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THE RED MAN



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The Red Man



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Contents for January, 1912:

COVER DESIGN—THE INDIAN AS A GUIDE—

William Deitz, "Lone Star," Sioux.

HOW THE AMERICAN INDIAN NAMED THE WHITE MAN—

By Alexander F. Chamberlain, Ph. D. - - - 177

CARLISLE'S FORMER STUDENTS WHO ARE MAKING GOOD—

By George W. Kellogg—Illustrated - - - 183

LANGUAGES OF THE AMERICAN INDIANS—PART II—

By Dr. A. L. Kroeber in Popular Science Monthly 192

THE INDIAN IN THE PROFESSIONS—

By J. M. Oskison - - - - 201

LEGENDS, STORIES, CUSTOMS OF INDIANS—

By Carlisle Indian Students - - - - 209

THE EDITOR'S COMMENT - - - - 211

ILLUSTRATIONS: BLACKCHIEF'S HAY AND OATS; JOSEPH CHARLES IN HIS SUGAR BUSH; SOLON SHANKS AND HIS ELECTRIC TRUCK; CARLISLE'S EX-STUDENTS WITH THE STEIN-BLOCH CO.; TALL BULL, CHEYENNE CHIEF; HOMES OF OMAHAS EDUCATED AT CARLISLE; GROUP OF GRADUATES AND EX-STUDENTS; HOME OF JAMES E. JOHNSON, CLASS 1901; ATHLETICS AT CARLISLE; CARLISLE BAKERY VIEWS.

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The publication aims to place before its readers authentic reports from experienced men and women in the field, or investigators not connected with the government service, which may aid the reader to a fuller understanding and broader knowledge of the Indian, his Customs, Education, Progress, and relation to the government. The institution does not hold itself responsible for, and need not necessarily agree with, the opinions expressed in its columns.

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How the American Indian Named the White Man:

By Alexander F. Chamberlain, Ph. D.,

Professor of Anthropology, Clark University, Worcester, Mass.; author of article on "North American Indians" in the Encyclopaedia Britannica.



PALE FACE" is not the only name by which the "white man" is known to the "red." When the race of man now called by the rest of the world "Indians," "Redskins," etc., first saw Europeans, not every tribe, nor every individual in each tribe, perceived them in quite the same light; and in naming them, therefore, considerable variety obtained, due to peculiarities of personal appearance, difference in dress, characteristic movements and actions, manner of arrival, incidents accompanying or seeming to accompany their advent, etc. Some of these suggested rather commonplace reactions, while others associated the newcomers with the mythological past or future of the Indians themselves.

The physical appearance of our race suggested names like "white", "white skin", "white (pale) face", etc., just as we ourselves have denominated other varieties of mankind "red", "yellow", "brown", "black", although not one of these terms can be said to be at all exact. The Algonkian Ojibwas, Miamis, Delawares, the Iroquoian Mohawks and Cherokees, the Haidas, Yuchis, and a number of other peoples have given us names signifying "white", "white person", "white skin", etc., although it is possible that in some cases the Indian term is a mere translation of the English expression "white man". More genuinely Indian, perhaps, is the appellation which has been given to us by the Algonkian Arapahos, *Nihanatayechet*, i. e., "yellow-hided". But these same Indians call us also *Nanagaqanet*, or "white skin".

America was discovered, and, in large measure conquered or colonized, in an age when the

"Soldier,

Full of strange oaths and bearded like the pard,"

was a common representative of European culture in its migratory aspects. The aborigines of the New World, in general, not only did not affect hirsute adornments of the face, but even went so far as to remove any stray hairs that might ultimately develop into beard, whiskers or moustache. Thus, one striking appellation for the white man came easily to the Indian. It is, indeed, rather surprising that this peculiarity of the European physiognomy has not given rise to more names for the white man in Indian languages. A typical name of this sort is the Kiowa *Bedalpage*, or "hairy mouth". The Zuni Indians called the first Spaniards (the name is now applied to the Mexicans) *Tsipolokwe*, i. e., "moustached people". One of the names for white men among the Algonkian Miamis is *Mishakiganasiwug*, i. e., "they of the hairy chest", in reference to another peculiarity observed by the Indians in the physical appearance of the Europeans.

The ears of the white man have also served to furnish him with a name. At first blush, it would seem very uncomplimentary that the Kiowas call a white man and a mule or a donkey by the same term, *takai*, literally, "ears sticking out". But Mr. Mooney informs us that the name as applied to us refers to the fact that the white man's ears, "as compared with the Indian's, stick out, while those of the latter are partly concealed by his long hair". This relieves us of the ignominy of being directly compared with the burro. Nor have the eyes of the white man been forgotten. An old vocabulary of the language of the Crows or Upsarokas, a Siouan tribe, gives for "white men", *Mashteeseeree*, i. e., "yellow eyes".

That the voice of our race has not been altogether pleasing to the Indian is certain, for one of the Kiowa names for white men, *Ganonko*, signifies "growlers".

The clothing, etc., of the European newcomers is responsible for not a few of the names bestowed upon the race by the American aborigines. The Natick or Massachusetts Indians termed the first Englishmen they met *Wautaconuaog*, "coat men", or "they who wear clothing". The Kiowa *Gantonto* means "cap-wearers", and the name *Kentabere*, which the Mohawks of the Lake of the Two

Mountains, Que., bestowed on the first Scotch settlers, was given in reference to their "Tam o'Shanter", which the Indians thought resembled *ota*, i. e., a cow-dropping.

Association of the newcomers with something characteristically non-Indian, or unknown in the New World, in part or altogether, gave rise to another group of names. Thus, the "medicine-men" of the Cental Eskimo, Dr. Boas tells us, call the white man, in their secret-language, *Kidlatet*, a word derived from *kidlak*, "iron". Long reported the name for white men among the Siouan Oto as *Mazonkka*, or "iron-makers"; and the Haidas of the Queen Charlotte Islands term the white men *Yets-haidagai*, i. e., "iron people". The fact that the white men brought with them iron and its use evidently made a great impression upon the minds of the Indians. The iron hatchet suggested other names. Thus, one Iroquoian tribe applied to the Dutchman the name *Asseroni*, "he makes hatchets (or axes)", and a corresponding term, *Onseronni*, is that by which the French are known to-day to the Mohawks of the Lake of the Two Mountains. This seems to have been a rather general appellation for the Europeans. The possession of swords and similar weapons suggested among many tribes the names "knife-men", "big knives", "long knives", "people of the big (or long) knives", etc. This name is on record very early, for "knife-men" is the meaning of the Narragansett *Chauquaquock* of Roger Williams, and the Massachusetts *Chogqussog* of Cotton. The term seems to have been used later of the English-Americans in particular, for whom a name signifying "long knives", or "big knives" occurs among many Algonkian and Siouan dialects. Such, e. g., is the meaning of the Ojibwa *Chimokoman*; Hidatsa *maetsihateki*; Dakota *isangtanka*; Black-foot *Omakkistoapikwan*; Delaware *M'chonsikan*, etc.

References to the ships by means of which the white men crossed the ocean are contained in some of the names given them by the Indians. The Nootka word for white man or European signifies apparently, "house-adrift-on-water," and the Ojibwa *Wemitigosbi*, with its cognates in other Algonkian dialects, may refer to "wooden vessels," or, as has also been suggested, to something else "wooden (*mitigo*)", perhaps "boxes" or "trunks," unless this latter explanation be due simply to folk-etymology,—in Ojibwa, *mitigwash* means "trunk, valise," etc. The Montagnais of northeastern Quebec call a Frenchman, *Meshtukushu*, plainly a derivative of *meshtukush*,

'wooden canoe.' The coming of the Europeans from over the sea, or out of it as some of the aborigines may have thought, furnished the basis for another set of names. One of the names of the white men among the Pt. Barrow Eskimo in the time of Richardson was *Emakblin*, i. e., "sea man." The Algonkian Delawares called the Dutch, and then the Europeans in general, *Schwonnaquin*, or "people from the salt (sea)." The eastern origin of the white man is referred to in such names as the Quebec Mohawk *Tiorhensaka*, i. e., "inhabitant of the east," by which the Englishman is known; the Moqui term for Americans, *Pahana*, or "eastern-water-people," etc.

Some tribes have satisfied themselves more or less until closer acquaintance made another name necessary, with calling the white man simply "foreigner," "stranger," etc. This is the meaning of the Kutenai *nutlukine*, the use of which seems now restricted to designate a Frenchman, the Navaho *Nakhai* (the Mexicans were termed ironically *Nakhai diyini*, i. e., "holy foreigners"), etc.

A curious and interesting series of names is represented by the Pequot *Waunux*, Penobscot *Awenoch*, Passamaquoddy *Wenoch*, Micmac *Wenjooh*, all of which, applied sometimes to the Englishman and sometimes to the Frenchman, and sometimes also used in a rather general sense, signify literally "Somebody is coming," or "Who is this coming?"—one of the most primitive methods of referring to the "stranger" or "foreigner," but one that is responsible for similar names in other parts of the globe.

Mythological, or partly mythological, relations are discernible in a number of Indian names for the white man. The Eskimo *Kab-lunak* is said by Rinkto refer to the legend of the girl and the dogs, although what is perhaps a better interpretation would connect it with "daylight." The Shoshoni *Taivo*, Paiute *Tavibo*, is derived from *Tabi*, "the sun," though, in the sense of "easterners," perhaps and not of "sun men" otherwise. Something similar may be said of one of the Eskimo names for white men *Shakenatanagmeun*, "people from under the sun," a term in use at Point Barrow. With the Maidu term *Sakini*, i. e. "ghosts," or "spirits," suggested perhaps by the "white color," we reach another field of ideas exemplified among the aborigines of Australia and elsewhere.

In distinguishing the different European nationalities one from another, the Indians have developed some curious appellations. Thus the Modoc word for German, *Muni tchuleks gitko*, means

"thickset fellow;" the Pima *parlesick*, Frenchman, is derived from the Spanish *padre*, "priest;" the Creek word for German given in 1775 by Adair, *Yah yah algeh*, signifies "whose talk is *ja ja*;" one Ojibwa name for a Scotchman, *Opitotowew*, means "he who speaks differently;" a Hidatsa term for Frenchman, *Masik'ti*, signifies "true white;" the Mohave name for a Spaniard or Mexican is *hasko tahana*, or "long white man." In the Chinook jargon of the Columbia river region, and in several Indian languages of the Pacific coast also, the American is named after *Boston* and the Englishman and Canadian after *King George*, e. g., in Klamath, Kutenai, Carrier Dene, etc. At the beginning of the nineteenth century, on the North Pacific coast, Boston stood practically for all the United States as King George did for England. Moreover, to the the Algonkian Micmacs on the shores of the Atlantic at the present day the United States is *Boston*, and any inhabitant of it *Boostoon-kawaach*, while the Quebec Mohawks, in like manner term an American *Wastonronon*.

Another example of the aggrandizement of purely local appellation is to be seen in the Cherokee name for Americans, *Aniwatsini*, which, according to Mr. Mooney, is derived from *Watsini*, a corruption of "Virginia," or rather "Virginny."

Of course, the names by which the various European nations designated themselves often drifted in the Indian languages of the continent. Thus *Englishman* has given rise to the modern Canadian Abenaki *Iglizmon*, Delaware *Ingelishman*, etc., and the French *Anglais* (others have thought *Tankee*) has been suggested as the origin of the numerous Algonkian terms for Englishman represented by the Ojibwa *Shagenash* and its cognates. In Abenaki and in Massachusetts respectively we find as corruptions of the English "Frenchman," *Pelajemon*, and *Punachmon*. The Chinook jargon word for "Frenchman," *Pasaiuks* (the Klamath has borrowed it in the form *Pasbayuks*), is said to be a corruption of the French *Francais* with an Indian suffix.

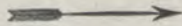
The Ojibwa word for German *Anima*, is the French *allemand*, as is also the Micmac *Alma*. The influence of Pennsylvania Dutch is seen in the Cherokee *Tahchee* for German; in Sac and Fox a German is called *Tuchia*, in Klamath, *Detchmal*, etc.

From French *espagnol* have come Nipissing *Espaniio*, Ojibwa *Esppayo*, Sac and Fox *A'payo'*, Quebec Mohawk *Eskwanior*,

etc. Both Cherokee *Aniskwani* and Klamath *Spaniolkni* are derived from the Spanish *español* with suffixes peculiar to these two languages.

When the Indians came to name the Negro a number of tribes simply called him "blackman," or "black white-man," and let it go at that; or "black foreigner," etc. The Kutenai *Kamkokoktl aqktsemakinik* and the Delaware *Nesgessit lenape* would seem to signify "black Indian." The Narragansett *Suckauttacone* means "black Englishman," the Menominee *Apesen wameotikosin*, similarly, "black Frenchman," and the Navaho *Nakhai lizhini*, "black Mexican."

Thorough-going records of the various Indian languages would no doubt give us many more names of the white man than we now possess, for the Red Men were often quite capable of studying the new race in much detail, sometimes with a rather rich vein of sarcasm or humor of a very pointed sort, where time and occasion permitted. This is indicated, e. g., in the terms for Mexicans and Americans contained in the ethnological dictionary of the Navaho language recently published by the Franciscan Fathers. Among the terms applied to the Mexicans we find: "Holy," "immortal," "hairy," "fluffy," "beard," "shawls," "long hats." The Texas rangers were called "iron shirts," "leather leggins," etc., the early American soldiers: "Those who sleep on their ears," "those who shoot from the side;" "those who burn their kneecaps, (at the fire);" "the sun-burnt ones;" "those whose foreheads protrude (this from the shape of their caps)," etc. Altogether the investigation of the ways in which the "Indian" named the "white man" is one of the most interesting aspects of the study of race-contact in the New World.



"THERE IS NO GREATER BLESSING IN THIS WORLD THAN A STEADY JOB, WITH INCREASING EFFICIENCY AND HENCE INCREASING WAGES AS TIME GOES ON; AND THE ONLY WAY TO INSURE THAT HAPPY STATE FOR EACH INDIVIDUAL IS TO GIVE HIM THE TRAINING FOR SOME SKILLED VOCATION IN LIFE, WHETHER IT BE IN BUSINESS, IN A TRADE, OR IN A PROFESSION.—P. H. Hanus.

Carlisle's Former Students Who Are Making Good:

By George W. Kellogg.



Y THE records of Carlisle, by the progress of Carlisle's students, by the "get there" in evidence in the large percentage of returned students and graduates from Carlisle,—is proved the untruth of the uninformed white man's pessimistic wail: "The only good Indian is a dead Indian." In the ten years of my acquaintance with New York Indians I have seen the crude, raw material sent to Carlisle, and after a few years, returned a moulded, rounded, smoothed, polished, useful product. Out of the fifty or more of Carlisle students and former students whom I have met, I cannot recall one who did not have the bearing of a lady or a gentleman. Out of the dozen of Carlisle's returned students and graduates with whom I have become well-acquainted, there is but one who, by white men, has been pronounced a failure; there are three who, in my presence, have been commended by white men; and the rest, I know by my experiences with them, are making good.

Carlisle is returning faithful, efficient, trustworthy housekeepers, for whom there is a demand greater than the supply. Of these, I know two. In the face of a general prejudice against Indians, by right conduct and conscientious discharge of duties, these girls have made themselves valuable and necessary to their employers; they have made their services, and the services of others of their kind, wanted elsewhere. In Rochester and Philadelphia respectively, Miss Carrie Parker and Miss Ada Charles have made good, and have done better financially than the average girl at the bench in the factory or behind the counter in the store.

Employed on a farm, a returned student applied to the best of his ability what he had learned at Carlisle. He was diligent, persevering, prudent, provident. He pooled his savings with the savings of his brothers and sisters. With this fund, he and they bought for cash, and for their parents, a home in the city of Syracuse. Not knowing that his statement would be used for publication, this young man, in a recent conversation, said: "Now that we have father and mother settled comfortably and have made clear the way to provide for their needs while they shall live, it is my ambition to

complete my education. I am hoping that I shall be able to prepare myself and work my way through Cornell." This young man is Horton G. Elm. For the progress which he has made, for what he is and for what he desires to be, he gives the credit mainly to the influences of Carlisle and of General Pratt.

Freeman Johnson, graduated from Carlisle in 1907, is winning his way at the trade which he learned there, with the clothing manufacturing house of Stein Bloch Company at Rochester, N. Y. Mr. Johnson's example of breaking away from the reservation and entering the competition with the white race, has been imitated by a number of Indian boys, among whom Carlisle is represented by Jerry and Eddie Black; and as they are associated in their work with Mr. Johnson, it is evident that Mr. Johnson first made good. Of him and his Indian associates, the manager of one of the departments in the house where these boys are employed, made this statement: "Those boys are a commentary; they are making good."

Nellis A. Johnson, of another family and another tribe, is also a resident of Rochester. He is married and has one child. He is industrious and energetic. In his home life, he is a continuous contradiction of the prevailing opinion that the Indian man regards labor as becoming to women only, for, besides looking after such home work as the average white man does, Mr. Johnson, in order to make lighter the labor of his better half, will stitch a garment and do much other work that a white man would scorn; and the faculty of doing such things, Mr. Johnson says, was acquired while he was a student at Carlisle.

During the season just past, Mr. Johnson acquired the reputation of being a home gardener of unusual ability. Soil, which for a number of years had grown weeds and grass only, and which was a mixture of sand, some clay, and boulders, Mr. Johnson turned with a spade. He made a pile of the boulders, and laid out his garden in regular oblong sections, a section for each kind of vegetable; and between and around these sections, he had sunken paths. In this garden he grew potatoes, corn, beans, tomatoes, cucumbers, squashes, melons, lettuce and onions; and he had some space in which there were a variety of flowers. When asked where he got the idea of laying out a garden with such regularity, and where he learned to grow successfully so much on so small a plot, Mr. Johnson's answer was: "At Carlisle."



CARLISLE'S NEW YORK STUDENTS WHO ARE MAKING GOOD—
ALLEN BLACKCHIEF'S STACKS OF HAY AND OATS



CARLISLE'S NEW YORK STUDENTS WHO ARE MAKING GOOD—
JOSEPH CHARLES AND FAMILY IN HIS SUGAR BUSH



CARLISLE'S NEW YORK STUDENTS WHO ARE MAKING GOOD—SOLON SHANKS
AND HIS ELECTRIC TRUCK



CARLISLE'S NEW YORK STUDENTS WHO ARE MAKING GOOD—SHERMAN SMITH, PATTERSON HILL,
JERRY BLACK, EDDIE BLACK, SIMON GRAND, FREEMAN JOHNSON AND BERT MOSES.
EMPLOYEES OF THE STEIN-BLOCK CO., ROCHESTER, N. Y.



TRUE INDIAN TYPES—TALL BULL, CHEYENNE

TALL BULL RECENTLY MADE CARLISLE A VISIT AND WAS MUCH
INTERESTED IN THE WORK OF THE INSTITUTION

(Photo by Hensel)



HOMES OF OMAHAS EDUCATED AT CARLISLE

A SERIES OF 27 PICTURES WERE RECENTLY RECEIVED SHOWING HOW OUR EX-STUDENTS FROM THIS ONE TRIBE OWN GOOD HOMES, ARE ENGAGED IN BUSINESS, THE TRADES AND IN FARMING—ALL SUCCESSFUL. THEY ARE MOULDING THE LIFE OF THE TRIBE.

Mr. Johnson is one of the several hundred employees in the collar manufactory which is operated by Cluett, Peabody and Company; he is assistant foreman of the shaping department there, and has under his immediate supervision, twenty-seven machines and almost fifty employees. In answer to an inquiry, Mr. Johnson said: "I owe my situation, and my ability to hold it, to what I learned while I was a student at Carlisle."

Allan Blackchief was received at Carlisle in 1891 and was returned in 1901. For a number of years he followed house-painting, a trade which he had learned at the school. Eventually, he acquired in his own name three and one-half acres on Tonawanda Reservation. This, with several acres more, which he rents, he cultivates. In answer to an inquiry which was made about September 1, 1911, Mr. Blackchief said that he has had growing during the season 12 acres of oats and 18 acres of wheat, and that of his unharvested crops, there are two acres of potatoes, three acres of corn and five acres of beans. By the date mentioned, Mr. Blackchief had plowed eleven acres for wheat, and had nine acres more to plow for the same purpose. He has a horse, a cow, a heifer calf, three hogs and fifty chickens.

Such of Mr. Blackchief's growing crops as I saw, were positive proofs of painstaking, careful, thorough cultivation. In answer to a question, Mr. Blackchief replied that in his farm work, he had applied what he had learned at Carlisle.

What Mr. Blackchief is doing is illustrated by this incident: Seeing a recent photograph, an Indian lady who had left the reservation, exclaimed: "Where did you get the volcanos? I never knew that they were on our Reserve!" The "volcanos" were Allen Blackchief's stacks of hay and oats.

Amid reservation influences, within a half-mile of the long-house, the too often unjustly tabooed rendezvous of pagans, so called, this former Carlisle boy is making good.

My first, my most intimate friend from Carlisle, I met on Tonawanda Reservation in the summer of 1902. It was my first visit there. I was a stranger among strange people. He was playing lacrosse, and attracted my attention especially by the bright red sweater, the beaded buckskin moccasins, and the belt of woven beads into which had been worked the word, "CARLISLE"—all of which he wore. He introduced himself in this way: "A picture for

me of each that you have taken; my name is Adam Spring; my postoffice is Akron, New York." He got the pictures. I have had ever since his friendship and his confidence.

Adam worked in the Gypsum mines and plaster mills in the vicinity of the reservation; and, about a year after his marriage, he awoke to the fact that in this mine and mill drudgery he was not making the best use of what he had learned at the school. So, in 1904, he and his wife, with seven dollars in cash, and with their personal belongings in two suit cases, struck out for Rochester, where he secured employment as freight handler, and she, as cook.

Both were on the alert for the opportunity to better themselves and there condition. Mrs. Spring, being expert with the needle, secured later, a more lucrative position in a clothing manufactory. Adam answered in person a contractor's advertisement for steam-fitters. Being ask his nationality, and where he had been educated, Adam answered, "American" and "At Carlisle." The job was clinched.

Adam was given an order to be presented to the foreman. The foreman looked at the order, at Adam, and remarked: "Well! I wonder what they will send next?" With every movement scrutinized by his fellow workmen, and particularly by the man in charge, Adam went to work as a steam-fitter's helper. Adam talked little and kept busy. There was no task too difficult for him to accomplish. Eventually, the man in charge of the work, conquered by his ever-increasing curiosity, blurted out: "Say, young fellow, where did you learn your trade?" Adam answered: "At Carlisle;" and held the job nine months, until the contract was completed. On this job, in the building which is occupied by the Duffy-Powers department store, this Carlisle boy made good.

Adam went after another job, got it and held it as long as he remained in Rochester. After a residence in the city of about five years, he and his wife returned to the reservation. Adam had supported the house with his earnings, while his wife had banked almost all of hers. With her savings, and on a small tract of land which she owned, Mrs. Spring built and paid for a small, but neat and comfortable home. They returned to the city for the following winter, in order to earn more money to pay for a proposed enlargement and improvement of the home. They were on the reservation again in time for the spring planting.

Adam, in the meantime, applied for and drew his share of the fund which had been derived from the sale of Seneca lands in Kansas, and which is held in trust by the Government. With his money, Adam bought land. Besides working out for white farmers and for others, Adam cultivates ten and one-half acres. As good a farmer as he is a mechanic, Adam is a firm believer in the working of Indian lands by Indians; and he referred with apparent pride to his two and one-half acres of beans, from which he expected to realize more than is ordinarily realized from forty acres by such Indians as let out their land to white men to be worked on shares; for the white man usually makes sure of his share, and the Indian takes, and must be satisfied with what is left; while Adam is applying to the best of his ability the knowledge of practical farming which he obtained while he was a student at Carlisle.

With a home paid for, with the winter's fuel already provided from their own wood lot, with two hundred chickens on hand, with provisions sufficient and to spare from the products of their own land, and with the intention of opening a store, Adam, with the cooperation of his efficient helpmeet, is making good.

Solomon Scrogg was at Carlisle three years. After his return, he secured employment with the Rochester Post-Express, commencing at the bottom. He has been employed there continuously for eight years and has been advanced to the position of assistant foreman in the daily pressroom. "Solly," as he is generally known, has a large number of friends among his people on the reservation and in the city. He belongs to the Tonawanda band of Senecas, and since he was seventeen years of age, he has been one of the Chiefs. He is a member of the Masonic order and of the Presbyterian Church, and is married to a Rochester lady. He is steady, industrious, and is making good.

Engaged in useful occupations and self supporting; respectable, and respected in the communities where they live; setting examples that are worthy of imitation by their people; prepared for citizenship—some advocating openly citizenship for their race; by word, by work, by conduct—making good in every sense of the word—these men and women are proving that the training which they received at Carlisle, has been worth while.

Languages of the American Indians:

Dr. A. L. Kroeber in Popular Science Monthly.

Curator of Anthropology, University of California.

PART II.



THE Eskimo have often been proclaimed as an Asiatic people. While confined to the shores of Arctic America, their east and west range is tremendous. If one follows the coast, as they must have done in their migrations, the distance between their eastern and western outposts in Greenland and Alaska is at least 5,000 miles. Yet over this whole stretch the language is so uniform that any one dialect is almost entirely intelligible to the people of regions thousands of miles away. The only divergent language belonging to the Eskimo stock is that of the Aleutian Islands. Where the Eskimo came from is still a moot problem, but as there is nothing in Asia to which their language bears any relationship, their Asiatic origin must at best be viewed as doubtful.

How the Languages Sound.

Many popular misconceptions are still prevalent as to the nature of Indian languages. It is commonly supposed that they are characterized by strange and harsh sounds such as "clicks" and "gutturals." On examination, the so-called clicks turn out to be nothing but a form of l produced more with one side of the tongue than the other and sounding nearly like tl or hl. This sound is perfectly well-known in Welsh and in many other languages of the old world. The guttural sounds also are generally not abnormal, and often less conspicuous than in Hebrew and Asiatic languages. As a rule we may state that no native American language possesses any sound formations that cannot be exactly paralleled and duplicated in one or more languages of the old world. What is more, it need hardly be said that among a thousand or more languages and dialects there is opportunity for every range of variation, and any attempt to characterize the phonetics of all Indian languages by one term or by a single description must necessarily be fallacious. As a matter of fact there are many forms of native speech that are exceedingly smooth, harmonious and pleasing even to English ears. On the whole the American Indian finds English as full of strange sounds

and difficult sound-combinations as we think the Indian languages to be when first we hear them.

Writing of Indian.

No American language was written in a native alphabet. So far as the Indians possessed a means of visible communication, it was by picture writing. In the highest development of this, in Mexico, the picture writing took on to a certain degree, but only partially, a phonetic character. Pictures and symbols were sometimes interpreted as such, and at other times read as sounds, almost exactly as in the rebuses with which we amuse idle moments. Even then, however, the characters usually represented whole words, or at best syllables, and as they did not stand for individual sounds they were never true letters, and did not form an alphabet properly speaking.

All Indian philology accordingly rests on an oral learning of the languages, and all writing of them has had to be in systems applied by the investigator from other languages, or specially devised by him. The former was the earlier and less satisfactory method. The Spaniard used the Roman alphabet with its Spanish values, the Englishman and American the letters of English. Where sounds were encountered which are not present in these languages, they were usually either omitted, or represented by a character whose customary value somewhat resembled the sound in question.

More recent studies have generally been based upon a systematic and scientific modification of the Roman alphabet. In this, certain principles have now been universally accepted for half a century. The most important of these are three:

First, every character or letter must represent one and only one sound. Second, each sound, whenever it occurs, must be denoted by one and the same character. Third, single sounds must be written by single letters, and vice versa, double letters are used only for combinations of sounds. If these principles are strictly adhered to, it does not much matter what characters or modifications of the Roman letters are employed, as long as the investigator is sufficiently conversant with the language not to confuse those sounds which are somewhat similar; and provided also, that he furnishes a key or explanation giving the exact phonetic value of every character employed by him. In the choice of characters there are, however, certain preferences. English *k* and *c*, for instance, are usually only

two different ways of writing the identical sound. In any scientific system of orthography *k* is preferable because it has the same value in every European language that uses the Roman alphabet, as well as in Greek and the alphabets derived from it. The letter *c*, however, stands for a great variety of different sounds. In English and French it represents not only the sound of *k*, but of *s*, in Spanish *th*, in German *ts*, and in Italian, in certain cases, *ch*. *K*, which can not be misunderstood, is therefore always used in scientific systems.

In the same way the five vowel characters are pronounced in almost exactly the same way in the great majority of the languages of Europe. Philology, therefore, uses these letters exclusively with their "continental" values rather than with the English sounds, which are quite specialized and which sometimes require two letters, like *ee* or *oo*, to represent a single sound, and in other cases express a diphthong or double sound, such as *a-i*, by the single letter *i*.

In general, very few students of American languages employ precisely the same set of modifications of the Roman alphabet, for the reason that the great majority of them are working with different languages, whose sounds are unlike, so that precisely the same set of diacritical marks would be inappropriate and even inaccurate. The foundation of the system is, however, universally accepted, and may be roughly described as consisting of the vowel characters with their continental values, the consonantal characters with their English values, plus diacritical and typographical modifications to meet particular requirements.

Number of Words.

There has been particularly great misapprehension as to what may be called the extent or size of Indian languages—the range of their vocabulary. This is not surprising in view of the fact that similar misstatements are still current as to the number of words actually used by single individuals of civilized communities. It is true that no one, not even the most learned and prolific writer, uses all the words of the English language as they are found in an unabridged dictionary. All of us understand a great many words which we habitually encounter in reading and may even hear frequently spoken, but of which our speech faculties for some reason have not made us master. In short, every language, being the property and product of a community, possesses more words than can ever be

used by a single individual, the sum total of whose ideas is necessarily much less than those of the whole body. Added to this are a certain mental sluggishness which restricts most of us to a greater or less degree, and the force of habit. Having spoken a certain word a number of times, our brain becomes accustomed to it and we are apt to employ it to the exclusion of its synonyms.

The degree to which all this affects the speech of the normal man has, however, been greatly exaggerated. Because there are, all told, including technical terms, a hundred thousand or more words given in our dictionaries, and because Shakespeare in all his writings used only fifteen thousand different words, and Milton only six thousand, it has been concluded that the average man, whose range of thought and power of expression is immeasurably below that of Shakespeare and Milton, must use an enormously smaller vocabulary. It has been stated that the average English peasant goes through life without ever using more than six or seven hundred words, that the vocabulary of Italian grand opera is only about three hundred words, and that most of us do well if we know a couple of thousand words. If such were the case it would only be natural that the uncivilized Indian, whose life is so much simpler, and whose knowledge more confined, should be content with an exceedingly small vocabulary.

It is, however, certain that the figures just cited are very erroneous. If any one who considers himself an average person will sit down and make a list or rough estimate of his speaking vocabulary, he will find it to be far above a thousand. It may safely be said that the so-called "average man" knows, and on occasion uses, the names of at least a thousand different things; in other words, that his vocabulary possesses more than a thousand nouns alone. To these must be added the verbs, of which every one employs at least several hundred; adjectives; pronouns; and the other parts of speech, the short and familiar words that are absolutely indispensable to all communication in any language. It may be safely estimated that it is an exceptionally ignorant and stupid person in any civilized country that has not at his command a vocabulary of at least two thousand words, and probably the figure in the normal case is a great deal higher.

When any one has professed to declare on the strength of his observation that a particular Indian language consists of only a few

hundred terms, he has displayed chiefly his ignorance. He has either not taken the trouble to exhaust the vocabulary, or has not known how to do so. It is true that the traveler or settler can usually converse with natives to the satisfaction of his own needs with a knowledge of only two or three hundred words. Even the missionary can do a great deal with this stock if it is properly chosen. But of course it does not follow that because the white man in most cases has not learned more of a language, that there is no more. On this point the testimony of the philologist or student who has made it his business to learn all the language as nearly as may be, is the only evidence that can be considered. If now we review the Indian languages that have been most thoroughly explored, so to speak, and of which dictionaries are in existence that are even tolerably representative, as of Aztec, Maya, Algonkin, Eskimo, Sioux and several other idioms, it is found that all of these contain 5,000 words, and some considerably exceed this number. What is more, we discover that professions of an *incomplete* knowledge of a language usually come from the very men who have compiled these dictionaries or who have given years to the study of a language. It is the old story that it is only by increased information that one obtains a perception of one's ignorance. The words are there in the Indian languages; it is only when we have learned several thousand that we begin to realize how many there must still be which are unrecorded. It may safely be said that every American Indian language, whether or not it has yet been studied, possessed before coming in contact with white civilization a vocabulary of at least 5,000 different native words.

How the Grammar is Ascertained.

Just as the Indian speaks sounds without being able to represent them in writing, and just as he possesses thousands of words without suspecting it, he also follows complex intricate rules of grammar without being in the least aware of the fact. There is of course nothing strange in this. We are so accustomed to being taught grammar in school that we often allow ourselves to slide into the hasty opinion that we speak and write grammatically on account of this training. There are, however, perfectly illiterate and uneducated people, who, merely through association with those who talk grammatical English, speak with entire correctness. The

first grammarians among the Greeks and Hindus did not invent the rules governing speech in their tongues, but only perceived and set down in systematic shape the grammatical forms and constructions already existing in those languages. So it is only a hasty judgment that would conclude that Indian languages are without grammar or form, merely because the Indian does not know that there is such a thing as grammar.

The Indian's ignorance, however, brings it about that the structure of no Indian language can be learned ready made, but has to be gradually explored and worked out step by step. With good interpreters this is a fascinating pursuit, and with proper philological training it is often not as difficult as might at first seem, though it is always a laborious and lengthy task on account of the wealth of the languages and the intricacy of their structure.

For instance, when forms like the following are obtained:

<i>l-emlu-i</i>	I eat
<i>m-emlu-i</i>	you eat
<i>l-emlu-ya</i>	I ate
<i>m-emlu-bi</i>	you will eat
<i>emlu-bi</i>	he will eat

it is obvious on comparing the Indian forms with their English equivalents that the stem *emlu* is the only element that occurs in every one of these Indian words, and the word eat the only one that is common to all the translations. There can, therefore, be no doubt that *emlu* means "to eat." In the same way comparison shows that wherever we have the English pronoun "I," the Indian language in question possesses the prefix *l-*. Similarly "you" is the equivalent of the prefix *m-*, while "he" does not seem to be expressed. A suffix *-i* occurs when the English rendering is in the *present* tense, *-ya* for the *past*, and *-bi* for the English *future*. These five phrases, if we can rely on their having been accurately translated, therefore reveal not only a verb stem, but three pronominal elements and three tense elements. They show, furthermore, that person in the verb is expressed by prefixes, instead of by independent words, as in English, or by endings, as in Latin; and that tense is denoted by suffixes, as in most other languages. In other words, we have derived from these examples a partial idea of that most difficult element in all grammars, the conjugation of the verb.

It is, however, not always as plain sailing as this. The average Indian, even if he has been an official interpreter, has been accustomed to give only the gist or substance of what he has to translate. He has never been troubled with the finer distinctions of tense, mode, number and case, some of which are quite abstract. He is very apt to slur these distinctions over, and to give an approximate instead of an exact translation; so that it is usually necessary to obtain a great number of examples, and patiently compare them, before any positive deductions can be made with safety. In many tribes even the best interpreter's power of expressing himself accurately in English is quite limited, even though he may understand an ordinary conversation perfectly well. If his own language makes no distinction between singular and plural, as not infrequently happens, he uses the English plural and singular indiscriminately. Many Indian languages lack gender and express "he" and "she" by the same pronoun. Most Indians, unless they have gone to school for some time fail to observe this distinction, and even the school graduate in his unguarded moments is apt to relapse into the habit of calling a woman "he." When "he," "she," "him," "her," "it," "they" and "them" are all expressed by the one general pronoun "him," the investigator has met a serious difficulty.

His only recourse in such an event is to desist from the attempt to obtain exact translations of individual phrases or detached sentences, and to write down from dictation narratives or other continuous texts of some length, subsequently getting these translated as nearly as may be word for word. Even if the translations are inaccurate in detail, they will be enough to give the drift of the story. Then, by knowing the *context*, the student is often able to correct the faulty expression of his interpreter. By the context he will know whether the pronoun refers to a man or a woman, to one person or several, and whether it is in the subjective or objective case. A single narrative or description may be of but little aid, but when a considerable series has been obtained, and has been carefully analyzed, he has in hand sufficient material to determine almost any point, provided he gives it proper time and consideration. It is for this reason that the collecting of texts in Indian languages has been carried on to so great an extent of recent years, and is justly looked upon as a basis of all analysis of Indian languages that pretends to any thoroughness or completeness.

The Phonograph.

Great hopes have often been placed in the phonograph, but except as an indirect accessory, the instrument has proved of no service at all to the student of Indian languages, invaluable though it may be for recording aboriginal music. The phonograph still reproduces sound with too great imperfection. When we hear a record in our own language we do not observe this fact, because we are listening for what we can recognize rather than for those parts of the diction which we fail to recognize. Just as we can understand a person who mutters or whispers or speaks with indistinct articulation, simply because we succeed in hearing the majority of the sounds which he utters, and our imagination and familiarity with the language enable us to supply the missing sounds, until we think we have actually heard the whole—so we do in listening to a speech record from the phonograph. We can follow the whole of a record made in our own language, even if it is mechanically only tolerable; but we can hardly write down correctly a single word of a record made in an entirely foreign language. This may seem strange, but can easily be verified by experiment.

The only value of the phonograph to the student of Indian languages is the indirect one of assisting him in the procuring of texts. The Indian informant has every opportunity to speak as naturally and rapidly as he wishes. When a body of such records has been obtained, they can be gone over sentence by sentence, and if need be, word for word, with an interpreter, who speaks as slowly as may be necessary for correct dictation. By this double method the most satisfactory texts can be obtained. Though the labor is increased, and the instrument serves only for the first step of the process, the final product is a perfect written text.

“Gluing Together.”

Many attempts have been made to describe briefly and generally the grammatical structure of Indian languages. It has been commonly said that the languages, as a class, are agglutinating, that they “glue” one element to another to form words. But just such pasting together of word elements into words occurs in many of the Aryoan languages, in fact in forms of speech all over the world. It is hard to see why on account of some subsidiary difference the same process should be called “inflection” when it takes place in our

own language, and "agglutination" when it occurs in Indian or other idioms. It is probably only a desire to set off ourselves from all other people that is at the bottom of the distinction between "inflecting" and "agglutinating" languages.

Polysynthesis.

A different description of American languages is contained in the word "polysynthetic," meaning a high degree of combination. There is no question but that many Indian languages are extremely polysynthetic, uniting into a single word, especially in connection with the verb stem, many elements of expression which in English and even in Latin and Greek have to be expressed by a number of separate words. Thus the English sentence "I will roll it there with my foot" would be expressed in the Washo language, from which the preceding illustrations have also been drawn, by a *single* word containing eight syllables, and divisible into six distinct elements:

di-liwi-lup- gic- ue- hi
I-foot-with-roll-thither-will

What is particularly characteristic of the polysynthetic process as exemplified by this word, is that most of the elements as used here can not stand as separate words. They are thus more like our prefixes and suffixes and are more properly word-elements than words in themselves. Thus if the Washo wishes to say "I," as in answer to the question "Who is it?," he says *le*; whereas in composition, as in the above long word, "I" is expressed by the prefix *di-*. The word for "foot" is *mayop*, yet the element or prefix meaning "foot" in a polysynthetic compound shows no relation whatever to *mayop*, being *liwi*. In the same way there or thither as a separate word, as in answer to the question "to where?" is *di*; in a compound word the suffix *-ue* is used.

It is necessary to observe that some American languages do not show this peculiar polysynthetic character, but it is true that the majority of them do possess it, and that some carry it to an extreme degree, so that with references to the languages as a class, it can not be denied that they tend to be polysynthetic.

Every variety of grammatical form can, however, be found in the native languages of America, just as they possess a tremendous diversity of words and of phonetic characters. Some of the lan-

guages are very simple, others very complex. Some can be readily learned and analyzed, others present great obstacles. In spite of all the work that has been done by ethnologists, missionaries and others, the great majority of languages are still practically unknown. They offer a tempting and almost unlimited field of philological research. Their study is urgent because many have become extinct and most of the remainder are fast perishing before the inroads of English or Spanish; and it is of the utmost importance on account of the aid which it furnishes to history and archeology. Our future knowledge of the history and pre-history of the American Indian will depend more largely on our knowledge of his languages than on any one other thing.



The Indian in the Professions:*

By J. M. Oskison.



MY BUSINESS, or profession, is writing and editing. In my small way, I've tried to make myself an interpreter to the world, of the modern, progressive Indian. The greatest handicap I have is my enthusiasm. I know a lot of Indians who are making good; I know how sturdily they have set their faces toward the top of the hill, and how they've tramped on when the temptation to step aside and rest was strongest. When I try to write about them I lose my critical sense. Then the editors sympathize—"Too bad he's got that Indian bug"—and ask me about the cowboys. Now, I'll write fiction about cowboys, make 'em yip-yip and shoot their forty-fours till everybody's deaf, but I will not repeat the old lies about the Indian for any editor that ever paid on acceptance!

"Most of the Indians that go through Carlisle really *do* go back to the blanket, don't they?" It was an assertion rather than a question, and a modern magazine editor made it to me not a year ago.

"You're wrong," I said. "I can send you accurate statistics compiled by Mr. Friedman, superintendent of the school, which show

*Extracts from a paper read before the First Annual Conference of The American Indian Association, Ohio State University, Columbus, October 12 to 15, 1911. Mr. Oskison is Associate Editor of Collier's Weekly.

exactly what has become of the Carlisle graduates. They go back to useful, serviceable lives. They plow and trade, become soldiers and mechanics, enter the professions—teaching, nursing, the law, the diplomatic service, the ministry, medicine, politics, dentistry, veterinary surgery, writing, painting, acting. If you want me to do it, I'll assemble a gallery of individual Indians who are getting to the top of their professions in friendly, honorable competition with 90 million white Americans that will fill half of your magazine."

Did he want me to do it? Not he! Better for him one Indian who had slumped than a hundred who had pushed ahead. If only Congressman Carter or Senator Curtis would go back to the tepee and the blanket! That would be a story worth telling!

Let us develop this profession of reformer; let us develop self-confidence—make ourselves effective, sane and scientific. Cut out mere complaining, and develop the lawyer's habit of investigation and clear arrangement of facts.

Last Spring, at Carlisle, I heard a Sicensu Nori, a graduate of the school of 1894, talk to the graduating class of 1911. Mr. Nori is, I believe, a Pueblo Indian, and is a teacher at Carlisle. I should like to quote all of that good speech to you, changing it here and there to make it fit you. The gist of one paragraph I cannot resist using. It is one in which Mr. Nori ran over a list of Carlisle graduates who are making good in business and the professions:

"If it shall be the pleasure of any one here to take a trip to Cuba and it becomes necessary to have the assistance of a dentist, just look up Dr. James E. Johnson, who is enjoying an annual income of \$4,000, and his wife, also a graduate, employed by the government at a salary of \$1,200 per annum; or, if you desire to take the water trip, take the Pennsylvania Limited and go to Tiffin, Ohio, where you will find Dr. Caleb Sickles, another graduate and a prominent dentist who is equally successful; then, if you have time, go to Oneida, Wisconsin, where you will find Dr. Powlas, a prominent physician who has the largest practice at his home at DePere, Wis., and is a real leader and missionary among his people. Then proceed to Minnesota and find Carlisle graduates practicing law and other professions in the persons of Thomas Mani, Edward Rogers and Dr. Oscar Davis. Or, if you took the southern way you would find along the Santa Fe route, Carlisle graduates and ex-students working in the various railroad shops and taking care of sections of

that great railroad system, preferred above all other kinds of skilled labor, for they have shown their worth as good workmen. Or, you might meet Chas. A. Dagenett, a graduate, who is National Supervisor of Indian Employment, and who has by experience gained here at this school under the Outing System, been able by untiring effort, to systematize and build up what is really the Carlisle Outing System for the entire Indian Service, and for 300,000 Indians. It is not often possible to find a man who can be equally successful in everything that he attempts, but we have in a Carlisle graduate, Chas. A. Bender, the world-famous pitcher of the Philadelphia Athletics, a crack marksman and a jeweller by trade, and a past-master in all."

Every month I get the "Southern Workman," the school magazine published at Hampton. Over in the back is a department of "Indian notes" which is inspiring reading. Here are printed bits of news of Indian graduates who are busy in the world. In one paragraph you will read that Elizabeth Bender is taking a nurse's training at the Hahnemann hospital in Philadelphia; in another that Eli Beardsley has gone to take a job as engineer at the Grand River School in South Dakota; in a third, that Jacob Morgan, a Navajo, is working as a missionary among his people in New Mexico. Month after month the list of those who graduate into the professions lengthens. And not only at Carlisle and Hampton are the professions recruiting Indian members, but Haskell and Sherman Institute, the high schools of Oklahoma and scattered colleges from Dartmouth to the University of Washington are turning them out. With me at Stanford University was an Indian named Jeffe, from Washington. Not only was he a good football player, but one of the best students we had in our law department. Another law student who came to Stanford in my time was a Cherokee named Hughes. He had previously spent two years in Dartmouth. Last fall at Muskogee, I had a good talk with a young Cherokee named Bushyhead, son of a former chief of my tribe. He had just come back from six months in Mexico where he went to learn Spanish. He was fitting himself for an appointment in the Diplomatic Service.

How many here know little Bison, that thin-faced, keen-eyed Sioux who wants to colonize Nicaragua with American Indians? There's the type of professional man who stirs the imagination! Professionally, Little Bison is a veterinary surgeon—very modestly, he told me once that there isn't a better horse doctor in the coun-

try—but he has also been a showman, an artist's model, a companion for an invalid man who wanted to see the ends of the earth before he died. Now he is a colonizer, a practical diplomat having business with the Estradas and the Zelayas of Central America. He comes to my mind, a figure of adventure, out of a tropical upland where the bright-plumed parrots screech. He brings the bright feathers and stories about curing a mule for a native of Nicaragua; about the fine land waiting for development, and about the power 5,000 Indian men would be down there when a revolution broke out.

To my mind Little Bison is a type of promise. He lives by his wits. And that is my definition of a professional man. Not to follow worn trails, but to be ready to break out new ones—let this be the aim of those of us who enter the professions—whatever they be.

The professions are wide open to us. We have the strength and the steadiness of will to make good in them. Prejudice against the Indian simply does not exist among the people who can make or mar a career. Always the climb for the top will be going on. The Indian who fits himself for the company of those at the top will go up. He will go as swiftly and as surely as his white brother. There is no easy, short road up—either for the Indian or for the white man. Conscientious, thorough training, character, hard work—the formula for success in the professions, is simple. I believe the average Indian would rather work his brain than his hands. That has been accounted our misfortune. I think it will be our salvation. There is room for us in the professions, there is a wide market for brains.



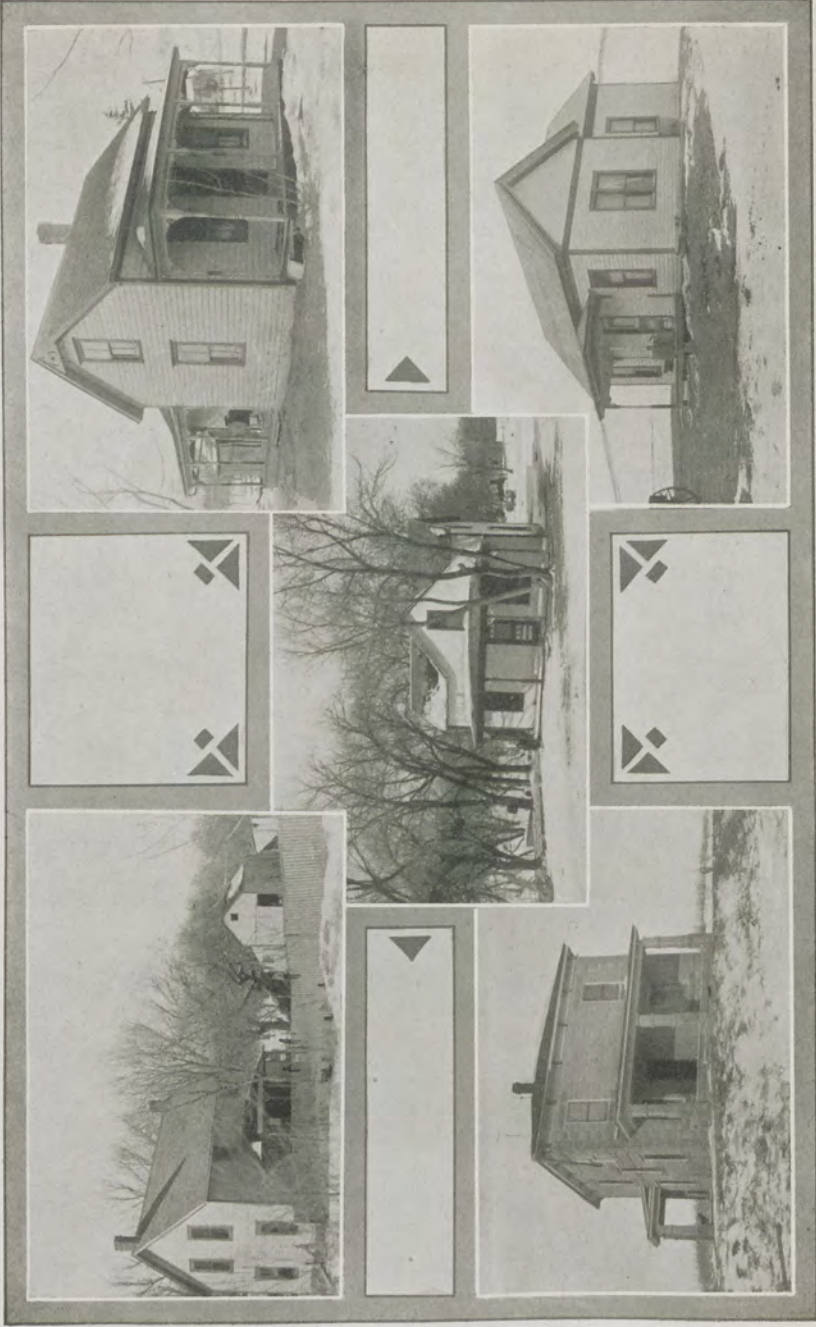


A GROUP OF GRADUATES AND RETURNED STUDENTS OF THE CARLISLE SCHOOL
AT THE COMMENCEMENT EXERCISES OF 1911



HOME OF JAMES E. JOHNSON, CLASS 1901

DR. JOHNSON HAS A WELL ESTABLISHED DENTAL PRACTICE IN SAN JUAN, P. R.; HIS
WIFE IS ALSO A CARLISLE GRADUATE. HE IS A STOCKBRIDGE INDIAN
AND WHILE AT SCHOOL WAS AN ALL-AMERICAN QUARTERBACK



HOMES OF OMAHA INDIANS WHO WERE AT CARLISLE

1. HARVEY WARNER, POSTMASTER AT MACEY, NEB., OWNS A STORE AND VALUABLE PROPERTY;
2. CHRISTOPHER TYNDALL, SUCCESSFUL BUSINESS MAN
3. LEVI LEVERING, IN BUSINESS AND ACTIVE CHURCH WORK;
4. JOSEPH HAMILTON, PROSPEROUS FARMER;
5. JENNIE LOVING, HOUSEWIFE



BASE-BALL TEAM



TRACK TEAM



FOOT-BALL TEAM



GLENN WARNER
CORNELL, '94
DIRECTOR OF ATHLETICS

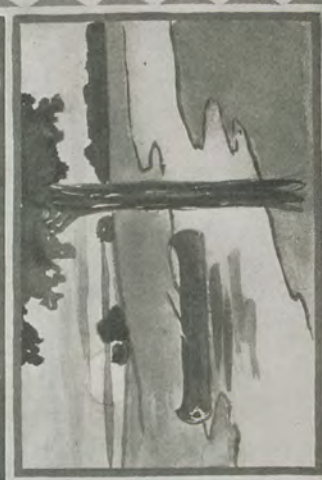


INDIAN FIELD



ON THE FIELD

ATHLETICS



**THE
BAKERY**





Robin Red Breast.

IVA MILLER, *Cherokee.*

THE war was over and many prisoners had been taken captive, and some were sent into slavery. Among the captives was a brave warrior who had fought courageously until he became unconscious from a blow received on the head.

This warrior was first taken to a natural subterranean stone cave, which was very long, the main part being one-half mile from the entrance. He was kept there six days and nights. The seventh day he was brought forth and told that it had been decided that he must be sacrificed in order to appease the anger of the Great Spirit.

He was led out into a large open field, where he noticed that a sort of altar had been erected. Binding him to a stake, they left him to die of starvation and thirst, or else to be eaten by the wild beasts who were at enmity with the red man at this time. He would willingly have done this to appease the Great Spirit's wrath against his people, but for his enemies such a sacrifice could not be willingly performed.

For two days he remained bound to the stake, and no succor had yet come. At the end of the third day a number of deer passed, but they remembered how he had slain their brothers, and so they had no compassion on him, but passed by. He was now growing very weak and at times was unconscious.

A little bird in passing on her way to her nest heard his cries of anguish, and coming nearer, found that with patience, she could unbind his fetters. For a whole day she worked pecking his fetters away. When he was finally unbound he sank weak and exhausted to the ground. Flitting to a near-by stream, she returned with her beak full of water; this she continued to do until he regained consciousness.

In pecking the binding off from around his left arm, she accidentally pecked a hole in his arm, and it was now bleeding. With a

finger of his right hand he painted the little bird's breast red with his blood. That is why certain robins of to-day have red breasts.

In a few days the warrior recovered his strength and was able to find his way back to his wandering tribesmen. The chief, his father, had been killed in the battle in which he was taken prisoner, and so he succeeded him as chief of his tribe. He always remembered the little bird who had saved his life, and would not allow his people to harm the robins in any way.



The Adoption Dance.

VIRGINIA GADDY, *Delaware.*



THE Adoption Dance is one of the ceremonial dances of the Shawnees. This is quite different from any one of the festive dances. They come many miles around and camp; their faces are painted and their persons decorated with beads.

They dance all day and night without eating. A bon-fire is built in the center of the camp and they dance around this. The fire is kept burning about the same all the time. This serves also as their light.

The adoption dance is rather quiet, more so than the other dances. The women do most of the singing and sing very low. They dance around the circle in twos. The men dance together in front, and the women together in the rear.

The two leaders in front are usually the ones who are adopting the child. They carry tin pails; in these are rubber balls, which bounce and keep time with the drummer. This is all the music they have to dance by. If a large crowd is assembled, they may have two or three drums.

At these dances good order is kept. No drunkenness is allowed. The dance is in a grove, and if anyone does not behave decently they tie him to a tree for the rest of the dance. After the dance they have a great feast which lasts all day, and visitors, and all others who attend the dance, are invited to partake of the feast.

Editor's Comment

HOPI INDIANS AGREE TO EDUCATE THEIR CHILDREN.

THE news dispatches of the day indicate that the recent mission of Col. Hugh L. Scott, U. S. A., to Arizona to influence the Hopis to send their children to school has been very successful. The plan was bitterly fought by Chief Yukeoma, a reactionary, but the Colonel's logic and influence carried the sentiment of the tribe with him.

About four years ago, at the time when the Hopi Indians were most bitterly opposed to education and the influences of civilization, ten of the tribe's chief dissenters were sent to Carlisle to be educated. They came as prisoners of war, with long hair, Indian customs and dress, and imbued with pagan ideas. In the group were some of the priests of the tribe, and several men who had given much trouble to the Government.

Shortly after their arrival, they asked to have their hair cut short, like the other students, and from that time on they improved rapidly in learning the "White Man's Ways." They are now Christians, speak English, can read and write and have made progress toward acquiring a trade. They are among the best students in the school—courteous, industrious, studious and well-behaved.

One of these Hopis is Louis Tewanima, who has developed into America's greatest long-distance runner, with scores of medals, cups, and

other trophies, which he has won in America and Europe. He will be a member of America's Olympic team which goes to Sweden next year and will, undoubtedly, give a good account of himself in the Marathon.

We note the change of sentiment among the Hopis with pleasure and hope that they are sincere in their recently expressed desire for education and training for their children.

THE LEADERSHIP OF HAMPTON.

THERE has been a wonderful growth in Indian education since the first large and concerted movement was made by the Federal Government towards the education of its wards in 1879, by the establishment and support of a large Indian School at Carlisle, as the nucleus of a system of Indian education.

But some years before this, the work had already been inaugurated and given an impetus when a number of Indian prisoners of war were brought from Florida and placed in the Hampton Normal and Agricultural School at Hampton, Virginia. The experiment gave heart and courage for larger things, and now it can hardly be said that the Government is neglecting the education of the aboriginal Americans.

From that time to this, Hampton has been of great usefulness to the Indian Service, serving as a beacon light to guide and inspire in educational matters. This service has extended beyond the Indian Service. The influ-

ence of the common-sense methods at Hampton has spread and it can truly be said that Hampton is not only the pioneer in Negro education, but of industrial education throughout the nation as well.

It is fortunate that Hampton has had as leaders such strong, tactful, earnest, practical men as General Armstrong, who found the school in 1868, and Dr. Frissell who succeeded to the work a number of years ago. Under the common-sense guidance of such strong leaders, and with a corps of able workers knit together by a harmony of purpose and splendid cooperative effort, Hampton has continued to grow both in its own establishment and in its influence throughout the educational world.

It is well that there is a Hampton to act as a balance wheel and as an inspirational incentive to Negro education. But Hampton's work has not ceased here. There has been a revolutionary reorganization in education in every state in the South. That Hampton has been quietly effective in this readjustment, there is not the slightest doubt. Her methods and ideals have been far-reaching.

With all our discussion of industrial training in the public schools, there has really been only a pecking at the surface. It has been mostly agitation and education. The real work remains to be done. While the work has been going on in some places in Europe, notably in France and Germany, for more than a century, Hampton was the first to emphasize it in America. For years she has champi-

oned the cause of vocational training, not only by an excellently administered school, but by a host of trained men and women who go out each year to spread the gospel of service and work among the people.

CARLISLE'S SCOPE SHOULD BE ENLARGED.

THE Annual Report of the United States Indian School at Carlisle, Pa., by Hon. M. Friedman, Superintendent, for the year ending June 30, 1911, has been issued from the school press. It is a most interesting document to those interested in Indian education in general and the Carlisle school in particular. In the report, aside from the statistics, Supt. Friedman gives an exhaustive discussion of the use Carlisle students make of their education, and of their success in the world. He cites many examples of graduates and returned students who have "made good" and are a credit to their race and their nation. He proves conclusively that Carlisle Indians do not "return to the blanket" as has been so often stated by those presumably not acquainted with the facts. Case after case is given in which Carlisle Indians have been successful in the trades and in farming, in the professions, government service, politics and even professional sports. Not only have they made their way in the world, but many have become leaders among their own people, thus setting an example which has more influence than can easily be comprehended. The girls as well as the boys have turned out well, and

many are the possessors of fine homes and rejoice in them and their families; others have been successful in nursing and other similar work. Supt. Friedman well says:

‘Everywhere throughout the country, the Carlisle graduate and returned student is known for his ability to stand on his own feet and for having the courage of his convictions. He looks every man straight in the eye and attends strictly to his own affairs in all things.’

The Carlisle School has been a wonderful force in Indian education and the federal government could do nothing better than to enlarge its scope and thus increase its usefulness.—Editorial, *Evening Sentinel*, Carlisle, December 29, 1911.

ANOTHER WORM TURNS.

ANOTHER worm has turned. Taking his cue from other races, the American Indian has begun to protest against the caricatures of his race perpetrated by the cheap theaters and the moving-pictures shows. Through the Superintendent at the Carlisle School, the younger American Indians declare that the pictures of the noble redmen given by the biograph and the cheap theaters are misleading and libelous. The victorious Carlisle football eleven might be offered in evidence (though it is not offered) that the present-day Indian has caught up with civilization and is even a few paces ahead of it. The supremacy of that eleven must also be taken as an indication that Lo, the poor Indian,

was at no time so benighted as his palefaced brethren made him out to be.

Nearly every other race has filed protests, more or less vigorous, against coarse and vicious caricaturing and lampooning. It is the form of dramatic censorship that is effective and that deserves support. The stage loses nothing by the removal of the racial caricatures. In fact, their removal clears the way for some realism that is badly needed.

The Indian has had a hard time of it in literature and on the stage. It is hard to believe that the noble redman was at any time the solemn prig that Fennimore Cooper made him out to be. On the other hand, he could never have been so bad as some other authors painted him. We have been studying the Indian for a good many years now, and it is about time that we learned something about him and tried to be fair to him. Our forefathers, who bought his heritage for a few bottles of rum and some beads, decided that he was a bloodthirsty scoundrel because he resented the bunco game when he came to. Later, we decided that he was a noble red man with crude virtues that should make the paleface paler for shame.

This last indication—the protests against the stage caricatures—makes us believe that he may be just a human being, after all, with an ordinary human being's little vanities. He objects to being made sillier than he really is, even as you and we and your race and our race.—Editorial, *San Francisco, (Cal.) Post*, December 12, 1911.

THE INDIAN AS A CITIZEN.

ACCORDING to the superintendent of the Carlisle Indian School, the American Indian is finding himself and is taking his proper place with the white man as a good citizen, true patriot and self-respecting and self-supporting workman and Christian.

This is true of the Indians who have not been pauperized by misdirected government bounty and by sham philanthropy, administered by ignorant faddists electing to pose as friends of the Indian. The best Indians are those for whom the least has been done, and who, consequently, have done most for themselves.

The American Indian does not differ to any remarkable extent from men of any other race. When compelled to it by necessity, he will learn to change his habit of life and adapt himself to new environment and new conditions fairly well. The trouble has been, in the treatment of the Indians in the past, there has been altogether too much made of the idea that the Indian is the ward of the nation. He has been given great reservations, large annuities in money, rations when needed, and generally trained to the idea that it was the duty of the government to support him in idleness. When dissatisfied, he took to the war-path, and when brought back to the reservation was more tenderly treated in the future for fear that he would break out again.

No people of any race in the world could have stood such deliberate pauperizing treatment and emerged

from it any better than the Indians did. Under a more sensible policy they are showing their real capabilities.

If the Indians had been put from the start squarely on the plane with other people, compelled to work or starve, receiving nothing that they did not earn, they would have merged readily in the population within a single generation.

Metlakatlah, Alaska, is an object lesson of how readily the Indians can be trained into the paths of civilization, with no money aid and nothing save guidance and instruction. There is as decent, orderly, self-respecting, industrious and thrifty a community as can be found anywhere, and the Indians did it all for themselves, under the guidance of one white man who devoted his life to their interests.—Editorial, Seattle (Wash.) Post-Intelligencer, December 4, 1911.

INDIANS ON TOP.

HERE'S a good one from the New York Mail; all the Indians mentioned were educated at Carlisle except Meyers:

"The Indian may be fading from the map; he may have reached the sunset of existence as a nation; but as a member of the sportive colony, his rank was Number One in 1911 at almost every start.

Tewanima, an Indian, won the Mail's big marathon and proved himself to be the best long-distance runner in America.

There were only two Indians in the world series melee and both were stars—Bender rivaling Baker with the

Athletics, and Meyers ranking with Mathewson and Doyle for the Giants.

In football, the Carlisle team trimmed Harvard, Pennsylvania, and Brown, while Thorpe proved to be the best all-around foot-ballist of the year as a rusher, punter and goal kicker. Bender led American League and world series pitchers, while Meyers lacked but one hit of crowding Wagner from the top of the National League batting fold."

EXAMPLE SET BY CARLISLE AND HAMPTON.

CARLISLE is known to most of us as a school that produces a high grade of football. It does more than that. It educates Indian youth at amazing low cost of \$154 a year per pupil, which is \$71 less than any similar institution has yet reported.

Jump from Carlisle to Hampton. There negro youth are taught, with a somewhat less amazing showing in money, but an equally gratifying showing as to productivity. For both make the boy and girl of these backward races practically self-supporting from the first day of the course.

Agricultural colleges, private schools, academies and like institutions will shy at the suggestion that they could do likewise. "Our pupils," they will say "cannot make wagons, weave baskets, manufacture wheelbarrows and trucks. They do not have to. They couldn't and keep up with their studies."

Possibly not. Yet it is the Indian and the negro who are below the type, not the American-Anglo-Saxon. No

one who has knowledge of the two types of school will question which graduates the child with the stronger body. A little more work of the hand, a little less of the mind, a little more self-support, a little less spending, and every college in the land would be a greater force for good citizenship.—Editorial, *Newburgh News*, New York State.

CARLISLE INDIAN SPEAKS BEFORE INDIAN RIGHTS ASSOCIATION.

AT THE annual meeting of the Indian Rights Association held Thursday evening, December 14th, in the hall of the College of Physicians in Philadelphia, S. J. Nori, Chief Clerk of the Carlisle Indian School, delivered an address on "The Carlisle Graduate." Mr. Nori is himself a graduate of the school in the class of 1894, and is a full blood Pueblo. He has made a careful study of the subject and, with a natural eloquence, he made a profound impression on his hearers. Splendid reports have come from the officers of the association of his address and the unusual interest which followed his remarks.

LONGFEATHER DOCTORS SICK TREES IN ATLANTA.

N. LONGFEATHER, a full-blooded Apache Indian, has opened up a branch office here of the firm of Longfeather & Shepard, experts in forestry and landscape, as well as doctors of diseased trees, with offices in the Argyle building, 345 Peachtree St. Mr. Longfeather is now working on

the Adair estate, and says that he likes Atlanta so well he is going to live here. He is a graduate of the Carlisle Indian School. Longfeather was born in a wigwam and his history is most interesting. His life of 23 years has been spent in studying trees and how to treat them.—The Georgian, (Atlanta, Ga.) December 22, 1911.

THE FIGHTING SPIRIT.

AN INTERESTING letter from Hugh Soucea, a Carlisle graduate, now employed in the Service. It shows a splendid spirit:

Dear Mr. Friedman:

At the closing hours of 1911, I am sending to you and the whole school, my hearty congratulations for your year's successful work. May the work of the coming year eclipse the present with greater success.

Some one has said that the time to make new resolutions, is all the time. If we have been a failure this year, we should not lose courage and lie where we have fallen to be stepped upon by those who have triumphed, but, instead, we ought to get up and go into training once more for the next combat in life's great battle, the winning of our daily bread. Perhaps some of us may feel we have been defeated this year, through the loss of business, position, or friends, and are now looking to the future with fear. If we look back, we can see where we have made our mistakes and we are sure to thank the great trainer for life's battles, Experience.

One must never feel when he has been defeated, that he has lost everything. He

will find that he has not lost his most precious treasure, that which the Divine Power has planted within him, MANHOOD.

Last fall this place was nearly swept away by a terrible flood. After it was all over, I looked upon its path of destruction. It had overturned or pushed aside everything that was weak. Only the structures whose foundations were solid stood the ordeal. If we construct our business or our lives upon weak foundations, we will be swept aside easily by the currents of life's dangers.

Every Carlisle student is proud of this year's football team, but we know that Carlisle always feels prouder when she learns that her returned students are not idle but are helping themselves by helping others in all lines of industry.

Here in Shiprock we have a strong football team too, organized for the education of the Indian race. With Mr. Shelton, our superintendent, as center, and the employees as guards and tackles, we have been charging, tackling and pushing aside all obstacles which the flood of Oct. 6th has brought in our path. We are still on the defense, but we have great confidence in our captain and center, who not only never gives up in anything he undertakes, but meets defeat with a smile.

When I came here last fall, this place was a garden spot amid the surrounding desert. It was a beautiful place up to October 6th when the San Juan River swelled a million times its size. With all these setbacks, our superintendent did not lose heart, but started to rebuild the school. So we think our superintendent deserves a place on the team of All-Indian School Service Superintendents.

Yours most truly,

HUGH SOUCEA,

Class 1894.



HE WHO helps
a child helps
humanity with an im-
mediateness which
no other help given to
human creature in
any other stage of hu-
man life can possibly
give again. @ @ @

Phillips Brooks

Carlisle Indian Industrial School

M. Friedman, Superintendent

LOCATION. The Indian School is located in Carlisle, Pa., in beautiful Cumberland County with its magnificent scenery, unexcelled climate and refined and cultured inhabitants.

HISTORY. The School was founded in 1879, and first specifically provided for by an Act of the United States Congress July 31, 1883. The War Department donated for the school's work the Carlisle Barracks, composed of 27 acres of land, stables, officers' quarters and commodious barracks buildings. The Guardhouse, one of the school's Historic Buildings, was built by Hessian Prisoners during the Revolutionary War.

PRESENT PLANT. The present plant consists of 49 buildings. The school campus, together with two school farms, comprises 311 acres. The buildings are of simple exterior architectural treatment but well arranged, and the equipment is modern and complete.

ACADEMIC. The academic courses consist of a carefully graded school including courses in Agriculture, Teaching, Stenography, Business Practice, Telegraphy and Industrial Art.

TRADES. Instruction of a practical character is given in farming, dairying, horticulture, dressmaking, cooking, laundering, housekeeping and twenty trades.

OUTING SYSTEM. The Outing System affords the students an opportunity for extended residence with the best white families of the East, enabling them to get instruction in public schools, learn practical house-keeping, practice their trade, imbibe the best of civilization and earn wages, which are placed to their credit in the bank at interest.

PURPOSE. The aim of the Carlisle School is to train Indians as teachers, homemakers, mechanics, and industrial leaders who find abundant opportunity for service as teachers and employees in the Indian Service, leaders among their people, or as industrial competitors in the white communities in various parts of the country.

Faculty	75
Total number of different students enrolled last school term.....	1192
Total Number of Returned Students.....	4693
Total Number of Graduates	583
Total Number of Students who did not graduate.....	4110

RESULTS. These students are leaders and teachers among their people; 265 occupy positions with the Government as teachers, etc., in Government schools; among the remainder are successful farmers, stockmen, teachers, preachers, mechanics, business men, professional men, and our girls are upright, industrious and influential women.



