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# THE CANADIAN INDIAN



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

# THE CANADIAN INDIAN.

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JANUARY, 1891.

No. 4.

 HE Toronto *Week*, alluding to the Oka Indians' cause of complaint, says that the superintendent of Indian affairs has admitted his mistake in the threat made in his recent letter to withhold from the Protestant Indians of that reserve their share of the Government's annual pittance, and has made the payment to Protestant and Catholic Indians alike. The Montreal *Gazette* not long ago said, on this subject, that the public opinion of Canada would not tolerate any distinction in the distribution of this gratuity on religious grounds. Successive Governments have urged the desirability of having a test case submitted, but no such result has been attempted, the cause of failure being, so far as appears, the refusal of the legal representatives of the Seminary to consent to such a reference. There is an element of danger, as well as of injustice in the continuance of this long standing quarrel. The nature of the difficulty is such that an appeal is but too easily made to prejudices of religion. The rights of the Indians, as the weaker party, should be maintained at whatever cost, and should it appear after full judicial enquiry that the law is on the side of the Seminary, public opinion will sustain the Government in dealing generously with the Indians, to the extent of providing them with a location that will be equally satisfactory with that they have so long occupied.

THE policy of not dealing generously with Indians is now bearing fruit across the border, in the threatened uprising of the Indian tribes out west, and the restlessness that pervades a number of tribes under what has been termed the "Messiah Craze." The *New York Herald* of 15th November last, says :

"There is something profoundly pathetic in the eagerness with which the Sioux Indians are looking for their promised Messiah. For twenty years they have been taught to believe that he may make his appearance at any moment, and now the medicine men predict that before the grass is four inches high in the spring their longed-for and prayed-for deliverer will arrive.

"These Sioux have worked themselves into a condition of dangerous religious fanaticism. With pomp, ceremony and characteristic dances they celebrate the approach of the Saviour. He is to come clothed in power, to save the scattered remnant and re-establish the old *regime*, in which the Indians owned the forests of the country. The white man is to be driven away from possessions which he has stolen; game is to be plenty, and the happiness which prevailed before Columbus discovered the New World is to be once more the lot of the wigwam.

"This dream, which can never be realized, has filled the Sioux with unrest. Even the missionaries are in peril, and Mrs. Weldon has been forced to seek safety in Kansas.

"In the meantime the rations promised by the Government have not arrived and the Indians are starving. They have little or no clothing to protect them from the bitter cold, and just food enough to keep them hungry all the time. These wards of the Republic are cheated out of the food which has been promised, but when they complain or in very desperation rise in revolt and commit an outrage, they are shot down like dogs, and word is sent to "the Great Father" at Washington that the only good Indian is a dead Indian.

"They are far more docile than we white men would be under similar circumstances. The least we can do is to keep our pledges, but we have never done it. We rob, cheat, lie, to the red man, and when he grows restless we put an ounce of lead into him. Our whole Indian policy has been and is a shame and a disgrace."

The last clause is a bitter comment on the treatment of the native races amongst our neighbours, and is a solemn warning to Canada for our treatment of these early possessors of the soil. So far our Indians are peaceable and trusty, but they must be kept well in hand by careful supervision, and no fancied wrongs should ever be allowed to exist unlistened to. The Indian Department holds the key to the safety of our settlers on the plains of the great North-west.

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THERE is a good deal of truth in an editorial of the *Ottawa Free Press* on the Indian scare, which says: "A tremendous noise is being made about the danger of an Indian uprising in Dakota. It is alleged that the Indian tribes have become filled with the idea that a "Messiah" is shortly to appear who will sweep the white people from the face of the earth and bring back the old buffalo hunting times. But the most reliable reports go to show that the Indian discontent and unrest in Dakota are due to pretty much the same causes which led to the outbreak in our own North-west a few years ago. Faith has not been kept with the tribes. They have been cheated and imposed upon by Government agents and speculators. Washington despatches state what is well understood in official circles there, that the threatened or apprehended Indian uprising in the Dakotas is due primarily and almost solely to the non-fulfilment by the administration of the promises made to the Sioux by absolute treaty when they ceded their lands. While the coming of the alleged Messiah is brought prominently forward as the apparent cause

of the excitement, the army officers and officials of the Indian bureau are aware that this is but a blind, a ruse of the Indians, to cover their gatherings, an excuse to get together in bands and lay their plans for forcing the Government to give them what they have been promised. The Indians believe that the only way to attract attention to their grievances is to threaten an insurrection. Missionaries labouring on the Dakota Reserves state that the chief cause of excitement among the Indians is the reduction of their rations by the Government agents."

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**F**EW topics relative to early Indian life are more interesting than their means of obtaining subsistence.

Procuring food and waging war occupied the red man's whole attention, developed his ingenuity by exercising it, and the degree of skill employed in these pursuits determines the relative status of different tribes. The early white settlers in various parts of America were frequently compelled to resort to the use of Indian foods, and through this, historians have dwelt largely upon the food products of the Indian. As regards the character of game, and the means of obtaining it, there is little if any doubt, but in the case of vegetable foods, there is only scant reliable information, owing to the ignorance of the writers on botanical subjects; and from the fact that the names by which plants were known in those days have now been changed. Beside this, the names varying in different places, and at various times, have caused our botanical synonymy to become tangled, and confusion has become more confounded. The present remarks are based on an enquiry made a few years ago, through the Smithsonian Institution, for information on the botanical nature of "Tuckahoe," a substance known as Indian bread; and from the answers received to the circulars sent out, a variety of edible native substances were brought to light. First was

the *Lycoperdon solidum*, a large tuber, but which analysis showed yielded less than one per cent. of nutritive properties. Then came the *Pachyma cocos*, of large size, with an odour like a mushroom (probably allied to the truffle). The "Tockawhoughe" or *Arum Virginicum* was, however, finally decided upon as the chief root affording them sustenance, which, when cooked, is nutritive and esculent, and the word Tuckahoe was considered generic, given to several species, and applied to all bulbous roots eaten by the Indians, and that nothing more definite was referred to than an edible root. Information is asked from anyone conversant with the food of the Indian of to-day, in his aboriginal condition, to throw light on this subject, which is of interest not only to the botanist but to the scientist generally; and it is a question which in a few years hence may remain altogether unanswered, unless some knowledge is gathered from reliable Indian sources, of the vegetable substances resorted to for food by the red man when the chase failed to supply his needs.

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ONE of the principal causes why the Indian is underrated and looked down upon is because we do not stop to investigate his modes, and his reasons for various things which to a white man seem devoid of sense or object. But there are many and varied characteristic customs and habits of life, from the observance of which the Indian character may be learned; and with the reverse of this in civilized life the latter would furnish ten apparently useless and ridiculous trifles to one as among the Indians. For instance, what appear to us as the oddities of their dress have really some definite importance or meaning with the wearer, which an Indian could explain, if he were asked. Each quill in his head stands in the eyes of his tribe as the symbol of an enemy fallen by his hands; every red streak of paint covered a



wound received in honourable combat ; the grease with which he carefully annoints his body daily not only cleanses and protects his skin from mosquitoes, but also preserves him from colds and other diseases the white man is prone to take, if exposed as is the Indian. Probably an Indian, fresh from the Western plains, if suddenly brought into the midst of civilization, would look with equal if not greater astonishment at many of our ridiculous customs. But he asks no questions. Cocked hats, epaulets, and laced coats, have no meaning in his eyes, and are far less significant to him of the importance of their wearers, than a head-dress of eagles' quills. The fact is, every ornament of an Indian's dress bears some significant meaning ; and the high value he places on them is due to the history attached to them, or to the episodes in the wearer's life they are intended to represent. Full information on all these points would be very interesting and valuable, and a record of such would be of great value in years to come, when the full history of these forerunners of the white man comes to be written. It would open a book for many an interesting tale to be sketched, and notwithstanding all that has been written and said, there is scarcely any subject on which the people of to-day are less informed than on the character of the races fast passing away, and of whom everything but their name will soon have passed into oblivion.

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**Q**UESTIONS relating to pre-historic America are to be determined not alone by the study of the languages, customs, art, beliefs, and folk-lore of the aborigines, but also by the study of its ancient monuments. In this connection arises at once the question, Who were the mound builders? The solution of this would tend to elucidate the chain which binds together the pre-historic and the historic ages of this continent ; many wild theories would be relegated to oblivion ; and the relations of the

various lines of investigation to one another becoming known, these lines would aid in solving many of the problems which have hitherto been shrouded in obscurity. It is a noticeable fact that in all the mound explorations yet made not a single stone with anything like letters or hieroglyphics inscribed thereon, or by which the language of the mound builders might be judged, has been discovered. Neither has anything been found to justify the theory that they belonged to a highly-civilized race, or that they had attained a higher status than the Indian. Northern mounds furnish promiscuous heaps of bones, which have evidently been cast into a heap with a mound built over them; and the skeleton burials alluded to by the old Jesuit Fathers have been described in a former issue of this journal. A common error assigns these bones as those of warriors slain in some great battle; but the condition and position of these bones show evidence of burial long after the flesh had been removed, and sometimes after long exposure to the air. Again, although many of these mounds belong to pre-historic times, and some of them to the far distant past, yet the evidence of contact with European civilization is found in many, where it cannot be attributed to intrusive burial, thus showing they were built subsequent to the European discovery of this continent. In the older records of this country very little mention is made of mounds. They are only once alluded to in *Relations des Jesuites*, and no mention is made in the writings of the Recollects of such. In Colden's history of the Five Nations, 1755, it is stated, "a round hill was sometimes raised over a grave." Dupratz, in 1758, noticed ancient earthworks on the Mississippi, but knew nothing of their origin. A Philadelphia periodical, 1789, gives an account of works near Detroit, observed by Heckewelder, which, he says, he was informed had been built by Indians. Apart from these, no other early writings mention mounds nor earthworks. But many of the early writers mention

the ossuaries or tribal burial places, where the dead were collected and deposited in one common grave, every eight or ten years. Among more recent writers, Major Sibley mentions the burial of a chief under a small mound, while the men of the tribe were off on a hunt; but when they returned each man brought materials to enlarge it, the mound finally attaining a considerable conical size. Lewis and Clarke mention similar cases, and Bierce, in a work on Ohio, states that "the burial place of a chief is considered by other Indians as entitled to the tribute of a portion of earth from each passer by, which the traveller sedulously carried with him. Hence the grave formed a nucleus around which, in the accumulation of the accustom'd tributes thus paid, a mound was soon formed." Mr. Boyle, in the report of the Canadian Institute, 1886-7, attributes Canadian mounds and burial pits to the Huron Indians. Dr. Bryce, president of the Historical Society of Manitoba, has given long and careful attention to the study of the "mounds," and says, "the Indian guide points out these mounds with a feeling of awe; he says he knows nothing of them; his fathers have told him that their builders were of a different race—that the mounds are memorials of a vanished people, the Ketanishinabe, or 'very ancient men,' and," he further remarks, "they are as perplexing as the pyramids, or the story of King Arthur." A very interesting description of Dr. Bryce's explorations in this direction is, by his kind permission, commenced in this number of *THE INDIAN*, and will be continued in successive issues. Any explorations of this nature are most valuable and should be recorded; and we earnestly ask any of our readers who have any records of a like nature to make them known.

## FATHER LACOMBE AND CHIEF CROWFOOT.

RECENT news despatches from Calgary announced the death of Chief Crowfoot of the Blackfeet Indians; and in the subsequent report of the installation of a new chief over this great tribe was a mention of Father Lacombe. These two, the chief and the priest, were the most interesting and by far the most influential public characters in the newer part of Canada. Together they controlled the peace of a territory the size of a great empire.

The chief was more than eighty years old; the priest a dozen years younger; and yet they represented in their experiences the two great epochs of life on this continent—the barbaric and the progressive. In the chief's boyhood the red man held undisputed sway from the lakes to the Rockies. In the priest's youth he led, like a scout, beyond the advancing hosts from Europe. But Father Lacombe came bearing the olive branch of religion, and he and the barbarian became fast friends, intimates in companionship as picturesque and out of the common as any the world could produce.

It must be remembered that in a vast region of country the French priest and voyageur and *courier des bois* were the first white men the Indians saw; and while the explorers and traders seldom quarreled with the red men or offered violence to them, the priests never did. They went about like women or children, or rather, like nothing else than priests. They quickly learned the tongues of the savages, treated them fairly, showed the sublimest courage, and acted as counsellors, physicians and friends.

Father Lacombe was one of the priests who threaded the trails of the north-western timber land and the far western prairie when white men were very few indeed in that country, and the only settlements were those that had grown around the frontier forts and still earlier mission chapels. For two years he worked at his calling on either

side of the American frontier, and then was sent to what is now Edmonton, in that magical region of long summers and great agricultural capacity known as the Peace river district, hundreds of miles north of Dakota and Idaho. There the Rockies are broken and lowered and the warm Pacific winds have rendered the region warmer than the land far to the south of it. But Father Lacombe went farther—400 miles north, to Lake Labiche. There he found what he calls a fine colony of half-breeds. These were dependents of the Hudson Bay Company, white men from England, France and the Orkney Islands, and Indians and half-breeds and their children. The visits of priests were so infrequent that in the intervals between them the white men and Indian women married one another, not without formality and the sanction of the colony, but without waiting for the ceremony of the church. Father Lacombe was called upon to bless and solemnize many such matches, to baptise many children, and to teach and preach what scores knew but vaguely or not at all.

In time he was sent to Calgary, which was a mere post in the wilderness for years after the priest went there. The buffaloes roamed the prairies in fabulous numbers, the Indians used the bow and arrow in the chase, and the maps we studied at the time showed the whole region enclosed in a loop, and marked "Blackfoot Indians." But the other Indians were loth to accept this disposition of the territory as final, and the country thereabouts was an almost constant battleground between the Blackfoot tribe, the Bloods and the Crees.

The good priest—for if ever there was a good man Father Lacombe is one—saw fighting enough, as he roamed with one tribe and the other or journeyed from tribe to tribe. His mission led him to ignore tribal differences, and to preach to all the Indians of the plains. He knew the chiefs and headmen among them all, and so justly did he deal with them that he was not only able to minis-

ter to all without attracting the enmity of any, but he came to wield, as he does to-day, a formidable power over all of them.

He knew old Crowfoot in his prime, and as I saw them together they were like bosom friends. Together they had shared dreadful privations and survived frightful winters and storms. They had gone side by side through savage battles, and each respected and loved the other. I think I make no mistake in saying that all through his reign, Crowfoot was the greatest Indian monarch in Canada; possibly no tribe was stronger in numbers during the last decade or two. I have never seen a nobler-looking Indian, or a more king-like man. He was tall and straight, as slim as a girl, and he had the face of an eagle or of an ancient Roman. He looked as the mummy of Julius Cæsar might, for he had Cæsar's face, but it was dried and smoken. He never took the trouble to learn the English language; he had little use for his own. His grunt or his "No" ran all through his tribe. He never shared his honours with a squaw. He died an old bachelor, saying wittily, that no woman would take him.

It must be remembered that the degradation of the Canadian Indian began a dozen or fifteen years later than that of the red men in the United States. In both countries the railroads were indirectly the destructive agents, and Canada's great trans-continental line is a new institution. Until it belted the prairie the Blackfeet Indians led very much the life of their fathers, hunting and trading for the whites, to be sure, but living like Indians, fighting like Indians, and dying like them. Now they don't fight, and they live and die like other human beings. Among the old conditions lived Crowfoot—a haughty, picturesque, grand old savage. He never rode or walked without his headmen in his retinue, and when he wished to exert his authority, his apparel was royal indeed. His coat of gaudy bead-work was a splendid garment, and

weighed a dozen pounds. His leg-gear was just as fine ; his moccasins would fetch \$50 in any city to-day. But Crowfoot died none too soon. The history of the conquest of the wilderness contains no more pathetic story than that of how the kind old priest, Father Lacombe, warned the chief and his lieutenants against the coming of the pale-faces. He went to the reservation and assembled the leaders before him in council. He told them that the white men were building a great railroad, and in a month their workmen would be in that virgin country. He told the wondering red men that among these labourers would be found many bad men, seeking to sell whiskey, offering money for the ruin of the squaws. Reaching the greatest eloquence possible for him, because he loved the Indians and doubted their strength, he assured them that contact with these white men would result in death, in the destruction of the Indians, and by the most horrible processes of disease and misery. He thundered and he pleaded. The Indians smoked and reflected. Then they spoke through old Crowfoot :

“ We have listened. We will keep upon our reservation. We will not go to see the railroad.”

But Father Lacombe doubted still, and yet more profoundly was he convinced of the ruin of the tribe, should the “ children,” as he eagerly calls all Indians, disobey him. So once again he went to the reserve, and gathered the chief and the headmen, and warned them of the soulless, diabolical, selfish instincts of the white men. Again the grave warriors promised to obey him, and the Blackfeet Indians of to-day are amongst the most orderly of the native tribes on Canadian soil.—*Toronto Mail.*

## THE MOUND BUILDERS.

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

A MOUND in our region is a very much flattened cone, or round-topped hillock of earth. It is built usually, if not invariably where the soil is soft and easily dug, and it is generally possible to trace in its neighborhood the depression whence the mound material has been taken. The mounds are, as a rule, found in the midst of a fertile section of country, and it is pretty certain from this that the mound builders were agriculturists, and chose their dwelling places with their occupation in view, where the mounds are found. The mounds are found accordingly on the banks of the Rainy River and Red River, and their affluents in the North-west, in other words upon our best land stretches, but not so far as observed around the Lake of the Woods, or in barren regions. Near fishing grounds they greatly abound. What seem to have been strategic points upon the river were selected for their sites. The promontory giving a view and so commanding a considerable stretch of river, the point at the junction of two rivers, or the debouchure of a river into a lake or vice versa is a favorite spot. At the Long Sault, on Rainy River, there are three or four mounds grouped together along a ridge. Here some persons of strong imagination profess to see remains of an ancient fortification, but to my mind this is mere fancy. Mounds in our region vary for 6 to 50 feet in height, and from 60 to 130 feet in diameter. Some are circular at the base, others are elliptical.

The mounds have long been known as occurring in Central America, in Mexico, and along the whole extent of the Mississippi valley from the Gulf of Mexico to the Great Lakes. Our North-west has, however, been neglected in the accounts of the mound-bearing region. Along our Red River I can count some six or eight mounds that have



been noted in late years, and from the banks having been peopled and cultivated I have little doubt that others have been obliterated. One formerly stood on the site of the new unfinished Canadian Pacific Hotel in this city. The larger number of those known are in the neighborhood of the rapids, sixteen or eighteen miles below Winnipeg; where the fishing is good. In 1879 the Historical Society opened one of these, and obtained a considerable quantity of remains. It is reported that there are mounds also on Nettle Creek, a tributary of the lower Red River, also on Lake Manitoba and some of its affluents. During the past summer it was my good fortune to visit the Rainy River, which lies some half way of the distance from Winnipeg to Lake Superior. In that delightful stretch of country, extending for ninety miles along the river, there are no less than twenty-one mounds. These I identify with the mounds of Red River. The communication between Red and Rainy Rivers is effected by ascending the Red Lake River, and coming by portage to a river running from the south into Rainy River. Both Red and Rainy Rivers easily connect with the head waters of the Mississippi. Our region then may be regarded as a self-contained district, including the most northerly settlements of the strange race who built the mounds. I shall try to connect them with other branches of the same stock, lying farther to the east and south. For convenience I shall speak of the extinct people who inhabited our special region as the *Takawgamis*, or farthest north mound-builders.

The thirty or forty mounds discovered up to this time in this region of the *Takawgamis* have, so far as examined, a uniform structure. Where stone could be obtained there is found below the surface of the ground a triple layer of flat limestone blocks, placed in an imbricated manner over the remains interred. In one mound, at the point where the Rainy Lake enters the Rainy River, there is a mound situated on the property of Mr. Pither, Indian agent, in which there was found on excavation, a structure of logs some ten feet square, and from six to eight feet high. In all the others yet opened the structure has been simply of earth of various kinds heaped together. It is possible that the mound containing the log erection may have been for sacrifice, for the logs are found to have been charred. One purpose of all the mounds of the *Takawgamis* was evidently sepulture; and in them all, charcoal lumps, calcined bones and other evidences of fire are found. It would seem from their position that all the mounds of this region were for the purpose of observation as well as sepulture. The two purposes in no way antagonize. For the better understanding of the whole, I have selected the largest mound of the *Takawgamis* yet discovered, and will describe it more minutely.

It is situated on the Rainy River, about twenty miles from the head of the Rainy River. It stands on a point of land where the Missachappa

or Bowstring River and the Rainy River join. There is a dense forest covering the river bank where the mound is found. The owner of the land has made a small clearing, which now shows the mound to some extent to one standing on the deck of a steamer passing on the river. The distance back from the water's edge is about fifty yards. The mound strikes you with great surprise as your eye first catches it. Its crest is covered with lofty trees, which overtop the surrounding forest. These thriving trees, elm, soft maple, basswood and poplar, sixty or seventy feet high, now thrust their root tendrils deep into the aforesaid softened mould. A foot or more of a mass of decayed leaves and other vegetable matter encases the mound. The brushy surface of the mound has been cleared by the owner, and the thicket formerly upon it removed. The circumference of one fine poplar was found to be four feet ten inches; of another tree, five feet six inches, but the largest had lately fallen. Around the stump the last measured seven feet. The mound is elliptical at the base. The longest diameter, that is from east to west, the same direction as the course of the river, is 117 feet. The corresponding shorter diameter from north to south is ninety feet. The circumference of the mound is consequently 325 feet. The highest point of the mound is 45 feet above the surrounding level of the earth. As to height, the mound does not compare unfavorably with the celebrated mound at Miamisburg, Ohio, known as one of the class of "observation mounds," which is 68 feet high and 852 feet around the base. In addition to its purpose of sepulture, everything goes to show that the "Grand Mound" of Rainy River was for observation as well.

Two former attempts had been made to open this mound. One of these had been made in the top, and a large skull was then obtained. A more extensive effort was that made in 1883, by Mr. E. McColl, Indian agent, Mr. Crowe, H.B. Co. officer of Fort Frances, and a party of men. Their plan was to run a tunnel from north to south through the base of the mound. They had penetrated some ten or fifteen feet, found some articles of interest, and had then given up the undertaking. Having employed a number of men, settlers in the neighborhood, I determined to continue the tunnel for a certain distance through the mound, all the way if indications were favorable, and then to pierce the mound from the top. The men, in two parties, went industriously to work on the opposite sides, working toward each other, making a tunnel about eight feet in diameter. The earth, though originally soft soil, had become so hard that it was necessary to use a pick-axe to loosen it for the spade. A number of skeletons were found on the south side, but all, I should say, within ten feet from the original surface of the mound. As we penetrated the interior, fewer remains were continually found. The earth gave many indications of having been burnt. At one point the pick-axe sank ten

inches into the hard wall. This was about fifteen feet from the outside. The excavator then dug out with his hand, from a horizontal pocket in the earth, eight or ten inches wide and eighteen or twenty inches deep, a quantity of soft brown dust, and a piece of bone some four inches long, a part of a human forearm bone. This pocket was plainly the original resting place of a skeleton, probably in a sitting posture. As deeper penetration was made, brown earthy spots, without a trace of bone remaining, were come upon. The excavation on the south side was continued for thirty feet into the mound, but at this stage it was evident that bones, pottery, etc., had been so long interred that they were reduced to dust. No hope seemed to remain now of finding objects of interest in this direction, and so, with about forty feet yet wanting to complete the tunnel, the search was transferred to the top of the mound.

Beginning on the crest of the mound, the mould was removed over a considerable space, and though some trouble was found from the presence of the roots of the growing trees, yet three or four feet from the surface human bones and skeletons began to occur. In some cases a complete skeleton was found, in other cases what seemed to be a circle of skulls, buried alongside charred bones, fragments of pottery and other articles. Several different excavations were made on the mound surface, and it was found that every part from the base to the crest contained bones and skeletons, to the depth of from six to ten feet, as already said; bones and articles of interest were found thus far; deeper than this, nothing. I shall now describe the articles found in this mound, and refer in some cases to what has been found in the other mounds of the Takawgamis.

(*To be continued.*)

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## A COMPARATIVE VOCABULARY.

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**I**N the following tables are given, for the purpose of comparison, the words man, water, fire, and the numerals 1, 2, 3, 4, 5, 6, in fifty-four Indian languages, belonging to twelve distinct stocks, and also in Japanese and Ainu, the latter being the aboriginal language of Japan.

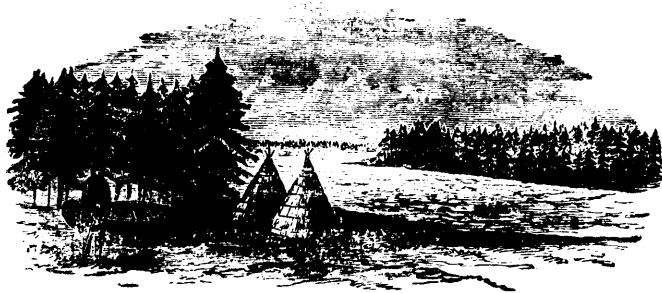
The pronunciation is the same in every case, namely, *a*, as in father; *e*, *ë*, as in they, met; *i*, *ï*, as in pique, pick; *o*, *ö*, as in note, not; *u*, *u*<sup>as</sup> in rule; *ä*, *ü*, as in but; *ai*, as in aisle; *au*, as in bough, now; *tc*, as *ch* in church; *dj*, as in judge; *jas*, in *Jamais* (Fr.), pleasure; *â*, as in law; *ä*, as in fan; *ü*, as in *tu* (Fr.); *h*, as in *ich* (German); *ñ*, as in sing; *dh*, *as* in that; *th*, as in thin; *g*, a guttural *ghr* sound.

Corrections will be gladly accepted; and printed forms ready for filling in, sent to any who may be sufficiently familiar with any Indian language other than those herewith given, and willing to supply a short vocabulary. Those chiefly wanted at present are the Kaw, Quapaw, Minominee, Sac and Fox, Shawnee, Cayuga, Aleut, Mohican, Kawitshin, Chehailis, Chinook, Miami, Modoc, Cœur D'Alene, Ute, Bannock, Creek, Nakape, Pen D' O'Reilles, Maricopa, Klamath, Makah, Tuscarora, Maliseet. The printed form which will be sent calls for about 115 separate words and sentences, and has questions also in regard to the history, customs, etc., of the tribe under consideration.

E. F. WILSON.

*For Vocabulary see two following pages.*

**A**T a Mission outpost, forty miles distant from Lesser Slave Lake, in the Peace River district, there resides in lonely solitude, with only Indians about him, a catechist and teacher, about two years out from England. He lives in a log shanty, 18 x 15 feet, built of green poplar logs, with no floor but a few poles, squared on one side, laid down to raise him from the frozen ground. When visited lately by a missionary, he had been ten days without bread, having to subsist entirely on fish.



WIGWAMS AND RIVER.

One day he had only half a fish left in the house, but, like the Prophet Elijah, his wants were supplied. An old Indian woman, eighty years of age, stepped into his shanty holding in her hand a stick of ten fine fish, and deposited them on the floor, and she would not take a cent in payment. The thermometer was at that time 45° below zero.

THE Indians, in their Council at Caughnawaga, have expressed their wish to go back to the old form of government by hereditary chiefs; they do not approve of the "Indian Advancement Act," neither do they relish taxation.

Stock	TRIBE.	MAN.	WATER.	FIRE.	ONE.	
Algonkin.	Ojebway.	inini	nibi	ishkoote	pejig	1
	Pottawatami.	ininā	nabish	ishkute	gudt	2
	Cree.	napē-o	nipi	iskutéo	peyāk	3
	Blackfoot.	nin' nau	og ke	istci	nitukskām	4
	Micmac.	tcinam	sabukwon	bukte'-u	ne-ukt	5
	Kickapoo.	tathénin	nibi	ishkute	ní'kut	6
	Cheyenne.	hitān	mah' pih	o-wist	inyukaih	7
	Delaware.	lin'noh	beh	tinde	gūt'te	8
	Abenaki.	almoñba	nebi	iskuda'	pasuk	9
	Ottawa.	anini	nibish	ishkute	pejig	10
Sionan.	Minominee.	inā'niu	nipi	ishkotè	.....	11
	Dakota.	witca'sta	mini	petā	wañji	12
	Winnebago.	wan'grā	nī nā	pitc dā	shān ki'da	13
	Mandan.	numak'	mini	mādade	ma'hana	14
	Osage.	nī kā	ni	pet'si	wih'rtse	15
	Omaha.	nu	ni	pede	we'atci	16
	Ponca.	nu	ni	petā	wi a'htci	17
	Iowa.	wañ'gē	ni	petci	i'yānke	18
	Assiniboine.	witca'shta	mini	pe'tā	wañji	19
	Crow.	mā'tce'	mī'de	mideh'	hāwāt'	20
Pacific Coast.	Hidatsa.	mat se	midi	midaha	du-et-sa	21
	Zimshian.	yōt	aksh	lak	kē-ül	22
	Thlinkit.	'ka	hīn	kan	kleh	23
	Haida.	ith-lūngā	āntl	tčāno	tsā hān tsin	24
	Kootenai.	tit kāt	wo-o	ākin'kōkō	o-kīn	25
	Kwakwiool.	bagwa'nām	wāp	gwilta	nūm	26
	Flat Head.	si'oksta	lahp	solsi	tlilko	27
	Nisqually.	stobsh	ko	ho-ād	dā-ho	28
	Mohawk.	ronkwe	ogh-ne'hka	ot-si-re	enskat	29
	Oneida.	rongwe	one'ganāsh	odjīst	ushka	30
Iroquoian.	Onondaga.	hungwe	une'ganāsh	odjīstā	āskat	31
	Seneca.	hungwe	nekānush'	odjīstā	āskate	32
	Huron.	nyumaha	tsa'dusti	.....	skōt	33
	Cherokee.	yā wī'	ama'	atsi'la	sakwu'	34
	Shoshonee.	tō'witci	bā'ā	.....	sim'mi	35
	Comanche.	tena'pā	pa	kun	'sāmis	36
	Moki.	ta'ka.	pa'hū	kūehi	shū kyū	37
	Ute.	tō'wats	pah	kūne	.....	38
	Pima.	tcortc	su'odā <sup>ki</sup>	na'atā	hā makh'	39
	Papago.	tcortc	sho'ā dūk	tai	hā'mak	40
Muskhog.	Choctaw.	ha'tak	o'ka	lu'ak	atcū'fa	41
	Chickasaw.	hatuk nok'ani	oka'	lo-ak'	tcaf'fa	42
	Seminole.	onān'wa	o'iwa	tot'ka	hūm'ge	43
	Chipewyan.	dana'yo	tu	kūn	anslagi	44
	Takulli.	tene	to	kwūn	tlū'ki	45
	Tukudh.	tindji'	tco-o	kwun	īth lug	46
	Sarcee.	krāt'tini	tuh	koh	klik'kaza	47
	Navajo.	tin'neh	t'ho	ko <sup>n</sup>	ath'lai	48
	Apache.	as'tie	to	kon	ta'tpee'	49
	Pawnee.	pīt	ki'ronashīt	tī'tarush	ūshk	50
Cad. Athabaskan.	Caddo.	sho'i	koko	nih ko	wist'te	51
	Zuni.	tca'waki	ki'awe	aklin-ine	tau'pinde	52
	Pueblo (Lag.)	hatc thi	tsitths	hah'kani	ish'ka	53
	Eskimo.	angot	immūk	ikkoma	attau'sūk	54
	Japanese.	hito, nin	mizū	hi	hitotsu	55
	Ainu.	ainu.	wakka	hutci	shine	56

	TWO.	THREE.	FOUR.	FIVE.	SIX.
1	nij	niswi	nīwin	na'nān	ningodwa'swi
2	nij	niswi	ni-au	niya'nān	ningodwa'tso
3	niso	nisto	nē-o	neyalāl	nekotwas
4	na'tokam	niok'skam	nisoyim	nisitci	nawyi
5	tabu	si-ist	nē-u	nan	asukam
6	nij	niswi	ni-e	yanān	ko-twa'-shik
7	inih-shī-a	inā-hi-ā	in-nāh-via.	in-no'-hūn	nāh-sō-tā
8	nish-ā	n'ha	néwa	na'lān	gūt'tash
9	nēs	hannol	yōwh	nananol	nolan
10	nij	niswi	nīwin	na'nān	ningodwaswi
11	nīs	nānīw	nīw	niyānān	.....
12	nompā	yamni	topā	zap'taī	shak'pe
13	nunpiwi	ta'ni	tcopiwi	sa'tca	ake'wi
14	nup	na'mini	top	kih'ūn	ki'ma
15	lom'pā	la'bri	topā	sah'taī	sha'pe
16	nambā	dhabri	du'ba	sa'ta	sha'pe
17	nombā	dhabri	topā	sa'ta	sha'pe
18	no'we	ta'ni	to'wa	tha'ta	shak'we
19	nom	yam'ni	tom	sap'taī	shak'pe
20	du'pā	na'bi	sho'pā	tcih'hu	aka'ba
21	dopa	dami	topā	ki hu	akama
22	gulbel	gwili	tkālpk	kshdonsh	ga-ul
23	dēh	nūsk	dakun	kēdjīn	kle'dusho
24	stūng	hlā whnl	stān sūng	klilh	klūnlh
25	as	kālsā	ha'tca	yek'ko	ēna missā
26	mātl	yūdūhw	mu	sikia'	kukla'
27	āssel'	tcēh'li	mos	tcil	o'pen
28	sale	thliwh	moās	tsil-ātz	yel-ātz
29	tekeni	agh-senh	kaye'ri	wisk	yayak
30	tekin	as	kaiye'	wisk	yayak
31	te'keni	ah sa	kaiye'	wisk	a'hiāk
32	te'keni	sā	ke'i	wis	hī-é
33	tiddi	shih	dah	wis	waisha
34	tali	tsoi	nogi	hiski	sudali
35	wat'ta	bāt'te	wat'wāt.	su'mawā	namat'
36	wa'hat	pa'hit	hai'-u-lukwit	mo'habit	na'ba-it
37	lū'yū mü	pa'yū mü	na'li yū mü	tcī'wo tü	na'vai-i
38	.....	.....	.....	.....	.....
39	ko'-akh	wai'ikh	ki'ikh	hā-tāsp	tcu'u <sup>th</sup>
40	ko-ak'	vai'ik	ki'ik	hāth'tathp'	tcō'-o-tph
41	tuk'lo	tutci'na	ush'ta	tah la'pi	hana'li
42	tōk-o-lo	to-tcē'na	ōshta'	ta-the'pe	hanna'le
43	huku'lin	tut'ci'nin	os'tin	tcaki'bin	i-ba'gin
44	naka	taze	tengi.	sissola	alkata
45	nānkoh	tāgai	tingi	iskānlai	itl kūtāgai
46	nēkthui	tyig	tankhut	ithlodhkwūnli	nīk-yīk-yīg
47	ākkiye	traiki	didji	ku'ta'	kustran'ni
48	nā'ki	ta	tin	ish'tkla	astan'
49	nah'ki	ttai'i	te'i	ūsht-li	gos-tān'
50	pītk	tawit'	shkī'ti iks	si-huks'	skix-sa'pets
51	bit	daho	he'wi	dī'sikon	dūn'ke
52	kwīli	hai	awitc	apto	tau'silikā
53	tu-i	tcam'mi	tcā'na	tah'ma	stcis
54	maggūk	pingasūt	sittamūt	tedlemūt	pingashūrāktāt
55	futatsu	mitsu	yotsu	itsūtsu	mūtsū
56	tu	re	ine	ashikne	iwan

## SIGN LANGUAGE.

I WAS amused by a conversation which was carried on last Saturday by "Daniel," the Blackfoot boy, who is with me on his way home from your school at Elkhorn, and a Cree Indian whom he chanced to meet at this place, in the sign language. Neither spoke a word, but they recognized each other as having met a year ago at Maple Creek. The Cree asked Daniel what he had done with his hair, as a year ago he had long ringlets and wore a blanket; but now wears his hair short and has a good suit of English clothes. He informed the Cree that he was now a Christian and produced his Testament out of his pocket, and told him he was going to his home on the reserve; but next spring was coming back on the staff of the new Industrial Schools at this place. All this took place by hand signs, which I am told are understood by all Indian tribes. The hand drawn across the mouth means Blood Indian, across the cheek Peigan, down the moccasin Blackfoot. It is proposed to hold a service here on Sundays for the Crees at one of their Teepees. There are always 50 to 100 here; they make quite a trade, selling polished buffalo horns to the passengers on the C. P. R. The other day a passenger tried to photograph a Cree woman at the station, with a hand camera, and she was so furious she dragged him half the length of the platform. They think photographing takes away some part of their bodies; the women and girls always cover their heads directly they see a camera.

Medicine Hat, Oct., 1890.

W. W.

## MY WIFE AND I.

## A LITTLE JOURNEY AMONG THE INDIANS.

*By Rev. E. F. Wilson.*

CHAPTER XX.—ANCIENT RUINS—*continued.*

THE next morning I started for the ruins. Oliver went with me and drove me in the same buckboard as before; but this time with horses instead of mules. It was a lovely bright frosty morning, and the five-mile drive was quite enjoyable.

The first view that we got of the ruins was a dilapidated-looking stone wall, high up on a sandstone cliff to our right. I had brought a pickaxe with me and my sketch book, and while Oliver was picketing the horses, I climbed up on the rocks towards the stone wall. This was the first time that I had seen any ancient American ruins. It struck me that they were very different to any English ruins; the stones were not brown and grey and covered with moss, and choked with a tangle of hanging

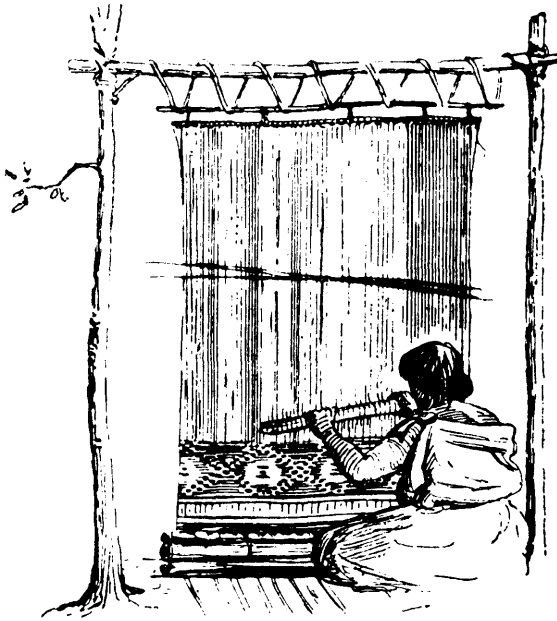
plants ; except for a few straggling brambles and a cactus or two, there was literally nothing to be seen but a huge pile of stones, some still standing as they had been built, others lying about in rude confusion. And there was not one big stone among them. They were all small. They averaged perhaps twenty inches long by ten inches wide, by four or five inches thick, just about the size of an adobe brick. And the stones were red, about the color of ordinary bricks. They had been cut evidently from the red or yellow sandstone on which they stood, and which abounded in the neighborhood. The whole heap of stones appeared to cover about three acres. There were several portions of the old wall remaining, the highest part being about eight or nine feet high, and pierced with a row of little square holes about four inches wide and three feet apart. No mortar had been used in the construction of these walls—only adobe mud, the same as the Indians use now.

I poked about in the rubbish and found numberless pieces of broken pottery—the colors brown, and red, and white and black, very clearly marked, and the pattern on them well preserved. And here lay a stone axe—a lucky find. That stone axe seemed at once to add two or three centuries to the age of the village, for surely the Indians would not have continued to use stone implements when once they were able to procure metal ones, in exchange for their skins and furs, from the Spaniards. Lucky again—here was another stone axe, a better one than the first. I poked and poked away ; and by the time I was ready to return, about an hour and a-half from the time of arrival, I had secured quite a collection of pieces of broken pottery, a rubber stone, such as the Zuni Indians still use for grinding their corn, and no less than five stone axes of varying size. Surely this was an ancient ruin, built in a time when stone axes were the fashion, by a people who lived very long ago.

Coming back we went a little out of our way to visit some Navajo hogans. I had received word from Captain Flint that it was impossible to drive out to Fort Defiance on account of the state of the roads, but that he would send a horse for me and a guide, if I so desired. I did not care about the long ride in this uncertain weather, so wrote and told him so, thanking him at the same time for his kindness. I was sorry, however, to miss the visit, as Fort Defiance is close to the great Navajo reservation. There are 18,000 Navajos. They are a wild set. They resist all attempts made to civilize and Christianize them, and to educate their children. They live in dwellings of the lowest type possible, and very dirty. Nevertheless they are a people both wealthy and clever. They have immense flocks of sheep and goats. The whole Navajo nation owns about two million of these animals. They shear the sheep twice a year, sell their wool, and get a good price for it ; they also weave most beautiful blankets on looms of their own construction. The Navajo loom consists of two strong upright stakes set in the ground about six



feet apart, a cross piece along the top about eight feet from the ground, made fast at each end to the two upright stakes with thongs of leather or cords; another strong piece along the bottom. The strings for the warp are stretched vertically from the bottom of the frame upward, and are made tight by a cord passed round and round the two sticks at the top, as shown in the picture. To begin her work the woman sits on the

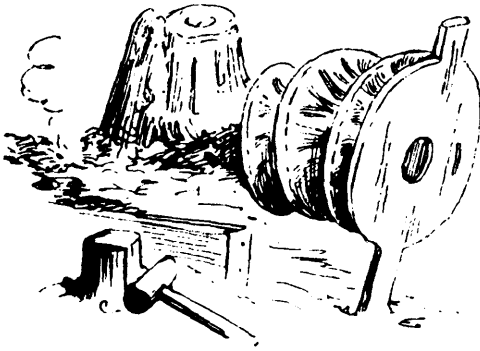


NAVAJO LOOM.

ground in front of the frame, with a basket containing her various colored wools on her right. She has a smooth flat stick about 3 feet long, 2 inches wide and  $\frac{3}{4}$  of an inch thick, which is passed in and out through the strings of the warp, and this she turns flat so as to make a passage for passing her wool, then turns it edgeways and thumps it down into place. The Indian weaver

has no knowledge of the shuttle which flies with such lightning rapidity, carrying the thread with it from end to end of the machine, in a white man's loom; all his work he does with his fingers; the wool is passed along a little at a time, settled into its place with a wooden comb, and then thumped tight with the smooth flat stick. But however crude and slow the operation may be, the result, it is allowed by all, is truly wonderful. Blankets and saddle-cloths of the most beautiful texture, ornamented with the most intricate and showy patterns—and oh so warm and comfortable—better than any European blankets, are turned out on these rude looms, by these poor untaught Navajoes. It was not the Spaniards that taught these people to weave. They knew all about it long before the Spaniards came. In a copy of the *Codex Vaticana* in Lord Kingsborough's "Antiquities of Mexico," there appears a curious ancient Aztec drawing of a woman weaving a blanket; the style of the loom and the position of the woman, as represented in that rude drawing, are almost identical with what is seen in the accompanying sketch of a modern Zuni loom.

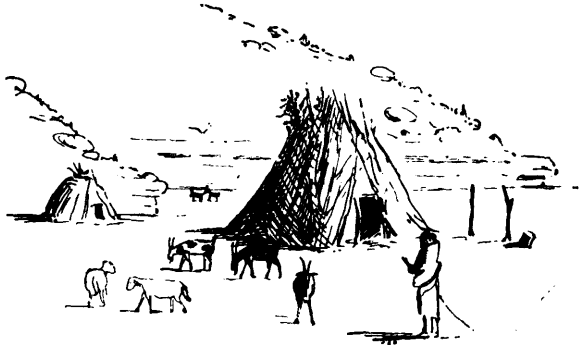
And the Navajoes are not only weavers and shepherds, but they are silversmiths too. No tawdry jewellery adorns the person of a proud Navajo brave; all that he wears in the way of ornament is of solid silver and set often with precious stones of great value. One tribe is said to have \$100,000 worth of silver and jewellery at present in use. They make waist belts of leather, covered with heavy silver and highly-ornamented discs, as already described; they



NAVAJO SILVERSMITH'S TOOLS.

make bridles for their horses shining with bright silver plates; they make silver earrings and bracelets and finger rings—and not least remarkable amongst their manufactures are necklaces of hollow silver balls the size of bullets, each silver ball made out of an American ten cent piece.

So we went to visit one of these Navajo hogans, and a wretched hovel it was. It seemed at first to be a mere heap of sticks and dirt with a hole leading into its centre; on entering, however, one found that there was a



NAVAJO HOGANS.

method about the construction; the interior was about five feet six inches in height and about ten feet in diameter; two upright cedar posts each with a crook at the top, and a cross-piece between them resting on the crooks, formed the main support of the building; two other pairs of posts with cross-beams resting on them, but rather lower, were on either side of the first pair. These six posts, with their three cross-pieces, formed the scaffolding over which the hogan was built; sticks and brush laid flat on the top of the frame, formed the roof; split cedar and piñon logs, placed upright and leaning inward against the central framework, formed the sides; then the whole was covered up with brush, corn-stalks, stones and dirt. The floor was of mud, a fire was made in the centre

and the smoke escaped through a square hole in the roof. It seems strange that such a clever intelligent people should live in such hovels, but they are born nomads, Bedouins of the desert, and scorn the idea of dwelling in houses like the Pueblo Indians. The Navajoes say that they migrated from the North-west about 400 years ago, following the line of the Rocky Mountains, and that their true name is "Tinne." Many of their words are similar to those in use by the Sarcee and Chipe-wyan Indians in the Canadian North-west, and they are generally recognized as belonging to the great Tinne or Athabaskan stock.

(*To be continued*).

#### NOTES FROM THE MISSION FIELD.

CHURCH of England Missions to the Indians were begun at Moose Factory (Hudsons' Bay) in 1851; York Factory, 1854; Albany, 1855; Matawakuma, 1876; Little Whale River, 1877; Churchill, 1889.

OF the Tukudh (or Loucheux) Indians in the Mackenzie River district, and about the Youcon River, about 2000 are now Christians. They are a well-disposed people, and have always been loyal to England.

THE Indians of Mackenzie River district no longer wear paint and feathers; they all wear civilized clothing, and are all nominal Christians—the large majority of them being Roman Catholics.

WE tender a hearty welcome to the *Western Missionary*, published under the auspices of the Presbyterian Synod at Manitoba College, Winnipeg. The first number appeared on the 1st October.

THE Indians at Parry Island, Christian Island, Georgina Island and Rama (Ontario), are nearly all members of the Methodist church.

THE Bishop of Caledonia, who resides at Metlakatla, B.C., has prepared a Zimshian translation of the Book of Common Prayer which will shortly be in print.

THE Rev. E. B. Glass, Methodist missionary at Battle River, Saskatchewan, writes: "Heathenism is fast disappearing; gambling, drumming and painting are almost extinct with the Protestant portion of the Crees. Attendance at Sabbath services is large and regular.

THE Rt. Rev. W. C. Bompas has been Anglican Bishop of Mackenzie River diocese since 1874, working with the Indians, living in their huts, and sharing their scanty fare. The diocese contains 800,000 square miles, being about fourteen times as large as England. There are ten mission stations, averaging about 200 miles apart. The Indian population is estimated at about 10,000.

OVER half the Indians in Manitoba and the North-west are still Pagan. Eleven thousand one hundred and twenty-four have embraced the Christian religion, and of that number 8,997 are Protestants and 2,127 Roman Catholics. Sixty-eight schools are maintained for the education of children—forty-four of them being under the charge of Protestants and twenty-four under the charge of Roman Catholics.—*Canadian Church Magazine.*

AT Fort George, on the east coast of Hudson's Bay, the people are mostly Eskimos. Among these people the Rev. E. J. Peck and his wife have for many years been laboring. Mr. Peck was formerly a Scripture reader to seamen, he is a practical man, understands how to build and sail a boat, and is well accustomed to battling with the dangers of the sea. He has also translated and printed several portions of the Bible and Prayer book into Eskimo, using a modification of the Syllabic characters, first invented by Evans, a Methodist missionary, at Norway House.

MISS CARTMEL, who recently made a long journey of inspection to the far west in the interest of the Indian work, advocates strongly the establishment of Industrial schools for boys, especially as the Government is willing to aid, under satisfactory conditions. At a recent meeting in London, Ont., she enquired if the Methodist church could not use wisely some of the money granted by the Indian Department. Her heart was strongly warmed by listening to the prayers of the children in the Chilliwack Home, a building which did credit to the society.

LABRADOR.—The Moravians were the pioneers of mission work in Labrador. A small Missionary band left London in May, 1752, and in July landed in Labrador, but the leader and several of the company were slain by the treachery of the natives. The English Government, in 1769, gave 100,000 square acres of land in the vicinity of Eskimo Bay to the Moravians for a missionary settlement, and in 1770 a settlement was made and a station selected on Nunengoak Bay, which was afterward called Nain.

DOES the Indian manifest much interest in religion? It is hard to answer yes to this question. When we speak to him in quiet, he is glad, he says, to hear the Word of God, and in his heart he wishes to know the right way. But there his enthusiasm ends. You never hear from him the request voluntary addressed to you—"Teach me of God." One cannot help thinking that superstition has a good deal to do with their attention to Christian teaching. Perhaps their reasoning is—"If I do not go to church perhaps something will happen to me, so I had better go."—*Rev. D. N. Kirkby.*

## THE INDIAN MESSIAH.

WE noticed in our November issue that there was considerable excitement prevailing among the Cheyenne and Arapahoe Indians on account of the reported re-appearance of the Christian Messiah, not this time to save or teach the white people, but solely for the purpose of benefitting the Indians by restoring to them their old customs and possessions. It was a curious idea, and it is difficult to say how it could have originated, but nevertheless it is a fact that the story has spread in an incredibly short time far and wide over the continent, so that from New Mexico and Indian Territory to the south, up to Manitoba, Alberta, and British Columbia in the north, the excitement among the Indians is steadily on the increase; and many of them seem firmly to believe that the new Christ will wipe out the white people, bring dead Indians to life again, and restore the buffaloes to the prairies. The United States government has taken a serious view of the matter, and already troops are being massed at various points where the action of the Indians appears to be most threatening. Following are a few extracts which we have culled from United States or Canadian papers:—

“The Sioux Indians of Dakota are gradually being worked into a state of extreme excitement by the new craze. Emissaries of the Messiah are now working among the Sioux and Lower Brules, notwithstanding the vigilance of the agency authorities.”

Chaplain Barry, Fort Sully, S.D., formerly of Kingston, writing to a friend, says: “We are anticipating trouble with the Sioux across the river. They can put 9,000 warriors in the field, all well armed. Part of our command moved across the river yesterday.”

“Kansas City, Mo.—C. A. Painter, agent of the Indian Rights National Association, arrived here last evening from the reservation of the Cheyennes and Araphoes, in the Indian Territory. He says the Messiah craze has taken possession of the Indians there, and they have commenced a series of ghost dances.”

“Gen. Miles was asked if he did not regard the situation in the Northwest Indian country as critical. Gen. Miles replied: ‘I have regarded it as critical all the while. It is not a new matter. It is not a new subject, for this religious craze has been going on for over one year, and I have not considered it a trifling matter, but upon the other hand quite a serious subject. I have received a telegram in which Gen. Brooks indicates that he is separating the loyal Indians from the disloyal, and getting those who are well disposed away from the others, separating them so that he can give his attention to the disaffected, diminishing their influence and numbers. The Messiah craze now exists among the wild tribes in the western part of the Indian Territory, and in all the different Sioux camps in Dakota and a portion of Montana, upon the north part of the

Missouri, at Poplar Creek agency ; and they have sent messengers up north to the British line, to the Indian camps. Col. Cody (Buffalo Bill) has been ordered to the seat of Indian trouble."

"Pierre, S.D.—A ranchman who arrived here yesterday claims to have conversed with Indian Messiah followers recently, and they told him the white man had his Messiah and the Indian could have his ; that the Indian did not stop the white man from worshipping the Great Spirit, and that if the white tried to stop the Indian he would fight to kill all the whites that came near. He only wanted to be left alone, and the whites must not come about ; and if the Great Father sent soldiers to stop them, they would be served as Custer's soldiers were."

The above extracts will give some little idea of the condition of affairs, as regards the Indians, up to the time of our going to press. Before this present issue reaches our subscribers, things may have assumed a still more serious aspect, or they may have quieted down. Let us hope it will be the latter. We cannot, however, but feel that this action among the Indians has to some extent cast a reflection upon our Christian religion. If our missionary work among them had been actuated more by the spirit of love, if there had been less of petty rivalry and jealousy among the churches, would these poor unsophisticated Indians think so badly of us and of our treatment of the Messiah, as it is said they do. It were well to call to one's recollection just at this time the words of that noted Seneca Chief, Red Jacket : "We also have a religion which was given to our forefathers, and has been handed down to us, their children ; it teaches us to be thankful for our mercies, and to live in love ; *we* never quarrel about religion. Your missionaries do us no good ; we do not understand their religion ; when they read their book to us, they make it talk to suit themselves ; if we had no money, no land, no country to be cheated out of, these black-coats would not trouble themselves about our good hereafter. These black-coats ask the Great Spirit to send the light to us ; but they are blind themselves, for they quarrel about the light which guides them."

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INDIANS are quick to learn any kind of handicraft, but are slow in execution, having little idea of the value of time. Their remarkable deftness is akin to that of the Orientals, with whose art and religion they have also much in common. There is also some physical resemblance between them, the Alaskans and Japanese being closely allied. It is fair to say that all but the sickly and lazy make good workmen, doing well in the trade shops, though the confinement is sometimes too much for them.—*Gen. Armstrong.*

THE following is from Rev. E. F. Wilson's Journal, when travelling with Bishop Fauquierie, on the north coast of Lake Superior, in the summer of 1878.

We had thirty miles to go to bring us to Flat Rock, where we should leave the lake and make our first portage inland. We reached it at five minutes to four—the portage occupied fifty minutes, and soon we were launched once more on Sturgeon Lake. A heavy thunder-storm came on, and continued during the time we wended our way through the narrow, stony creek which connects Sturgeon Lake with the river Neepigon. The Bishop and myself sat in the canoe with our mackintoshes on, while the boys waded along knee deep in the water, and twice we had to get out and pick our way along the stepping stones, as there was not water enough for the canoe. By-and-by we emerged on the broad Neepigon River, and its swift current now bore us quickly along upon our course to Long Pine portage, where we were to camp for the night. It had now ceased



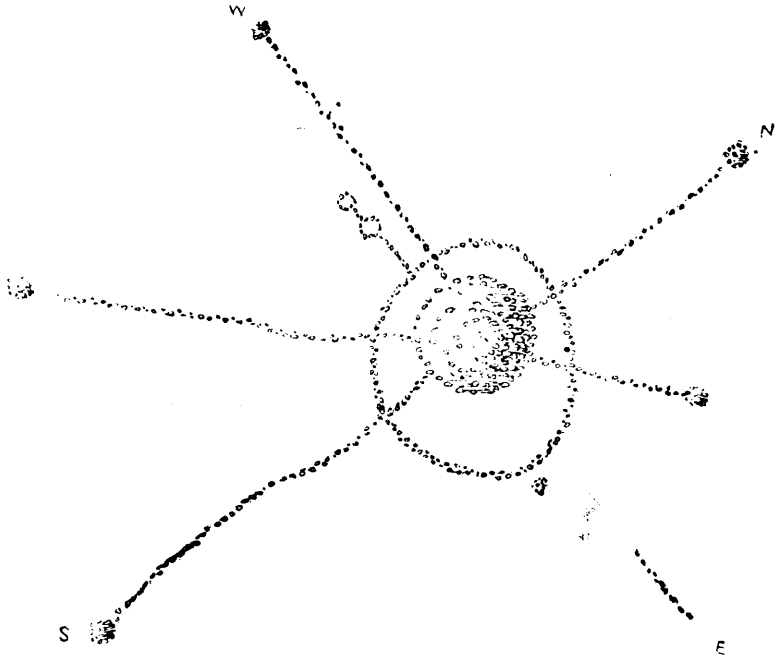
CANOEING UNDER DIFFICULTIES.

raining; it was 7.30 p.m., and we had travelled forty miles. The tents were pitched, a fire lighted, supper consumed, prayers round the camp fire as usual (the new boy, Ningwinnena, joining with us), and then we retired for the night—three boys and the guide under the canoe, and myself and two boys in the tent.

A "NOTE OF CREDIT."—In the December Number of this Magazine there appeared an article entitled "Our Indian Wards—the Aborigines of British Columbia," and which was wrongly credited to the *Toronto Mail*; it was copied from the *Empire*, and our attention having been called to the mistake, we are pleased to give credit in the proper quarter.—THE PUBLISHER.

## INDIAN STONE PILES.

THE accompanying illustration reproduces a sketch made by me during the past autumn of a remarkable group of mounds, or cairns, on Moose Mountain, in Assiniboia. It occupies the summit of a limestone hill overlooking a large expanse of country. The large central cairn, composed of loose stones heaped up into a mound, measured about four feet high by thirty feet in diameter. This is enclosed by a heart-shaped circumvallation of stones (somewhat inaccurately represented in the



INDIAN STONE PILES.

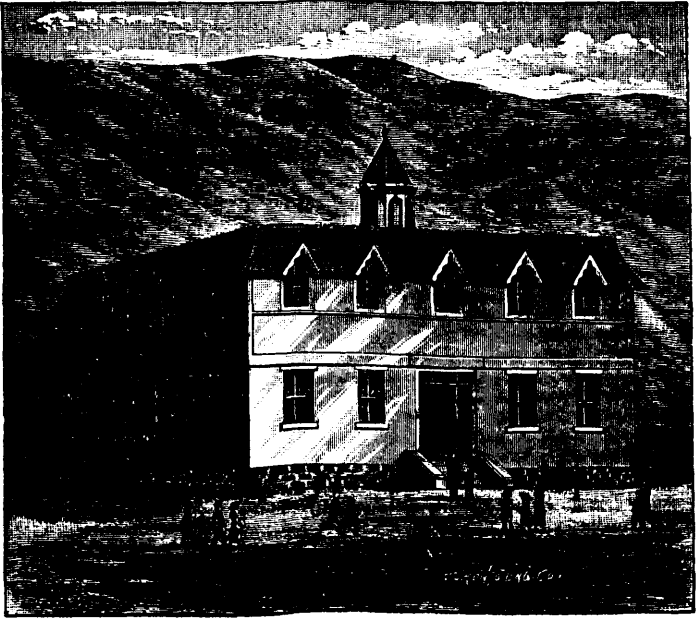
sketch,) with its apex towards the east. From this radiate six lines of stone—four of them nearly corresponding to the points of the compass, and each terminating with a smaller cairn, or heap of stones. The radiating lines are of different lengths. The one to the north is about eighteen paces long, terminated by a low mound five feet in diameter. The line to the south is twenty-eight paces long; and that to the south-west—the longest of all—about twenty-nine paces long. Careful exploration of the contents of the mounds may show the central cairn to be sepulchral; but the group as a whole, with the diverse lengths of the radiating lines, is curiously suggestive of an astronomical diagram. The Indians have no tradition as to its origin, but merely say that it was there in the days of their fathers, and in the old time before them, and was made by the spirit of the winds.

E. F. W.



Printed  
 MEDICINE HAT INDIAN HOME.

WE give herewith a cut of the new institution for Indian children, which was built last autumn on the banks of the River Saskatchewan, opposite to the Town of Medicine Hat, and which will, it is hoped, be opened next summer and be carried on under the auspices of the Church of England. The building already erected is one only of the three which have been planned for; on either side of it are to be a Home for boys and a Home for girls, this central one being used only for meals



MEDICINE HAT SCHOOL.

and school. For the present, however, until the other buildings are ready, this central building can, when completed, be used for the purposes of all three, with a limited number of pupils. The buildings are to be all of one pattern—the walls being constructed of a framework of timbers forming a variety of patterns, which will be seen on the outside, the spaces between the timbers being filled in with concrete. The timbers being painted dark and the concrete being of a whitish-grey color, the general effect is pretty, and the buildings will have a substantial and somewhat antique appearance. The people of Medicine Hat have been generous in their contributions to the Indian Home, as much as \$400 having been raised on the spot. There is still, however, about \$1400 required before the building now under construction can be completed and

made ready for use. Application has been made to the Indian Department for a building grant, and there seems to be every hope that it will be favorably entertained. It seems to be generally allowed that the spot selected as a site for the new enterprise is a most suitable one. It has the great advantages of good water and cheap fuel, both close at hand; the grounds on which the institution is built extend to the banks of the River Saskatchewan, and for fuel—why, Medicine Hat is in the centre of the coal region. Then again, some of the most important Indian Reserves are within easy reach of Medicine Hat. The Canadian Pacific Line, which runs within 500 yards of the institution, connects with the great Blackfoot Reservation 100 miles to the west, and with many settlements and villages of Cree and Salteaux Indians to the east; and the Lethbridge branch runs right down into the heart of the Blood and Piegan country. The Blackfoot Indians called Medicine Hat *Sahamis*, which means “Medicine;” and, in honor of this important tribe, the name of the new institution is to be the “Sau-ke-tappy Home” (pronounced Sow-kay-tuppy) that being the appellation which the Blackfoot Indians give themselves—it means “the prairie people.” The Sunday school children of the Church of England will, it is hoped, undertake the support of some of the little Indian children in the Sauketappi Home. Already have promises been received for the support of three. For any further information address MR. WILBERFORCE WILSON, Gleichen P.O., Alberta.

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### THE GHOST DANCE.

THE Indians say that the Messiah has taught them a new dance, and that all who would be his followers and benefit by the good things that he has in store for them, must signify their allegiance to Him by participating in the dance. It is called the “Ghost dance;” and the manner in which it is performed is thus described by Mrs. A. Finley, wife of a trader, at the Pine Ridge Agency:—

“The dance was participated in by 480 Indians. In preparing for it they cut the tallest tree that they could find, and having dragged it to a level piece of prairie, set it up in the ground. Under this tree four of the head men stand. The others form in a circle and begin to go around and around the tree. They begin the dance on Friday afternoon. It is kept up Saturday and Sunday, until sundown. During all this time they do not eat or drink. They keep going round in one direction until they become so dizzy that they can scarcely stand, then turn and go in the other direction and keep it up till they swoon from exhaustion.

“This is what they strive to do, for while they are in a swoon they think they see and talk with the new Christ. When they regain con-

sciousness they tell their experience to the four wise men under the tree. All their tales end with the same story about the two mountains that are to belsh forth mud and bury the white man, and the return of good old Indian times. They lose all their senses in the dance. They think they are animals. Some get down on all fours and bob about like buffaloes. When they cannot lose their senses from exhaustion, they butt their heads together, beat them upon the ground, and do anything to become insensible, so they may be ushered into the presence of the new Christ.

“One poor Indian, when he recovered his senses, said that Christ had told him he must return to earth because he had not brought with him his wife and child. His child had died two years before, and the way the poor fellow cried was the most heartrending thing I ever saw. At the end of the dance they have a grand feast, the revel lasting all Sunday night. They kill several steers and eat them raw, drink and gorge themselves to make up for their fast.

“At last Friday’s dance one of the braves was to go into a trance and remain in this condition four days. At the close of this period he was to come to life as a buffalo—he would still have the form of a man, but he would be a buffalo. They were then to kill the buffalo, and every Indian who did not eat a piece of him would become a dog. The man who was turned into a buffalo was perfectly willing, and I suppose they have killed and eaten him by this time.

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#### INDIAN CHILDREN’S TALK.

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“SATURDAY I did not go took a walk, I was scrubbed in my room.”

“One day I was in the tree the bee came and it bit my head.”

“I used to don’t like to go into school, but now I like to know some time.”

“We going to have pickneck, and I am very glad.”

“I was at to the my home, only stay one month, when I went to the school again. I sitting down, and I imagination to the school, then I say I must go.”

“My scissors is very shine because its new one.”

“I saw some kind of a bugs. They were working hard. They had a big bunch of some kind of his food seems like a marble. They try to put it on top this little hill. When they got it half way and roll down again. One little bug behind pushed. One in front pulled.”

“I am learning very slow, I cannot remember anything, but I try’s remember as much I can but I can to it save my life.”

“I am not feeling well, and when I get through cutting grass and when I lay down my bed and I get tire all my legs and my arms and my head and my lung both all over.”—*Carlisle Red Man.*

## HAVE YOU INDIAN BOOKS?

**G**RAMMARS, dictionaries, books about their history, habits, customs, traditions, folk-lore, etc., etc.? If so, will you be so kind as to send a list of them—with approximate value, and name of publisher—to Rev. E. F. Wilson, Sault Ste. Marie. So many people want to read a book about the Indians, and don't know where or how to procure it. It is our intention therefore to utilize the back of cover of the "CANADIAN INDIAN" for this purpose, and keep on it from month to month a moving string of Indian books, taking off and putting on according as fresh catalogues come into our hands. In this way, in the course of a year, our subscribers will have a pretty fair catalogue to refer to; and in time we may hope to get it out in alphabetical order and publish it separately in pamphlet form.

## RECEIPTS.

**MEMBERS' FEES:** (entitling them to CANADIAN INDIAN)—Rev. F. H. Almon, \$2; Arthur S. C. Wurtele, \$2; H. Covert \$2; G. H. Robinson, \$2; D. Creighton, \$2; A. S. Irving, \$2; W. E. Hagaman, \$2; Miss J. Bawtree, \$1.45; H. C. Harris, \$1.50; W. Houston, \$2; Prof. Vander Smissen, \$2; Education Dept., Toronto, \$4; Dr. Thomas Kirkland, \$2; Hon. A. S. Hardy, \$2; Hon. J. M. Gibson, \$2; Sir Alex. Campbell, \$2; Rev. Jos. Wild, \$2; Rev. J. E. Starr, \$2; W. H. Worden, \$2; J. J. Campbell, \$2; Mrs. Farrell, \$2; John Hallam, \$2; Alfred Willson, \$2; Hon. O. Mowat, \$2; Willoughby Cummings, \$2; Hon. Richard Harcourt, \$2; F. Barlow Cumberland, \$2; Geo. Dickson, \$2; J. Blackstock, \$2; E. H. Duggan, \$2; James L. Hughes, \$2; Mr. Justice Burton, \$2; Mr. J. Hinchliffe, \$2; A. McLean Howard, \$2; Hon. Jno. Dryden, \$2; J. Herbert Mason, \$2; Prof. T. Trotter, \$2; Mrs. J. E. Wells, \$2; Dr. Snelling, \$2; Wm. Williamson, \$2; B. E. Walker, \$2; P. Howland, \$2; Lady Macpherson, \$2; Rev. F. C. Piper, \$2; Rev. G. M. Grant, \$2; Bishop of Huron, \$2; Rev. J. G. Norton, \$2.

**RECEIPTS**—"CANADIAN INDIAN," (non-members) Rev. A. Lacombe, \$1; D. C. McTavish, \$2; Rowsell & Hutchison, \$2; Messrs. John MacDonald & Co., \$2; J. Fox, 20 cts.

*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.*

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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*.

“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.”—*Orillia 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.*