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CATALOGUE · OF · THE
MORRIS · COLLECTION
OF · INDIAN · PORTRAITS
AT · THE · GALLERY · OF
THE · CANADIAN · ART
CLUB ·

MCMIX



CHIEF NIGHT BIRD—NEPAHPENAI

Saulteaux. No. 12



MAN STANDING ABOVE GROUND—ACOOSE
Saulteaux. No. 13



SPRING MAN—KAHMEEUSEKAHMAWEYENEW

Cree. No. 19



FEATHER—MEGUINIS

Cree. No. 21



HEAD CHIEF IRON SHIELD—IXKIMA'OTANI

Blackfoot. No. 30



CHIEF RUNNING WOLF—APISOMAKAU

Piegan. No. 39

CANADIAN ART CLUB
EXHIBITION OF INDIAN POR-
TRAITS WITH NOTES ON THE
TRIBES BY EDMUND MORRIS,
TOGETHER WITH LOAN COL-
LECTIONS OF OBJECTS OF
INDIAN ART AND CURIOS, AT
THE GALLERY OF THE CLUB,
MUNICIPAL BUILDING OF THE
COUNTY OF YORK, 57 ADELAIDE
ST. EAST, FROM MARCH 29TH TO
APRIL 17TH, FROM 10 A.M. TO 6.30 P.M.

INFORMATION MAY BE OBTAINED FROM
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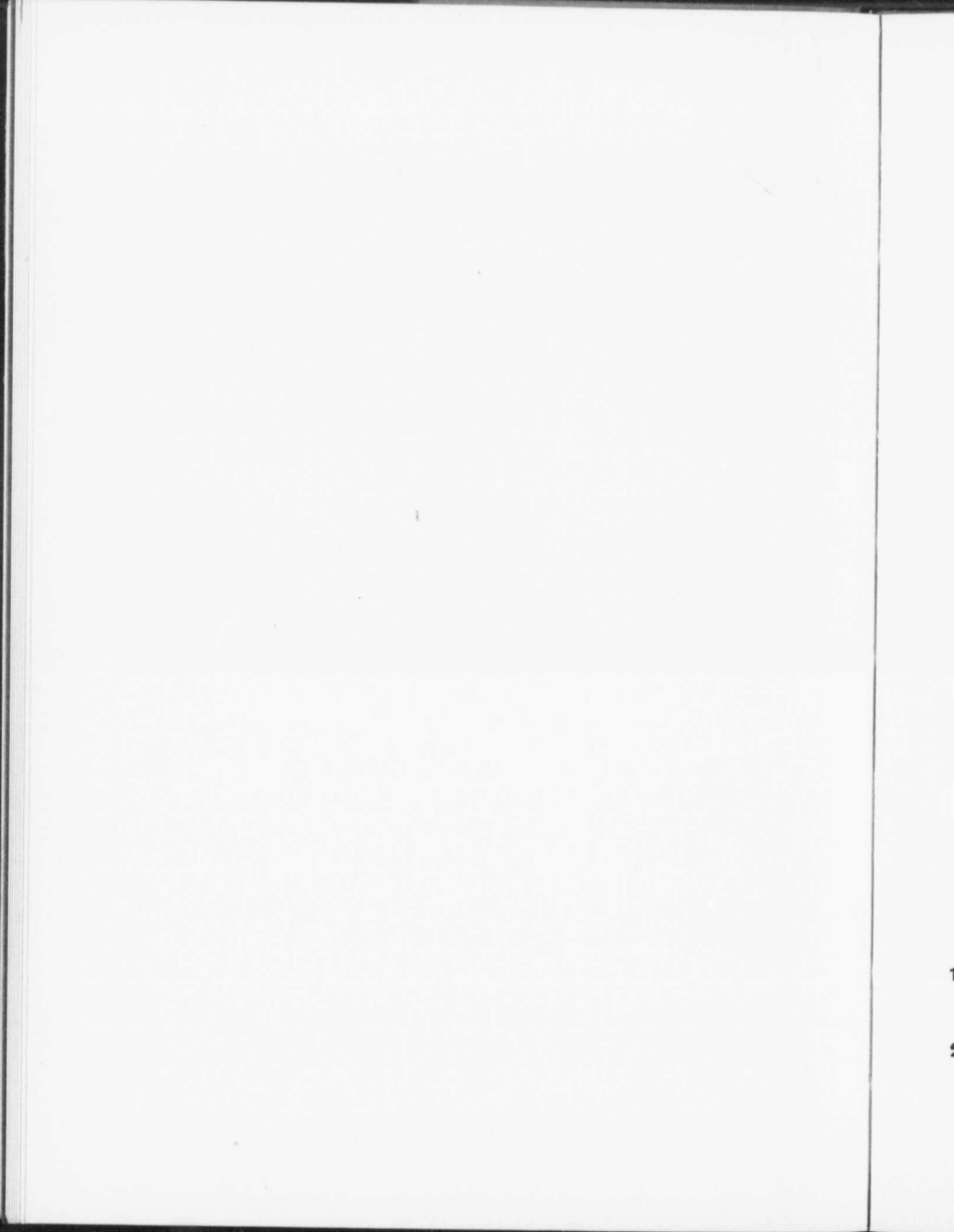
1909

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“While there is time much more is required than has yet been done by Canada to rescue from oblivion the material for ethnical study in which our vast Dominion is so rich. On all hands we see ancient nations passing away.”

Sir Daniel Wilson—Pre-Aryan American Race.

Trans. Royal Soc. Canada, 1883.



PORTRAITS OF THE ABORIGINES OF CANADA AND NOTES ON THE TRIBES

BY EDMUND MORRIS, MEMBER
OF THE CANADIAN ART CLUB

The whole of the New World when first discovered by Europeans was occupied by the red race. They were called Indians by Columbus, who thought he had discovered India, and this name has clung to them. Ethnographers call them Americans, or the American race. One of the favorite theories of the day is that they originally came from Asia. Some of the leading ethnologists controvert this and point to Europe, basing their opinion upon geological facts. "At the close of the last glacial epoch, and for an indeterminate time previous, the comparatively shallow bed of the North Atlantic was above water; and this was about the time that we find men in the same stage of culture dwelling on both its shores," and it is placed beyond cavil, that the extreme antiquity of man in America reaches into a past for which we have no time measure.

As an instance of the mental powers of the Indian, "in ancient America there are examples of firm and stable states, extending their sway widely and directed by definite policy. The league of the Iroquois was a thoroughly statesmanlike creation, and the realm of Peru had a long and successful existence. That this mental quality is real is shewn by the recent history of some of the Spanish-American republics. Two of them, Guatemala and Mexico, count among their ablest Presidents, in the present generation, pure-blood American Indians."

Vide: *The American Race*, by Daniel G. Brinton, M.D.

In Canada, east of the Rocky Mountains, there are five great linguistic stocks.

- 1 **ESKIMO**—The most northern inhabitants of the globe, occupying the Arctic coast, Greenland and part of Labrador, and extending to the Aleutian Isles and Asia.
- 2 **ALGONKIN**—This remarkable stock, so far extended and so closely linked with history, occupied the whole of the North

Atlantic coast, between Cape Fear and Cape Hatteras. Their northern limit reached far into Labrador, and their lands stretched to the very heights of the Rocky Mountains.

- 3 IROQUOIS**—Tribes of this family occupied a long and irregular area of land stretching from Canada to North Carolina. The northern nations were all clustered about the Great Lakes; the southern bands held the fertile valleys bordering the head waters of the rivers which flowed from the Alleghany Mountains. It is held by most authorities that their pristine home was the north shore of the St. Lawrence River. Tribes of this Huron-Iroquois stock occupied Stadacona and Hochelaga, the sites of Quebec and Montreal. They were allies of the Dutch and afterwards of the English, the majority migrating to Canada after the American Revolution.
- 4 SIOUX, DAKOTA**—Comparatively recent intruders into Canada, some tribes migrating north after their war with the United States. At an early date the western watershed of the Mississippi River was in the possession of the Dakotas. Its various tribes extended in an unbroken line from the Arkansas River on the south to the Saskatchewan on the north, populating the whole of the Missouri Valley as far as the Yellowstone. The Assiniboins, a branch of the same family, came to Canada at an earlier date, when they separated from the Sioux.
- 5 ATHAPASCAN, DENE, CHIPEWYAN**—A far distributed stock, extending at various points from the Arctic Sea to Mexico, and from Hudson Bay to the Pacific.

Vide: Alexander T. Chamberlain—Ethnology of the Aborigines, British Association for the Advancement of Science, 1897. Daniel G. Brinton, M.D.—The American Race.

ALGONKINS—OJIBWAYS, CHIP- PEWAS, SAULTEAUX

These people were at the time of their greatest strength the largest single tribe of Indians north of Mexico. They were found on the north shores of Lakes Superior and Huron, extending north to the country bordering on Hudson and James Bays, and also to the south shore of Lake Superior. The Iroquois on their victorious march made inroads into their country, and here, after a series of fierce conflicts, at last received a check and were driven out of the country. The Ojibways then stretched from Georgian Bay through different parts of Western Ontario. In the height of their power the social condition and polity of the tribe had reached a high point, as is indicated by Schoolcraft in his account of the rights of Kagageshkoda, an institution for preserving an eternal fire. Their Council House and seat of the eternal fire was on the south side of Lake Superior. Their fierce wars with the Iroquois, Sioux and other tribes, and with Europeans, have been described by Parkman and other writers. There were several branches of this tribe, as the Ottawas, Potawatomes and Nipissings.* They have always been expert canoeists, shooting the most dangerous rapids, and they had no fear of the Great Lakes. To the north of Lake Superior they still lead the life as of old, in birch bark lodges and use the birch bark canoes, supporting themselves by the hunt and trading with the fur companies. Their hunting ground is rich in fur-bearing animals, although on rare occasions when game gives out they are forced to cannibalism. It is, however, held in abhorrence by the tribe. The writer accompanied Treaty Commission No. 9 to the James Bay District in 1906, and remained amongst the Ojibways painting portraits of the best types to be found.

Vide: Sir John Richardson—Arctic Searching Expedition. Journal of Alexander Henry, the elder. Ontario Archaeological Report, 1905.

- 1 THE WIND BLOWS FINE, MINAWASION.
- 2 CHANGEABLE WEATHER, QUAQUAGIJICK, CREEK, OSEBINS—A great hunter.
- 3 LONG PETER, PETER MITGONABIE—Voyageur.
- 4 PLEASANT TIME ON EARTH, MENWEKAMEGEMEANANG.

- 5 THE WIDOW BETSY**—For a time lived alone by the lake opposite the large camp of her people. One night her lodge was surrounded by timber wolves and she kept them at bay until assistance came in the morning.
- 6 THROUGH THE SKY, SHABAGEJICKWABE.**
- 7 WILLIAM ODICON.**
- 8 CHIEF CHEESE QUININI.**
- 9 THE MAN WHOSE HEAD TOUCHES THE SKY, SAKE-GIJICKWEGABOW.**

The above portraits loaned by the Ontario Government.

SAULTEAUX—The Ojibways were drawn to the Sault Ste Marie to feed on the whitefish and were called Cascade people, Sauters or Sotoos, generally spelt Saulteaux. They stretched out beyond Lake Winnipeg, and were invaders into the country of the Crees, a kindred tribe, who received them well. They were proud, untamable and superstitious, keeping up constant hostilities against the Sioux and at times joining the Crees against the Blackfeet. They had a custom, practiced until recently, of roasting and eating the Sioux killed in battle. At the Qu'Appelle Treaty, negotiated by Lieut.-Governor Morris in 1876, the Saulteaux showed a very turbulent spirit, which nearly ended in a battle with the Crees, who were party to the Treaty. The portraits of this tribe were painted in 1908.

Vide: Sir John Richardson—Arctic Searching Expedition. Archbishop Tache—Sketch of the North-West of America. Lt.-Governor Morris—Treaties of Canada with the Indians of Manitoba and the North-West Territories.

- 10 YELLOW QUILL, AUZAWAQUIN**—Chief of the Portage Band, Manitoba, was appointed by the Hudson Bay Company chief in the absence of Short Bear, hereditary chief, who had gone to the plains. On his return difficulties arose, Yellow Quill's councillors claimed all the land, and the followers of Short Bear wanted to depose him. In 1876 Lieut.-Governor Morris formed separate bands, acknowledging both chiefs. During the negotiations Yellow Quill's life was in danger from his braves, and he had to be guarded by an Indian soldier armed with bow and arrows.* He is seventy-six, stands over six feet and still erect.
- Vide: Lt.-Governor Morris—Treaties of Canada with the Indians of Manitoba and North-West Territories.
- 11 CAPETAWAIN, A MASKEGON OR SWAMPY**—Yellow Quill's chief councillor and his inseparable friend since youth. Some

years ago, as the six councillors had become very aged, the Government called on the tribe to appoint new ones. Capetawain threatened the life of any of the younger men who dared to take their places, and so for some years the chief was without councillors. He handed back his Treaty medal.

- 12 NIGHT BIRD, NEPAHPENAI**S—Cowesis Band, Saskatchewan, some time chief, now seventy-four, was formerly employed by the Hudson Bay Company, journeying many miles with freight. At eighteen he went on the warpath and was afterwards in seven battles; once, fighting the Sioux in Dakota, his party of forty-six were surrounded by about seven hundred of the enemy, for two days they held out and managed to escape. Another time the Sioux descended on his tribe and stole two hundred horses.
- 13 MAN STANDING ABOVE GROUND, ACOOSE**—Sakimay Band, Saskatchewan. He is now sixty-one. His father, who is part French, lives at the age of one hundred and three, kept by the priests. Acoose used to be the fleetest of the Saulteaux. Once at Moose Mountain he fell in with nine deer, his bullets had slipped from his pocket, so he ran them down the first day and drove them sixty miles to his camp at Goose Lake, then killed them: this gave him renown in his tribe. He also used to compete with the whites in races, always outrunning them, and his son lately ran in Winnipeg.
- 14 SITTING WHITE EAGLE, WAHPEKINEWAP**—Medicine Man and Conjuror of the Saulteaux, Saskatchewan, son of The Last Claw, Asquakashap, a Saulteaux by a Swampy woman, who belonged to the tribe of Cut Nose Chief, a party to the Treaty made by Lord Selkirk. He is now seventy. He was a great warrior—first joining a war party at twelve, later fighting against the Sioux, Blackfeet, Bloods and Crows. On some occasions he was the only Saulteaux with the Crees. He killed many—one in a hand-to-hand fight—and the two feathers in his cap are worn for men he killed and scalped while under fire.
- 15 MAN SITTING IN THE MIDDLE OF THE SUN, NOW-WEKESHEQUAPPEW**—Was very reticent about himself. He said, however, he wore his feather straight because everything he did was straight!

ALGONKINS—CREES

Called by early writers the Kinisteneaux. This powerful tribe occupied the immense tract of territory lying between Lakes Athabasca and Winnipeg, and from Hudson Bay to the Rocky Mountains, the Churchill River forming the dividing line between their country and the Chipewyans to the north, their hunting grounds to the south interlocking with the Dakotas or Sioux. They are closely related to the Chippewas or Saulteaux and Maskegons, with whom they have been associated. Brinton is of the opinion that the Crees are the original stem to which these tribes belong, and that they have retained the language of the stock in its purest form. At an early date they were living about the borders of Slave and Athabaska Lakes. They got firearms from the English at Hudson Bay in the seventeenth century and descended on the Blackfeet, with whom they kept up continuous warfare, and their parties even penetrated to the very heart of the Chipewyan country. There are the Wood Crees and the Plain Crees—the latter led a nomadic life guided by the chase and lived in large camps. The ethnic divisions are the Crees proper, the Maskegons or Swampy Crees, locally called Bungees, and the Monsonis or Moose Tribe. The Crees were fierce and warlike towards other tribes, but friendly to the British. They would not join the Sioux in their plan to exterminate the white race, and continued hostile to that tribe. Later some bands took part in the half-breed Rebellion of 1885, Riel playing on their superstition and his knowledge of an eclipse of the sun. The Crees had come into contact with the whites at an early date, the French and Scotch employees of the fur companies took many of their women as wives and the majority of the half-breeds throughout the West are of Cree blood. The great Treaty of Fort Carlton and Fort Pitt with this nation was effected in the year 1876 by Lieut.-Governor Morris when they surrendered their vast country to the Crown. The Indian ceremonials and manœuvres of the warriors on horseback on this occasion were of a deeply interesting character. The Cree portraits were painted in 1908. The writer had as his interpreter Peter Hourie, who had acted as interpreter

for Lieut.-Governor Morris and for General Middleton and whose son captured Louis Riel.

Vide: Mackenzie's Journal. Harman's Journal. Hind—Red River, Assiniboine and Saskatchewan Expeditions. Paul Kane—Wanderings of an Artist among the Indians of North America. Archbishop Tache—Sketch of the North-West of America. Lt.-Governor Morris—Treaties of Canada with the Indians of Manitoba and the North-West Territories. Ontario Archaeological Report, 1903. Works of S. C. Simms.

- 16 THROUGH THE EARTH, SHABOKAMIK** (this portrait loaned by the Ontario Government).
- 17 WATER, OCHOPOWACE**—The hereditary chief of the Ocho-powace Band, Saskatchewan. His father was chief and a son of Loud Voice, the principal chief of the Crees, who signed the Qu'Appelle Treaty.
- 18 SPLASHING WATER, CHAKIKUM**—One of the troublesome Duck-Lake Willow Crees. The Chief Beardy, when the Carlton Treaty took place, told the Crees he had a vision in which it was made known to him the treaty was to be made at Duck-Lake and not at the large encampment.* At first he refused to join, sending Chakikum to learn the terms, but he afterwards signed. Chakikum, like many of the Duck-Lake Indians, joined the Breeds in the Rebellion. He was Poundmaker's councillor and went with Big Bear to hold a council at Prince Albert. Afterwards he fled to the United States and remained there for ten years.
- Vide: Lt.-Governor Morris—Treaties of Canada with the Indians of Manitoba and the North-West Territories.
- 19 SPRING MAN, KAHMEEUSEKAHMAWEYENEW**—Of Duck-Lake, joined with the Breeds in the rebellion, and now leads the solitary life of a hunter.
- 20 THE MAN WHO TIES THE KNOT, KAKAKAPECHA-MASKIS**—A head man of the File Hills Crees.
- 21 FEATHER, MEQUINIS**—Leads a wild, roving life as of old, and tenaciously clings to the ancient customs of his race.
- 22 PIMOTAT**—One of the most advanced of the Crees, and like most of his tribe generally wears European clothes. He has an excellent farm.
- 23 THE FRONT MAN, NIKANABEAO**—Head man of the Crees in Alberta, in his day a great warrior. Although a very old man he stands erect and is of a great height.

ALGONKINS—THE BLACKFOOT CONFEDERACY

The Blackfoot Nation includes the Blood (Kainah), Piegan (Pikuni) and the Blackfoot (Siksikau) tribes, speaking one language and holding the same customs and religion. In the early part of the last century they formed a Confederacy which embraced these, and also the Sarcees and the Gros Ventres, whom they adopted when this tribe seceded from their own nation. The early home of the Blackfeet was north of the Lesser Slave Lake. They were first encountered by Europeans along the Saskatchewan River and its tributaries. After this, driven by the attacks of the Crees, they moved south and west. They were in constant warfare with the Crees, the Crows, the Snakes, the Kootenays and the Flat Heads. In 1816 they conquered a large territory from these tribes and gained in power and wealth, their hunting grounds extending from the Saskatchewan to the Yellowstone. Formerly a wood people, they now led the life of the plainsmen, having captured horses from the Southern tribes. They lived in great camps, which they moved when following the buffalo. The Blackfeet were the most warlike of all the plainsmen, and their name was a terror not only to the other tribes but to the white men who happened to cross their country. These tribes, together with the Stonies and Sarcees signed the treaty made by Lieut.-Governor Laird at the Blackfoot Crossing in 1877. This spot has been for centuries a great camping and burial ground of the Indians, and here their lodges stretched as far as the eye could see along the valley.

Vide: George Bird Grinnell—Blackfoot Lodge Tales. J. W. Schultz—My Life as an Indian. Lt.-Governor Morris—Treaties of Canada with the Indians of Manitoba and the North-West Territories. Capt. Denny—Riders of the Plains. Ontario Archaeological Report, 1905.

BLACKFEET (SIK'-SI-KAU)

- 24 **BEAR'S HAT, KYAIYISTUMOKON. GENS: ESSAKAYO-
KEKAX**—At fifteen went into the country of the Crows and remained fighting against them for five years. On his return he found the Mounted Police in the country. He listened to them and has since kept the peace. He is a brother of Calf Bull, and the two work the coal mine on the Reserve. Years ago

the hunters found the blackstone, as they called it. Calf Bull learned its value, and telling Crow Foot, the head chief said it should belong to him alone.

- 25 THE CUTTER WOMAN, SISOYAKE. GENS: OMARKET-SIMANEX**—Widow of Crow Foot, Sapo Maxika. Gens: Etsikinax, head chief of the Blackfoot Confederacy. Her father was chief of the once powerful gens Omarketsimanex. Over seventy years ago they went far south to visit a kindred tribe, four years later, on the home journey, they were attacked by the Snakes in Montana, her parents and most of the others were killed. A cousin caught Sisoyake up and rode on. Later the smallpox broke out and reduced their numbers still more, so that the gens is now only represented by a few families. She was not Crow Foot's first wife, and afterwards he had several others, but he paid her most regard and she always accompanied him and held a seat in the council. She died in September, 1908, at eighty years or over, and was buried in the Roman Catholic burial ground beside her husband.
- 26 CHIEF WEASEL CALF, APAUNISTA. GENS: OMARKET-SIMANEX**—Was a brother or cousin to Sisoyake, and took care of her in her old age. She left him Crow Foot's medals. His face is marred by the effects of lupus of the lips and chin. Dr. Turner, of Calgary, cured him of this disease, which is rarely cured.
- 27 JOHN THREE BULLS, CALLED DRUNKEN CHIEF**—This last is a wrong translation of his name. It should be Taking His Own Gun, Awatsiniamarkaw. He belongs to the gens: Atsikinax, was a nephew of the late Head Chief Crow Foot, and named after his uncle, Head Chief Three Bulls, whom Crow Foot named as his successor. He wears the headdress of the leader of the dance, but is a Christian and, unlike the others, lives in his house at all seasons.
- 28 A FAR AWAY VOICE, PIISKINI. GENS: ESKRITSESO-KEKWAX**—A type of the wild savage, he kills the animals for the rations on the Reserve.
- 29 SLOW COMING OVER THE HILL, ITSPEEOTAMISOW. GENS: ETSIKINAX**—He is painted in the ordinary dress worn by the Indian of the present time.

- 30 HEAD CHIEF IRON SHIELD, IXKIMAUOTANI. GENS: ETSIKINAX**—Was appointed a chief by the Indians when a very young man on account of his good qualities, and later appointed head chief of the south part of the Reserve by the Government, but he is looked upon by himself and many others as chief of all. He is proud, and adheres to the ancient customs of his race. He, like most of the other chiefs, realizes his people cannot compete with the white race, and so wishes to have his Reserve kept intact and not be disturbed by the "great chiefs down there," as he expresses it. He is now about fifty-six years of age. His mother was related to Crow Foot, who used to say that he was the half of his (Crow Foot's) body.
- 31 CHIEF CROW SHOE, MASTOITSIKIN**—Stands over six feet and has a fine bearing and manner.
- 32 CALF CHILD, WAR CHIEF OF THE BLACKFEET, UNISTAPOKA**—Called by the British in the early days Big Charley, used to lead the van in the battles against their enemies. He was a great medicine man, and behind a robe would talk with the spirits for hours! His voice still rings like thunder in the camp when he invites his friends to his lodge.
- 33 HEAD CHIEF RUNNING RABBIT, ATSISTAUMUKKON. GENS: ESSAKAYOKEKAX**—Appointed a minor chief by the Indians, when only about twenty years of age, for his bravery and fought against other tribes, especially the Crees. During the Rebellion of 1885 he used his influence to keep the peace, and afterwards the Government invited him, with other chiefs, to visit Ottawa. In 1890, when Crow Foot died, he was appointed Chief of the South Camp, and is now senior head chief. He is seventy-two. He is painted in the official uniform of the chiefs, and holds a silver topped malacca wand, given to him by Lieutenant Governor Dewdney.
- 34 HEAD CHIEF YELLOW HORSE, OTOKUMIOTAS**—A mild type and a Christian.
- 35 BLACK EAGLE, SIXSIPITA. GENS: MIOPINNIMAX**—Belonged to the Black Soldiers, whose duty it was to see that all attended the sun dance. If any refused they would take down their lodges over their heads. They sometimes descended on the Government rations and helped themselves. When asked how many wives he had he said they had been so numerous he could not count them.

PIEGANS (PI-KŪN-Ī)

- 36 CHIEF BULL PLUME, STUMIKSISAPO**—A Blackfoot by birth, was adopted by the Piegans at an early age. He is, therefore, bolder than the rest of the tribe. He was born in the country of the Bow River fifty-two years ago, and has been on the war-path against the Crees and Crows. He is recorder of the tribe. He believes the ways of the white race are not for the Indians. Of a strong build, with a voice like thunder, his movements are quick and restless as a panther.
- 37 MAN ANGRY WITH HUNGER, MINNIKONOTSI**—An aged Indian, blind in one eye, wears the typical Indian fur cap open at the top.
- 38 EAGLE FLYING AGAINST THE WIND, PITAMOWINASI**—This old man is quite bald. It occurs rarely and some of the Indians would rather die than disclose their baldness.
- 39 CHIEF RUNNING WOLF, APISOMAKAU**—Was born in Montana when his people were hunting the buffalo, but spent most of his life in Canada. He used to fight the Crows, the Assiniboïns of the southern plains and the Kootenays. He is seventy-eight or eighty, and is the most aged man on the Reserve. He now occupies himself by catching eagles in the mountains. The venerable missionary, Father Doucet, O.M.I., remembers his great lodge made of twenty-four buffalo skins, with nineteen occupants. The priest when calling slept in a room screened apart.
- 40 HEAD CHIEF BUTCHER, STOKINOTA: PRAIRIE HEAD, NINASAKINA**—Belonged to the family of the first head chief, Eagle Tail. He is forty-five. He was born in Montana. He used to steal many horses from the Crees and was four times surrounded, but escaped without injury.
- 41 CHIEF BIG SWAN, AKAMAKAI**—Used to steal horses from the Crees and Assiniboïns. Both he and Running Wolf were very reluctant to speak of their war prowess, but Father Doucet thinks both killed a number in the fight. He said he was once surrounded by the Kootenays about the Cypress Hills, killed one of them, and made his escape. He is well off, having been active in the early days. He is now seventy-five.

BLOODS (KAI'-NAH)

- 42 CHIEF BULL SHIELD, STUMIXOWOTAN**—Totally blind.
- 43 CHIEF STRANGLE WOLF, MAQUAESTUPISTN.**
- 44 CHIEF BLACKFOOT, OLD WOMAN, APINOCOMITA**—With other chiefs lately visited Toronto and Ottawa.
- 45 JOE. HEALEY, POTINA**—His father was a friend of Mr. Healey, the Yukon trader, when at Fort Benton, who when the old Indian died promised to educate his son. Joe. Healey has the cunning of both the white and red races, and, unlike the other older Indians, speaks English.
- 46 MIKE OKA.**

Portraits of the Blackfeet, Piegans and Bloods loaned by the Ontario Government were painted by the writer in 1907.

IROQUOIS

Little is known positively of their origin, as is pointed out by Dr. Boyle in the Ontario Archaeological Report of 1905. Their later history is inseparably linked with that of the English in America. They belong to the Huron-Iroquois stock, which composed the Five Nations—the Mohawks, Onondagas, Senecas, Oneidas and Cayugas, to which were afterwards joined the Tuscaroras, and an alliance existed with their kindred, the Hurons or Wyandots, the Neutrals, the Eries and others. The present evidence is that the Huron clans were the older members of the group. They were surrounded by the Algonquins and for a time were in subjection to and finally driven out of the country about the St. Lawrence by the Alligewi, or Adirondacks. This tribe they afterwards exterminated and spared neither their own kindred, the Hurons, the Neutrals nor the Eries. They stood first intellectually and in war. "Mr. Hale has in his work shown the great political and administrative capacity of the Iroquois, their general council with its recognition of the conservative aristocratic and the elective democratic elements, the balancing of federal privileges and local rights, the adoption of descent in the female line, and their high respect for women, the peace-makers for the people, were enough to win for this gifted people the admiration of every investigator. But more than this, some four hundred and sixty years ago an Onondaga chief, Hiawatha, now rescued from the realm of myth and legend, a wise and prudent statesman, formed a plan for a federal union with tribal autonomy of his nation with the other four tribes, the object of this successful league was to abolish war and institute peace for ever. It lasted more than two centuries to crumble away at the coming of the whites."

Another side of the Iroquois was their fierce wars with the French, their cruel torture of the Jesuit missionaries, and their extermination of the Hurons, all of which have been described by the masterly hand of Parkman. Whenever there was occasion they fought by the side of the British. Now they are highly civilized, having villages, a large council house and a regiment and are undoubtedly the most advanced of all the Indians. Their settlements are at Caughnawaga, St. Regis, Oka, Thyendinaga, on

the Thames and on the Grand River. From Caughnawaga expert canoeists are got for the far north by explorers, and some who were taken by Mackenzie to the distant West remained there, and their descendants form a tribe, known as Michael's Band, living about the Jasper Pass in the Rocky Mountains. The writer painted these portraits at the Brantford Reserve in 1907. Hardly any of the old type of Iroquois remain, so long have they been in contact with the white race.

- 47 TOO CLOUDY**—Chief of the Oneidas.
48 FISH CARRIER—Chief of the Cayugas.

Vide: Alexander T. Chamberlain—Ethnology of the Aborigines. British Association for the Advancement of Science, 1897. Colden—History of the Five Indian Nations of Canada. Lewis H. Morgan—League of the Iroquois. Horatio Hale—The Iroquois Book of Rites. Dr. Boyle—Ontario Archaeological Reports.

SIoux, DAKOTAS—ASSINIBOÏNS, STONIES

The early home of the whole Siouan family was the region of the Carolinas; later they occupied the district about the Missouri River. After their war with the United States they crossed the border to Canada at the time of the Minnesota massacre, and again later, led by the famous chief, Sitting Bull. The Canadian Government granted them land, and one of the tribe has said that "Lieut.-Governor Morris told them never to let go their hand from the plough." That they listened to his words is evident from their large and well-cultivated farms.

- 49 ANTOINE HOKE, MEDICINE MAN**—A well-built strong man, now very old and almost blind. Said that "Lieut.-Governor Morris told him if his people kept the peace they would see their children and children's children growing up about them and prospering, and it is true."

ASSINIBOÏNS

More properly belong to Canada than the Sioux, from which family they have sprung. Originally they belonged to the Yankton Sioux, separating from them the same time as the Mandans, and like this last tribe were among the most warlike. Withdrawing to the land of the Algonkins the Assiniboïns occupied the narrow diagonal strip of country from Mouse River to the upper part of the Athabasca River. They joined with the Saulteaux to fight the Sioux and with the Crees against the Blackfeet. In 1786 the small-pox coming north from Mexico almost depopulated the country. In 1838 the same plague cut off at least half of the prairie tribes, and again later swept down upon them. They moved against the north wind hoping it would be driven away, and stretched as far as Rocky Mountain House, Alberta, where their descendants are still at Morley and Lake St. Anne. Other tribes are found in Saskatchewan. The Assiniboïns speak of themselves as Assinipalik, Stone Sioux, a name given them by the Ojibways from a custom they had of boiling meat in a hole over which was stretched skin filled with water and red hot stones held in the water until it

boiled. First discoverers of the country called them Assinipoels, which afterwards became Assiniboïns. The Sioux named them Hopa or Rebels. The tribes were great hunters and expert canoeists. Their bull-boat was of great service to them in crossing the rivers with stores during their long journey south when the rivers were in flood. They were called Watatopan, canoe men. The Assiniboïns were a noble looking race—the men tall and of fine bearing, in this resembling their kinsmen, the Sioux.

Vide: Journal of Alexander Henry, Jr. Catlin—North American Indians. J. Lee Humfreyville—Twenty Years Among the Indians. Archbishop Tache—Sketch of the North-West of America.

- 50 CHIEF CARRY THE KETTLE, CHAGAKIN**—So called from an incident which happened when he was a small boy. His people had gone as far as the Rocky Mountains after the buffalo, and he strayed from the encampment and got lost; when found he had a copper kettle tied to his neck for water and cooking in. During his life he killed and scalped two Indians. He and his brother, the late Chief "The Man Who took the coat," had a narrow escape from the Bloods. They went to that camp to steal horses—the greater the horse thief the greater the man, according to Indian code. His brother was captured and Chagakin, becoming anxious, drew his blanket over his head and asked for the lodge where the Assiniboïn was kept. He walked in and seated himself by the circle, then threw aside his blanket. This bravery pleased the astonished Bloods and they became friends. He was a great buffalo hunter, roaming the country between Lake Winnipeg and the Rocky Mountains. His father was called the Conjuring Old Man.
- 51 BIG DARKNESS, OPAZATONKA**—He was a head man, but having left the Reserve and crossed the border without the consent of the Indian Department was deposed. He is a fine type of the Assiniboïn, and has great influence in the tribe.
- 52 CHIEF PETER WESLEY OF THE STONIES**—A great hunter who goes on foot in advance of his camp, the others joining him in the mountains. This has been his custom all his life. The Stonies leave in the autumn and remain in the Rocky Mountains hunting until the New Year.
- 53 DAN WILDMAN**—A Stoney.
The Sioux and Assiniboïn portraits were painted in 1908.

ATHAPASCANS, DÉNÉ, SARCEES

The Sarcees belong to the Athapascan stock. They came originally from the far north, possibly accompanying their present neighbors, the Blackfeet, with whom they have been on friendly terms. They were a fierce and warlike race, their hand being against all the other tribes. This incessant war reduced their numbers and carried off the best of the race. They lead an isolated life, as none of the other tribes can learn their language. The distribution of the Athapascan stock is very remarkable. In Canada there are the Chipewyans, about Lake Athabasca, the Tsekehne, on both sides of the Rockies, to which belong the Beavers, south of the Peace River. The Hare Indians, about the Mackenzie River, the Slaves, west of Great Slave Lake, the Yellow Knives, northeast of Great Slave Lake, the Dog Ribs, between Great Slave Lake and Great Bear Lake, and other tribes, besides the Navaho, in northern New Mexico and Arizona, who make the beautiful blankets, and are skilled in agriculture, the redoubted Apaches, in New Mexico, Arizona and Colorado, who were the main agents in destroying the early civilization in the Valleys of the Gimli, and who in recent years defied alike the armies of Mexico and the United States. Besides these there are other tribes widely scattered.

Vide: Brinton—The American Race. Chamberlain—Ethnology of the Aborigines. Father Morice—History of British Columbia.

- 54 HEAD CHIEF LITTLE CHIEF, TÇILLAH**—Called Bull Head, Stumixotokon. He related his history to an old Sarcee, who painted it on a buffalo robe for the writer. He was the youngest of six brothers, Little Chief, who was the head chief, Stinking Pond, Big Plume and Many Kootenay (twins), Painted Otter and Bull Head. The second, fourth and fifth were killed by the Crees and at Vermilion Creek there was a great battle. At first the Sarcees won, but Little Chief said he would fight again. This time the Crees were victors. They returned to Fort Pitt and held a great dance. The chiefs said they had heard in the Sarcee dance, Little Chief singing, but the song ended in a wail, and they could not account for it. It was not the chief, but his youngest brother, who had the same voice, and mourned

his death, for the chief had been killed by the Crees unknown to them. The chief when dying handed his gun to his youngest brother, naming him as his successor. When Bull Head was painted he was mourning the death of Jim Big Plume, his nephew, whom he had named to succeed him. He was living in a dilapidated lodge, having given away his finely decorated one. Many years ago the chief and his band held up the Hudson Bay stores at what is now Calgary. He is of a very untameable disposition, and on several occasions has had to be held down by the Mounted Police.

55 CHIEF BIG WOLF—Married the daughter of the notorious Cree, Big Bear.

Sarcee portraits loaned by the Ontario Government.

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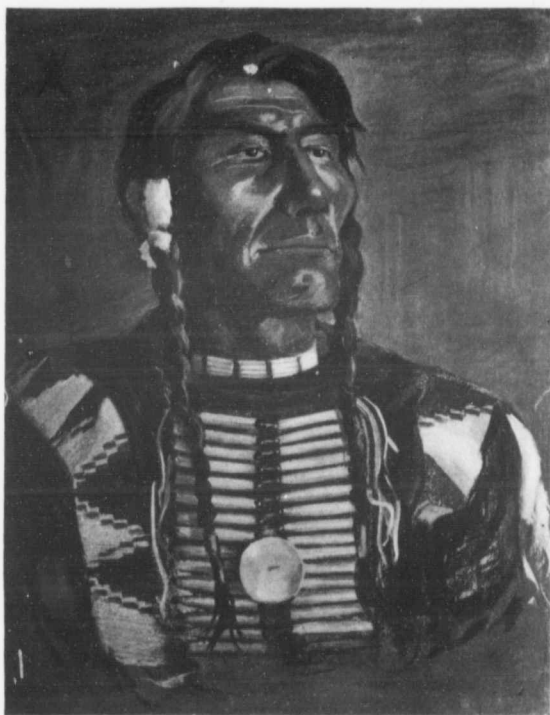
JOE HEALEY—POTINA

Blood. No. 45



ANTOINE HOKE—MEDICINE MAN

Sioux. No. 49



CHIEF BULL PLUME—STUMIKSISAPO

Piegan. No. 36



BIG DARKNESS—OPAZATONKA

Assiniboine. No. 51



HEAD CHIEF LITTLE CHIEF—TÇILLA (BULL HEAD)

Sarcee. No. 54