to Acoma, which is a most interest-

ing place—the Pueblo town being built on a rock 250 feet high, and accessible only by a narrow, steep path, through a deep gorge, along which persons must pass in single file. The only way to get to Acoma was to hire a horse in Laguna, and ride across country to it, a distance of sixteen miles; but no horse was at that time procurable, so I was obliged to forego my visit there, and to take Isleta, which was more easy of access, instead. In the railway guide I found Isleta marked as a stopping-place for the train, so supposed it would have some pretensions to a town—but it proved to be only a tank for watering the engine; there was not even a station—only a little box of a place, with a telegraph office under the great round hogshead of a tank. The conductor warned me that if I had any baggage checked, I must apply for it at the door of the baggage car while the engine was imbibing, otherwise it would not be put off. So I secured my two pieces. And then I met two young ladies—white ladies—strolling on the track. “Does Mr. Gray live here?” I enquired of them. “Yes,” they replied, looking rather surprised. “Do you think Mr. Gray could put me up for the night?” At this they both laughed and said, “I don’t know, I’m sure.” “Well,” I said, “I am just visiting about among the Indians; and I stayed at Laguna, with Mr. P., last night, and Mr. P. told me he thought Mr. Gray would be able to put me up.” “Oh, I daresay he will. If you will come with us we will show you his house; that is where we live; we live in the Indian village.” We were crossing the railway bridge, stepping from tie to tie, when we met Mr. Gray. “Archie,” said one of the girls, “this gentleman wants to know if we can put him up for the night.” Archie looked at me. “I am a Canadian,” I said, “travelling through the States, visiting the Indians—at least I am English; I came out from England—you are English, too, I believe.” “Yes,” said Mr. Gray, “I am English, and we shall be very glad to receive you, and do what we can to make you comfortable.” So Mr. Gray turned back, and we all went together to the Indian village. It was evening, and getting dark. We entered a little court yard through double gates, approached a low adobe dwelling, entered a door—and there, within, was as cosy, snug, English-looking a little parlor as one could wish to see; a bright fire burning in the adobe fire place; a lamp, with a shade to it, standing lighted on the table; a comfortable sofa, with a red, blue, black, yellow and white Navajo blanket thrown over it; bookshelves full of books, specimens of minerals and curiosities; the walls well adorned with pictures, photographs, stags’ horns, &c.; and an American folding swinging chair hanging from the cedar beams which crossed the ceiling. I made myself at home at once; and very soon the whole party, consisting of Mr. and Mrs. Gray and the two young ladies (who were her sisters), were busy looking over my sketches and photographs, and I felt as though I had been with them a week or more. They gave me a comfortable little apartment for the night, partitioned off from the dining room by a hanging curtain.

*(To be continued.)*

## THE ARYAN ELEMENT IN INDIAN DIALECTS.—I.

BY A. F. CHAMBERLAIN, M.A.

THE history of the influence of the various intruding Aryan languages of America upon the aboriginal linguistic stocks, when they came into contact, has yet to be written. Besides the paper of Prof. A. M. Elliott,<sup>1</sup> the literature of the subject amounts to very little.

The influence of the Aryan upon the Indian appears to have begun very early. Prof. Henshaw<sup>2</sup> tells us: "When European novelties were introduced among the Indians there were two methods of naming them. Frequently, as in the case of sugar, below cited, they did their best to adopt the foreign name. This was particularly true in California, where Spanish names for almost every European introduction were incorporated into the native tongues. Tonty (1688) tells us that the Cadodaquis, on Red River of Louisiana, called the horse "cavali," Spanish "caballo." This essay is concerned chiefly with the Algonkian dialects, for upon that linguistic territory, the influences that have been at work, can, perhaps, be marked out with some approach to exactness. With the languages of this stock, both French and English colonists came early into contact, and, as the Indians associated more and more with their Aryan conquerors, and in many cases inter-married with them, the linguistic borrowings became more and more frequent.

One of the most interesting and earliest notices of the contact of French and Algonkian, is contained in Lescarbot<sup>3</sup>: "D'une chose veux-j'avertir mon lecteur, que noz Sauvages ont en leur langue le (ov) des Grecs, au lieu de nôtre (u) et terminent volontiers, leurs mots en (a) comme; Souriquois, *souriquoua*; capitaine, *capitaina*; Normand, *Normandia*; Basque, *basquoa*; vne martre, *marta*; banquet, *tabaguia*; etc. Mais il ya certaines lettres qu'ils ne peuvent bien prononcer, sçavoir (v) consonne, et (f) au lieu de quoy ils mettent (b) et (p) comme: Fèvre, *Pe'bre*, et pour (sauvage) ils disent *Chabaia*, et s'appellent eux mêmes tels ne sachant en quel sens nous avons ce mot, et néantmoins ils prononcent mieux le surplus de la langue Française que noz Gascons." In the list of Souriquois words, cited by Lescarbot (665-668), we find: Epèe, *Echpada*; this may be a loan-word from Spanish. The word for "Baston," *makia*, and for "Baleine," *maria*, have a foreign appearance, and the former is possibly Basque.

Champlain<sup>4</sup>, in the sketch "Des Sauvages," which dates from early in the 17th century, says of the [Algoumekin] savages with whom he came

1. American Journal of Philology, Vol. VIII. pp. 133-57, 338-42.

2. American Anthropologist, Vol. III. (1890). p. 348.

3. Histoire de la Nouvelle France, 1612. (Ed Tross). pp. 668, [693-4].

4. P. 18 of the "Des Sauvages ou Voyage de Samuel Champlain, etc. Vol. II. of Laverdière (Laval) Edition of "Œuvres de Champlain" (Quebec, 1870).

into contact : Ils ont parmi eux quelques sauvages, qu'ils appellent *Pilotoua*, qui parlent au diable visiblement." A note by the editor states that this word *pilotoua*, or, as it is sometimes found, *pilotois*, may have passed into the language of the Indians from Basque.

A word early adopted into the language of the Algonkian Indians of northern and eastern New Brunswick, was the term *patriarche*, applied to a priest. Among the Micmacs, the form of the word is *patliash* <sup>5</sup>.

In an early volume of the collections of the Massachusetts Historical Society, <sup>6</sup> we find vocabularies of Micmac, Mountaineer, and Skoffie, obtained in great part from Gabriel, a Skoffie, "who spoke French and English tolerably, and was well acquainted with the Skoffie, Micmac, and Mountaineer tongues." Contained in these lists are the following interesting loan-words :—

Agaleshou	(Mountaineer),	English,	from French	anglais.
anapatata	"	potato,	"	la patate.
angalsheeu	(Micmac),	English,	"	anglais.
blaakeet	"	blanket,	from English	blanket.
boojortay	"	good-day,	from French	bon jour à toi.
chamesheouan	(Skoffie)	jacket,	"	
chelvouje	"	boat,	"	chaloupe.
kourkoush	"	see pokoushee.		
labatata, pl. of tabatate. (q.v.)				
lebetowe	(Mountaineer),	buttons,	from French	bouton.
lebetowe	(Skoffie),	"	"	"
monchapouy	(Micmac),	hat,	"	mon chapeau.
moushwatawee	"	handkerchief,	"	mouchoir.
naggaleshou	(Skoffie)	see agaleshou.	The "n" is parasitic.	
napataht	"	see anapatata.		
octoop	"	whale.		(?)
ourkwaysh	(Micmac),	see pokoushee.		
pahleeash	"	priest	from French	patriarche.
patleeash	(Mountaineer),	priest	"	patriarche.
porkoushee	(Micmac),	pork	"	porc.
sallepoush	(Mountaineer),	boat	"	chaloupe.
shalpue	(Micmac),	boat	"	chaloupe.
sholosh	(Micmac, Mount'nr),	shot		English (?)
tabatate	(Micmac),	potato	from French	la patate.

As further examples of the change of letter sounds, the following proper names may be cited :

Gabriel has become Gabalêêle (Micmac), khapaleet (Mountaineer), khabeleet (Skoffie); Joseph ghoojhep (Micmac), Shooshep (Mountaineer), shoshep (Skoffie); Martha, nasholh (Micmac).

In the Chippeway vocabulary, given by Carver <sup>7</sup>, there appears the word *kapotewian*, which is rendered "coat." This is simply the French *capote*, to which has been added the termination *wian*.

5. J. G. Barthe, *Souvenirs d'un demi Siècle* 1885). p. 120.

6. Vol. VI. (1800), pp. 16-23.

7. *Travels* (London 1778), p. 421.

In a French-Mississauga vocabulary (in the Toronto Public Library) dating from about 1801, the only loan-words are: napané, flour; senipan, ribbon; owistioya, blacksmith; the last being of Iroquois origin. In a list of 700 words, collected by the writer from the Mississaguas of Scugog Island, these same loan-words are to be found. Besides, according to the aunt of the chief, a number of English words such as *buttons*, *spoon*, etc., were in constant use.

In a vocabulary of some 150 words, obtained from an Algonkian Indian of Baptiste Lake, Hastings County, Ontario, in September, 1890, the following words of foreign origin occur:

djepwēve,	pepper,	from French	du poivre.
kāpē,	coffee,	"	café.
le mūtād,	mustard,	"	la moutarde.
nāpānē'nuk,	flour,	"	la farine. } This word is only used in the plural.
nāpō'sh,	pocket,	from French	la poche.
patā'kun,	potatoes,	"	patate.
pikwā'komb,	cucumber,	"	de concombre.
teshū,	cabbage,	"	des choux.
tīpwēban,	pepper,	"	du poivre.
tchīs,	cheese,	from English	cheese.
temā'nōn,	melon,	from French	de melons.

The proper name François is represented by Panāsawā.

In the Lenâpé-English Dictionary, edited by Dr. D. G. Brinton and Rev. A. S. Anthony (Phil., 1888), we find:

amel,	hammer (p. 19),	from English	hammer, or Ger. hammer.
apel,	apple (p. 22),	"	apple.
mbil,	beer (p. 76),	"	beer, or Ger. bier.
mellik,	milk (p. 100).	According to Rev. Mr. Anthony, this is	

the only word used by the Delawares of Canada.

skulin, to keep school (p. 132), from English school.

Baraga's Otchipwé Dictionary<sup>8</sup> furnishes us with the following:

Anima, German, from French allemand. Baraga says that the Indians also call a German 'Detchman,' from the word Dutchman, improperly applied to Germans by the whites, II., 36. Derivatives of anima are animakwe (German woman), nind animân (I speak German), animamowin (German language), (p. 37).

anjeni, angel, from French ange (p. 41). From this come kitchi anjeni, archangel; anjenigijigad (*i.e.* angel-day), Tuesday; anjeniw, I am an angel (p. 41).

bojo!	good-day,	from French	bonjour.	p. 94.
boto,	button,	"	bouton.	p. 97.
eukaristiwin,	eucharist,	"	eucharistie.	p. 115.
kateshim,	catechism,	"	catéchisme.	p. 182.
katolik,	catholic,	"	catholique.	p. 182.

8. A Dictionary of the Otchipwé' Language, Part I. English-Otchipwé' 1878; Part II. Otchipwé'-English, 1880.

Moniang, Montreal, Canada, from French—Montréal. From this are derived : moniâkwe (Canadian woman), moniâwinini (Canadian). This last word also signifies, says Baraga, "an awkward, unhandy person, unacquainted with the works and usages of the Indian life and country," p. 258.

môshwé, handkerchief. From French mouchoir, (p. 348)

pentkot, Pentecost or Whit-Sunday. From French pentecôte. A derivative is pentkot pijigad with the same meaning (p. 348).

Of proper names we have :

galilêwinini (Galilean), p. 121 ; Jesus Christ ; Judéing, Judea, in, from, to Judea, and its derivatives Judawikive (Jewess), Judawinini (Jew), manegijigad (*i.e.* Mary day), Saturday ; and others.

The "Lexique de la langue Algonquine,"<sup>9</sup> of the Abbé Cuoq gives us the modern dialect of the Algonkian Indians of the Lake of the Two Mountains, and the words of French origin, which it contains, testify to the intermingling of races and intellects, which has been going on for many long years. The following list includes the most important of them :

acanite (p. 11), charity. From French la charité. Derivatives are acanitekwe acanite + ekwe, (woman) a female beggar ; acanitikiw, to beg, to ask charity.

aganeca (p. 11), Englishman. Cuoq says this word was formerly angaleca, and was derived from the French anglais. A derivative of aganeca is aganecamowin, the English language.

anacanb (p. 39), room, from French la chambre, or à la chambre.

anamens (p. 40), mass, " à la messe. From this comes anamensike, to pray,

anapoc (p. 41), pocket, " à la poche.

anasop (p. 41), soup, " la soupe.

anjeni (p. 51), angel " ange.

apinas (p. 57), place " place (?)

Bastoné (p. 75), a Bostonian, an American. From French Bastonnais, (an inhabitant of Boston). Derivatives are bastoning, at Boston, etc. ; bastonéng, at Boston, in New England, in the United States.

bojo ! good day ! From French bon jour.

deco (*i.e.* desho), cabbage, from French des choux. A derivative is decobak, cabbage-leaf (p. 95).

deniband, ribbon, silk — from French du ruban.

diio, God—from French Dieu. A word introduced by the old missionaries (p. 96).

dinago, ragout—from French du ragoût (p. 96).

dipweban, pepper—from French du poivre (pron. in Canada pwêvr'), p.96.

dipâté, pâté—from French du pâté (p. 96).

diso, ten sous—from French dix sous. In combination pejik diso (one diso) a piece of ten sous (p. 96).

9. Lexique de la langue Alonquine, Montreal, 1886.

Espanio, Spanish, Spaniard — from French espagnol. Derivatives are espaniokwe (Spanish woman), espanionang (in Spain).

kan, quarter of a minot—from French quart (p. 143).

kano, game of cards, card—from French carreau (p. 146).

kapoteweian, capote — from French capote + Algonkin suffix — weian (skin, fur). The word signifies coat, overcoat, etc. (p. 147).

kominiw, to take the sacrament—from French communier (p. 183).

kopaniekwe, woman servant—from kopani—French compagnie + ikwe (woman) p. 183.

kopesiw, to confess one self—from French se confesser (p. 184).

lenowe, king—from Norman le roué (rois)—p. 191.

lonowe, same as lenowe (*q.v.*).

mocwe (*i.e.* moshwe), handkerchief—from French mouchoir (p. 237).

monia, Montreal, Canada—from Montréal (p. 239).

nabien, beer—from French la bière, p. 245.

naminas. molasses—from French de la mélasse.

napanin, flour—from French la farine. This word is only employed in the plural, p. 258. A derivative is napanewabo, flour-soup.

napot, apostle—from French apôtre, p. 262.

nekaie, curdled milk—from French lait caillé. From this word is derived nekaie kamackawak (*i.e.* hard curdled milk), cheese, p. 267,

obotei, bottle—from French la bouteille, p. 291.

patak, potato—from French patate, p. 331.

pikwakonb, cucumber—from French du combre, which becam frst dikokonb, p. 338.

pensenh, ginseng—from French ginseng, p. 366.

somaniké, sou—from French son marqué, p. 373.

tchis, cheese—from English cheese, p. 392.

The loan-words, other than French and English, are : awictoia, (blacksmith), which is derived from Iroquois ; kweh! a word of salutation, probably of Iroquois origin ; and Tawiskano (a man's name), representing the Iroquois tawiskaron.

The proper names illustrate, perhaps, better than any other words, the nature of the linguistic changes that have taken place and are now taking place ; some of these are the following :

Bonipas=	French	Boniface.	Nonanh=	Laurent,	p. 356.
Epemi=	"	Euphémie.	Panansawe=	François,	p. 104.
Jejoj=	"	Jésus (p. 133)	Penisite=	Félicité	p. 104.
Jezos=	"	" "	Pien=	Pierre	p. 104.
with diminutive,		Jezosens.	Pinip=	Philippe	p. 104.
Jenozanen—	"	Jerusalem.	Pinomen=	Philomène	p. 104.
Joda=	"	Juda (p. 133);			
a derivation is		Jodawinini, a Jew.			
Josep=	French	Joseph.			
Mani=	"	Marie.			

The publication of Mr. Horatio Hale's "Manual of the Chinook Jargon," (London, 1890), has again called attention to a very interesting subject. The state of this curious language, at two periods of its history, is there given. The jargon was thus constituted :

	1804.	1863.
Words from Nootka Indian Dialect .....	18	24
"    "    English... ..	41	57
"    "    French .....	34	74
Chinook words .....	111	221
Onomatopœic.....	10	}40
Of doubtful origin ....	38	
Words of Salish origin .....		39

The study of the Aryan element in the Chinook jargon may be taken up with great profit by those interested in the problems of the life and growth of language.

The investigation of the peculiar phonetic changes, cited above, must be left to another occasion, as must also the consideration of the Aryan element in the other dialects of North America and the languages of Central and South America.

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#### DEATH OF AUGUSTIN SHINGWAUK.

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**T**HE renowned old Ojebway Chief, of Garden River, Algoma, who was a boy of eleven or twelve years of age at the time of the war in 1812, and after whom the Shingwauk Home is named, died quietly and happily in his log house, his faithful wife (only a few years his junior) and children, grandchildren and great grandchildren about his bedside, on Tuesday, December 23rd, two days before Christmas Day. He was buried on the following Friday, by the Bishop of Algoma, amid a large concourse of both white and Indian mourners and spectators. A local paper, speaking of the old chief, says "He was a true ideal of a race of people who are rapidly receding from the stage of Canadian life; upwards of six feet tall, splendid physique, a noble bearing and commanding presence, with an aquiline nose, lofty brow, massive jaw, well-cut mouth, and above all, his large dark, and brilliant eyes; these together made up the features of a countenance that was formed to attract. His powerful frame, deep bass voice, and forensic eloquence often moved his white brothers to admiration of the wonderful natural gifts of the forest-born chieftain."

The following letter has been written by the senior pupil of the Shingwauk Home, and about \$30 has already been collected towards a monument in memory of the chief.



SHINGWAUK HOME, SAULT STE. MARIE,

December 30th, 1890.

“WE, the boys and girls of the Shingwauk and Wawanosh Homes, having heard of the death of the celebrated Chief Augustin Shingwauk, during the past week, at Garden River, who was one of the originators of these Indian Institutions, desire to raise sufficient money, by subscription, to purchase a monument, to be placed on the chief's grave as a remembrance both to us and to the coming generations of the good work which he did towards us, in getting these Homes built, by which we may obtain an education and be taught the ways of white people. As a result of these institutes here at Sault Ste. Marie, there are now many other institutions throughout Canada and the North-west Territories. Having done what we can ourselves towards the above object, we now ask those who are interested in this laudable work to aid us by your subscriptions.

Signed on behalf of the Indian boys and girls.

ARTHUR MISKOKOMAN, CAPTAIN.

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#### CHRISTMAS ON THE BLACKFOOT RESERVE.

SATURDAY, the 27th December, was a busy day at the Blackfoot Mission. Three bales of clothing, toys, etc., arrived late the night before, with news that six more bales were waiting at the station. At sunrise all were hard at work, in fact someone must have been up all night for beef was cooking all the time. At 11 a.m. the school bell was rung, and 115 children took their seats and were served with boiled beef, bread, buns and stewed apples with tea. “Oh, come all ye faithful,” was sung in Blackfoot before commencing, and “Oh, let us be joyful,” when all had finished. The Rev. J. W. Tims then gave a short address in Blackfoot, explaining what Christmas Day was, and how Jesus came into the world to save *all* Blackfoot Indians, as well as white people. On leaving, every child received some warm article of clothing, provided by kind friends in England and eastern Canada. Then the Indians were admitted in two detachments of 100 each; all were fed in the same way and left with warm clothing. Altogether, it was 8 p.m. before all was finished. On the following Monday, Mr. Tims started at noon for Eagle Ribs Camp, with a waggon laden with warm clothing, beef, biscuits, stewed apples, tea and sweeties. We arrived about 2 p.m., and in an hour had boiling water and all ready. The school-house was soon full, sixty-five people being crowded into a room 18 ft. × 17 ft. 6 in. All much enjoyed their good fare, and when all were satisfied, tobacco was given out and clothing was distributed. All listened most attentively to one of Mr. Tims' telling addresses—apparently, he speaks Blackfoot as easily as English.

Some of the Indians are rather fastidious, one man brought back a lovely warm undergarment and said it smelt ; it was quite new, and certainly had a slight flavor of a sea voyage ; however, we did not argue the point but let him leave it. The Indians here have been much excited over the disturbance in Sitting Bull's Camp, and have been coming in daily for information. The school at Eagle Ribs was only opened in November—thirty children are on the register. We are teaching them straw hat making and knitting, besides lessons. School lasts only four hours daily, but we have a night-school for adults. W.W.

EAGLE RIBS CAMP, BLACKFOOT MISSION, 31st Dec., 1890.

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### IROQUOIS TEMPERANCE LEAGUE.

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THE Iroquois Temperance League held a very successful Convention at Onondago Reserve, New York State, a short time ago, which lasted three days ; delegates from the various tribes of this once powerful league coming together for the purpose to this historic point. The League has a membership, according to reports, of about six hundred persons. It may be proper to give a slight glimpse into the history of the attempted suppression of the sale of intoxicating liquors to and among the Indians. The first organized body was formed about sixty years ago, under the name of "The Six Nations Forest Temperance Society," many of its leading characters being the Canadian portion of the Six Nations ; indeed, Canada has been the recognized headquarters of the League until four years ago, when, at a meeting in Alleghany, it was passed by resolution separating the portions, now under the two flags, who were once a united people, hence "The Iroquois Temperance League" is simply a branch of the old standard which still flourishes in Canada. I have been able to find only one Indian who lives to tell the story of the parent formation of this society. He is Samuel Jacobs, a Tuscarora, who lives near Lewiston, N.Y. Notwithstanding his age, he is still a hearty fellow—he was born in 1815. On Tuesday evening, 7th inst., the Convention was called to order by the President, Rev. Frank Mount Pleasant, of Tuscarora, in the First Episcopal Methodist Church at Onondaga Castle, N.Y. In spite of heavy rains there was a large attendance. After a few remarks from the President, Mr. Alfred Cusick delivered an address of welcome on behalf of the Onondaga people. This was replied to by the Father of the League, Chief Samuel Jacobs, of Tuscarora. The Secretary, Mr. Daniel E. Slongo, of Alleghany, read the minutes of last meeting, then the rest of the meeting was occupied by speeches, singing and music from Logan's Seneca National Concert Band, which accompanied the delegates and members from Cattaraugus, Alleghany and Corn Planter

Reserves, numbering in all over one hundred people ; Reports from various Reserves were presented showing the number of visiting members to be about 275 persons and the total membership about 600.

One matter deserving special notice was the fact that Pagans and Christians might be seen working side by side for one common cause. The Pagans held two grand Pow-pows during the Convention.

On the invitation of Samuel Jacobs the Convention will hold its next Annual Meeting at Tuscarora, beginning on the evening of the First Tuesday in October, 1891. OJIJATEKHA.

THE Ruperts' Land Indian School, near Winnipeg, has an attendance of fifty-nine pupils. The buildings are heated by the Smead-Dowd system. Financial Statement to October, 1890, showed : Receipts, \$11,765 ; Payments, \$11,559 ; Balance in Treasurer's hands, \$205,

SCHOOLS AMONG THE BLACKFEET.—The Rev. J. W. Tims has made a successful commencement with his schools for Blackfoot boys and girls. It was at first very difficult to get the children, but according to late reports they had six boys and seven girls in residence, and were taking steps to increase the accommodation provided. Mrs. Perkes, formerly matron of the Y.W.C.A., Croydon, is in charge of the Girls' Home.

#### RECEIPTS.

MEMBER'S FEES : (entitling them to CANADIAN INDIAN)—Mrs. A. E. W. Robertson, \$2 ; Chancellor Boyd, \$2 ; John H. Esquimau, \$2 ; Mrs. Catharine Noyes, \$3 ; Miss E. Walker, \$2 ; Rev. C. P. Abbott, \$2 ; Ven. Archdeacon Marsh, \$2 ; Miss Beaven, \$2 ; Mrs. Mencke, \$2 ; Warring Kennedy, \$2 ; Rev. Dr. Reid, \$2 ; Hon. W. E. Sanford, \$2 ; John Pottenger, \$2 ; A. R. Creelman, \$2 ; B. E. Charlton, \$2 ; Ven. Archdeacon Winter, \$2 ; Dr. C. K. Clarke, \$2 ; Allan McLean, \$2 ; George VanAbbott, \$2 ; Rev. J. M. Snowdon, \$2 ; Dr. Bridgland, \$2 ; W. Creelman, \$2 ; Rev. L. C. Wurtele, \$2.

RECEIPTS—"CANADIAN INDIAN," (non-members) — Mrs. P. Shandrew, \$1 ; Hon. G. W. Allen, (don.) \$2 ; Mrs. Hamwood, \$1 ; A. Inches, 50c.

*ARTICLES and items on Ethnological Subjects should be sent to H. B. Small, Ottawa, Ont.*

*Articles and items on Educational or Missionary Work among the Indians, all Business Communications and Subscriptions, should be sent to Rev. E. F. Wilson, Sault Ste. Marie, Ont.*

*Two Dollars (\$2), if paid at once, will entitle the sender to membership, also to receive the CANADIAN INDIAN, until December, 1891.*

**MUSCOWPETUNG, QU'APPELLE VALLEY.**—The new school building at Muscowpetung's, which is to continue the school department of Mr. Moore's work, was opened on the 29th November, and has already an attendance of over twenty children, which is increasing weekly. Mr. John Crawford, of Rossburn, Man., has been appointed the Principal.

**ROUND LAKE, ASSINIBOIA.**—There are now twenty pupils at this school. The girls are taught house-work, and their help is already an important factor in the domestic economy of the school. The boys are taught farm-work, and to some purpose. Among other results of their summer labors, Mr. McKay reports a yield from the garden of 300 bushels of potatoes, 300 bushels of turnips, and all the cabbage and other garden produce that will be required for the school. This will be an important contribution towards the maintenance of the school during the winter.

**BIRTLE, MANITOBA.**—Miss McLaren says that not long ago her brother, who is principal of this school, was unexpectedly called away from his teaching duties, and not knowing of any substitute within reach thought he would have to dismiss the school for half a day. One of the boys said "let me teach to-day." Mr. McLaren laughed and gave consent; to our astonishment, when he rang the bell every child (eighteen) went in and remained there as quietly as if my brother had been present; he called up all the classes and went through the whole forenoon's work, talking English all the time. It was the good order more than anything else that surprised us. We have had twenty-nine children in since the holidays, twenty-five being the greatest number at any one time. Those we have at present seldom go home. The others come and go.—*Western Missionary.*

**THE Qu'Appelle Indian School (Roman Catholic).**—The building is a really handsome one, and the situation unsurpassed. We were most kindly received by the Principal, Father Hugonnard, and the Sister Superior. After a short conversation the Sister took us over the building. We first visited some of the class rooms, the children received us without shyness, and at the request of the Sister, four or five of them, one after the other, wrote on the blackboard words of pleasant welcome. Then they sang for us; the tune and time were good, but I did not think their voices half so sweet as the Blackfoot Indians'. We were then conducted into the girls' workroom. Here we were astonished to find two girls running sewing machines, another a knitting machine, and two or three were engaged in tailoring. These latter were making overcoats for the boys: from cutting out to finish, all was done by the Indians, and the work was such that a tailor (even a first-class one), need not have been ashamed of it. I asked the Sister how long it took them to learn how to make a coat like that? Thinking she would say "About two years," imagine our astonishment when she replied, "About two or three months."

## THE CANADIAN INDIAN RESEARCH AND AID SOCIETY.

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223 Members to date.

NOTE.—Any persons wishing to become members of the Society will please send their names and addresses, with subscription (\$2) enclosed, either to the Secretary, Rev. E. F. Wilson, Sault. Ste. Marie, Ont., or to the Treasurer, W. L. Marler, Merchants Bank, Ottawa.

The next meeting of the Society will be held in Toronto, on the second Thursday in May, 1891.

### OUR MAGAZINE.

THE CANADIAN INDIAN comes at present far short of what we had intended it to be, and of what we hope eventually it will be. The expense of getting up a Magazine so as to look respectable is considerable, and, having *no capital* to start with, it is impossible for us to incur much outlay until our subscription list is very considerably increased. A few gifts (or even loans) from friends of the cause, to aid in meeting the first necessary expenses, would be exceedingly acceptable just at this time, and, with a little money in hand, we should be able to use better and “more artistic” cuts, and make the Magazine a good deal more presentable. It is gratifying to us that, notwithstanding the defects of the Magazine, of which we are but too conscious, it has received on the whole a very kindly reception, as the following extracts from some few other publications, to which advance copies were sent, will show:—

“THE CANADIAN INDIAN appeals, without distinction of race or creed, to every friend of our aborigines. We would like to see the magazine at least doubled in size—so as to admit of longer signed articles from experts in Indian ethnology and philology,—but its enlargement depends of course on the generosity with which it is supported. The cause, both in its humane and scientific aspects, is a most worthy one, one that merits the support of every true Canadian.”—*Dominion Illustrated*.

( IV. )

"AN interesting and instructive monthly publication."—*The Mercury, Quebec.*

"A VERY creditable and entertaining Magazine."—*Morning Chronicle, Halifax.*

"It is well printed on good paper, and contains a number of interesting articles."—*Ottawa Citizen.*

"A VERY creditable and entertaining Magazine, its pages filled with instructive and interesting articles."—*Daily Echo, Halifax.*

"THE first number of the CANADIAN INDIAN is to hand, and contains a number of useful and interesting articles. We wish our Indian friend every success."—*Canadian Church Magazine.*

"THE Magazine is intensely interesting. It deals with the past and future of the Indians, and gives many useful facts. Until we took up this publication, we did not know that the largest pyramid in the world was not in Egypt, but in the United States."—*Regina Leader.*

"THE first number of this monthly periodical has been received, and proves to be an interesting journal. It contains articles on the ethnology, philology, and archæology of our Indian tribes; also information on the present condition and future prospects of the Indians."—*Barrie Examiner.*

EDITED with ability, care and judgment (by the Rev. E. F. Wilson and Mr. H. B. Small) and beautifully printed (by Mr. J. Rutherford, of Owen Sound), the new publication is in every way a credit to the country; and we trust it may secure the liberal support it deserves."—*Orullia Packet.*

"WE commend it to all Christians and others interested in the well-being of the Indians of our land. The objects of the society are manifold, but the first in order, as given in the prospectus, is sufficient to call forth the sympathy of our readers, 'to promote the welfare of the Indians.' That certainly is Christ-like."—*Faithful Witness.*

"To trace, by tradition and such pieces of his ancient handiwork as can be discovered, the changes the race has undergone; and to throw light on its early history while it is possible to secure anything that can do so, is a movement of the highest importance; and one to which this Magazine will devote its principal efforts."—*Saskatchewan Herald.*

"THE CANADIAN INDIAN, a bright little illustrated magazine, edited by Rev. E. F. Wilson and H. B. Small, has been received, and we commend it heartily to all who are interested in that romantic and departing race. Mr. Wilson has been a life-long friend of the Indian, and a close observer of his habits and customs."—*The Week, Toronto.*

"THE new venture is published under the auspices of the Canadian Indian Research Society, and as its name implies, appeals to those who are interested in our Canadian Indians, past and present. The little Magazine is full of information on its subject, and its illustrations, though not artistic, certainly help to make the letter-press more realistic."—*Evangelical Churchman, Toronto.*

"THE history, character, manners, and customs of the Indians are passing away rapidly from us; and a vast deal of information which may still be gained and preserved will have gone beyond our reach, unless it is at once collected and placed on record. For this reason the Society deserves all support. The Magazine makes a very fair, if not a brilliant beginning."—*The Canadian Churchman, Toronto.*

"WE have a word of welcome for the CANADIAN INDIAN, and a hearty appreciation of the work of the Society under whose auspices it appears. Their object, as stated in their constitution, is: 'to promote the welfare of the Indians, to guard their interests, to preserve their history, traditions and folklore; and to diffuse information, with a view to creating more general interest in both their spiritual and temporal progress.'"—*Owen Sound Advertiser.*

"THE first number certainly bears out the title of the little journal, being devoted entirely to interesting and instructive notes on the aborigines of this part of the new world, or on questions directly connected with them. The Magazine deserves encouragement, as its prosperity will cause light to be thrown on many things that have been dark hitherto, and tend to perpetuate much that is worthy of permanency, and which would otherwise disappear, in the history of the race whom we have now almost entirely displaced."—*Toronto Globe.*