

# Catalogue and Notes

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## 1. Exact reproduction of the Coronation Chair in Westminster Abbey.

It may seem strange to see, among such modern surroundings, so ancient and venerable an article as this chair, bearing upon it, as it does, all the evidences of age and long usage. It is *not the original chair* but a remarkably well executed and exact facsimile of the celebrated Coronation Chair in Westminster Abbey. No previous copy had ever been made, but as a special concession to this Canadian collection, permission to make a copy was granted, and those who look upon it see the details of the original chair exactly in every particular, in shape, disfigurements and colouring, as it now is in Henry VII's Chapel in Westminster Abbey. The initials and names carved on it are the boyish pranks of the boys of the Westminster College School, which, since the time of Queen Elizabeth has adjoined the Abbey. Among many other names are those well-known ones of "Pelham," "Lister," and "N. Curzon 1767." This last may perhaps be one of the ancestors of the present Viceroy of India, whose wife, a daughter of Mr. Leiter, of Chicago, is the first American lady to occupy the high position of "Vice-Reine" of India. There are no initialings since 1800, as after that time greater care has been taken of the chair. On the occasion of the coronation of Edward VII, 9th August, 1902, a magnificent velvet and cloth of gold covering was thrown over the whole chair; the lions forming the feet were also, at the same time, regilded. The history of this Coronation Chair goes back many centuries. The wood work was constructed under Edward I, when, in 1293, he brought the stone beneath the seat from Scotland. Ever since that time every Sovereign of England has been crowned seated in this chair, and its continuous history in



this one locality covers a period of over six centuries. The stone beneath the seat has a still longer story. It is known as "The Stone of Scone," or "The Stone of Destiny," and upon it the early Kings of Scots were crowned, the last, prior to its removal to England, being King Alexander III, in 1249. Tradition narrates that the original stone was brought from Egypt to Spain in or about the time of Moses and was reputed to be the identical stone from Bethel upon which the Patriarch Jacob laid his head, when he saw the heavenly ladder, as related in Genesis xxviii, 10-22. Expert examination of the stone states that it is of the same character as that of which the "Vocal Memnon," one of the most celebrated statues in Egypt, is carved. From Spain in the seventh century before the birth of Christ, King Simon Brech brought it to Ireland, where it remained until it was taken by King Fergus to Scotland some 400 years later. On it the series of Scottish Kings were crowned at the Abbey of Scone, near Perth. In A.D. 850, King Kenneth of Scotland is said to have engraved upon it the Latin couplet :

"Ni fallat fatum, Scoti, quocunque locatum  
Invenient lapidem. regnare tenentur ibidem."

Of this, however, no trace remains. Holinshed, a writer of the sixteenth century, mentions the existence of the inscription and translates it as follows :

"Except old saws do fail,  
And wizards' wits be blind,  
The Scots in place must reign  
Where they this stone shall find."

Certainly since 1603, when James VI of Scotland became James I of England, the prophecy has been largely fulfilled, but some people are wicked enough to say that the Scots are dominant in every country to which they remove, apart from the prophecy, or presence, of the Stone of Scone. The reproduction is the work of the celebrated firm of Hampton & Sons, London, England.

## 2. **Dais and background of the Speaker's Throne** in the old Parliament Buildings, Toronto.

The Dais upon which the Coronation Chair stands is the original dais in the old Parliament Buildings, Toronto, which supported the throne occupied by the Governors of the Provinces.



This Throne was first used by Sir John Colborne at the opening of Parliament in 1832. To him succeeded Sir Francis Bond Head, who, standing upon it, opened the sessions of 1836, 1837, 1838. Sir George Arthur was the next Governor, and on it opened Parliament in 1839, being followed by the Right Honourable C. Poulett Thompson, afterwards Earl of Sydenham, who read the Royal Speeches from this Throne in 1839 and 1840.

After the Union Act of 1841 was passed the Chamber was deserted for nearly ten years. In 1848 and early in 1849 the buildings were utilized for departmental purposes.

The buildings were again occupied as a Parliament Building in 1849, and Lord Elgin opened there the sessions of 1849-50-51. In 1856 to 1859 inclusive Gen. Sir Edmund W. Head performed the same duties.

Immediately after the prorogation of the session of 1859, the departments were removed to Quebec where they remained for six years before being permanently removed to Ottawa. During a portion of this period the building was occupied by the military, the Chamber being partitioned off into dormitories, the "Throne" and its unicorn background remaining in its place since it had been last used in 1859.

Since Confederation, in 1867, it ceased to be a Throne. It became thereafter simply a dais for the Speaker's Chair, but was occupied from time to time by the successive Lieutenant-Governors in the opening of the Legislatures of Ontario until 1890, when the new Parliament Buildings in the Queen's Park were opened.

3. **Bronze Statue of Oronhyatekha, M. D., S. C. R.,** by J. C. Allward, the talented Canadian sculptor. Among other works by this artist are the monument to the "North-west Volunteers, 1885," and statue of "Governor Simcoe" in the Queen's Park, Toronto. This statue, erected by subscription by the members as a personal testimonial to the Supreme Chief Ranger of their appreciation of his great work for the Order, was presented and unveiled on 16th June, 1899, the 25th anniversary of the founding of the I. O. F.



4. **Chair reserved for Oronhyatekha, M.D., S.C.R.,** at the Coronation of King Edward VII, in Westminster Abbey, 1902.
5. **Carved Candelabra Figure** from Venice.
6. **Carved Candelabra Figure** from Venice.
7. **Enamelled Brass Flower Jar** from Jeypore, India.
8. **Enamelled Brass Flower Jar** from Jeypore, India.
9. **Table Cover** of silver and silk hand embroidery, India.
10. **Table Cover** of silver and silk hand embroidery, India.
11. **Large Sponge from Nassau, Bahamas.** An "old man sponge" fit to have been used by the greatest giant ever met by Jack-the-giant-killer. Sponge is practically the dried skeleton or framework of a class of "jelly fish," or porifera. The sea water from which they derive their food is drawn inward through the small pores and passed out through the large ones. Attaching themselves to the rocks when first thrown off from the parent sponge they increase in size with age. After being raked up out of the sea they are covered with quicklime to destroy the jelly substance, and when dried form the sponge of commerce.
12. **Piece of Pottery** of Indian design.
13. **Egyptian Baby Mummy from the Nile.** The outer wrappings have been removed, a small portion only remaining.

The word mummy is derived from the Arabic word "mummia," from the "mum" or wax with which the mummy cloth was treated for the wrapping of the embalmed remains. According to the beliefs of ancient Egypt, the soul of man after death passed into a period of probation in the "underworld," after which at the appointed time the soul and body would be reunited for existence in the more state. It was therefore considered requisite that the body should be preserved in order that it might be in readiness for that time of resurrection. If it was so preserved it would be retenant by its soul. The practice is considered to have continued



from 5,000 B.C. to 700 A.D. The embalming of a wealthy noble cost about \$4,000; the poorer men were simply embalmed with pitch. Cats, crocodiles, and other animals held to be sacred, were also embalmed by the Egyptians.

**14. Burmese Sacrificial Gong and Gong Holders.**

This very characteristic specimen of Burmese carving and design was brought from the palace of King Theebau, Mandalay, Burma. Two carved figures in Burmese costume, elaborately decorated with inlay of coloured garnets and fanciful scroll work, hold upon their shoulders the rod from which the gong is suspended. On the gong are painted the figures of warrior priests and Amazons. Most gongs are flat throughout, but some have the round boss in the centre indicating sacrificial use. It is reported by explorers in Neepaul, China and Burma, that the victors cut out the hearts of their adversaries and cooked them in the bosses of these gongs as sacrifices to their deities.

**25 15. Tom-tom Drum** used by the priests in the Temple services.

**24 16. Tom-tom Drum** used by the priests in the Temple services.

These elongated tom-toms are slung over the shoulder and beaten with the fingers in accompaniment to the ritual in the Buddhist Temples. It is noticeable that the use of these small drums or tom-toms in connection with religious ceremonial services is widespread. An instance of a similar use amongst the Indians of the North American Continent is found in No. 66.

**17. Burmese hanging** of applique embroidery, from Rangoon, Burma.

**18. Photograph of a Burmese lady.**

**19. Easel and frame carved in Burmese designs,** the peacock, completing the apex, is the emblem of Burma.

**20. Model of a Burmese war canoe.**

**21. Shells from Ceylon.**

**22. Shells from Ceylon.**



23. **The figure of Buddha**, from a shrine in Burma, and two accompanying worshippers.

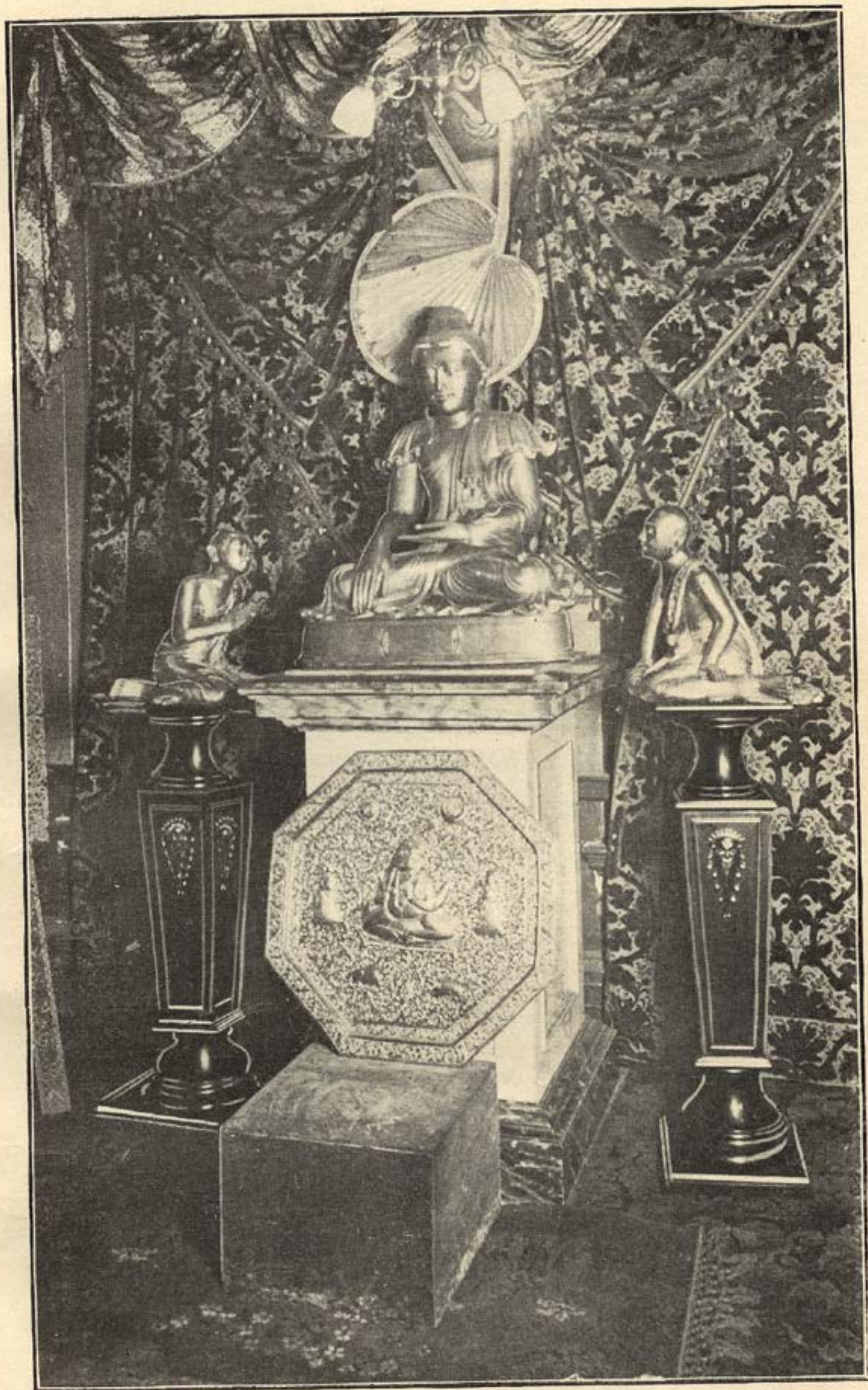
S119  
This figure of Buddha is characteristic of the many similar figures existing in Buddhist Temples representing Buddha in the act of "renouncing the world." The expression of the face, the elongated lobes of the ears, and long fingers of the hands are typically repeated. The figure is elaborately gilded and decorated with inlaid garnets and moonstones.

**BUDDHISM.**—This religious cult arose in the Hindoo kingdoms at the foot of the Nepaulese Mountains, about the year 400 B.C. Buddha (Boodha), upon whose saintly life and moral precepts the religion was based, claimed for himself no divine honours, but after his death was deified by his followers. Its leading teachings are tenderness towards others, serenity of mind, personal religious devotion and a life of self-denial and self-control, based upon a belief in the continuity of the soul as passing from one earthly life to another, raised or lowered in the scale of existence according to the merit or demerit of its possessor for the time being. In this "transmigration of souls" the ever existing soul either passes upwards to a higher scale in human condition or degrades to a lower scale of animal or plant existence, according to the care, or carelessness, of the mortal being to which it had for the little while been committed, the soul being considered not an individual possession, but a "talent" committed to each mortal for a time. "Nirvana," the final state of the perfected soul, was a condition of blissful repose. The faith was promoted by devotees, priests and monasteries. It was the dominant religion in India for a thousand years, when it was out-classed by Brahminism and transferred its ruling centres to Ceylon, Tibet, Korea and China, where it now flourishes. Some 455,000,000 persons, or about one-third of the whole human race, are followers of Buddha.

24. **Perforated brass** in Hindu designs, Benares, India.

**BRAHMINISM.**—The modern Hindoo religion is a development of Buddhism. The earliest teachings of the Brahmin doctrines are contained in the Vedas, the sacred





BUDDHA.







books, written in a form of Sanskrit in times prior to the 10th century before Christ. Out of this original and ancient religion Buddhism, whose characteristics, as described on page 19, are more particularly those of personal morality, was evolved. One thousand years later, or about the 7th century A.D., Brahminism, by the absorption of some of the views of the Buddhists, regained its ascendancy in India and has become the prevailing religion of modern India. The Creator and one impersonal and spiritual God is "Bramah." There are subsidiary gods representing personal attributes. Brahminism inculcates the belief in the transmigration of souls, including their passage into animal condition as a penalty for evil doing and also the maintenance of "caste" as a religious duty. Its followers abstain from killing animals, pay money to priests, do penance and propitiate the deities by offerings. "Ganesha," here represented with elephant head and four arms, is the god of good luck or success, and is a very great favourite in their devotions.

25. **Fans from Ceylon.**
26. **Small Tray** belonging to Venetian figure No. 5.
27. **Egyptian Screen**, carved wood with small windows for conversation with women within.
28. **Egyptian Screen**, carved wood with small windows for conversation with women within.
29. **Silver Burmese Bowl**, embossed representation of lion and tiger hunting, with carved wooden stand of elephant design.
30. **Silver Burmese Bowl**, embossed representation of a wedding procession, carved wooden stand of dragon design.
31. **Brass and Inlaid Silver Bowl**, Egypt.
32. **Brass Benares Bowl.**
33. **Brass Benares Bowl.**
34. **Brass Benares Bowl.**



35. **Brass Flower Bowl** with elephant handles, Benares, India.

36. **Attar Jar** of enamelled brass from Jeypore, India.

37. **Beggar's Bowl** of enamelled brass from Jeypore, India.

This excellent specimen of the inlaid art of Jeypore is interesting as being, also, in the form of a Buddhist "beggar's bowl." The priest or monk in seeking sustenance for his monastery, passes, without speaking, from door to door, standing for a while in front of each so that the generous may contribute food to their support. As the meals consist, in those countries, principally of rice and stewed meats, the condiments received in the widespread opening of the bowl makes at least good foundation for a curry.

38. **Urchin Fish** or Sea Hedge-hog.

This fish, existing in the Tropics, when attacked inflates its body and erects its spines in the position as shown in this dried specimen. It is sometimes, from this habit, called the Prickly Globe Fish.

39. **Indian Shield**, wood.

40. **Model in alabaster of the Taj Mahal**, Agra, India.

Model representation in minute form of this most magnificent specimen of Indian architecture. The tomb was erected during his lifetime by the celebrated Emperor Shah Jehan, at Agra, as a mausoleum for himself and his favourite wife. It is said that 20,000 men were occupied during twenty-two years in its construction. Built throughout of white marble, encrusted with precious stones, decorated with extraordinary invention and beauty of detail, it shines as brightly to-day in the clear sunlight of India as when first created. Commenced in A.D. 1630 it is an evidence of the high civilization of a race of coloured men while many whites of Western Europe were only emerging from primeval condition and America was still in the backwoods.

41. **Model of the Lateran Obelisk**, Rome. The shaft is Egyptian.



43. **Model of column of St Theodore**, the Patron Saint of the Venetians, erected in 1126, of Egyptian granite, St. Mark's Piazzetta, Venice.

44. **Bust in bronze of Her Majesty Queen Victoria**, 1887.

45. **Model of the column of the Winged Lion**, the emblem of the Republic of Venice, St. Mark's Piazzetta, Venice.

46. } **Bronze Candlesticks** with peacock design.  
47. }

48. **Bronze Flower-holder** with dragon design, from Japan.

49. **Bow and Arrows**, Indian.

50. **Gar Pike** from Lake Superior.

51. **Bird of Paradise** from New Guinea.

Becoming rare and soon, like many other birds of singular beauty, destined to become extinct.

Moral: Reproachful aunt (to boy who has been stealing birds' eggs): "Ah! cruel boy, what will the poor mother bird say when it comes back and finds the eggs have been taken from its nest?"

Observant boy: "It won't say nuthin', 'cause it's in your hat."

52. **Wooden Pestle and Mortar.**

A romance of early days when our forefathers and foremothers who cleared the forests, had to bruise their own wheat and corn into flour instead of carrying it many miles away to the mill. Larger specimens are extant in which two pestles are used, alternating in stroke. Wooden pestles and mortars of this form were the invention of and used by the Indian races prior to the coming of the whites. In our illustration a white man and woman are shown at work. Had the representation been given of use by the Indians two women would have been shown, as all the manual labour of the camp was done by the squaws. For further instance of this custom see 105.

2.899 53. **Beaded Saddle Mat**, Blackfeet Indians, N.W.T. See 63.





WOODEN PESTLE AND MORTAR.



**54. Knife and Scabbard of Chippewa Chief Miskokomon, War 1812.**

Chief Miskokomon's family states that this is the only relic the old chief brought home from the war of 1812-15, the hunting knife belonging to the case having been lost at Moraviantown, where Chief Tecumseh was killed.

**55. Knife and Scabbard of Tecumseh's chief warrior Osbawana.**

Hunting knife made from a piece of steel taken from one of the British gunboats which was afterwards sunk in Lake St. Clair, near the River Thames. The blade was made by a French blacksmith at Detroit and the deer-horn handle put on by the chief himself.

**56. Fresh-water Eel Skin used for Medicinal Purposes.**

Obtained from a Tahwah Indian Medicine Man, of Walpole Island. In cases of lumbago the eel-skin was moistened with water and wound around next the skin (the patient having, of course, been first subjected to the incantations of the medicine man), thus producing relief.

**57. Belt Pouch of Chief John Tecumseh Henry.**

This pouch, made of buckskin and highly decorated with porcupine quills, was used by messengers in carrying the "wampum belts" which conveyed information from one tribe to another and served also as a token of recognition and responsibility. See 118.

**58. Beaded Council Belt of Chief John Tecumseh Henry. See 63.**

**59. Beaded Pouch with Snakeskin Shoulder Strap of wife of Chief John Tecumseh Henry.**

**60. Beaded Pouch with Snakeskin Shoulder Strap of Chief John Tecumseh Henry.**

Large bead pouch, highly decorated, a good specimen of Indian work. This pouch of Chief John Tecumseh Henry, as also No. 59, that of his wife, have the rare Indian snakeskin covering for the shoulder straps. These, and other articles in this collection (Nos. 77, 79, 89, 91),



were worn by the Chief and his wife when they represented the Caradoc Indian Reserve and presented an address to the Prince of Wales on the occasion of his visit to Canada in 1860. For photograph of the Chief and his wife, in full costume, see No. 418.

61. **Small Beaded Pouch or Pocket, Six Nations.**  
62. **Head-dress with feathers of Golden Eagle of Chief Waubuno, John B. Wampum.**

Was worn by Chief Waubuno, or John B. Wampum, when presented to Her late Majesty Queen Victoria, in 1886. The feathers are held by a band decorated with bead work. Silver bands (Nos. 389-396), were used for the same purpose in early trading days.

63. **Beaded Vest of Chief Wa-be-che-chake of 1812.**

Chief's Vest for ceremonial occasions, worked in beads by the wife of Warrior Chief Wa-be-che-chake, of 1812. The beads are some of the earlier kind brought into Canada by the English and French fur traders, and the red cloth material was given to her by one of the officers of the time.

INDIAN BEAD WORK.—It will be noted that there are in this collection interesting and varied specimens of Indian bead work from different tribal localities and ranging over a long period of dates. The working of the beads is done upon two different methods. In Council belts such as Nos. 58, 71 and 72, the design is worked transparently. The Chippewa Indians in Northern Canada may still be seen working their beads in this system. The threads are placed from top to bottom of a frame, making the warp upon which the design is worked, each bead of the wool being sewn separately on the warp. Another method of bead work, and the more usual way, is the sewing of the individual beads of the pattern upon cloth or skin. An early instance of both methods to be noted in No. 88, the ancient beaded pouch of Chief Tom, of the Chippewa Indians. The designs of the bead work of the Chippewa and Ontario Indians are mainly in regular and angular forms, the pattern being in whole colours, without shading.



The later instances, such as No. 59 and 60, indicate the influence of white woman's designs. The North-West Blackfeet Indian work on leather, Nos. 53 and 509, are interesting, showing how much beauty may be obtained from a few changes of form and colour. The North-West bead work on leather is worked more closely, the whole groundwork being filled in with beads, and the designs are very floriated, particularly in the pouches, such as 74, 75 and 86. The conventional representation of flowers on these are admirable in their native artistic results.

40.6297 64. **Knitted Indian Carrying Band** for forehead. In common use they are made of leather. An Indian will carry a barrel of flour on his back suspended by one of these bands across the forehead.

6.6784 65. **Knitted Waist Scarfs** (two).

6.6784 66. **Tom-tom Drum used by Indians at Feasts and Ceremonies.**

HD-6342

The Tom-tom of Chief Oshawana, said to have been used in his Tribe for over a century. Drums of similar form were used by the Pagan Indians at their "Green Corn dances" in the incantations and celebration of the giving of names to the children.

**NAMES AMONG INDIANS.**—Names, being the indication of totemic descent in the various families of the Tribe, were of much importance. They were not selected by the parents but by a council of the women of the Council and then recommended to the Tribal Council, and when confirmed were given at a special "Corn Dance" and ceremony. These names were not necessarily borne through life. Upon the occurrence of any particular subsequent event in the bearer's life a new name might be given by the Council, called the "manhood name." In more modern days the practice has obtained of using the name of the father as the surname of the family, as, for instance, the Mohawk family of Brant, the Chippewa family of Shingwauk, and the family of the well-known Mohawk, Dr. Oronhyatekha.

For use of tom-toms in other lands, see No. 15.



67. }  
68. } **Papoose Dolls.**  
69. }

70. **Indian Garters** for Full Dress Leggings.

71. **Beaded Council Belt** of Tahwah Indian Chief.

72. **Beaded Council Belt** of Tahwah Indian Chief.

Council Belts, to be worn by Chiefs when attending Council were used as a distinctive designation. Newly appointed Chiefs were presented by their families with these insignia. See also No. 58.

73. **Six Nations Indian Waist Belt with Bells.**

These waist belts, as also the leggings No. 76, with bells and bell-shaped metal worked along the seams, were used by the Indians principally at Green Corn dances. Masks, such as used at same time, see No. 178.

74. **Beaded Indian Pouch** or Pocket, N.W.T., Canada.  
See 63.

75. **Beaded Indian Pouch** or Pocket, N.W.T., Canada.  
See 63.

76. **Six Nations Buckskin Leggings with Bells** used at Green Corn dances.

77. **Black Beaded Coat** worn by Chief John Tecumseh Henry  
This beaded coat and the leggings, No. 78, were worn by the Chief when he was presented to the Prince of Wales in 1860.

78. **Ceremonial Beaded Leggings** with silk border, worn by Chief John Tecumseh Henry.

79. **Buckskin Coat of "Coureur de bois."**

Buckskin coats, deeply fringed, such as this, are mentioned by Fenimore Cooper as having been used by Leather Stocking and the woodsmen of his period.

80. **Chippewa Indian Woman's Leggings**, rare bead work of early type.

81. **Beaded Pocket**, heart shaped, modern.



82. } **Dressed Fish Skins** for purifying Indian Medicines, St.  
 83. } Clair River.
84. **Hoof of Indian Pony** from Batoche, N.W.T., gift of R. H. Cuthbert, XXXVII Battalion.

85. **Stones and Arrow Heads** taken from an Indian's grave on Walpole Island.

86. **Beaded Pouch for "Kinkinnik" Tobacco** of Chief Piepot, Touchwood, N. W. T. (Gift of R. H. Cuthbert.)

Tobacco — solace of the Indian — the accompaniment of his Councils, was eked out with a mixture of leaves or the inner bark of the red willow and together termed "kinkinnik."

See Indian Bead Work, No. 63.

87. **Beaded Pouch and Belt** of Chief Wau-buno (John P. Wampum), Moravian Reserve.



88

88. **Rare Beaded Pouch of Chief Tom** of Chippewa Indians. See 63. "KINKINNIK" TOBACCO POUCH.

89. **Head-dress decorated with Beads and Porcupine work** of wife of Chief John Tecumseh Henry. See 60.

This head-dress was worn by the wife of, and No. 91 by, Chief John Tecumseh Henry when presented to the Prince of Wales, 1860. See photograph No. 418.

90. **Beaded Head-dress** of Tahwah Indian Chief, Walpole Island.



91. **Ceremonial Head-dress** of John Tecumseh Henry.  
See 80.

92. **Iron Pall** from old Hudson Bay Post, Lacloche.

The Hudson Bay Post at Lacloche was one of the earliest established on the shores of the Georgian Bay. It existed as a missionary centre in the early French period when access to these districts surrounding Lake Huron was, after the time of Champlain, gained by the Ottawa, Lake Nipissing and the French River route. Many of the articles from this old Fort have been carried over portages of this ancient trail. The name, derived from the words "La Cloche"—"the bell," refers possibly to the church bells of the French missionaries who first came among the Indians.

93. } **Flat Irons, Lacloche.**  
94. }

95. **Cow Bell, Lacloche.**

96. **Engraved Seal.**

97. **Fish Spear, Lacloche.**

98. } **Sickles, Lacloche.**  
99. }

100. **Pair of Ice Creepers, Lacloche.**

HD-80 101. **Adze. (Point, stone)**

102. **Steelyards.**

103. **Adze.**

104. **Iron Clamp and Meat Hooks.**

105. **Copper Kettle, Lacloche.**

The Indian brave considered it beneath his dignity to carry anything except his weapons and his pipe. In moving camp the women were burdened with all the belongings of the family, including the papooses and the necessary pots and cooking utensils. The advent of the copper kettles brought in by the French must have been a source of intense rejoicing, for the women had, most probably, received very definite reminders when, in going through



the woods, they had fallen and broken the boiling pot, the most valuable possession of the family circle. It is a remarkable fact that few Indian earthenware pots are found intact in Ontario. Perhaps the women threw them away when the copper pots came in. When copper pots had passed their proper use they were beaten into personal ornaments and arrowheads. See No. 277.

106. **Hoe.**

107. **Sickle.**

108 }  
113 } **Axe, Old French Shape.**  
114 }

These axes are of the earliest French type and were largely used in trading with the Indians.

109. **Adze Gouge for Hollowing Trees.**

110. **Copper Scales.**

111. }  
112. } **Small Flat Irons.**

115. **Adze for Squaring Timber.**

116. **Travelling Copper Lamp and Stove.**

A very interesting example of a combined lamp and stove designed for and used in long expeditions in the northern and Arctic regions of the Hudson's Bay Company's domains. Economy in weight for carriage and in the use of oil for light and fuel has been admirably obtained in this clever contrivance. The small lamp at the foot gave light through the mica window. Water or snow was placed in the upper boiler, from the bottom of which a lug extends far into the jacketed cylinder, which acts as a chimney for the lamp. The connecting pipes outside join the two portions together in such way that a complete circulation of the water is provided in accordance with the movement caused by the variations of temperature, thus bringing all the contents in turn into close proximity to the little flame. Anyone noticing the movement of boiling water will have observed that the heated waters rise and the cooler ones run down and take their place. Mittens and stockings



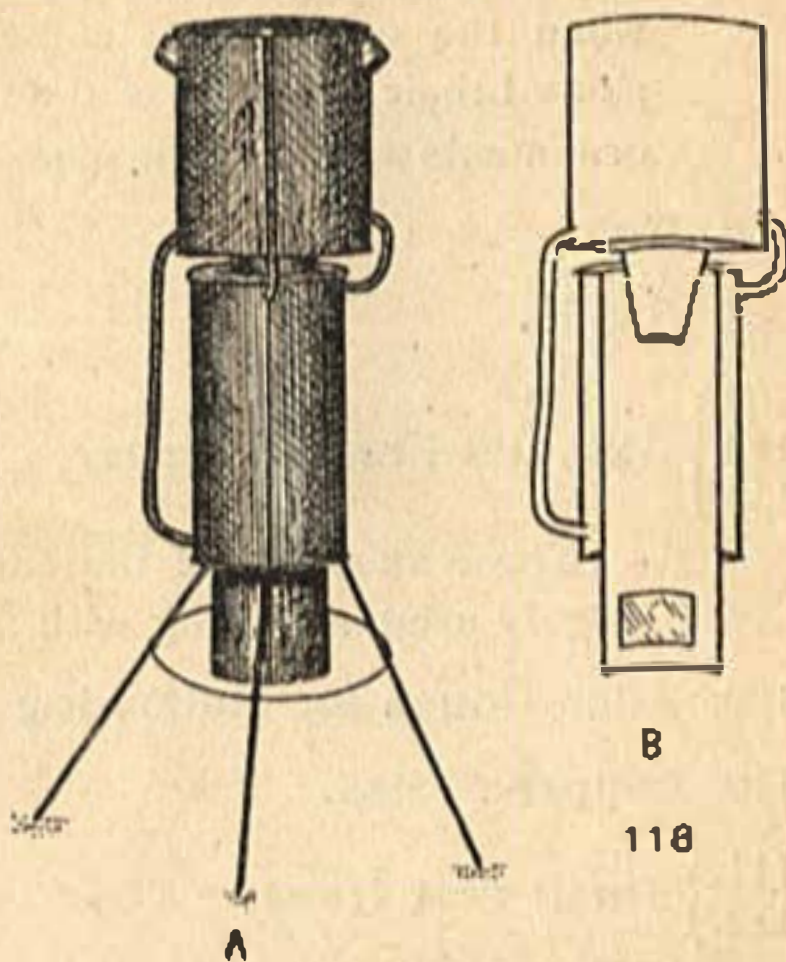
could be dried around the wire legs of the base, and heat is given out through the interval between the upper and lower parts. The utmost amount of utility combined with exceeding lightness was obtained in this old relic of many arduous canoe and snow-shoe travels in high latitudes.

117. **Banner Stone.** See 261.

118. **Indian Tradition Belt of Chippewa Indians, Mackinaw.**

Obtained from Mrs. Augustine at Garden River, Ontario, the grand-niece of Chief Shingwauk. The tradition submitted is that this belt is the record of the

division which took place in the Chippewa Tribes after a general council which was held at Mackinac Island, said to have been in the year after Brant's death (1800). Runners from every tribe of Chippewas were present to discuss the matter of which side they should join forces with in the coming war between the British and Americans. Three white men were looking after the British and three after the American interests. At the conclusion of the great council it was decided the Band would have to divide, hence the belt was made showing three white men walking contrary ways. This marks the division in the Band, as part joined the Americans, part the British. Before the conclusion of the war many of the Chippewas who joined the Americans were found fighting on the British side. This belt was handed over to Chief Shingwauk, a loyal Chippewa warrior and Head Chief of the Northern Chippewas, and has remained in his family until obtained by Dr. Oronhyatekha.



TRAVELLING LAMP AND STOVE.



### 119. Indian Tradition Belt of Chief Shingwauk.

Obtained from Mrs. Augustine, of Garden River, grandniece of Chief Shingwauk. This belt of birch bark and porcupine quills was in the possession of the Chief and presented by him at the Indian Councils. It was stated to have been made over 100 years ago and was much prized by Shingwauk's descendants, but the tradition or interpretation of the belt has passed away.

INDIAN TRADITION BELTS.—The lore respecting Indian wampum belts covers a wide range of many writers, with many varying opinions. The Indian had no method of writing, his only means of communication or record was by a system of signs, emblems or rude pictures. As in early European days when the art of writing was not greatly prevalent, signet rings or tokens were used to evidence the origin or show the authority of the messenger, so belts of wampum were passed between the American Indian Tribes to vouch the credibility of their representatives. Councils of the members of a Tribe were called together by "runners" bearing messages and belts of wampum, and communications and General Councils with allied tribes were certified by the same means. P. D. Clark in "The Traditional History of the Wyandottes" mentions the use between 1790 and 1801 by the Mohawk Chief, Capt. Brant, of glass bead belts of a dark green colour, having on them the figure of a beaver in white beads, as a certificate for the authority of the messenger to whom they were confided for communication with the several Tribes.

In the conduct of Conspiracies or Confederacies for war or defence, these "messenger wampum belts" would be largely used. In them the main colourings are said to have had their special meanings, such as black for death, black, purple or red for war, and white for peace. When Councils were held or treaties made, the only record of the proceedings would be by memory. As an aid to this, belts of beaded wampum, or of birch bark worked in coloured quills, were used to illustrate the phases of the agreement. "Tradition Wampum Belts" such as these are



usually a hand's breadth in width and from two to three feet in length, marked with signs or figures which would assist their interpretation. Parkman narrates that "these were divided among the various custodians, each charged with the memory and interpretation of those assigned to him. The meaning of the belts was from time to time expounded in their Councils." Chadwick in "The People of the Long-House" gives a detailed account of some Indian Councils in which the Chiefs of the Tribes in succession interwove their speeches by the production of wampum belts corroborative, or as a record, of their statements. Many other instances of their use might be mentioned. When these Tradition Belts were made of beads (Nos. 118, 374) they were not worked on any background or foundation but strung transparently in the same manner as were the "Chiefs' Council Belts" (Nos. 68, 70, 72). Each belt bore some mark or delineation bringing back to the memory of the speaker the event or detail which he was to transmit. It is not to be supposed that they were intended to be of exactly similar form or were capable of being considered an exact representation of any event. It is but natural, therefore, that in the hands of any others than the original holders they may be capable of differing interpretations. The belts may remain, but their exact history has passed away with the fading nations whose public archives they once were.

**120. Skull (Western Indian Chief).**

**121. Skull of Indian Chief from Wikwemikong Reserve, Manitoulin Island.**

**122. Clay Water-bottle.**

These bottles were made by the same method as that adopted for making pipes.

**123. Horned Trunk Fish.**

The body is cased in hard exterior armour, through openings in which the tail and fins work.

**124. Council War Club of Chief Shingwauk.**

See notes on Indian war clubs, No. 412.

**125. Baby Alligator.**



**126. Stone Weight.**

**127. Stick used in Indian Game of "Baggataway" from Garden River Indian Reserve.**



**BAGGATAWAY STICK.**

**127**

In pictures by Paul Kane, of Canadian Indians in the early part of the last century (now the property of E. B. Osler, Esq., M.P.), the Indians are shown playing their ball game with sticks similar to this specimen. The stick was called in French "la crosse" and the game has been developed into the present game of Lacrosse.

**128. Jack Knife, Gore Bay.**

**129. Indian Wooden Bowl.**

**130. Long Stem "Peace Pipe" of Chief John Tecumseh Henry.**

The stone bowl is excellently moulded. See notes on Indian pipes, No. 218, etc.

**131. Bone and Shell Necklet.** The presence of a portion of a Conch Shell from the southern waters indicates the interchange between migratory Indians.

**132. War Dance Ear-rings of Chief Shingwauk.**

**133. Indian Hunting Knife** set in Deer's Antlers, from Indian grave at Wellington Square, near Hamilton, Ont.

**134.**

**135. Copper Spear-head** from Shingwaukonce.

This, and Nos. 136 and 137, have been hammered out by the Indians from native copper obtained from the shores of Lake Superior, the south shore especially.

**136. Small Copper Axe Blade** for insertion in a War Club, Garden River.



137. **Copper Awl** from Whitefish Island.

138. **Indian Medicine Man's String** of Fish Bones and Eagles' Claws, Walpole Island.

139. **Scalp Trophy.** See No. 153.

140. **Flying Fish.**

141. **Hunting Knife and Scabbard** of Chief Shingwauk.

The white deer was always held in high esteem by the Indians. The Chief's hunting and scalping-knife is enclosed in a scabbard made from white deer-skin.

4D 3826 142. **War Club of Chief Shingwauk.**

This famous war-club is said to be over 200 years old, and traditionally did great execution during the early Indian wars when only such weapons were in use. The head is formed of a large rounded natural knot. Note the handle conveniently grooved for firm grip by the fingers. (See Indian war clubs, No. 412.)

143. **Medicine Bag of Chief Shingwauk.**

4D. 6277 This bag and also the beaded garters, No. 149, of the Chief are excellent examples of early beads interwoven by the product of a small hand loom, the beads being woven in the pattern as the work proceeded.

144. **War Head-dress of Chief Shingwauk.**

Head-dresses for ceremonial use were composed of a circle of feathers held upright, either by silver bands (Nos. 389-90) or set in bands of bead work (Nos. 92, 90, 91). This war head-dress was intended to add ferocity, and not decoration, to the appearance of the Chief. It is of alternate bands of coloured strips, red and blue, bound together into a rope which fitted closely upon the head. Long tails of intermingled human and horse hair dangled behind, and in the front appears the single drooping feather affected by the Iroquois in their war head-dresses.

145. **Implement for Scutching Flax** and wooden covers.

Relic of early Canadian settlement days when everyone had to make everything for themselves, as in Nos. 146 and 53.



146. **Handmade Lock** on old Church, Wikwemikong.

147. **Curved Knife** for making Baskets. HD 5856

148. **Bear's Foot Mould** for Maple Sugar.

149. **War Dance Beaded Garters** of Chief Shingwauk. HD 6296/2

150. **Indian Club**, natural growth.

151. } **Trigger Fish.**  
152. }

So called because the large pointed spine snaps up and down like a trigger.

153. **Scalp Trophy**—circular piece of skull.

The taking of an enemy's scalp was the proof of victory, and the more scalp locks an Indian wore hanging from his belt the greater was his renown. In peace times the warrior's hair was worn long, but in war time the head was shaved, excepting a circle at the top of the head about three inches in diameter, forming the "scalp lock." This was a challenge to the adversary, and his rightful due if he could win it. Sometimes, in addition to the scalp-lock and attached skin, a circular piece of skull was also cut out by the victor, and attached to his belt by a hole in the edge. See No. 130, and a decorated specimen No. 272. The various Tribes had fashions in the shapes in which they cut scalps from their foes, some cutting them out in triangles, others in circles. The Tribe of the victor was thus evidenced.

154. **Silver Sun Disc** from old Jesuit Fort, Christian Islands.

A large circular silver ornament, 8 inches in diameter, to be worn upon the breast, evidently of European make and of the French period (see 339). The perforated designs around the outer and inner circles are excellent. The connecting surfaces are engraved somewhat in the same style as the Osceola waughasees (Nos. 382-84).

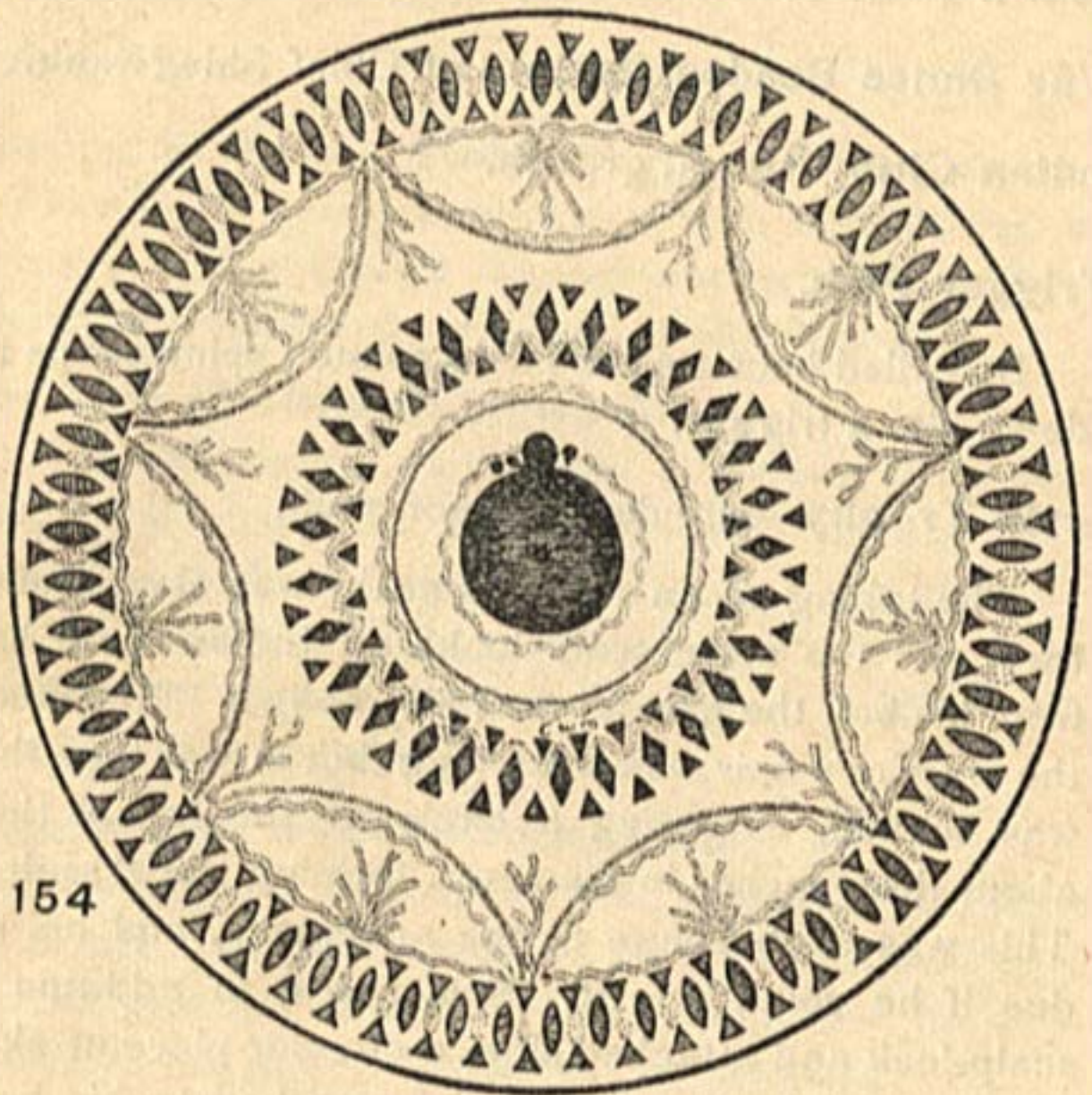
155.

156.



**157. Chief's Tomahawk and Pipe** from Muncey Indian Reserve.

Obtained by the Rev. H. P. Chase from Chief Kiageosh, of Walpole Island.



154

SILVER SUN DISC.

**158. Chief Shingwauk's Pointed Tomahawk.**

These steel tomahawks, combining a pipe with the tomahawk or axe portion of the weapon, were carried usually by chiefs, being a designation of their office. Usually they are of the French form, such as No. 200, the tomahawk of Chief Macounce, a most excellently finished weapon. No. 158, the tomahawk of Chief Shingwauk, presents the very exceptional pointed form of a spike instead of an axe, and is remarkable in this respect.

**159. Chief Miskokomon's Steel Tomahawk and Peace Pipe.**  
See 412.

**160. English Broadcloth Skirt** decorated with bands of coloured silk, presented to Chief Kiagesis Chippewa for his wife, 1703, by order George III.



11.3.79  
161. **Brant Shawl** of scarlet cloth, decorated with bands of coloured silk, sent out from England about 1793.

162. **Military Messenger's Saddle Bag** used in the war of 1812-15.

It seems difficult to understand that when this despatch bag was used there was only one road between Albany and where Buffalo now is, and from Montreal along the north shore of Lake Ontario to the Niagara River. No steam-boats, no railways, all communications were carried either on foot or in the saddle.

163. **Indian Stone Pipe.** See Indian pipes, 218.

164. **Flat Chisel** or Knife.

165. **Old Sword of War of 1812-15.**

166. **Hunting Knife**, handle of bone.

6536 167. **Bone Needle** for making nets. See 329.

168. **Old Brant Bowl.**

This is made from a knot of Bird's eye maple by the late Capt. Jos. Brant, and presented to the Oronhyatekha Historical Room by Miss G. C. Smith, great-granddaughter of the late Capt. Brant.

169. **Small Wooden Bowl** and Ladle.

170. **Indian Pony's Bell.**

171. **Spanish Hunting Dirk** with ivory handle, presented to Chief Cadot of Sault Ste. Marie.

A Spanish officer who was on a fur-trading expedition about 1792, presented this to the chief of the Chippewa Tribe while at Sault Ste. Marie.

172. **Indian Child's Moccasin.**

173. **Scalping Knife** from Indian grave, Walpole Island.

174. **Indian Medicine Man's Mask.**

A mask worn by the leader of the "False Faces" when visiting the sick. Following one another in Indian file, and carrying a turtle-shell rattle or shaker (No. 177), the False Faces entered the house of the invalid. First, the



ashes on the hearth were stirred and then the patient was sprinkled with hot ashes upon his head and hair till they were covered. After this followed the incantations and singing of the "False Face Dance." The Indian myth is



174

MASK OF THE "FALSE FACE."

recorded by Mr. David Boyle. According to the Iroquois belief, certain spirits whose whole entity is comprehended in ugly visages, have the power to inflict bodily ailments and send diseases among the people. To counteract their malign influences, societies of a secret character, known as the "False Faces," were maintained among the pagan Iroquois to appease the evil spirits, and claiming power to charm against disease and to affect cures. Tradition says that "Rawen Niyoh," after making the world, left it for awhile and on returning met a strange long-haired figure with a face red and twisted, whose name he demanded and was told it was A-k'-on-wa-rah (the False Face). After a hot discussion and

testing one another's powers by wonderful deeds, it was settled that the "False Face" should have the power of



healing and averting disease so long as the world should last, provided that his followers kept up the False Face mysteries and dances.

Mr. Boyle reports (Archæological Report, Ontario, 1899) the proceedings which took place on the transfer to him of a very similar mask :

"After affectionately stroking the long hair which forms the wig, he replaced the mask on the back of the chair, whence he had removed it for the purpose of tying on the little parcel of tobacco. He then leaned forward, looking almost reverently at the mask, and speaking in a low tone to it, said: 'My friend, (dropping a little tobacco among the coals) you are now going to leave me for the first time, and I am burning this tobacco to keep you calm and well pleased. (More tobacco.) You and I have been together for a very long time. We have always been good friends. (Tobacco.) I have been good to you, and you have been good to me. You have cured a great many people and we will not forget you. (Tobacco.) You may still do good where you are going, and I hope Ah-i-wah-ka-noh-nis will use you well. (Tobacco.) I have put a little tobacco on your head that you may always have some when you want it. (Tobacco.) We shall not be very far apart, and we will often think of you, and will often burn some tobacco for you.' "

"On concluding his touching little address he threw all that was left of his handful of tobacco into the fire, took the mask from the back of the chair, and, after once more stroking its hair, handed it to me."

175. } **Corn Husk Masks** used in Indian Green Corn Dances.  
176. } Onondaga. See 66.

177. **Medicine Man's Rattle**, Six Nations. A turtle body enclosing dried bone.

A turtle rattle or shaker was used in the highly important and special ceremonies. It is held in both hands and when the circle was made struck violently on the ground to the accompaniment at intervals of the tom-tom. Among the Iroquois those used by the women had no handles.



178. Travelling Bag of Tecumseh, made from the skins of two moose heads.

179. Polished Buffalo Horns, Blackfeet Indians, N.W.T.

HC.3048

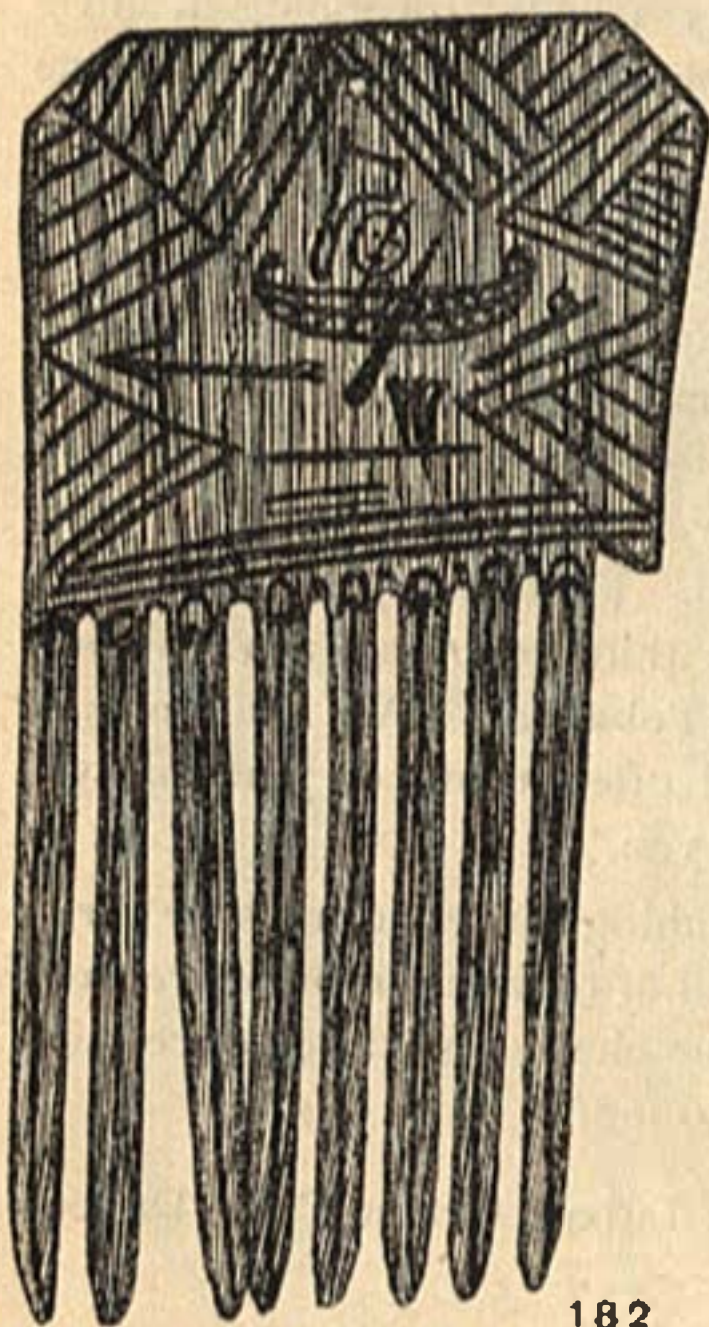
180. Esquimaux Skinning Knife, bone handle grooved for fingers.

HC.3050

181. Indian Flint Awls (2) for drilling holes.

THE STONE PERIOD.—During the stone period, before the introduction of metal tools, the ingenuity and patience of the Indian in making implements for his use were simply

marvellous. Flint implements were made first roughly by striking one flint against the other and afterwards flaking off the sections with pieces of dry bone. Stones were shaped and smoothed by chipping and rubbing one against the other. Holes were drilled by flint tools, such as No. 181 and bits of wood worked with sand and water. In looking at all these specimens of flint and stone productions, we must not forget when and by whom they were made and estimate the implements at their value to their original owners, as the product of their industry and patient skill.



182

182. Long Indian Bone Comb.

INDIAN BONE COMB.

The difficulty of cutting out the teeth of a comb was generally sufficient work in itself and the decoration, if any, usually in straight lines. No. 183 is elaborately decorated on both sides, one side having on it a man in a canoe with tomahawk, war club and arrow very cleverly executed. The unfinished combs, 184 of American Indian,



185 of Esquimaux make, are interesting as showing the progress of the work. Ancient bone combs, very similar in make and incised decoration to that of the American Indian combs, have recently been found in Egypt, in the Nile valley.

183. **Indian Bone Comb**, elaborately decorated on both sides.

184. **Indian Bone Comb**, unfinished.

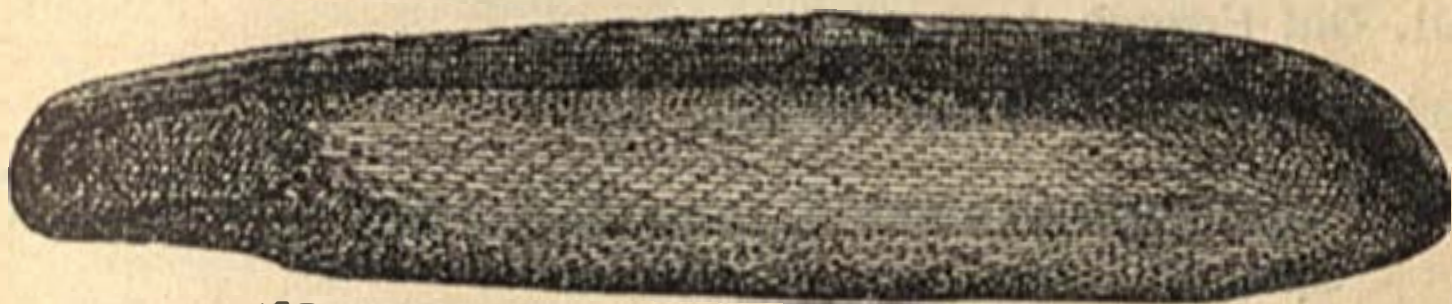
51 185. **Esquimaux Ivory Comb**.

186. **Pottery Bowl** in the style of Ontario Indian Work.

5. 187. **Indian Stone Gouge**, excavated at Cape Croker, Ont.  
See stone gouges, No. 190.

31 188. **African Cooking Pot**, Beaboo.

30 189. **South African Pottery**.



190

INDIAN STONE GOUGE.

190. **Indian Stone Gouge**, exceptionally fine specimen.

STONE GOUGES for the purpose of hollowing out canoes and troughs, evidence much carefulness in their formation. No. 190, 22 inches in length, is one of the best ever found. The groove extending from end to end of the implement, deeply cut, is tapered regularly in width from the smaller to the larger and cutting end. The curves of the cutting edges are also perfectly shaped.

40.76 191. **Indian Stone Gouge**, Ontario.

4 0.112 192. **Indian Stone Gouge**, Middlesex County, Ontario.

193. **Water-worn Stone used as Hammer** by Indians.

The Indian was glad when he found a stone rounded by the action of the water. To help him in its use, he



chipped and rubbed down a hollow in the centre to form a firmer finger hold. See Nos. 202, 315, and in the Jesuit relics of A.D. 1649 a very excellent example, No. 468.

194. **Water-worn Hammer Stone.**

195. **Large Water-worn Hammer Stone.**

HD. 6294

196. **Steatite Indian Platform Pipe**, probably of Ontario. See Indian Pipes, 218.

197. **Pipe of Catlinite**, probably west of Winnipeg, by Cree Indians, North-West Territories.

HD. 6533

198. **Bone Necklet.**

199. **Pottery Vessel** pressed with alligator skin, probably from Florida.

200. **Chief's Tomahawk Head and Pipe**, Chief Macounce, Walpole Island. Very fine specimen. See 158.

HD. 89

201. **Old French Axes (2).**

202. **Esquimaux Lamp**, Ungava.

HC. 3047

203. **Esquimaux Woman's Smoothing Knife** for dressing skins.

HC. 3049

204. **Esquimaux Cooking Vessel** made of steatite, Hudson Bay.

HD. 90

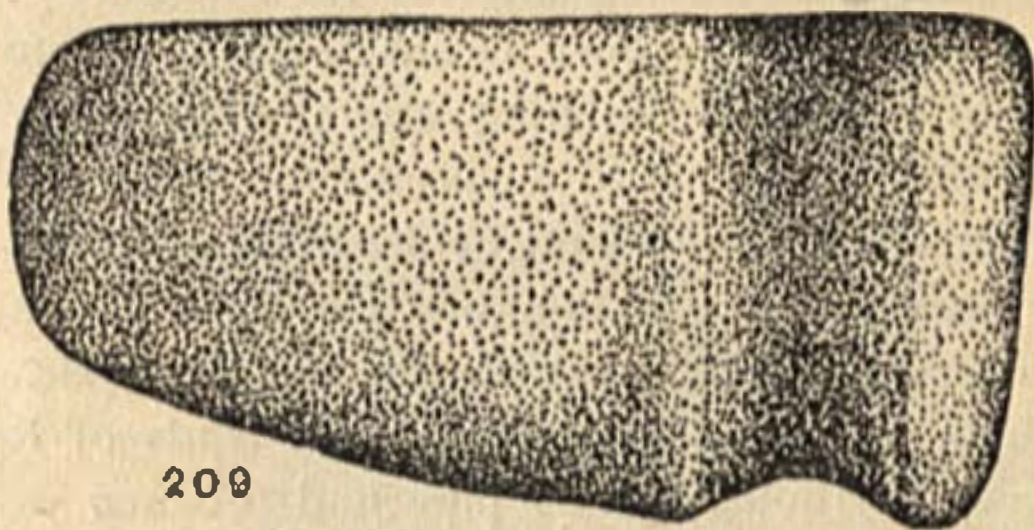
205. **Grooved Stone Axe** with flattened sides for wedges, from S. Indiana.

STONE AXES.—These have, with much labour, grooves chipped and ground into the stone near the head. The Indian could not drill a hole to admit of the insertion of a handle, and therefore attached this outside by withes, similarly as shown in stone tomahawks Nos. 418, 417, retaining the band in place by means of this groove. (In Europe holes were made.) In No. 205, both in front and back, and in No. 200 in front only, the sides were flattened to admit of wedges being driven down to tighten the band. No. 207 is additionally interesting as having the lower part of the axe also ground down, giving the effect of a shoulder to the lower side of the groove. The workman-



specimen of No. 208, from Ohio, is particularly smooth and excellent. In No. 210 the groove has just been commenced. In Ontario the grooves are much shallower and wider than we find in the northern United States.

- 8 206. Grooved Stone Axe, Stratford, Ont.
- 9 207. Grooved Stone Axe, Ontario. Very valuable specimen.
- 2 208. Small Grooved Stone Axe, Roblin, Ohio.
- 4 209. Grooved Stone Axe, Ohio, with one side flattened for tightening wedge.



209

GROOVED STONE AXE.

- 92 210. Indian Stone Axe, slightly grooved, Ontario.
  - 25 211. Small Grooved Stone Axe, probably Ohio.
  - 98 212. Stone Adze, Ontario.
- STONE ADZES.—These tools are flat on one side and rounded on the other. The difference can be plainly seen by comparing Nos. 215, 216, 218, 223, 226, 229.
- 0.94 213. Indian Stone Adze, Scarboro', Ont., one side plain, other rounded.
  - 0.83 214. Grooved Stone Axe, Ontario.
  - 93 215. Slate Adze, Ontario.
  - 95 216. Slate Adze, Ontario.
  - 64 217. Large Plain Stone Adze, Indian grave, Niagara Falls, Ont.

218. Huron Indian Clay Pipe with seated figure of an Indian.

INDIAN PIPES.—Smoking, to judge by the pipes found in their ancient villages and graves, was well nigh universal

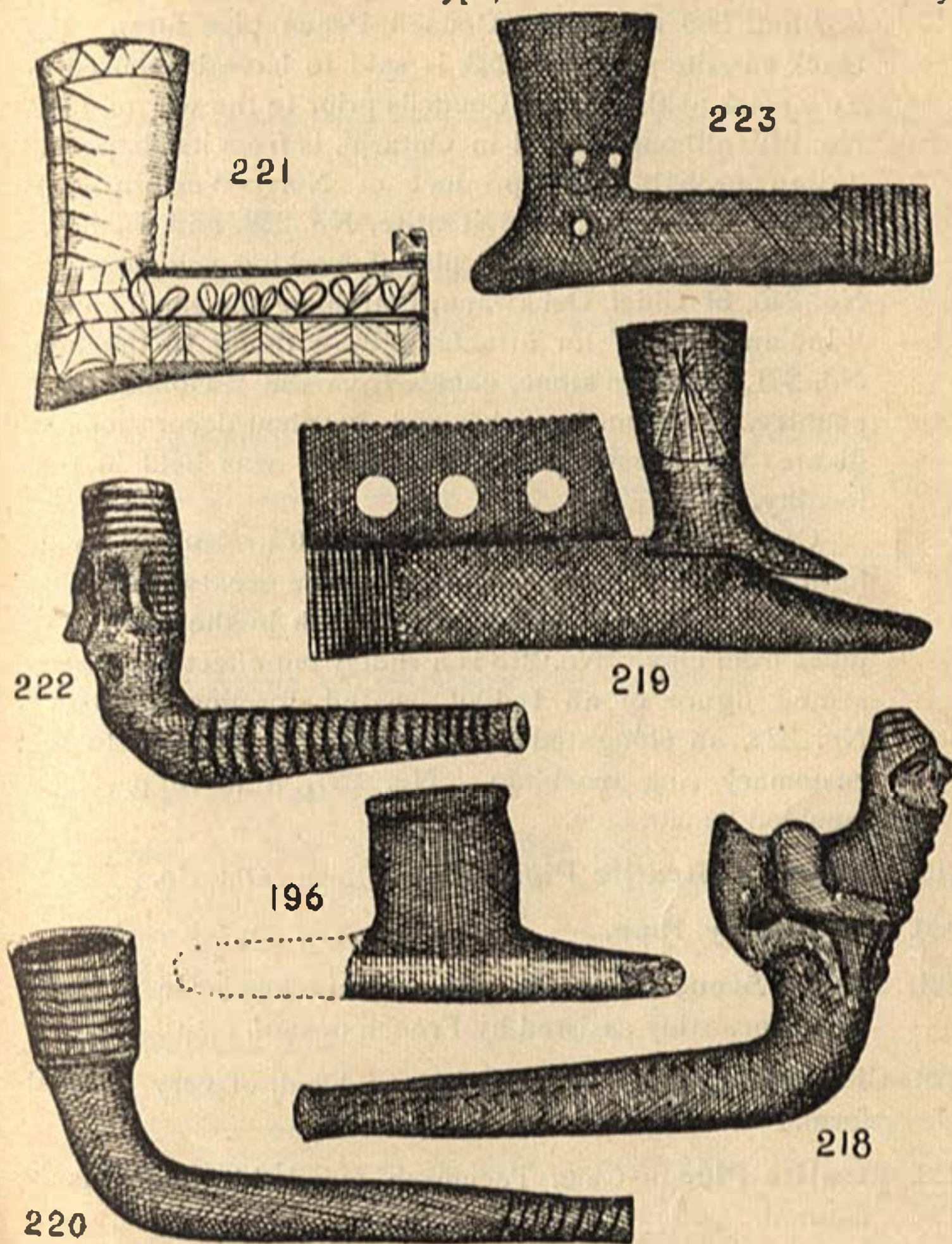


among the Indians of North America. Being migratory in their habits, the use of tobacco may have been learned from the Southern Tribes. Evidence of this interchange is given by the finding in the mounds far down on the Mississippi of stone pipes made of the unique "Catlinite Rock" of Dakota and the upper Missouri district, and of the "Red Rock" of the Nepigon Bay in Northern Ontario. The Huron Nations cultivated tobacco and were particularly given to its use. One of their tribes, centering on the Blue Mountains at the head of Nottawassaga Bay, being known as the Tionnonates, or the Smokers of Tobacco. Pipes, particularly those made of clay, are found in all parts of Ontario. Smoking was to the Indian not solely a solace, but still more a ceremonial observance accompanying his religious and deliberative meetings. It may have been that the rising fumes of tobacco smoke were supposed to appease the spirits of their Deities as were libations of wine poured out to the Gods of Roman and Grecian mythology, thus pipe and tobacco were laid in each grave to aid the warrior on his way to the far-off country. In their Councils, when the Council fire had been ceremonially lighted, the long "Council Pipe of Peace," having its long stem elaborately decorated with beads and feathers, was gravely passed around the circle, each taking in turn a few puffs directed first towards the sky, then the earth and the cardinal points, and then handing the pipe on to the next. Contemplation and the stoical self-restraint of the Indian race were aided by the passage of the pipe while the ardent orator stood and addressed his phenomenally silent listeners. Much skill, ingenuity and labour were expended upon the making of pipes. When the rude character of his methods is considered, the absence of tools, the fact that stone was only to be formed and shaped by stone, the finished result obtained by the Indians in many stone pipes is much to be marvelled at. The methods by which the long holes were drilled in some of the stems is still to some a matter of conjecture. In the making of clay pipes, the soft clay was moulded around twigs and pieces of wood, which were burned out



when the earthenware was hardened by fire, and thus the apertures were left in the stem and bowl.

STONE PIPES.—The steatite pipe, No. 196, is of the Monitor or Platform type, the bowl well and carefully



#### INDIAN PIPES.

finished, with moulded edge, the hole in the stem drilled in a perfect circle. What tools were used for drilling these long small holes in stone pipes is unknown. Sug-



gestion is made that they were drilled with wood and sand—a sufficiently long operation to make a pipe valuable. In No. 183 the hole is much larger and probably drilled with a flint drill (No. 181). Nos. 130, 107, 223 and 286 are of the Council Peace pipe form. The black steatite pipe, No. 223, is said to have been used by Tecumseh at the Indian Councils prior to the war of 1812. No. 219, although found in Ontario, is from its shape and design probably the product of North-Western Plain Indians. The neat little steatite, No. 228, and the hard-head (a stone, from its difficulty of working seldom used), No. 245, of Chief Oshawana, both have the small hole or "Indian pocket" for attaching by a thong to the belt. No. 221, of brown stone, comes from the "Tionnonates" country, and from its finish and excellent decorations indicates the repute in which smoking was held in that locality.

CLAY PIPES.—Nos. 220, 220 and 250 are of the simple form found in all parts of Ontario. The greater capability for moulding gave more play for finish in the making of pipes from clay. No. 218 is a rudely but effectively represented figure of an Indian, seated, forming the bowl. No. 222, an elongated human head, in addition to the customary ring markings. No. 227, a more perfectly moulded human face.

- |          |   |
|----------|---|
| HD. 6297 | 219. Chippewa Steatite Pipe, Munceytown, Ontario.   |
| HD. 6300 | 220. Indian Clay Pipe.  |
| HD. 6299 | 221. Brown Stone Pipe from Blue Mountains, near Collingwood, probably assisted by French design.                |
| HD. 6295 | 222. Clay Pipe, with elongated human head, of very unusual form.  |
| HD. 6296 | 223. Steatite Pipe of Chief Tecumseh, mended by white man's method.   |
| HD. 12.2 | 224. Gorget or Tablet to hang on breast, Huronian slate.<br>See stone gorgets No. 261.                          |
|          | 225. Pieces of Hematite, used for colouring purposes.<br>Colouring matters were used by the Indians for decora- |



tion on their faces and bodies when they donned their "war paint" for councils or for war. When dry, this material is of a dull red, but when moistened with water, or applied with grease, presents and retains a bright red colour. It was ground into a powder and mixed in paint pots, as Nos. 230 and 231.

226. **Head of Clay Pipe** excavated from Indian mound, London, Ont.

227. **Clay Human Head**, perhaps at some time a pipe.

228. **Small Steatite Pipe** with hole for carrying.

229. **Fragment of Pipe Head** with lug.

230. **Hollowed Bone**, probably a paint pot.

231. **Stone Paint Pot** for mixing paints for face and body.

232. **Stone Chisel**, given by R. F. Cunningham, Lot 5, Concession 4, Markham.

The sharp cutting edges of these small tools have been well ground down, particularly Nos. 232 and 234.

233. **Indian Stone Chisel**, Davisville, Ontario.

234. **Indian Stone Chisel**, Scarborough, Ontario.

235. **Indian Axe or Chisel**.

236. **Small Rudely Formed Axe**, slightly grooved for attachment purposes, given by A. D. Weeks, found near Gananoque, Ont.

237. **Small Chisel**.

238. **Club Head**, found on K. Kirk's farm.

STONE TOMAHAWKS OR CLUB HEADS.—These smaller examples of axe form with tapered head, were largely used for insertion in the heads of war clubs. See No. 422. It will be noticed that in most examples the part left outside the wood has become much polished.

239. } **Stone Tomahawks** for insertion in club heads.  
240. }

241. **Stone Club Head**, Stratford, Ontario.



- HD. 63. 242. } Club Heads.  
 HD. 55. 244. }
243. **Club Head** found at Brantford, Ontario, near Wellington Square, 1883.
- HD. 6292 245. **"Hard Head" Stone Pipe** of Chief Oshawana. See 218.
- HD. 52. 246. **Perhaps a Club Head**, Island Creek, Ontario.
- HD. 114 247. **Indian Axe**, Stratford, Ontario.
- HD. 53. 248. **Indian Chisel** or Axe, from Agincourt, Ontario.
- HD. 54 249. **Axes.** (246, 249 and 317 together).
- HD. 6278 250. **Indian Chisel** from Cnpe Croker.
- HD. 75 251. **Indian Chisel** from Scarboro', Ontario.
- HD. 79 252. **Woman's Large Slate Knife**, Indian origin.

STONE KNIVES.—These flat stone implements with sharp edges and serrated ends for insertion in handles are usually termed "women's knives." The women did all the work of the camp. Eskimo women use similar implements to this day.

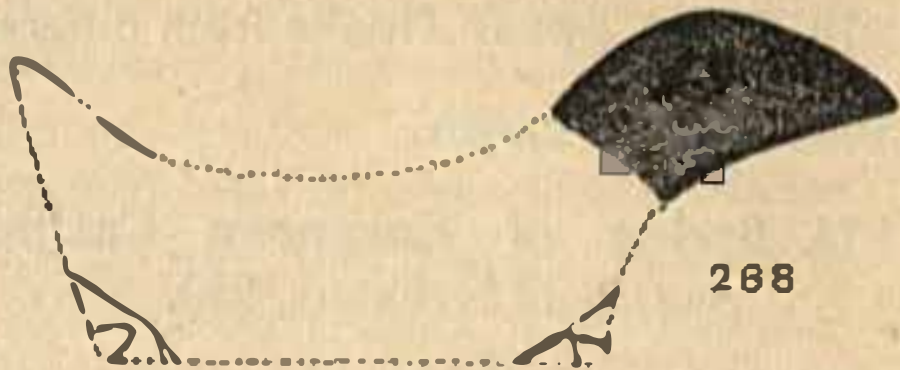
- HD. 110. 253. **Stone Tablet** from Lot 7, Concession B, Keppel, gift of L. G. Robson. See 261.
254. **Worn Stone**, encrinital marble.
- HD. 104 255. **Indian Chisel**, from J. A. McDonald.
- HD. 6291 256. **Indian Clay Pipe**, Ontario. See 218.
- HD. 107 257. **Indian Stone Gorget** or Tablet, Bixley, Ontario.
- HD. 123 258. }  
 HD. 125 259. } **Indian Woman's Knives.**  
 HD. 124 260. }

261. }  
 HD. 121 262. } **Indian Stone Gorgets** or Tablets.  
 HD. 120 263. }  
 HD. 106 264. } **STONE GORGETS.—**

These flat stones of elongated form tapering toward the end, rounded at the edges and pierced with one to three holes, were worn as personal decorations. They were, in the stone period, the progenitors of the silver



waughasees. In No. 253 the workman has abandoned his labour, one hole being unfinished. In No. 268, the upper hole has been commenced in one place and completed in another, and in the lower hole the borings made from both sides have not centered well. The boring in all the other specimens, although laborious, has been well finished. From the edges of some, it is suggested that these stones may also have been used as tools or knives. This may have been a secondary use, long after the specimens had been used as ceremonial gorgets.

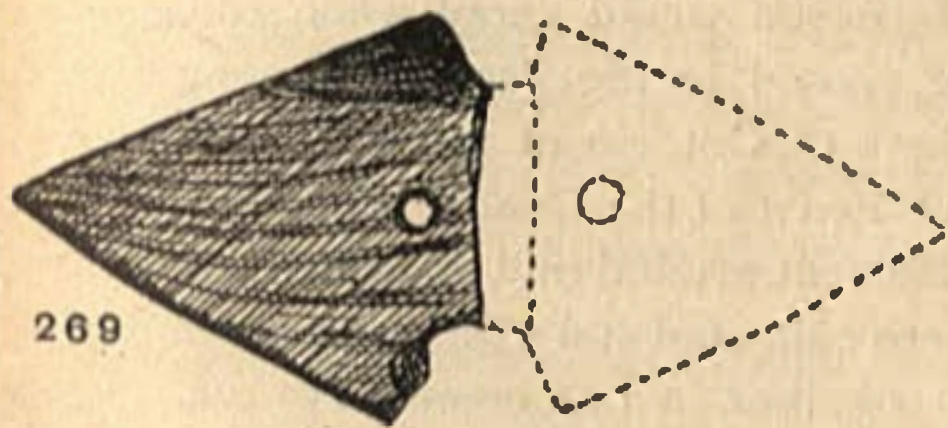


BIRD AMULET.

109 265. }  
 108 266. } **Indian Stone Gorgets or Tablets.** No. 267 being from  
 107 267. } Stratford, Ontario.

108 268. **Head of Bird Amulet.**

**BIRD AND BUTTERFLY AMULETS.**—These are found more frequently in Ontario than in any other part of North America, and are considered to have been used solely for ceremonial or religious use. In No. 268 the eye projects



BUTTERFLY AMULET.

like a button from the bird's head. The holes for suspending these amulets were usually made diagonally across the lower corners. Butterfly amulets, No. 269, two wings extended, have the holes in the centre of each,

either of suspension or the tying of the two parts together. It may be that these are talismans or religious tokens of the Deities of the birds and insects of the air.

119 269. **Butterfly or Banner Stone.**

270. **Incised Bone Ornament of Shoulder Blade of Bear.**



HC. 3050

271. Esquimaux Small Snow Shovel or Trowel.

272. Incised Skull Scalp Piece. See 153.

273. Flint Spear Heads from different parts of Ontario.

274. Bear's Tooth.

HD 6528

275. String of European Catlinite and Shell Beads.  
See Bead Necklets, 280.

276. String of European Catlinite and Shell Beads.  
See 280.

HD. 6286

277. Copper "Ghost Arrow" placed in graves to satisfy spirits.

INDIAN RELIGIOUS BELIEFS—The North American Indians were universally believers in a state of future existence of the soul after death. "Rawen Niroyoh" (Iroquois) or "Nanahbozhoo" (Algonkin) made the world and is the "Great Spirit" who rules all, and to whom their worship and prayers are addressed. There were also gods or spirits of subordinate rank, such as of Game, Fish, Water Falls, Thunder, Health, etc., who required to be appeased. The dead were either placed for a time on elevated platforms or in trees or buried singly in the ground. Bow and arrows, pipe, tobacco, knife, kettle, trinkets and other articles such as the deceased would carry when going on a long journey were placed in the grave. Among the Huron Iroquois Indians of Ontario at intervals of ten or twelve years a great "Feast of the Dead" would be held. Notification of this was sent around and the dead from all the neighbourhood were collected and with great ceremony and feastings placed together in one common grave. In this way were formed the large Indian grave mounds or ossuaries of which so many have been found. The condition of the soul in the far world was dependent upon the actions of the man in this:—Brave warriors, good hunters, good fathers and neighbours luxuriate in all the pleasures of the "happy hunting grounds." Cowards, lazy, thieves and adulterers wander in darkness exposed to attacks and terrors from wolves, bears and other fierce animals.



**278. String of Indian Bone Money Wampum.**

Disc or circular wampum was the money of the Indian and his medium of exchange. It was made of bone or shell, cut flat and strung on strings through the holes pierced in the centre, the strings being valuable according to their number, colour and quality. Money wampum was originally made by the Indians themselves but afterwards by white men. One of the Acts passed by the first Parliament of the Province of Quebec, in 1702, was to legalize the importation of money wampum from the State of New York for use among the Canadian Indians. See No. 360, Apache wampum.

**529 279. String of Indian Disc Money Wampum, some white man's work.**

**534 280. Venetian Glass and Catlinite Beads.**

BEAD NECKLETS — The wearing of these decorations was not confined to the women but was largely affected by the men. The bears' teeth in some indicates their wearers' prowess in hunting. Small rounded, and long catlinite and shell beads were laboriously bored by the Indians. These shell beads were principally made of parts of shells from the Atlantic coast, white and purple in colour, the purple being considered the more valuable. The white fur trader introduced the more gaudily shaped and coloured kind. Comparison of the red catlinite No. 280, and the red venetian of No. 283, will show how closely the trader followed the native production.

**532 281. Necklet of Marine Shells and Bear's Teeth.**

**282. Beads made from Bones of Birds.**

**522 283. Necklet of Venetian Glass Beads. See 280.**

**534 284. Necklet of Venetian Glass, Indian's stone and bear teeth.**

**285. Pieces of Punk (2). Used with flint and steel for making wampum.**

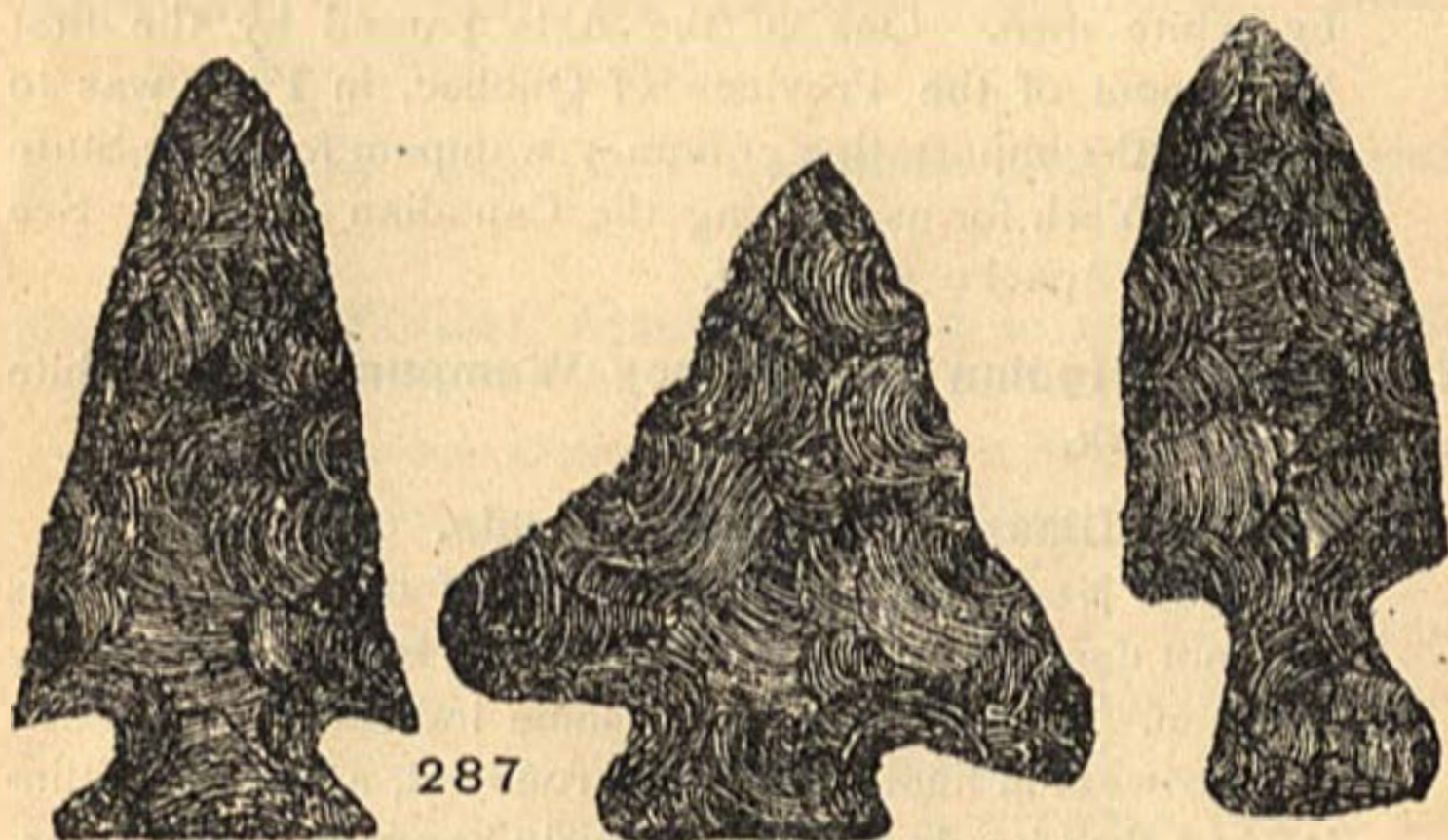
**286. Large Catlinite Pipe inlaid with lead, North-West Territories. See 218.**

H.K. 910



**287. Flint Arrow Heads** from different parts of Ontario.

The collection contains very many specimens covering about all the varieties of form extant. Some are small triangles to be set in a notch in the head of the arrow so that when the shaft was withdrawn the flint head would be left in the wound. Some with a straight-sided shank to be pointed and embedded in the shaft, others with



FLINT ARROW HEADS.

curved shanks to hold firmly the thongs by which they were fastened. Some tribes affected oval form for their arrow heads, others sharper and more angular forms. The larger heads were used for insertion in spears, or in tomahawks or war clubs.

**288. Fragments of Indian Pottery.**

**289. Flint Arrow Heads** with grooved stems.

**290. Dried Venison.**

HD. 6289

**201. Fragment of Clay Pipe**, head of unusual form and style of decoration. See 218.

Unusual six-sided form of bowl tapering down toward the base and decorated with lines of small indentations following the outline.

HD. 91

**292. Water-worn Stone**, may have been used as hammer.

**293. Indian Stone Tablet.** See No. 261.



**294. Concretionary Formation.**

HD. 87 295. **Stone Knife.**

72 296. **Sharpened End of Adze**, from J. A. McDonald, Lot 1,  
Concession 4, West York.

58  
62  
61 297. }  
298. } **Indian Stone Axes.**  
299. }

STONE TOMAHAWKS.—Another series of stone axes  
mainly for use in war clubs. Nos. 298, 297, 299, and 305  
particularly noticeable.

HD. 97 300. **Stone Implement** found near London, Ontario, 1820, by  
Col. Wm. Mills.

HD. 56 301. **Indian Stone Axe.**

HD. 57 302. **Indian Stone Axe**, from Mr. Cooper.

HD. 96 303. **Indian Stone Axe**, from Paris, Ontario.

HD. 100 304. **Indian Stone Axe.**

HD. 117 305. **Indian Stone Axe** for club head, Sarnia, Ontario.

HD. 115 306. **Chippewa Skinning Stone**, Bixley, Ontario.

HD. 59 307. **Indian Stone Axe**, J. Bennett, Island Creek, Ontario.

68 308. **Stone Axe**, Stratford, Ontario.

69  
70 309. }  
310. } **Indian Stone Axes.**

HD. 101 311. **Indian Stone Axe**, Davisville.

HD. 67 312. **Indian Stone Axe.**

313. **Indian Axe**, work of Arizona Indians, secured 1893 by  
Lieut. Noyes, U. S. Army.

HD. 314. **Small Water-worn Slate Stone.**

315. **Water-worn Stone** used for hammer.

316. **Flint Arrow Heads**, grooved stems, small size.

HD. 60 317. **Stone Axe** from Indian grave, Walpole Island

318. **Flat piece of Flint.**

HD. 65 319. **Indian Stone Axe**, from New England States, 1873.



H D. 6285

320. **Curl of large Conch Shell**, found near Watertown, Ontario, must have been brought from far southern waters.

321. **Bone Paint Pot** with stem. See 280.

H D. 6287

322. **Water-worn Stone** used for mixing paints and as pipe stopper.

323. **Cone Pipe Stop**, probably for pressing down tobacco in pipes.

The Indian never pressed the hot tobacco down in his pipe with his finger.

324. **Bone Pipe Stop**, probably for pressing down tobacco in pipes.

325. **Esquimaux Awl**, polished bone.

326. **Boar's Tusk and Rims of Sea Shells** used for nose ornaments.

327. **Three Deer Calls** (four).

328. **Bone Whistle**, (one genuine Indian make).

Phalangeal bones cut in form of whistles, but most probably used for pitch and toss. See No. 340.

329. **Indian Netting Needles**, made of bone.

330. **Indian Small Needles** (eight).

BONE AWLS AND NEEDLES.—To be valued not according to their appearance but to their value to their original owners in the wilds. Some of these may have been employed as pins or skewers, to fasten the clothing on the person.

331. } **Indian Bone Awls** (eleven).

341.

342. **Esquimaux Ivory Pin**.

H O. 660

343. } **Conical Brass Arrow Points**, made from old kettles.

344.

345. **Beaver's Jaw** from an Indian grave, Manitoulin Island. Note chisel-shaped front teeth for felling trees.

346. } **Foot Bones of Bears** and other animals found in graves,

347.

348.

349.

may have been used for gambling.





354

DAGUERREOTYPE OF OLD INDIAN CHIEF OSHAWANA.



6290 350. **Pipe Head** in shape of fox's head. See 218.

353. **Medicine Stones** collected from different reservations in Canada.

354. **Daguerreotype of Old Indian Chief Oshawana.**

355 Taken about 1838. Oshawana was Chief of the Chippewas and the Chief Warrior of Tecumseh. The photograph is an interesting example of semi-civilized costume and the adaptation of distinctive Indian ornaments. Around the high hat, which had been presented to him by a British officer, are silver head-dress bands (see 302). On the left breast is his George III medal (see No. 624); over the shoulder is the bead and snake-skin shoulder belt of his Council Pouch (see No. 60); on the right breast are strings of white and purple, Council wampum, and below these a string of disc money wampum (see 278, 270); on the right side are silver waughasees or gorgets of French half-moon shape (see No. 381), also the round silver belt medal of Tecumseh (see No. 357). In the hand is the Chief's tomahawk and pipe (see No. 157) and silver wristlets on his arms.

355. **Daguerreotype of Old Indian Chief Johnson.**

356. **Implement for Striking Flint.**

Ancient "Firemaker" or "Strike-a-Light" of steel, Chippewa, used for striking fire on flints, the sparks igniting a small piece of "punk." (285).

HD.6325 357. **Tecumseh Belt Medal.**

This belt medal, four inches in diameter, is made of a plate of coin silver bearing the Royal Mint mark, deeply moulded at the edges and the surface hand engraved. Obverse—Arms of Great Britain. Reverse—Plain, with two loops for fastening to the belt or Council wampum. Six of these medals were made by royal order at the mint. The one in question was presented to Tecumseh by General Sir Isaac Brock, at Fort Malden, Western Canada, by order of George III. These belt medals were made in different shapes, some the shape of a heart and some octagonal. During a visit to the Garden River Reserve



in Algoma District, Western Canada, Mr. McClurg reports one of these belt medals in the shape of a heart. It had been presented to Chief Sayers, an old Indian who took part in the War of 1812-15, together with two other medals, a George III, 1814, large size, and a large size George III of 1812. The present Chief Sayers states that the heart-shaped belt medal was presented to his



357

BELT MEDAL OF TECUMSETH.

father by General Brock on account of his being head Chief of the Northern warriors. The old Chief also received a brass tomahawk or pipe of peace from the General, but no trace of it can be found.

358. **Antelope Horns.**

Used by medicine men for bleeding and cupping. The blood was sucked out through the larger horn.



359. **String of Wampum (white and purple) and glass beads.**  
See 278.

360. **String of Wampum Indian Money.**

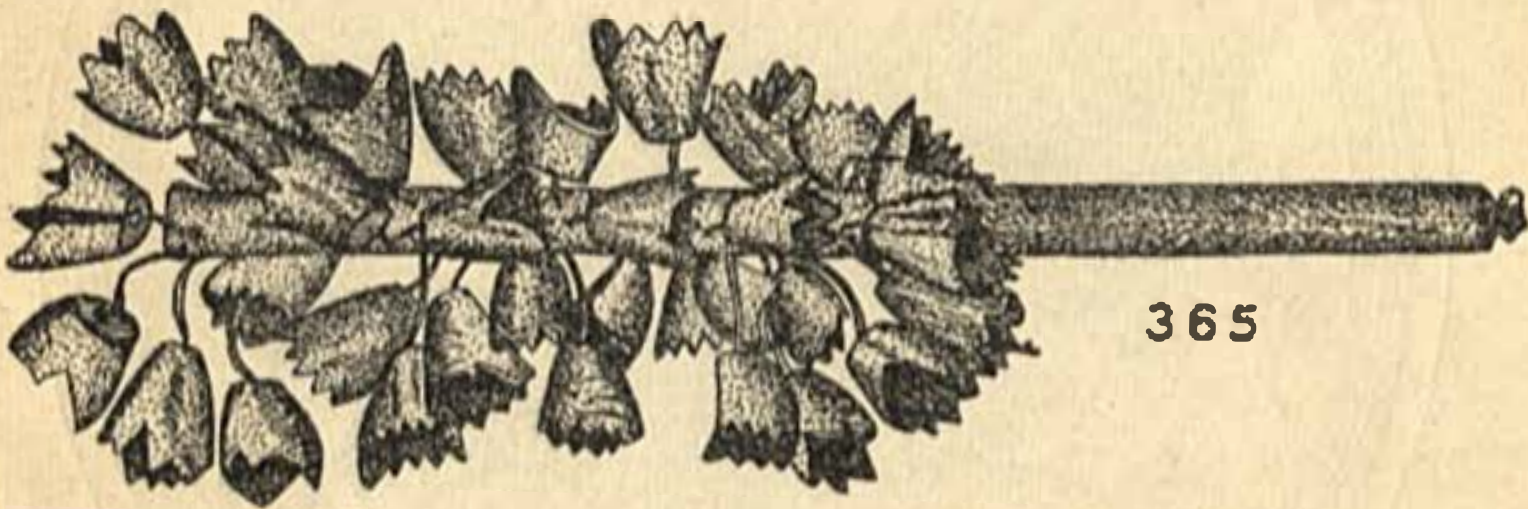
String of Apache Indian money, New Mexico, each division value of a pony. See 278, Northern Indian Wampum.

127 361. **String of Large Coloured Glass Beads.**

English importation for trading with the Indians—later period.

6526 362. }  
6524 363. } **Strings of White, Blue and Black Beads.**  
6525 364. }

Three strings glass beads, white, blue and black. Exchanged by French with Indians in fur trading. Early period.



365

MEDICINE MAN'S "SHAKER."

365. **Medicine Man's "Shaker,"** made of toes of white deer hoofs.

The white deer was always, as already noticed, considered sacred by the Indians; hence to facilitate their passage to the "Happy Hunting Ground," this "shaker" was used over dying persons.

366. **Tecumseh's Brass Compass.**

History of the "Tecumseh Brass Compass," as given by an Indian woman, named "Winnipeggoosquaw," a member of the Shawnee Tribe of Indians who resided in Western Canada on the River St. Clair.

"Chief Tecumseh joined forces with General Sir Isaac Brock in August, 1812, near Amherstburg, Canada. During a conversation between Tecumseh and General



Brock, the latter drew from his pocket a small brass compass. Tecumseh immediately asked General Brock what o'clock it was, and was told the hour when the General looked at his watch. The Chief observed that the General carried two watches, whereas he had none. The General smilingly handed Chief Tecumseh the brass compass. The gift was, of course, graciously acknowledged by Tecumseh; however, it was not long before he discovered his watch was always indicating the same time. Afterwards he summoned one of his trusty warriors, Chief Oshawana, and handing him the compass requested that it should be kept in a place of safety for him. It was engraved by Sewell, a local jeweller in Detroit, at the request of Oshawana after the death of Tecumseh.

**367. Tecumseh's Brass Tomahawk and Peace Pipe.**

HP. 6319

This tomahawk was presented to Chief Tecumseh by order of General Sir Isaac Brock, on the Detroit River at Fort Malden or Amherstburg in Western Canada, on the occasion of Tecumseh and his warriors concluding to join forces with the British soldiers. Some half dozen of this pattern of tomahawk and pipe of peace had been made by royal order of George III, and sent to America to be presented to the Head Chiefs of any Tribes of Indians who might join forces with the British against the Americans. Tecumseh had this tomahawk in his belt behind his belt medal when he was killed at the battle of the River Thames in Western Canada. Oshawana, Tecumseh's chief warrior, removed the belt medal and the tomahawk from his body as he was leaning up against a tree when he had received his first wound. Various traditions are extant as to the final details of the death of Tecumseh, but the general conclusion is that his followers carried away and concealed his body so that it might not fall into the hands of his foes.

**368. Claws of Owl.**

**369. Portrait of "Wasigezeegoqua," wife of Tecumseh.**  
(Mr. McClurg).

**370. Horn Spoon, made by Blackfeet Indians.**



6362 371. **Tahwah Little Indian Idol, Walpole Island.**

Chief Shaughonose of the Tahwah Tribe of Indians on the St. Clair River in Western Canada, is reported to have given the following history of the little wooden god or Great Spirit :

" This little wooden image has been handed down in our family from Aligognoyenk, my great grandfather, who was a great Pagan and Head Chief of the Tahwah Tribe. He was the great Chief who went in search of the " Happy Hunting Ground " in the West. He was away very many moons and travelled a very great distance until the little spirit prevented his getting any further by placing in front of him the great water and throwing salt in the water so the Chief and his followers could not drink it. They returned in their canoes and the Chief was much disheartened to think he could not even look across the great waters and see the " Happy Hunting Ground." After my great-grandfather returned and reported to the other Indians his unsuccessful mission a great Council of all the Indians was called and it was decided to bury with each Indian who died a sufficient quantity of food, water, etc., to take them over this great salt water in safety. The little box in which the little Great Spirit is kept was presented to my grandfather, Wekeeshedance, by Col. Leighton, a British Officer. I am now a Christian and give this wooden image to our friend Mr. McClurg.

372. **Box** which contained the Idol.

373. **Penn Wampum Belt Pouch.**

Grass pouch in which the Penn Wampum Belt was kept. The tribal emblem of the Turtle is worked in the fabric on one side.

374. **Penn Wampum Belt**

This belt is made of strings of beads of shell wampum, threaded on bark and sinew thread. It was obtained from Chief Waubuno (John P. Wampum) at Munceytown, Ontario, in 1887, by Mr. McClurg and was stated to be an Indian record of what took place at the great Council in 1682, when the Indians ceded what is now the State of



Pennsylvania to William Penn and agreed upon what is known as the Unwritten Treaty. The Indians could not write and, therefore, kept record of events or of Councils by pictured figures, see Indian Tradition Belts, No. 119. The treaty made by the Indians with William Penn was commemorated, as were others, by this oblong belt of wampum beads. The ground work, thirteen rows of beads in width, is of purple shell beads. In the centre are represented in white shell beads an Indian and a white man clasping one another by the hand in token of friendship, and in this way is stated to record the agreement established between them. The belt is 30 inches long and 8 inches in width and is trimmed at each end with ermine.

During the visit of Chief Waubuno (John B. Wampum) to England in 1880, he was presented to Queen Victoria, and displayed to Her Majesty the Penn Medal and this Penn Wampum Belt, about which the Queen asked many questions. At a meeting held at Bishopsgate on May 20th, 1880, Chief John B. Wampum made the following address, as reported in the "Aboriginal Magazine," December, 1880:

"Christian Friends and Mr. Chairman,

"When William Penn came to our country he told my forefathers he had come in the spirit of Christian love and brotherhood, and that he loved and served the one Great Father of us all. He told our people he had not come to take our lands and beautiful hunting grounds from us but that he would pay for all he wanted and so he made a treaty with our people." (Applause.) The old Chief then produced the Penn Wampum Belt and the Penn Medal in proof of his statements. With tears in his eyes he proceeded to state, "When the War of Independence broke out between the United States and Great Britain, my people took sides with your people, and fought for them and so after the war my poor people were driven away, some beyond the Rocky Mountains and some to Canada, where we are still, and so we lost all our beautiful hunting grounds, all our lands, all our trees, and now we are poor. One of the speakers has said, 'If you want to make



6  
friends of the uncivilized you must use them kindly and trustfully,' and this is what I say too. If you go among them with big guns and kill them this will not make them friendly, but if you go with the word of God in your hand and treat them according to what is there written, you will make friends instead of enemies. And now, my friends," he continued, "I want to get my people educated, lifted up, so that we can have native teachers and missionaries who can preach to others salvation by Jesus Christ and so I am in your country to get you to help us. I want to build a place for school and for meetings. We had a little room but it was burnt down. Will you help us, Christian Friends, to raise about £300 for this object." As the old Chief, with his arms outstretched, and leaning forward, concluded his pathetic appeal every heart was moved and he took his seat amidst general tokens of sympathy.

He is hereditary Chief of the Muncey Tribe of Delaware Indians now located on the north-west shores of Lake Erie, in the Dominion of Canada. He is the great-grandson of a Chief of a tribe with whom William Penn made the celebrated Treaty with the Indians, when he founded the State of Pennsylvania. He is a fine specimen of his race. The worthy old Chief is now in his seventy-second year. Attired in his Chieftain's dress, he presented a unique and impressive appearance. His coat, moccasins and shoes made of deer skin, specially prepared, were handsomely ornamented with bead work, the handiwork of one or more of the women of his Tribe. On his head was a huge coronet of eagles' feathers, the exclusive insignia of Chieftainship; slung across his shoulder was his medicine bag, where he also carried the Penn Wampum Belt, whilst in his belt was a formidable tomahawk so constructed that it might also be used as a calumet or pipe of peace. On his breast was a large silver medal on which was represented William Penn and Chief Wampum's great-grandfather holding friendly council together. This medal was given to his grandfather by order of George III, when the treaty was renewed by the State of Penn-



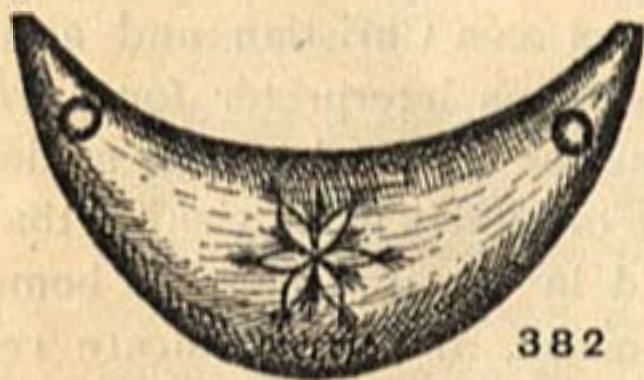
sylvania in 1766. On the occasion of the renewal of this treaty another wampum belt was made, and Chief Wampum states his grandfather left it for safe keeping with the Quaker Society of Philadelphia, Pa. A large sum was raised for the good old man, who was overcome by this as well as by other tokens of good-will shown towards him. Just before taking his departure a party of English friends, through Mr. D. Milligan, presented the old Chief with a small silver medal suitably engraved. On the occasion of the last presentation the Chairman said: "He was glad to be able to call Chief Wampum his brother for he felt him to be such. (Applause). He was introduced to him by his honoured friend Froame Talfourd, who for many years filled a prominent position in Canada, having the oversight of a number of the Indian Tribes. He assured me he had known Chief Waubuno or Wampum for more than forty years as a Christian and as a total abstainer. That he acted as interpreter for Lord Bury when in Canada, and that he received a silver medal from the hands of the Prince of Wales when visiting that country. Moreover, he had in his iron safe at home official documents of recognition, and a certificate respecting him signed by Sir John A. Macdonald, the Canadian Prime Minister. Therefore, you may rest assured of his genuine character."

375. **Ollt Waughasee**, French crescent shape. In the centre in silver is a cock with outstretched wings.

*110.6315*  
**SILVER GORGETS.**—The Indians were in the habit of wearing "Waughasees" or Tablets suspended upon the breast as decorations. Early examples of these in stone are seen in Nos. 224, 261. The French introduced tablets of brass or silver made in the form of a crescent which, from their similarity to those worn as protection for the throat between the helmet and the breast-plate in suits of armour, they called "gorgets." With these and other silver trinkets they attained great success in their dealings with the Indian tribes. Gorgets given to Chiefs had engraved upon them the totem of the Chief or tribe, and sometimes the name (376, 384, 385). The French Waughasees



are said to have been first introduced in 1693. Some Chiefs had so many that they wore them in a long string suspended from the neck to the waist. In Tupper's "Life of Brock," Tecumseh is shown as wearing three of these crescent-shaped waughasees. In the likeness of Chief Natahwash, Miskokomon Chief, given in the "History of the Ojebway Indians," by Peter Jones, the Chief is shown with a fine string of gorgets. Report was made of the advantages of the distribution of these decorations and under George III a supply was forwarded to America, these, being made of coin silver bearing the official "Hall mark," No. 385-8, gained immediate preference and contributed to the improvement in fur trading and preserving the goodwill of the Indians, which the English obtained. The English waughasee is more rounded than the French, heavier, and of purer metal. In the wars in which the



FRENCH CRESCENT WAUGHASEE

Indians joined forces with the British, the Indian officers used these waughasees on their shoulders as epaulettes. Chief Joseph Brant is reported (Stone, Vol. II) as wearing silver epaulettes in 1780, and on an old military coat worn by the late

Chief Oshawana during the war of 1812 a pair of waughasees were still attached to the shoulders by buckskin strings when taken out of his old travelling bag.

- HO. 6310 376. **French Crescent-shaped Waughasee**, two bosses with rings inside for fastening—engraved with the Tahwah totem—deer and hound.
- HO. 6311 377. **French Crescent-shaped Waughasee**, silver, engraved with a crown.
- HO. 6306 378. **French Crescent-shaped Waughasee**, silver, engraved with Chippewa totem—squirrel.
- HO. 6309 379. **French Waughasee**, silver, engraved with the Delaware totem—a boar.
- HO. 6305 380. **French Waughasee**, engraved with Mohawk totem—mountain lion.



6312381. **French Crescent-shaped Waughasee**, engraved with Chippewa totem—squirrel.

6308382. **French Waughasee**, silver, presented by the French to Chief Osceola of the Cherokee Tribe of Indians about 1772; engraved with the flower totem, and "Osceola."

6318383. **French Waughasee**, silver, presented by the French to Chief Osceola of the Cherokee Tribe about 1772. Flower totem. Engraved "Osceola."

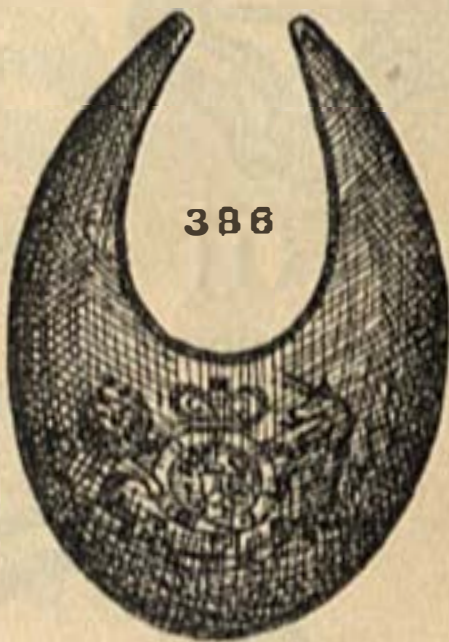
6307384. **French Waughasee**, silver, presented to Chief Osceola of Cherokee Tribe of Indians, by the French about 1772. Sachem totem.

6313385. **English Waughasee**, silver, Hall marked; engraved on front with Royal Arms of George III, above "G. R."; below is the inscription "Loyal Chief Outacite Cherokee warrior."

6314386. **English Waughasee**, silver, Hall marked, engraved on front with Royal Arms of George III.

6316387. **English Waughasee**, silver, Hall marked, engraved on with Royal Arms of George III.

6317388. **English Waughasee of Chief Joseph Brant**, silver, Hall marked, engraved with Royal Coat of Arms, ENGLISH WAUGHASEE, George III; above is "G. R." and below the inscription, as ordered by His Royal Highness, "Presented to Chief Joseph Brant by George III, on the occasion of his visit to England." On the sides are engraved the unusual additional decorations of a tomahawk encircled with a laurel wreath, and a trophy of the Union Jack and military weapons.



389. } **Silver Head-Dress Bands (8).**  
388. }

6514  
6521 Silver head-dress bands, brooches, etc., were early used by the Dutch, French and English in trading with the Indians. Some have considered that they were the work of the Indians themselves, but the shape and work-



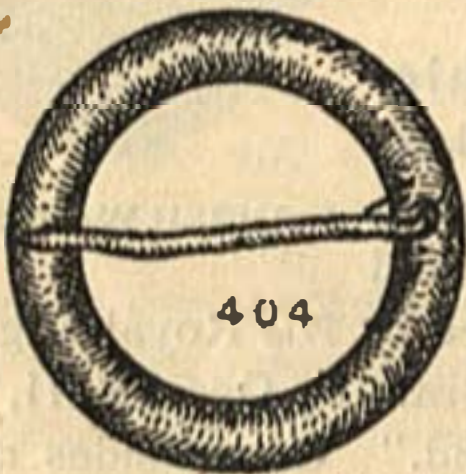
manship would indicate European origin. The long silver bands encircled the fillet in which were placed the eagle's and other feathers of a Chieftain's head-dress. (See engraving Penn's Treaty, No. 511 and Nos. 62, 91). Smaller bands were used as arinlets. A brisk trade was carried on by the Dutch and French with the Five Nations Tribes between 1610-1700. The silver earrings and buckles in the collection were mainly obtained from the Ojebway or Chippewa Indians, Munceytown, Ontario. Some are quite artistic in shape. In the case containing relics from the old fort at Christian Islands burned in 1649 and abandoned by the Jesuit Fathers and Hurons are two excellent examples, Nos. 445, 446 of silver sun disc brooches. See also 154.



401

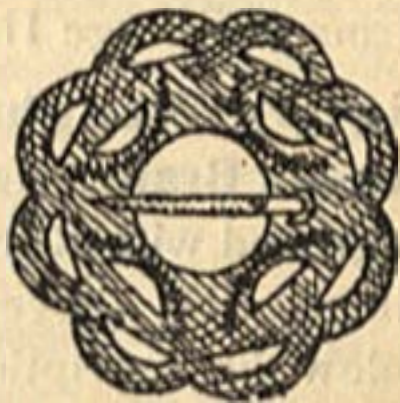
SILVER BUCKLE.

- 397. Silver Roman Catholic Scapula, found in ancient Indian's grave on Walpole Island.
- 398. Indian Snew Thread, used for sewing and stringing beads and wampum.
- 399. Medicine Pouch.



404

SILVER BUCKLE.



405

SILVER BUCKLE.

- NO. 6510 400. { Silver Buckle, eight balls.  
Silver Buckle, circular, eight balls.
- NO. 6511 401. Silver Buckle, perforated pattern.
- NO. 6512 402. Silver Earrings with blue stones, Chippewa Indian woman's, Munceytown.
- NO. 6513 403. Silver Earrings, green glass.