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# THE CANADIAN INDIAN



EDITORS  
 REV. E. F. WILSON  
 H. B. SMALL.

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

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# Canadian Indian Research and Aid Society

Inaugurated April 18th, 1890.

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**Object :**

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

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The Society's Journal is sent free to Members ; to Missionaries to Indians, to Indians, and to Sunday Schools supporting Indian pupils, the Journal is half price, \$1.00, but this does not entitle them to be members of the Society.

NOTE—Any persons wishing to become members of the Society will please send their names and addresses, with subscription (\$2.00) enclosed, to J. F. DUMBLE, Sault Ste. Marie, Ont.

The next meeting of the Society will be held in Toronto in the month of September, 1891, of which due notice will be given in these pages.

# THE CANADIAN INDIAN.

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**M**R. ALFRED C. HADDON, in a recent lecture delivered before the Royal Institute on some of the South Sea Islanders and their habits, prefaced it with remarks thoroughly suitable to the movement which the formation of the Indian Aid and Research Society was intended to promote, and which it will be well for our readers to bear in mind. He said that the comparative study of institutions and customs of various tribes has led to brilliant suggestions, and has especially thrown light upon obscure facts in our own culture, and given a new significance to observances which, because they are of every day occurrence, are passed by without comment. This field of enquiry is one which has only recently been systematically tilled ; but it promises a rich harvest of unexpected results. The detailed study of a single tribe or assemblage has great interest, as it puts one in touch with such varied subjects as the physical, mental and moral characters of these people ; and the tracing out of their affinities requires wide study and careful comparisons. A patient research of this kind always opens up questions of wider import than the initial enquiry. Anthropological enquiries may not inaptly be compared with the methods of the palæontologist, especially in his study of the more recent fossils. Amongst the latter we find some representatives of existing forms, others slightly different from those we are accustomed to, others again which are quite dissimilar ; and often of these only disconnected fragments remain ; and it requires great patience and care-

ful piecing together to restore the latter into any semblance of their former selves ; nor should surprise be felt if mistakes are occasionally made in the attempt. A similar experience occurs to those who study an isolated people which is rapidly becoming modified and which is dying out at the same time. Some facts collected from legend and myth precisely resemble their present habits, others have within memory fallen into desuetude. Some customs are so dissimilar from anything amongst the white men, that it is difficult to understand them at all, or their origin ; but when these customs are no longer practised, and but imperfectly remembered, when they have to be described through the unsatisfactory medium of broken English ; and when one bears in mind the great difference in the mental conception of narrator and listener, what wonder is there that disconnected narratives are recorded, or that errors creep in ? Happy is that traveller who has the opportunity of studying existing habits or fast dying-out customs ; archæologists grapple with the problems of the past, but it is the object of all to assist towards a complete History of Man.

Manhood is, with us, a gradual development of youth ; with nearly all savages it is a state of privilege, the full advantages of which can be gained only by the observance of special ceremonies. Amongst all tribes of Indians this period of life is accompanied with certain customs of initiation. Isolation, fasting, mutilation, torture, and various barbaric ceremonies, extend through a longer or shorter period ; till, the initiation over, the boy who has merged into the man, and is received as such into the tribe, exhibits no emotion, but accepts the situation with a stolidity unknown to the whites.

Many facts are described by Indians in their own way, which, unless thought out by the white hearer, savor of the marvellous or the impossible. For instance, the writer of this coming in contact with a venerable Indian in the

North-west, who in his time had been in the Hudson Bay service, and who had accompanied Dr. Rae in his Franklin search expedition, listened to many things described which he recognized as facts alluded to in the Geographical Survey reports, such as the vast salt deposits on the banks of one of the great northern rivers, which he spoke of as white salt sand ; of the vast petroleum deposits, which he described as pitch covering for miles the banks of the rivers ; but the most graphic of all his descriptions, told in his own simple narrative, was the unsetting sun of mid-summer in the far north, which he accounted for from the fact of that luminary coming so far north that it got *entangled in the mountains, and was several weeks going round and round before it found its way out!* Such a narrative, to one ignorant of the midnight sun of the Arctic summer, would seem like a fairy tale. This incident is given to show how truth may underlie any statement an Indian makes ; but from his own conception of the circumstance, unintelligible to the listener. To collect the myths, folklore and traditions of these people in every possible form, ere it be too late, will go far to throw light on the connecting links of anthropological research ; and tribal affinities, and their common origin, traceable through some simple tradition, will be the more easy to be traced if data are collected and carefully sifted by the enquirer. There will be much chaff before the wheat is reached, but there is sufficient at the bottom of all the Indian myths and folklore to form a basis for careful study.

H. B. SMALL.

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THE Tlingit and Haida Indians of the Pacific Coast are remarkable for their skill in carving, and in what may be styled picture writing, or, as it has been styled, pictography. Every article of household and personal property is more or less ornamented, and artistic

abilities of no common order are frequently evinced in their handiwork. Dixon writing in 1787, in his "Voyage," says on this point: "Many of the carvings are well-proportioned and executed with a considerable degree of ingenuity, which is somewhat extraordinary among a people so remote from civilized refinement." Around the sites of ancient and abandoned villages there are to be seen, a little above high water mark, pictographs on the rocks which, tradition says, had no other significance than that of practice during idle hours for the attainment of an art in which all were striving to attain excellence, and those who became famous in this line established for themselves a name which extended beyond their own village and even beyond their tribe, just as a celebrated painter or sculptor to-day gains celebrity throughout the world by his superior skill and touch. The native efforts on the rocks are really never anything but drawings, or rude etchings, but on the household utensils or ornaments the carved and painted figures are much more elaborate. Black, light green, and dark red are the favourite Indian colours. However rude the outline, there are always certain conventional signs that indicate what animal is intended, such as the protruding tongue for the brown bear, the teeth for the wolf and the beaver, the fin for the whale, the sharp beak for the raven, and the curved beak for the eagle. Again, there are various legends portrayed in groups, easily recognized by those who know the legends. Totemic patterns or designs attained great perfection in their weaving and their basket work till their contact with the whites, since which time carvings have predominated; and some of their designs in date are remarkable for design, and show traces of an art that bears semblance both to Egyptian and Hindoo handicraft. The question to be solved is where did they gain this art, and from what quarter of the world did it reach our shores? The similarity to some of the carvings of the Eastern Asiatic people would give counten-

ance to the origin of these people from that quarter.

Judge Swan, of Washington Territory, is considered the most competent authority on the ethnology of the North-west coast, and has figured out the significance of a number of totemic pictographs. In 1883 he visited the Queen Charlotte Islands and vicinity, making numerous notes of his observations and drawings, and he is of opinion that a fund of information respecting the mythology and folk-lore of these Indians could be gained by systematic investigation of rock sculpture and carvings; but it will soon be too late to gather the materials needed unless early action is taken. Every carving and pictograph, he says, is pregnant with meaning, and as no idea of the ethnical affinities of the various stocks can be found without comparative mythological study, the sooner such work is undertaken the better. Totems in the shape of pillars or carved posts have been already described in the INDIAN. These, it must be borne in mind, are in no sense idols, but may be more properly called ancestral columns. The legends they illustrate are the traditions, the folk-lore is the nursery tales of a primitive people, and while these appear to us childish or rude, they represent the current of human thought as truly as do the ancient Egyptian obelisk, Babylonian cylinders, or the Maya inscription of Central America. These columns and carvings, says Lieutenant Niblack, of the U.S. Navy, "are not even historical in the strict sense of the word, but they are, nevertheless, commemorative of certain real or supposedly real incidents, and the statement that they are never historical, at least needs qualification."

H. B. SMALL.





INDIAN COUNCIL.

WE are indebted to the *Toronto Week* for the following valuable article by Mr. I. Allen Jack:—

An exhaustive treatise on the aborigines of North America has not as yet been presented to the public. This may be in part the result of the non-existence of material such as is commonly obtainable by persons engaged in historical or quasi-historical investigation. Victor Hugo, in a most interesting chapter of *Notre Dame de Paris*, referring to the decadence of architecture after the invention of printing, indicates the invaluable aid of the former in transmitting historical data and prevailing ideas from generation to generation. But the North American aborigines were not builders, and, except perhaps in a few isolated instances, they did not turn their attention to sculpture intended to be permanent. Nearly thirty years ago, indeed, a very interesting discovery was made in the Province of New Brunswick.\* This consists of a stone, rounded elliptical in form, on the flat surface of which is carved a human face and head in profile. The stone is granulite and measures twenty-one and a-half inches longitudinally and eighteen and a-quarter inches across the shorter diameter, and is of the uniform thickness of about two inches. The writer prepared a paper upon this unique curiosity, which was published, with other miscellaneous papers on anthropology, by the Smithsonian Institute, in 1883. In this it is contended that the stone is of considerable antiquity, and that this was an isolated instance in Acadia of an attempt by an Indian to perpetuate the effigy of himself or some other brave. Those interested in the subject will find a reference to this use of sculpture in Parkman's "*Pioneers of France in the New World*," page 349.

Not only are architectural and sculptured records wanting, but there is an utter absence of a written literature. Of course there are some few specimens, on birch bark, of

\* See CANADIAN INDIAN, p. 265, for a full description of this remarkable discovery.

information furnished by characters, partially pictorially representative of simple objects, and partially symbolical. But the Indians have no alphabet, and apparently they have never attempted to perpetuate for the eye any but the most simple ideas.

At the same time it is not wise to underrate the value of oral tradition, nor to despair of making valuable philological discoveries by a careful study of the language of the aborigines.

Among nearly all peoples, in every portion of the globe, it is usually possible to learn of some great hero or demigod of the distant past, whose coming has been foretold, and whose actual appearance has been productive of notable and general benefits. Such a one was Glooscap, the saviour of the Milicetes, and who, I think, was also venerated as such by the Micmacs. It should here be explained that these two tribes occupied the territory comprising the Acadia of the French and the Maritime Provinces of today. The Milicetes or Etchmins, who were the braver and more warlike of the two, lived inland, roaming through the forests and using their canoes almost solely in the lakes and rivers. The Micmacs inhabited the coast, and possessing canoes of stronger build and with greater breadth of beam than those used by the former, fearlessly launched them among the white caps of the gulf, bay, or even ocean, in pursuit of porpoises and seals. I write in the past tense, but at the present day the habits and the location of the tribes are in the above particulars much the same as they were centuries ago and as described. The Passamaquoddy Indians, or Passamaquods, are sometimes, though almost certainly erroneously, spoken of as a distinct tribe, and the tribes mentioned form a portion of the Algonquins.

There is a very close relationship between many of the tribes; and my Uncle, Edward Jack, who has passed much of his life in the forest in the companionship of the

“Abinakis” (men of the East)—another name for the Milicetes—informs me that he has heard several words of their language used by the Chippewas on the shores of Lake Superior, in Wisconsin. He also discovered that the two peoples retained similar traditions relating to the squirrel, beaver, muskrat, etc.

The principal legend relating to Glooscap has been well told in verse by Mr. Lugin, formerly of Fredericton, in the *Week* for 23rd of January last. It is so interesting, however, that it will bear repeating in a condensed form. The tale commences by describing the happy condition of the Indians on either shore of the upper St. John in a remote age. The clustering wigwams are well filled with splendid braves and their beautiful wives and healthy children. Game is abundant, the fields are ample in dimensions and yield bountifully; the climate is mild, disease is little known, and old age comes on tardily. But, alas! all is changed by the Great Beaver who builds his enormous dam at the mouth of the river, causing the water to back up and overflow the low-lying lands; famine is the result, and is followed by death and general misery. There is a prolonged continuance of these wretched conditions, but at length the hearts of the sufferers are cheered by the appearance of a god-like Indian being, who passes over the water in a canoe impelled by unseen force, and foretells the coming of the deliverer. But the faith of the unfortunates has to be fully tried, and hence generations pass away before the hero appears. At length, however, the day of deliverance arrives, and Glooscap, glorious in his beauty and power, passes through the villages on either bank in a magnificent canoe, moving without the aid of pole or paddle down the stream to encounter the terrible beaver. The sounds of the battle between these two are heard for enormous distances as they hurl great stones, the one at the other, which, even at the present day, are pointed out by the Abinakis in the bed of the stream, or

on the intervals for scores of miles up the river. Of course, in the end, Glooscap triumphs, the beaver's dam is battered down, the water subsides, and peace and prosperity again reign on the upper St. John or Onigoudy.

Glooscap does not at once disappear from earth after this great exploit, and there are many references to him in the mythological tales of the Indians. These abound in absurd anomalies, but are not infrequently based on recognized natural phenomena, and generally possess sufficient weirdness to save them from being ridiculous. There are two characteristics of this class of tales, one observable for its grotesqueness, the other for its inconsistency with scientific data. Birds, reptiles and animals of all kinds intermarry with each other in the most indiscriminate manner; and all the dumb animals of to-day are very much reduced in size from their remote ancestors of the same species.

As an instance of the first of these, I may refer to Glooscap's uncle, the great turtle, who, borrowing his illustrious nephew's "pix noggin," or purse, was mistaken for the latter, and hence accepted as a suitable bridegroom for the daughter of Kulloo, the great eagle, and his wife the caribou.

The great beaver must, of course, have been enormous to construct such a dam as that previously described, and possibly his exact dimensions may be determined when it is known that the mythological squirrel was the size of a modern elephant.

The stories of the great turtle are very funny. The offspring of his singular marriage, unlike the papoose, was very fretful and noisy, continually crying out Wah! Wah! Wah! nor did he cease his wailing till his father, by Glooscap's advice, had stuffed him with gull's eggs, "Wah-nal." Again when this strange creature, the great turtle, having planned a great war under his leadership, was taken prisoner by hostile Indians and condemned by

them to death, he was very merry at their expense.

At first it was decreed that he should be burned, whereupon he rushed straight into the flames. Dragged by force from what seemed to be his special liking, it was then determined to cut his throat; whereupon the prisoner seized a knife and commenced to hack at his neck with so much determination that it was only by use of force that they made him desist. It was then agreed that he should be drowned, and this fate seemed to affect him with such dread that he offered every possible resistance, clutching at roots and branches of trees and projecting stones as he was being pulled and pushed to the lake. But when the cunning scamp was thrown in, he dove out of sight, and seeking an outlet, eventually escaped to the sea.

There is also a traditionary creature called Lox, which so closely resembles the Scandinavian Lock as to suggest that at some period antedating recorded history, some of the old Vikings must have been for a time associated with the wild dwellers in North America.

The totem of the Milicetes is the musquash or muskrat; and that of the Micmacs, or at least a portion of them, the salmon. The former also give prominence and attach some significance to other animals, and in the exercise of an art which it is to be regretted is now somewhat out of use among them, made very clever carvings of them. I had in my possession some years ago a soap stone pipe bowl, on which a Saint John River Indian had cleverly cut in full relief an otter, a beaver and a muskrat. It will be observed that these creatures are not unlike the Indians in their habits of using both land and water in moving from place to place.

It is worthy of remark that Father Christian LeClerc, a Recollet, who was in Acadia in 1677, states that the totem of the Miramichi Micmacs was the cross which they used before Europeans visited the country. It is certainly singular that so many instances are recorded in all parts

of the globe of the assumption of this figure without any ascertainable reason.

It is scarcely necessary to insist upon the value of philological research in ascertaining historical data, although, without doubt, striking analogies may sometimes induce us to arrive at untenable conclusions. Perhaps the following instances are, in this view, to be regarded with suspicion, but they are so curious that they certainly invite consideration. There is a little sheet of fresh water near Saint George, Charlotte County, New Brunswick, called "Sisquagamuck," which may be translated into "the little mud lake." Take away from the Indian name the prefix "Sis," or little, and we have the Indian quag and muck, suggesting (1) the Latin *quatio* and *mucus*, and (2) the Anglo-Saxon *quag* and *muck*. Again, the word "moxelben" has been given to me as the Indian equivalent for butter, and what queer suggestions it affords of Latin and Anglo-Saxon origin. *Mollis*, *ebor*, the ox and the molly cow all present themselves to the mind in the oddest manner. Having no acquaintance with the language of the tribes, it would be rash in me to pursue the subject fully, and possibly these resemblances may easily be explained. I am indeed led to suspect that the Indians have sometimes used French and English words, and hence sometimes Latin derivatives, in coining words within the last few centuries. There are many names of places and objects in the Maritime Provinces which seem to indicate this, and which are calculated to puzzle the most accomplished linguist.

There is a very interesting account by one John Gyles of his captivity among the Milicete Indians on the Upper Saint John from 1689 to 1698. He was seized by a marauding party at Fort Charles, near the Falls of the Pemquid, when he was only nine years of age; but notwithstanding his infancy at the time, he was enabled in after years to relate his adventures very circumstantially. The

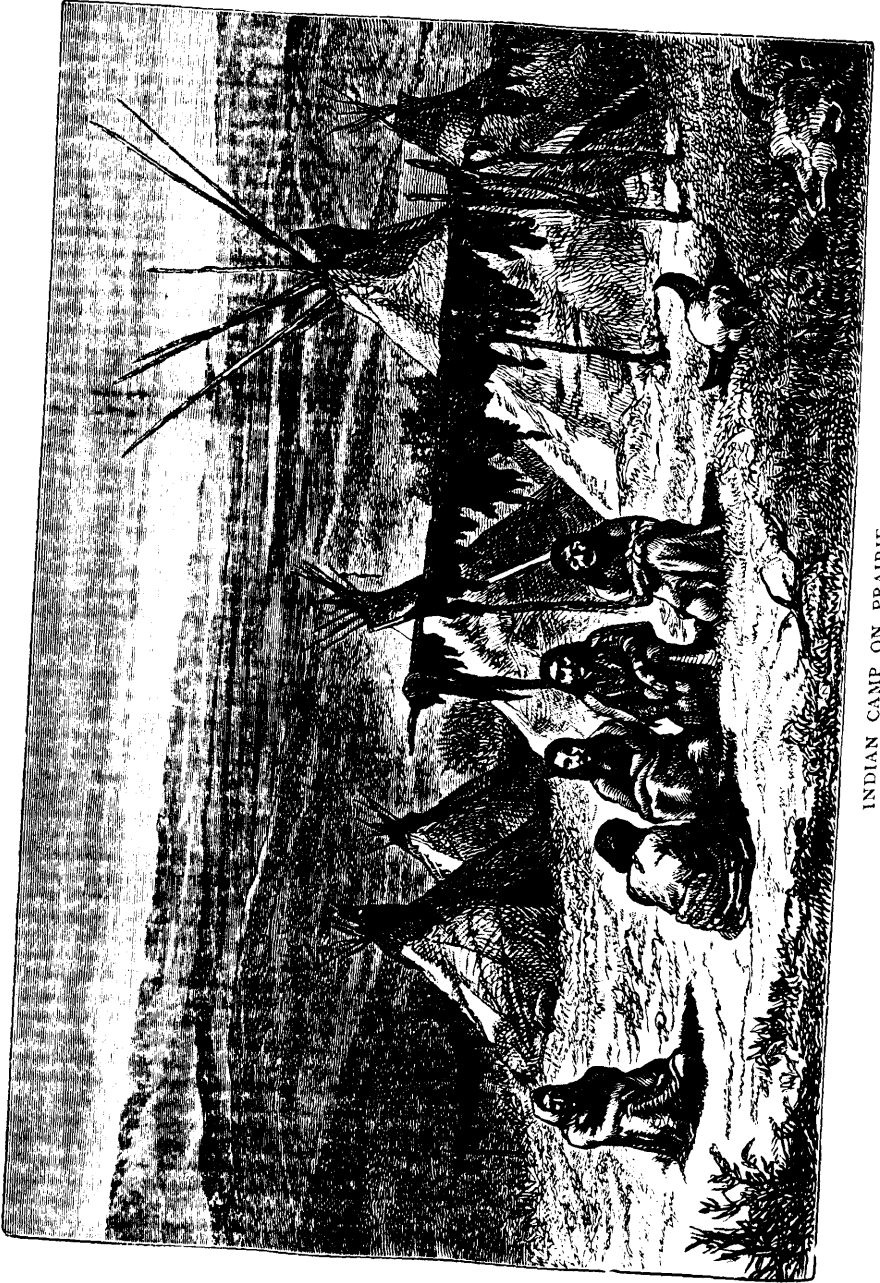
brutal manner in which he was treated by some, though not all of the savages, especially by the squaws, arouses the warmest sympathy of the reader. Mr. James Hannay produced this narrative with historical notes in 1875, in pamphlet form ; but, as the work is rare, it certainly deserves to be republished. The Indians amongst whom poor little Gyles lived were certainly, according to his statement, in a very wretched condition. Rarely feasting, generally starving, without proper shelter or clothing, unable or disinclined to make provision for the future, they had but little present enjoyment, and their anticipations must always have been the opposite of agreeable.

From this as well as from other sources of information it is easy to understand why these people never prospered. They were indeed brave, but theirs was the bravery of the wild animal driven to fierce exertion by necessity, by starvation. Their surrounding conditions have been opposed to their numerical increase, and hence the Indian population seems to have remained almost stationary during the period of which there is any authentic record ; and it is doubtful whether more than six or seven hundred warriors could have been brought together at any known time in Acadia.

The establishment of civilization in the country has doubtless been of some benefit to these people, but they find it hard to resist the temptation of fire-water, and they have not yet acquired the power of directing their energies into channels suitable for their material advancement.

I. ALLEN JACK.





INDIAN CAMP ON PRAIRIE.

## WHAT WE PROPOSE TO DO.

THE Editors of THE CANADIAN INDIAN desire to say a few words to their readers.

The Society, of which this Journal is the mouth-piece, has now been eighteen months in operation. The Journal has been issued regularly for twelve months—from October, 1890, to September, 1891. During the last two months we have had associated with us as general editor and business manager of the Magazine, Mr. J. F. Dumble, Barrister, of Sault Ste. Marie. Our finances, are not in a favorable condition; the expenses of printing, engraving, employing agents, and other items connected with the working of the Society having been considerably in excess of our receipts. It had been intended, as already announced, to hold the annual meeting of the Society in Toronto this month, during the time of the Provincial Fair; but it seems to us desirable that the meeting should be deferred again for the present—one reason being that the Secretary will at that time be absent in the North-west. It seems also to us that we are scarcely prepared at present for permanently organizing the Society. Whatever has been done hitherto has been of a tentative nature. We have been trying the pulse of one and another, so to speak, before striking out in any very definite direction. Our impression is that a good many members of the Christian churches are holding aloof from our work under the impression that the aim and object of the Society is simply that of scientific research. Perhaps some also may doubt whether it is intended that Roman Catholics as well as Protestants should have a voice in its management. We think it well, therefore, now, in order to give more confidence to those of our readers who are deeply interested in the missionary and educational work going on among our Indians, to strike out for ourselves a more decided course than we have hitherto taken. Our feeling is that if our Society is to be merely a Scientific Research Society, supported mainly by scientific persons, and having only a few luke-warm adherents among the Christian bodies, it is unlikely that it will gain much ground, perhaps even it may never mature. We would like it, therefore, to be clearly understood that, so far as we, the editors, are concerned, we would wish the “Canadian Indian Research and Aid Society” to become a *strong, united, Protestant Missionary Society*; and, inasmuch as the missions to the Indians in Ontario and the North-west are mainly in the hands of the Anglican, Presbyterian and Methodist communities, we would advise that a leading representative from each of those Christian bodies should be invited to join our editorial staff. We do not propose to drop the “research” element of the Society—far from it; but we believe it to be now the wisest course for both the Society and its Journal to assume a more distinctively missionary character than it has done hitherto, giving as much information

as possible as to the Christianizing and educational work going on amongst the Indians, while at the same time welcoming contributions of an ethnological or archæological character.

Considering the present low state of our finances, and taking into consideration that our members who have paid their first year's subscriptions have already received twelve issues of the Magazine, we think it best now to suspend publication of the Journal for three months—viz., to January 1st, 1892. And, in the meantime, we intend to make every effort, with the assistance of our business manager, Mr. Dumble, to increase the number of our subscribers, to gather in the second year's subscriptions from our members, and to procure advertisements, &c., so as to place the Magazine on a sounder financial basis before starting again; and also prepare for a complete re-organization of the Society soon after the opening of the New Year.

Appended is a letter, which we propose to print as a circular and distribute among the leading members of the Anglican, Presbyterian and Methodist communities, together with a sample copy of THE CANADIAN INDIAN, asking them to procure signatures and to return them in due course to the Secretary.

The Annual Meeting for revision of the constitution, and the re-organization of the Society, we propose shall take place on the third Thursday in January, 1892, in the city of Toronto—due notice thereof being sent to all members of the Society prior to that date.

E. F. WILSON, }  
H. B. SMALL, } *Editors.*

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CIRCULAR LETTER,

*To be filled in and signed by Ministers and leading members of the Anglican, Presbyterian or Methodist Communions, who are willing to support this movement on behalf of Indian Evangelization and Progress.*

We, Ministers and Members of the ..... Church in Canada, having regard to the welfare and Christian advancement of the Indians, whose lands we now occupy, do consider it a matter of paramount importance that while being induced to abandon their old Pagan beliefs and superstitions and to adopt our civilized customs, they should at the same time have offered to them for their acceptance the simple Gospel of Jesus Christ, as set forth to us in the Holy Scriptures; and that they should hear as little as possible of our theological differences and dissensions. We, therefore, welcome and do hereby bind ourselves to aid a Society which has as one of its objects a research into the past history and antiquities of this interesting people, and for the other the

promotion among them of civilization, education and Christian knowledge. We consider that this Society should, by the united efforts of the ministers and members of the Anglican, Presbyterian and Methodist Communions—each of whom have already extensive missions among the Indians—be made a strong Protestant organization; and that the Journal published by the Society, called *THE CANADIAN INDIAN*, should be recognized by the Protestant communities of Canada as a medium for disseminating information as to the progress of missionary and educational work among the Indians.

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NOTE.—Those who are asked to sign this paper should be shown a copy of *THE CANADIAN INDIAN*. The papers, when signed, are to be returned to the Secretary, Rev. E. F. Wilson, Sault Ste. Marie, Ont.

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### MISSION WORK IN ATHABASCA.

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**T**HE Rev. J. G. Brick, who is a Missionary to the Indians on the Upper Peace River, and lately made a tour through Ontario, lecturing upon his missionary work, is now back among his people at his far distant home. As is well known the Peace River rises in the Rocky Mountains, in British Columbia, and flows into Lake Athabasca after a course of some 800 or 900 miles. Mr. Brick's Mission is situated on this river just 420 miles from Edmonton, and this is their nearest Post Office, so, as can be easily imagined, they do not receive daily, nor weekly, nor even monthly mails. The fact is they get only two or three a year. Mr. Brick was once from the 14th June till the following January without a single line from his wife and children, who were in eastern Canada that year. The round trip from this Mission to Edmonton, covers 840 miles, and it takes from five to six weeks to travel it.

The following extract from a letter written to a friend in England, shows plainly the hardships he and his family had to endure when taking out his Mission outfit and stock, a year ago: "The spring and early part of the summer was a very wet one in this north-western country, consequently the "trails" were in a horrible state, in some places next to impassable. I travelled with the brigade of boats which brought our cargo through. I hope never to pass through such an ordeal again; we were four months on the road, getting over 600 miles. When we got within 120 miles of our destination we lost two valuable horses; and a heavy fall of snow came in October; and a cold snap caused the streams to be full of drift ice; and with our cattle we could not ford them (there being no bridges in this country), so we had to go into winter quarters, and very temporary ones, for ourselves, cattle, pigs and poultry. We made a covering of tarpaulin for our stock, and Mrs. B. and myself lived in a

tent and kept our chickens, (some I had brought from England) covered with blankets. The cold was unbearable; and, to add to my trouble, my wife was taken seriously ill, and remained so for several weeks. It was the 18th December before we could resume our journey, as we had to cross the Great Peace River and the ice did not become solid till the second week in December, so we had to make sleds to finish our journey. The snow was deep, and the thermometer registered fifty to sixty degrees of cold, while at nights we had to sleep in the bush."



A DOG TRAIN.

On the 26th December they reached their destination, having been on the road for seven weeks, and sleeping out in the snow every night. They are now comfortably settled, having a good Mission house, carpenter's shop, dairy, and a large building for horses, cattle, pigs, etc. Next spring they purpose erecting a church and schoolhouse in one building.

Their cattle and pigs, etc., are multiplying, so in time they will have a well-stocked farm. Every year so many acres of land are cleared and brought under cultivation. Of all the animals the pigs astonish the Indians most. They call them ko-kosh muskwa (things like bears); and they are more afraid of them than if they really were bears. It is very amusing to see them running for all they are worth, and climbing up a rail fence just to get out of the way of one of these very harmless creatures. Nothing however amuses or interests the Indians more than the tame ducks, they cannot understand how it is the ducks should go down to the river, take a swim, and then go home and take food out of Mr. Brick's hand.

Mr. Brick says—"I am satisfied that we are working on the right lines in planting a Christian home, and bringing the blessings of civilization to bear upon the Indians. I was quite amused a few weeks ago. A passing Indian and wife called upon us. After giving them a meal, I read and expounded the 1st Psalm to them. When I came to the third verse the man became quite enthusiastic. He said in his own language, "Oh yes! oh yes! that's true, I can see it all round me here," referring to our farm crops, stock, etc."

Mr. Brick's object is to turn the Indians' attention away from their

wandering life and habits and teach them to help themselves, and get them settled down, make practical farmers of the men, educate their children, and not only preach Christianity *but live it*, right among them from day to day, and in that way bring them to a higher state of civilization.

Mrs. Brick cuts out dresses, aprons, pinafores, and underlinen for the women, then supplies them with needles and thread and sets them to work.

It must be very lonely at times for this good missionary and his wife, their nearest English-speaking neighbours are some sixty-five miles distant from them, and should they wish to visit a second English speaking family they would have to travel two hundred and fifty miles.

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#### A VENERABLE MISSIONARY VISITS SHINGWAUK HOME.

ON either side of the clock in the old schoolroom (not the new one) at the Shingwauk Home, hang two portraits, one that of William McMurray, now the Venerable Archdeacon McMurray of Niagara; the other that of his first wife, daughter of an Indian chief who lived many years ago at Sault Ste. Marie. The Archdeacon sent us these photographs soon after the Shingwauk Home was opened, as he wished to be identified with us in our work, he having been the first Protestant missionary to the Ojebway Indians of Sault Ste. Marie, Mackinac, and surrounding parts fifty-nine years ago.

It was with very great pleasure, therefore, that on Thursday, July 23rd, having driven down to the Sault dock, we welcomed our aged friend, accompanied by the second Mrs. McMurray, and drove them in our pony carriage back to the Shingwauk Home. The Archdeacon, although now in his eighty-third year, is still active and most genial and conversational, making friends wherever he goes; and during the short period of his visit it was a constant pleasure to hear from him the stories of the old days, to hunt with him for such remnants as might remain of his old haunts, and to watch the faces of the old people—half-breeds and Indians—who met him and seemed overjoyed to see him. When the Archdeacon first came to Sault Ste. Marie, as a young man, in 1832, it was merely a Hudson Bay post and a camping ground for the Indians. Now, on the American side, there is a town of 5000 or 6000 people, and on the Canadian side a population of over 2000. Both sides are lighted at night by electric light; on both sides extensive canal works are in progress—ship canals, and water-power canals for running mills and manufactories; an international bridge spans the river; the locomotive screams on the land, and steam vessels and ships of all shapes and sizes from the toy kerosene-driven yacht to the huge iron-plated four-master, almost choke

the channel of the broad Sault Ste. Marie River. Dr. McMurray had only paid one visit to the Sault since the time he used to lived here, and that visit was in 1843, so that the changes that had taken place seemed to him almost overwhelming.

The first evening of his arrival the Archdeacon addressed our Indian boys in the School-room, and told them that it was he who had baptized the old Garden River Chief, Augustin Shingwauk, after whom the Shingwauk Home is named, and not only Augustin Shingwauk, but Augustin Shingwauk's father, the noted "Little Pine"—one hundred and sixty Indians in all had been baptized by him, and when he left, after being among them for six years, forty of them were in full communion with the church. The Archdeacon was most anxious to pay a visit to Garden River where the remains of his old flock, who in 1832, were wild, blanket Indians, camping alongside the rapids at the Sault, are now located. The question was whether we should go by train, by steamboat, by small boat, or by the road. To go by train or steamboat would necessitate remaining over for a night, and this there was no time for, so it was decided to take the road, and a livery team was ordered to be in readiness at 9.30 a.m., on Saturday morning. That was rather a rough ride for an old man of eighty-two, and had we known how bad the roads were, we should not have attempted it. Since the advent of the railway and the multiplication of local steamboats on the river the road has fallen almost into disuse, only an occasional backwoodsman with his pack on his back, or an Indian with some ancient vehicle, goes along it; the bridges crossing the creeks were in wretched condition. One corduroy bridge over a stream called Root River, formed of logs of various sizes laid across, had a hole big enough to put a flour barrel into on the far side. We were half across the bridge before we saw it, and the horses had to crowd so to one side to avoid slipping into the hole that the whippletree of one got caught in the wheel and we very nearly had an accident. However, happily, after a drive of nearly three hours we at length reached Garden River and were hospitably received by Mr. and Mrs. Irvine in the prettily situated mission house on the banks of the river. Unfortunately Mr. Irvine had not received our letter informing him of the intended visit, and there being only three hours at the outside before we must start on the return journey, there was very little chance of gathering the scattered Indians. It was particularly provoking to find that Chief Buhkwujjenene, whose log dwelling was close to the mission house, was gone away for the day and his house locked up. However, we saw two members of the Shingwauk family, George Meneseno and John Uskin, both younger brothers of the late Augustin Shingwauk, and, by and by, John Augustin, son of Augustin, arrived in a row boat, bringing his aged mother, wife of the late chief. The meeting between the venerable missionary and these old people was very affecting; they grasped his hand, bent their heads down

over it, kissed it, and wept over it, and then listened with rapt attention as the Archdeacon recounted various little incidents of the old by-gone days. "Do you remember" he said, "how when you first became Christians and some of you wished to receive the Lord's Supper, I wrote to the Bishop and asked him what I was to do about those of you who had not yet been married after the Christian form, and the Bishop wrote back that I must marry you, and how our place of worship was filled one day with old couples come to be married—old Chief 'Little Pine' and his wife, and Augustin Shingwauk and his wife among them? And I remember," continued the Archdeacon, "that 'Little Pine's' wife had her blanket over her head and would not take it away to say the words, and at last 'Little Pine' got impatient and dragged the blanket away from his wife's face, saying—'Woman, don't be ashamed, surely we have lived long enough together.'" Augustus' old wife, who was listening to this story, remembered the circumstances quite well.

Although so few Indians could be seen during this short visit to Garden River, those that did see the Archdeacon said that they would tell the others, and that more of them would come to the Shingwauk Home to see him on the following day, Sunday.

The Archdeacon enjoyed sitting in an arm-chair on our verandah watching the endless procession of steamboats and barges passing up and down the river, and by doing a little at a time, he managed to see all that was to be seen in and about the Shingwauk. In our visitor's book in the entrance hall he made the following note:—



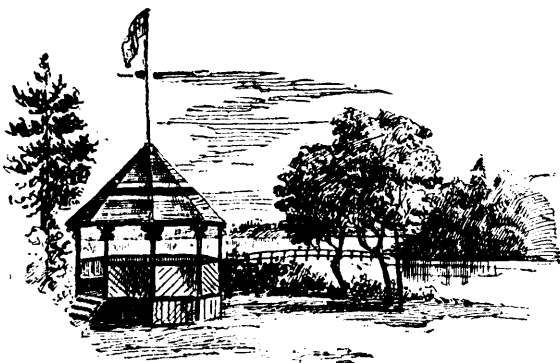
WING OF SHINGWAUK HOME.

"William McMurray,

D.D., D.C.L., Archdeacon of Niagara, and Rector of St. Mark's Church, first missionary to the Indians of Sault Ste. Marie and surrounding country, appointed by His Excellency, Sir John Colborne, Lieutenant-Governor of Upper Canada, on the 2nd of August, 1832." He left Toronto on the 20th of September, and arrived at Sault Ste. Marie, (via Detroit) on the 20th of October of that year. Under special commission from Sir John Colborne, under a *didimus potestatem*, he swore in as the first magistrate in the then North-west, William Nourse, Clerk of the Hudson



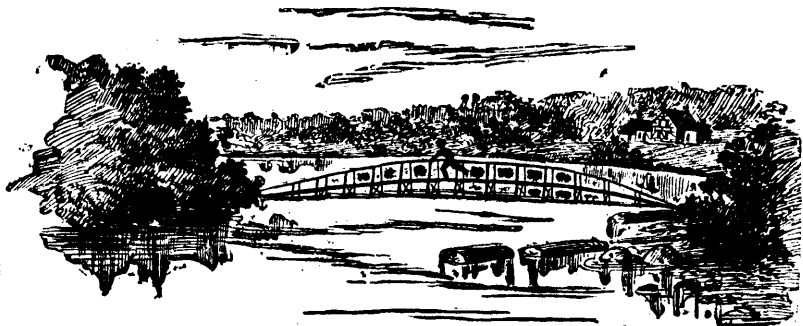
Bay Co., then in charge of this post, in 1834. Mr. McMurray retired from the mission in 1838. During the period he was in charge he baptized one hundred and sixty Indians, and left forty adults in full communion with the Church.



THE BAND STAND.

On Sunday morning as we were sitting on the verandah, looking out on the river—the band stand, the boys' base ball ground, and the little islands in front of us, and the first bell just ringing for chapel—we were a little taken

by surprise to see a big crowd of Indians—men, women and children—all in Sunday attire, wending their way up from the river. Nearly the whole population of Garden River seemed to have turned out, and they had come, some in a small steamboat, others in boats, to see and shake hands with their old missionary of bygone days, William McMurray. The Archdeacon was quite affected at this spontaneous display of affectionate regard on the part of the Indians. Chief Buhk-wujjenene led the party, and being invited up on the verandah, stood for more than a minute shaking Dr. McMurray's hands with both his



THE ISLAND.

own, the eyes of both being filled with tears. Then the Archdeacon went down among the Indians and shook hands with and spoke kind words to them all. The little chapel was very full that morning—our seventy-five Indian pupils, a number of white people, and this big crowd of Indians from Garden River. Chairs were placed down the central

aisle, and seats, as far as possible, found for all. It was a most interesting service—conducted partly in English, partly in Indian. The Arch-



THE CHAPEL.

deacon would not attempt to address the people in Indian after such a long period of disuse of the language; but his few heartfelt words were interpreted; and then Chief Buhkwujjenene stood up and addressed some words of warm welcome on behalf of the people; and then there was a general hand-shaking before leaving the chapel.



THE INDUSTRIAL.

The Indians were regaled in one of the class rooms with tea and bread and butter; and the new Mrs. McMurray had the name of "Keeshegooqua" (lady of the sky) bestowed upon her by Chief Buhkwujjenene, before the party left to return to their homes.

At the evening service there was just one poor old Indian woman, who

had arrived too late in the morning. After the service, Dr. McMurray addressed her kindly ; but she did not seem to understand, and said in Indian : "I was told that William McMurray was here." When told that he whose hand she held was William McMurray, she threw herself down before him and clasping his hands in hers, wept over them and kissed them, crying, "William McMurray, William McMurray." Poor old creature ; she remembered how kind and good the Archdeacon had always been to her when he lived among them nearly sixty years ago.

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## INDIAN WOMEN

BY ELAINE GOODALE.

**W**E must first disabuse our minds of some traditional beliefs regarding the Indian woman before we can do her any real service in this crisis of her history. She is not the slave and drudge of the man, but his companion and adviser. The married woman holds property in her own right. The young girl is seldom given in marriage against her will. She has more freedom of choice than we, since the first overtures come often from the girl's family. As to the customary gifts from the bridegroom to the father or guardian of the bride, they are in recognition of the fact that he is the party most under obligation. To my mind there is nothing so humiliating to a woman in this, as in the French custom of dowry, which assumes, not that she is worth something to her husband, but that he is to be compensated for the burden of a wife ! Finally, as among all civilized nations, some women are chaste and some are not ; but it is never to be forgotten that the Indian man respects the name and person of the modest and virtuous woman.

### THE POWER BEHIND THE THRONE.

These conclusions are the result of six years of study and observation. During three of those years I lived in an Indian village on an Indian reservation, travelled with the people for weeks at a time, spoke their language, and knew them intimately. When the first Sioux Commission came out to treat with these people for the cession of one-third of their territory, I journeyed from agency to agency, encamped with Indian families and in Indian homes, and attended Indian councils, and I heard the opinions of the women freely expressed. There was an outer ring of women, young and old, eager listeners at every council, and when we returned to the tepee there were intelligent reports of the speeches and animated discussions. When the time came to sign the treaty, certain women, who stayed at home, informed me that they had sent their husbands and fathers to the agency, and instructed them how to vote.

These may have been exceptional cases ; I observed, however, in Indian families, as elsewhere, that the stronger nature always dominates the weaker more or less openly, and this without regard to the accident of sex. Sometimes the husband rules, sometimes the wife.

#### NOT A SILENT PARTNER.

I never knew an Indian to sell his wife's ponies, or anything belonging to her, without her consent. I have known him to receive from a white man a good offer, which he is anxious to accept. He merely replies, "The horse is not mine ; I must ask my wife." He goes home and asks her simply if she will sell, making no attempt to influence her decision. She says immediately, "No ; I will not sell." He tells the white man, "My wife does not wish to sell ;" and nothing further is said.

More than this, an Indian will very seldom sell a horse, or anything valuable of his own, or make any important decision, without consulting the partner of his joys. It is a very common reply to an offer or suggestion of any kind—concerning a change of residence—the acceptance of a position—sending the children to school—"I must first ask my wife." Does this look as if she were the slave or the counsellor of her husband ?

An Indian woman makes and sells a pair of moccasins. The money is hers. She uses it as she sees fit. If she wants to buy earrings while the family is in need of bread, or give it all to the church, of which her husband is not a member, she is at liberty to do so. On the other hand, if the man earns money from the sale of his crops or his cordwood, he often—I do not say always—puts it into his wife's hands to spend for the family necessities, or perhaps insists upon buying her a new dress or shawl.

#### WOMAN'S WORK.

It is commonly stated that woman does all the work while the man smokes his pipe in idleness. This is untrue. In the old days the occupations of the Indian man were war and the chase, necessitating danger and exposure far greater, and labors more severe, than any which were required of the woman. Her tasks were those belonging to the domestic life. She pitched the tent, prepared the food, fetched the wood and water, cultivated the garden, and made the clothing of the family. As the game disappeared, and the hunter lost his occupation, he gradually assumed all the outdoor work, the ploughing and planting, hay-making and wood-chopping, and left to his wife her household duties. There is a fair division of labor, at least as fair as that which obtains in more civilized communities.

#### BUTTERFLY, MATRON AND HAG.

We might say a great deal more about the social relations of the sexes, but we will pursue instead the general characteristics of the Indian

woman. Her life is divided into three periods, each of which has its peculiar privileges and marked developments of character. The young girl, from the time of her early maturity—twelve or thirteen years—to her marriage, is loaded with dresses and ornaments, given the lightest and easiest tasks, and expected to adorn herself and to be gay and happy. She is, at the same time, strictly chaperoned and subject to a rigid etiquette, which admits of very little intercourse with the opposite sex. From this it naturally follows that she is vain, frivolous and shy, and that her mind turns upon dress and clandestine flirtation. At marriage all is changed. She ceases to be a butterfly, and becomes a useful, devoted and industrious wife and mother. If she is a good woman, a self-respecting, matronly air replaces the *mauvaise honte* of the maiden, and she no longer hesitates to converse with men, or to express her opinions at a suitable time. Her personal self-abnegation is remarkable, and in all things she prefers guests, husband and children to herself. It is during these years of middle life and motherhood that the Indian woman is most interesting and lovable.

The third period is that of old age, and is singularly unattractive. The Indian grandmother is usually very ugly, and shows an utter lack of regard for her personal appearance. Nothing is done to soften the outward harshness of advancing age. The grey hair hangs in witch-like confusion; the dress is made shorter and scantier, and cleanliness is no longer regarded as a virtue. But it must be confessed that the Indian grandmother is a very influential person. She is self-asserted and opinionated to a degree. Her shrill voice usually over-rides every discussion, and her dictum is apt to prevail. The old women are the real leaders, as the old men are the arbitrators in public affairs.

BUILD UP; NOT PULL DOWN.

It is time to ask ourselves, what are the new opportunities open to the Indian woman? and what is the measure of our opportunity, as women, to help our sister of the aboriginal race? We have seen that she is not a hopeless nor degraded subject. (That there are degraded Indian women, usually made so by contact with dissolute white men, I sorrowfully admit; but not that the typical woman of the race is the mere beast of burden she has been represented to be.) Let us recognize, then, what we have to do. We have to engraft upon a whole people a civilization which is not their own, which they have not gradually attained to, but which has been suddenly forced upon them. This civilization of ours is not even the best possible; it is full of blunders and imperfections; perhaps, in some respects, radically wrong; but it is a little better, and a hundred times more complicated and burdensome than their own, and they must inevitably accept it or cease to exist. To "civilize" them is, in some points, to do them a wrong; yet it is the only practical service we can render.

We may acknowledge this, and still endeavor in the process to study and to respect the individuality of the Indian, as in any wise system of education we should study and respect the individuality of the child. We can know that we have a foundation to build upon, and strive to build upon that foundation, and not to tear it down. We do not need to teach the Indian woman the alphabet of love, labor and self-sacrifice, but only to spell out new words and combinations. We do not need to teach her to win the respect of man, but to require him to show it in outward ways which conform to our ideas of social propriety. We do not need to teach her to bring up her children as well as she knows how, unsparing of self, but to bring them up wisely, according to the wisdom of the nineteenth century.

#### THE NATIVE AMERICAN WOMAN.

The Indian woman mastered all the laborious details of her savage life ; we may hope that she will master the far, far greater, more laborious and more exacting detail of the modern, civilized home. We may hope, at least, that she will not be physically undone by sedentary living and unhygienic dress nor mentally by the strain of over-education nor morally by the influence of an artificial code of laws for society. For those of us who are interested in this crisis of her fate, with all its pathos and its difficulty, its hopeful and its tragic possibilities, it is first of all demanded of us that we comprehend the creature with whom we have to deal—woman, with her petty faults and her large virtues ; and shall not woman sympathize with woman ? Shall not the intelligent and loving and powerful aid of her more enlightened sisters secure the development of a noble type of the native American woman upon this American continent ?—*Southern Workman.*

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#### ORIGIN OF THE INDIANS.

THE origin of the aborigines of America is involved in mystery. Many have been the speculations indulged and the volumes written by learned and able men to establish, each one, his favorite theory. The Indians have been supposed, by certain writers, to be of Jewish origin ; either descended from a portion of the ten tribes, or from the Jews of a later date.

Efforts have also been made, but with little success, to detect a resemblance of words in their language to the Hebrew, and some very able writers have adopted the opinion, that this fact is established. There are striking resemblances between the ideas and practices of our North American Indians, and those of many eastern nations, which show them

to be of Asiatic origin, but yet they do not identify them more with the Jews than with the Tartars, or Egyptians, or even the Persians.

The pretensions of the Welsh have been put forth with not a little zeal, and have been considered by some as having more plausibility. They assert that about the year 1170, on the death of Owen Gwyneth, a strife for the succession arose among his sons; that one of them disgusted with the quarrel, embarked in ten ships with a number of people, and sailed westward till he discovered an unknown land; that, leaving part of his people as a colony, he returned to Wales, and after a time again sailed with new recruits, and was never heard of afterwards.

A supposition more plausible than any other is, that America was peopled from the northeastern part of Asia. This seems to correspond with history in another respect. By successive emigrations, Asia furnished Europe and Africa with their population, and why not America?



VOYAGEURS.

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### HOW A WHITE CAPTIVE GOT MARRIED.

**J**OHN TANNER, who was taken captive by the Indians when about seven years old, and grew to manhood among the Ojibways in the vicinity of Lake Superior, in his narrative states the manner of his marriage to an Indian woman, which well illustrates the Indian custom. The name of the woman he gives as *Mis-kwa-bun-o-kwa*, "Red Sky of the Morning." He was then living with an aged woman, *Net-no-kwa*, who had adopted him as her son. The parties had met at the wigwam of his foster mother on several occasions, and she had expressed to Tanner a desire that he should marry this girl, which he was not inclined to favour. "One day, on returning home after a short absence," he says, "when I arrived at our lodge, I saw *Mis-kwa-bun-o-kwa* sitting in my place. As I stopped at the door of the lodge and hesitated to enter, she hung down her head; but *Net-no-kwa* greeted me in a tone somewhat harsher than was common for her to use to me. 'Will you turn

back from the door of the lodge, and put this young woman to shame, who is in all respects better than you are? This affair has been of your seeking, and not of mine or hers. You have followed her about the village heretofore; now you would turn from her, and make her appear like one who has attempted to thrust herself in your way.' I was, in part, conscious of the justness of Net-no-kwa's reproaches, and, in part, prompted by inclination, I went in and sat down by the side of Mis-kwa-bun-o-kwa, and thus we became man and wife. Old Net-no-kwa had, while I was absent at Red River, without my knowledge or consent, made her bargain with the parents of the young woman, and brought her home, rightly supposing that it would be no difficult matter to reconcile me to the measure. In most of the marriages which happen between young persons, the parties most interested have less to do than in this case. The amount of presents which the parents of a woman expect to receive in exchange for her, diminishes in proportion to the number of husbands she may have had."

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**A**T the beginning of the year the New Museum building of the Society of Alaskan Natural History and Ethnology was opened at Sitka, Alaska. The President of the Society is Mr. Millmore, and the Treasurer Dr. Sheldon Jackson. The Society was first inaugurated Oct. 24, 1887.

THE origin of linguistic stocks or families has been deemed one of the most mysterious problems in philological science. There are, so far as our present knowledge extends, between two and three hundred of such stocks, differing totally from one another both in vocabulary and grammar. Of this number about fifty-six belong to the North American Indians.

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#### INDIAN SIGN LANGUAGE.

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**T**HE result of the collation and analysis thus far made is that the alleged existence of one universal and absolute sign-language is, in its term of general assertion, one of the many popular errors prevailing about our aborigines. In numerous instances there is an entire discrepancy between the signs made by different bodies of Indians to express the same idea, and if any of these are regarded as determinate, or even widely conventional, and used without further devices, they will fail in conveying the desired impression to any one unskilled in gesture as an art, who had not formed the same precise conception or been instructed in the arbitrary motion. All the signs, even those classed as innate, were at some time



invented by some one person, though by others simultaneously and independently, and many of them became forgotten and were reinvented. Their prevalence and permanence were determined by the experience of their utility, and it would be highly interesting to ascertain how long a time was required for a distinctly new conception or execution to gain currency, become "the fashion," so to speak, over a large part of the continent, and to be supplanted by a new "mode."—*Mallery.*



INDIAN COURTSHIP.

### AN ANCIENT INDIAN STATUE.

**W**HILE sojourning in the deserted city of Chichen Itza, we heard that some of those simple people, living not far from the ruins, had an ancient statue that they worshipped as a divinity. Investigation proved this report to be true.

The statue is kept in a cave or mine that has been formed by digging out *zaccah*, a white earth used with lime for making mortar. It represents a man with a long beard, kneeling; his arms upraised so that the hands are on a level with the head; the hands themselves spread wide open, palms upward. On the back of the figure there is something that may have represented a musical instrument, but the natives call it "buleuah", a cake made of black beans and ground corn. Perhaps it is owing to this fancy that they have made it their god of agriculture. It is not easy to understand why they called it "ZACTALAH" (the blow, or slap of a white man). The Indians, being beardless themselves, perhaps concluded that the statue must be that of a white man; and the uplifted hands may suggest to them a readiness to strike, although the posture is one of ad-

oration. There are several figures like this, sculptured in bas-relief on the capitals of pillars in an ancient castle at Chichen Itza. The faces are unlike those of any American race, having decidedly Assyrian features.—*Here and There in Yucatan.*

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#### WHY THE CROW IS BLACK.

THE Indians of the extreme North-west have some very remarkable legends about the Creation, in which the crow takes the leading part, bringing order out of chaos.

Perhaps the most curious is that which accounts for the raven coat of the crow.

One night, while making a tour through his dominions, he stopped at the house of Can-nook, and begged for a lodging and a drink of water.

Can-nook offered him a bed, but on account of the scarcity of water, he refused to give him anything to drink.

When all the rest were asleep, the crow got up to hunt for water, but was heard by Can-nook's wife, who aroused her husband.

He, thinking that the crow was about to escape, piled logs of gum-wood upon the fire.

The crow made desperate efforts to fly through the hole in the roof where the smoke escaped, but can-nook caused the smoke to be denser and denser; and when the crow finally regained the outer air he had black plumage. It was previously white.

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THE belief in witchcraft prevailed extensively among the North American tribes, and it is known, even in more modern times, that it was one of the principal means used by the Shawnee prophet, brother of Tecumseh, to get rid of his opponents, and that several prominent men of his tribe were sacrificed to this diabolical spirit.

The theory of the popular belief, as it existed in the several cantons of the Iroquois league, was this: The witches and wizards constituted a secret association, which met at night to consult on mischief, and each was bound by inviolable secrecy. They say that this fraternity first arose among the Nanticoke's, a tribe of the Algonquin stock, latterly inhabiting eastern Pennsylvania. A witch or wizard had power, they believed, to turn into a fox or wolf, and run very swiftly, emitting flashes of light. They could also transform themselves into turkeys or big owls, and fly very fast. If detected or hotly pursued, they could change into stones or rotten logs. They sought carefully to procure the poison of snakes or poisonous roots to effect their purpose. They could blow hairs or worms into a person.—*Haines.*

THE Bishop of Caledonia, who has recently been preparing a Zimshian translation of the Book of Common Prayer, says—"a careful comparison of this language with the Semitic—at least with Hebrew and Arabic—proves the existence of very interesting correspondences. I have found a large crop of grammatical curiosities in this study. It is much easier to translate from Hebrew into Zimshian and its cognates than from Greek, Latin, or English. The thoughts of the ancient Chaldean and the living Indian seem to come from the same mould. Again, take a Hebrew root and dress it up as a noun or a verb until the root is represented by perhaps one radical among a croud of serviles and you see a counterpart of what is found on every page of my translation.

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### THE SEMINOLE LEGEND OF CREATION.

THE Great Spirit made white man, Injun, black man, and dog. Bimeby he send um three canoe. In one, books, paper, pencil. In one, bow, arrows, knife, tomahawk. In one, hoe, axe, spade. Great Spirit like um white man best. He tell um, 'Which canoe you take?' White man smoke um pipe, think long time. Injun feel bad. Fraid white man take bow and arrow canoe. Bimeby white man lay down um pipe, put hand on book canoe, say, 'Me take um.' So white man get plenty wise, know everything. Injun heap glad, and when Great Spirit say, 'Which you take, red man?' He no stop to think. Speak quick; say, 'Me take um bow-arrow canoe.' So Injun fight, hunt plenty. Poor dog got no canoe; so he go, smell um, smell um, look for um alle time."—*Harper's Young People.*

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INDIANS had many interesting legends about birds, one of their conceptions being, that the souls of departed friends hovered around us in bird form. The Powhatan tribe would not touch wood birds, regarding them as the animated souls of their dead chiefs, and the Indians near St. Anthony's falls said the spirits of their dead warriors hover around in the shape of eagles. By some tribes, to see a red-headed duck flying slowly overhead, was an omen of death. The Delawares also had a superstitious belief that if their guardian angel which hung over them in the form of an eagle was pleased, corn would be plenty, but if angry, thunder and lightning would attend its rage. This superstition is not confined entirely to the Indians; at the present time, in some countries, the robin, wren and cuckoo are held as sacred, and in Scotland, the robin is never molested, because it is supposed to have a drop of God's blood in it.—*Pipe of Peace.*

# The Canadian Indian Research and Aid Society.



DEAR FRIENDS:—

I regret very much that we must, at any rate for the present, discontinue the Canadian Indian Research and Aid Society, and also suspend publication of the "Canadian Indian." I am, myself, very sorry to have to do this, and I believe there are a good many others who will be sorry also; but the trouble is there are so very few who take any real interest in the Indians, or will even take the trouble to read a magazine whose title admits that it is devoted wholly to the interests of this despised race. Even with the greatest pressure, and the employment of paid agents to canvass for us, we have been unable to secure a sufficient number of members to make the Society and its magazine self-supporting. We are, at present, \$140.00 in debt; and, even though we had thought of continuing the magazine for another year as a quarterly, it seems best not to attempt this, as we have no guarantee that present subscribers will renew their subscriptions, and if they failed to do so, we should be plunged into still further difficulties. I fear that what the Bishop of Toronto wrote me in reply to my letter telling of our difficulties, is only too true. After sympathizing with me in my want of success, he adds: "In such a place as Toronto e. g. not a man in a thousand is apt to give a spontaneous thought to the Indians all the year round. Pity it has to be confessed." As secretary of the Society, the main burden of keeping up the Society, writing and mailing circulars, receiving and acknowledging subscriptions, etc., etc., has rested with myself. In July, Mr. W. L. Marler resigned the treasurership in favor of Mr. J. F. Dumble, who, at that time, kindly took over from me the entire business management. But Mr. Dumble, unfortunately, removed from Sault Ste. Marie in October, and, on leaving, gave back the

whole concern, treasurership included, once more to myself, so that the whole burden is now on my own shoulders, and I expect, also, to have to pay the debt of \$140.00 out of my own pocket. unless some members may be generous enough to come to my assistance. I should say that I have written personally to every member of our Council explaining the state of things, and it is with their concurrence, as expressed in their replies, that the work of the Society is, for the present, suspended. One other reason for the collapse, I feel it but right to mention; the Toronto News Co., soon after we began publishing, ordered of us 500 copies a month; consequently, we went to the expense of printing an extra 500. Had these been sold, all might have been well; but, at the end of several months, the bulk of them were returned to us, unsold; consequently, we have now a large number (about 3,000) of unsold copies on hand. We will sell December, January, February, May, June and September numbers, of which we have an overplus, at the rate of 20 for \$1.00, and complete sets of 12, October, 1890 to September, 1891, for \$1.20 a set, should any of our friends be inclined to favor us with their orders. Any who may have paid in advance for the coming year, will have their money refunded on making application for it.

EDWARD F. WILSON, SECRETARY.

# TO THE INDIANS.

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DEAR FRIENDS:—

I think you are a little to blame for not lending your support more freely to a Society and a magazine set on foot, I may say, almost solely for your benefit and advancement. There was very little response from you to the invitation issued last spring to meet the white people in conference in the city of Toronto. I think the falling through of the Conference has had a good deal to do with the falling through of our Society and of its magazine. The white people say: "What is the use of trying to help the Indians when they don't try to help themselves, and seem to show so little interest in anything that is done for them?" There are many great questions which must affect your future prospects and well-being as a people; questions which I have heard you discuss yourselves, such as:—The degree to which you should be permitted to govern your own affairs; the advantage or otherwise of enfranchisement; the advantage or otherwise of keeping up your own language, and living in a separate community. These and other such questions might be discussed at the meetings of our Society, and in the pages of the magazine, if only they were both adequately supported; but, unless you all put your shoulders to the wheel, you cannot expect the waggon to move. I intend, if possible, this summer, to visit the various Indian reserves in Ontario, and have a talk with you, if you are willing to do so, on these matters.

I remain your friend,

EDWARD F. WILSON.

# CANADIAN INDIAN RESEARCH AND AID SOCIETY.



## FINANCIAL STATEMENT OF W. L. MARLER, TREASURER, TO JULY, 1891.

RECEIPTS.		PAYMENTS.	
Subscriptions and sales,	\$644.49	Circulars, telegrams and postage,	\$ 51.08
Savings Bank interest,	2.84	Agents' books and commission,	56.90
		Toronto Engraving Co.,	50.65
		Nops Electrotype Co.,	50.80
		A. S. Woodburn,	10.00
		Rutherford printing and mailing 8	
		issues of The Canadian Indian,	425.16
		Balance,	2.74
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	\$647.33		\$647.33

## FINANCIAL STATEMENT BY REV. E. F. WILSON, JULY 1st TO DECEMBER 1st, 1891.

RECEIPTS.		PAYMENTS.	
Balance per W. L. Marler,	\$ 2.74	Rutherford printing, June,	\$ 52.67
Receipts per J. F. Dumble,	12.00	“ “ July,	42.91
Receipts per E. F. Wilson,	9.70	“ “ August,	39.90
Bishop of Toronto, towards debt,	10.00	“ “ September,	52.41
Bishop of Algoma,	“ 5.00		
Sir W. Daws on	“ 5.00		
Rev. Dr. Sweeny	“ 1.00		
Rev. A. Sutherland	“ 2.00		
Deficit,	140.45		
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	\$187.89		\$187.89
	To amount of debt for which Rev. E. F. Wilson		
	holds himself liable,		\$140.45

# THE AMERICAN FOLK-LORE SOCIETY.

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**T**HE American Folk-Lore Society was organized in 1888, for the Collection and Publication of the Folk-Lore and Mythology of the American Continent.

The organ of the Society is the **Journal of American Folk-Lore**, a quarterly periodical, each number of which contains about one hundred octavo pages. The Journal is principally made up of unpublished material relative to folk-lore, including the mythology and traditions of the aboriginal races, as well as English Folk-Lore, Negro Folk-Lore, &c. About one-third of the Journal is devoted to regular departments.

The membership fee is **Three Dollars per Annum**, including a copy of the Journal. Persons desiring to join the Society will please address the Secretary, **W. W. NEWELL**, Cambridge, Mass.

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## **Contents of The Journal of American Folk-Lore, No. 12, January-March, 1891.**

Second Annual Meeting of The American Folk-Lore Society; Dissemination of Tales Among the Natives of North America—*Frans Boas*; Some Hawaiian Pastimes—*H. C. Bolton*; Folk-Lore of Stone Tools—*F. Starr*; Exhibition of Gems used as Amulets—*G. F. Kunz*; The Daughter of the Sun—*James Deans*; A Creation Myth of the Taimshians of British Columbia—*James Deans*; Games and Popular Superstitions of Nicaragua—*E. A. P. DeGuerrero*; Iroquois Notes—*W. M. Beauchamp*; Some Tales from Bahama Folk-Lore—*C. L. Edwards*; A Page of Child-Lore—*F. Starr*; The Indian Messiah—*A. C. Fletcher*; Account of the Northern Cheyennes concerning the Indian Superstition—*G. B. Grinnell*; Waste-basket of Words; Folk-Lore Scrapbook; Notes and Queries; Record of Folk-Lore and Mythology; Local Meetings and other Notices; Bibliographical Notes.

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<i>Procurable at Shingwauk Home, Sault Ste. Marie, Ont.</i>	
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✓ Palliser's Exploration.....	“ “ “ 3 00
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