

THE CONTRIBUTIONS OF THE AMERICAN INDIAN TO CIVILIZATION.

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FOUR hundred years have come and gone since the land-fall of Columbus, and though the mild Lucayans who first greeted him have long since disappeared from mortal ken, there still dwell in the United States and Canada some four hundred thousand of the race he made known to the Orient, to say nothing of the vastly more numerous Indian population of Mexico, Central and South America, estimated at from fifteen to twenty millions, not including *métis* or mixed-bloods.

But their lot has been a hard one. Mexico, Central America and Peru were, apparently, arrested on the highway to the development of an indigenous culture of a noteworthy type, and elsewhere over the broad area of the double-continent the breath of the "higher" race has blasted the life of the "lower." To the age of "Spanish slaughter and oppression," imitated so closely sometimes by the early colonists of other nationalities, has been added that "century of dishonor," whose gratuitous prolongation we have even now before our eyes, as the records of recent investigations not yet complete abundantly demonstrate.

"The only good Indian is a dead Indian!" said once a soldier-epigrammatist, and the neat untruth seems to have fixed itself firmly in the popular mind. The great

mass of the people are still at the stage of knowledge represented by the declaration of Pope:

“Lo! the poor Indian, whose untutored mind
Sees God in clouds, or hears Him in the wind;
His soul proud Science never taught to stray
Far as the Solar Walk or Milky Way;
Yet simple Nature to his hope has given,
Beyond the cloud-topt hills, a humbler heaven;
Some safer world in depth of woods embraced,
Some happy island in the watery waste,
Where slaves once more their native land behold,
No fiends torment, no Christians thirst for gold.
To be content his natural desire,
He asks no angel’s wing, no seraph’s fire;
But thinks, admitted to that equal sky,
His faithful dog shall bear him company.”

Out of this characterization of the American aborigines the vulgar have created a “Mr. Lo,” and imposed him upon not a few of the educated members of the community. Indeed, the examination of certain text-books of history and philosophy leads one to think that their authors have not yet advanced beyond the horizon of Pope.

Since Pope’s words were written, however, we have learned something concerning “the poor Indian” and “his untutored mind.” The researches of the scientists of the New World especially have thrown a flood of light upon his material and his intellectual achievements. The labors of Catholic and Protestant missionaries, the investigations of a Brinton, a Powell, a Trumbull, a Dorsey, a Fewkes, a Gatschet, a Mallery, a Boas, a Holmes, a Fletcher, a Mooney, a Thomas, a McGee, a Cushing, a Matthews, a Tooker, to mention but a few names out of an illustrious list, have told something of what the Red Man has accomplished in the matter of language, art, religion and the institutions of human society. In brief, some of us have learned to respect him, instead of patronizing him. Well

spoke the first Americanist of our time on the four hundredth anniversary of the discovery of this continent:

"The native American was a *man*, a man as we are men, with the same faculties, and aspirations, with like aims and ambitions, working, as our ancestors worked, endeavoring to carry out similar plans with very similar means, fighting the same foes, seeking the same allies, and consequently arriving at the same, or similar results!"¹

Another student of primitive man closes an interesting discourse with these suggestive words:

"The question, however, that really concerns the ethnologist of today, is not *who* are the American Indians, but *what* are they, and what have they accomplished in working out the problems of life, which, ever since his birth, man has grappled with."²

It is in the spirit of these wise utterances that I would seek to tell, in brief terms, the world's debt to the Red Man, what we owe to the race from whom we have snatched a continent. And the debt is, indeed, great. First our language owes him much. Though our unskilled tongues have all-too-often sorely marred them, the whole land is still dotted over with the names he gave. Republic, state, province, county, township, city, town, hamlet, mountain, valley, island, cape, gulf, bay, lake, river, and streamlet are his eternal remembrancers: Mexico, Alabama, Ontario, Multnomah, Muskoka, Lima, Parahiba, Kiowa, Managua, Kootenay, Yosemite, Chonos, Campeche, Panama, hail from as many distinct linguistic stocks as there are individual names in the list. This legacy was sung by Walt Whitman:

"The red aborigines!

Leaving natural breaths, sounds of rain and wind, calls of birds and animals in the woods, syllabled to us for names,

¹ D. G. Brinton: Address on Columbus Day (Phila., 1892), p. 15.

² H. W. Henshaw in Amer. Anthropol., Vol. II., p. 213.

Okonee, Koosa, Ottawa, Monongahela, Sauk, Natchez, Chattahoochee, Kaqueta, Oronoco, Wabash, Miami, Saginaw, Chippewa, Oshkosh, Walla-Walla,

Leaving such to the States, they melt, they depart, charging the water and the land with names."

America, itself, in spite of the persistent arguments of Marcou and others, is not an aboriginal name. But of the states and territories of the Union, Alabama, Alaska, Arkansas, Arizona, Connecticut, the Dakotas, Idaho, Illinois, Iowa, Kansas, Kentucky, Massachusetts, (New) Mexico, Michigan, Minnesota, Mississippi, Missouri, Nebraska, Oklahoma, Tennessee, Texas, Utah, Wisconsin, Wyoming, derive their appellations from the Indian languages of the country. North of us Canada, and nine of her provinces and territories, Assiniboia, Athabasca, Keewatin, Manitoba, Ontario, Quebec, Saskatchewan, Ungava, Yukon, have been named from like sources. To the south the aborigines are remembered in Mexico, Nicaragua, Guatemala, Peru, Chili, Guiana, Uruguay, Paraguay, and in innumerable lesser divisions of these and the other Spanish-American republics and in Portuguese Brazil. And how well, after all, these lands have been named! And so many of our rivers, lakes, mountains and cities too! How thankful we really ought to be that surveyor-general De Witt had not the chance to do on a grand scale all over the United States, what he did in New York—baptize so many places with the names of ancient European cities, and when his atlas gave out have recourse to the names of Greek and Roman poets, philosophers and statesmen, until Lemprière's dictionary was exhausted. And that the practice of naming counties after members of the legislature, and townships after pet dogs has not been let run all over the land. Some of the terms the Indian has left us, are, doubtless, "jaw-breakers," but most of them are not, and adorn our maps as well as do those inherited from our Aryan forefathers. And where some

of the older Indian names of more general application have passed out of use, they have reappeared, sometimes in abbreviated or more euphonious forms, in the appellations of ships of peace and of war, sea-side hotels and country cottages, public parks and private estates, golf clubs, organizations of a political and social nature, etc. But not even the most imaginative of the American Indians could have guessed to what uses some of their place-names would be put by the whites. In far-off Germany, they have been employed, with the titles of doctors' theses in chemistry and other linguistic monstrosities, to test the speech-capacity and memory of school children and help them overcome impediments of speech. Mexican mountain names have been used for this purpose, and, also, as we learn from Immermann's "Münchhausen," the sesquipedalian name of a plain in western South America: Apapurinkasiquinichiquasaqua.

No insignificant inheritance, then, have we received from the aborigines of this continent in the geographical names that lie upon it thick as the leaves in Vallambrosa.

With the poet De Mille we may ask,

"The memory of the Red Man,
How can it pass away,
While his names of music linger
On each mount, and stream and bay?"

But it is not place-names alone that have come to us from the Indians' store of speech. The languages of all sections of the peoples of European stock dwelling in the New World preserve scores and hundreds of words derived from one or another of the many tongues spoken by the aborigines. This debt to the Indian is, of course, greatest in Mexico, Central and South America, where the natives still exist in very large numbers, and where they have intermixed considerably with the white population, giving rise to millions of *mestizos* and mixed-bloods of various degrees.

To the English spoken and written in the United States and Canada one stock alone, the Algonkian, has furnished at least (according to the investigations of the present writer) one hundred and ninety words meriting record in our dictionaries; and a rough count of the words contributed to American English by all the Indian languages north of the Mexican boundary line makes the number about three hundred. The words adopted from the Indian tongues of Mexico, Central and South America would add some two hundred more. Thus, a fair estimate of the total contributions of the American Indian to English speech in America, spoken and written, literary, provincial and colloquial, would be, say five hundred words, which is under rather than above the mark. Some sixty selected from this long list will show the character of this aboriginal element in our modern English:

Alpaca, axolotl, barbecue, bayou, buccaneer, cannibal, canoe, caucus, Chautauqua, chipmunk, chocolate, condor, coyote, curari, guano, hammock, hickory, hominy, hurricane, ipecacuanha, jaguar, jalap, jerked (beef), Klondike, llama, mahogany, maize, manito, moccasin, moose, mugwump, ocelot, opossum, pampas, papoose, peccary, pemmican, persimmon, petunia, potato, powow, puma, quinine, raccoon, Saratoga, sequoia, skunk, squaw, Tammany, tapir, tarpon, terrapin, tobacco, toboggan, tomahawk, tomato, totem, tuxedo, vicuña, wahoo, wampum, wigwam, woodchuck, Wyandotte.

What a wide field of thought and experience is represented by these aboriginal words adopted into English! If the Indian had done no more than to give us the terms by which we denote *caucus*, *Tammany*, *mugwump*, *Chautauqua*,—four great ideas developed by the Europeans in America,—he would have exceeded some of the civilized languages of the Old World in really influencing the future universal speech. Moreover, words like *barbecue*, *buccaneer*,

cannibal, hurricane, Klondike, powow, totem, etc., seem to fill "long-felt wants" in our language.

Great, however, as is the debt of English, *e. g.*, to Algonkian (and Canadian-French has taken up some fifty words from the same source), the debt of Mexican-Spanish to Nahuatl and the other aboriginal languages of the republic, of Central American Spanish to the Mayan dialects, of the Spanish of western South America to the Quechua-Aymaran stocks, of Chilian and Argentinian Spanish to the Indian tongues of their environment and of Brazilian Portuguese to the Tupi-Guarani and other linguistic stocks, is much greater. In these regions, the natural phenomena of the new environment, the strange animals, birds, insects, plants and the varied uses to which they are put, have caused the European settlers and their descendants to take into their vocabulary thousands of words belonging to the languages of the American Indians. That this is no exaggeration is clear from the fact that the trees, fruits and plants alone used for manufacturing, artistic, æsthetic, medicinal and food purposes, which have their names already recorded in our encyclopedias and dictionaries of the arts and sciences, number more than a thousand.

And, when we contemplate the monstrosities in the way of nomenclature perpetrated by the classicizing biologists, we could wish that the project of Girard had succeeded, and every American plant and creature been baptized with an Indian name.

Some of the words of Indian origin have travelled far and wide. Let us glance at the history of just one. In 1558, Thevet, the geographer, wrote of "an herb which the Brazilians [Indians] call *petun*." Many years later, when Lacurne de Sainte-Palaye compiled his great French glossary, *petun* was a common word for "tobacco," more in use, seemingly, than *tabac*, which has superseded it in modern French. In the works of the early chroniclers of Canada *petun* is the usual word for "tobacco." In the

language of the early French settlers *petun* had many derivatives: *pétuner*, "to smoke a pipe"; *pétuneur* (*pétuneux*), "smoker"; *pétunoir*, "pipe"; etc., all of which words are to be found in the writings of Champlain,—some of them survive still in French-Canadian patois. But *petun* travelled farther than from Brazil to Old and New France. The glossary to the Low German poems (published in 1859) of Johann Meyer of Ditmarsch, informs us that in that region of northwestern Germany, a favorite brand of tobacco is called, in the mouth of the people, *Peter Obbe Mumm*, corrupted from *petum optimum*, trade-Latin for "the best tobacco." But if *petun* has suffered thus on the lips of the folk, the scientist has made amends in another direction. As early as 1602, Nicolas Monardes states, the tobacco-plant "was first carried to Spain as much for its beauty and ornament in gardens as for its virtues." And today we designate by the name *petunia* a plant allied to tobacco, which has become a common garden-flower.

The American Indian contribution to the language of the white man has not been confined entirely to single words. Our colloquial, and even our literary speech have been enriched by phrases and expressions which are but translations and imitations, more or less imperfect often, it is true, since the originals were not always completely understood, of aboriginal turns and tricks of thought. Thus we have: Brave, "sun," "moon," fire-water, squaw man, pale-face, "medicine-man," Great Spirit, happy hunting-grounds, to bury the hatchet, to smoke the pipe of peace, etc.

As soon, too, as they had called the Red Man "Indian," the white settlers began to see many things, which they rightly named after him because they were his or were associated with him; they also applied the term "Indian" to numerous other things which were only new or strange to them and had no real relationship to the aborigines.

The list of things "Indian" numbers more than one hundred in English, exclusive of the topographical use of the word (Indian Territory, Indiana, Indianapolis, etc.). The French "sauvage," Spanish "Indio," etc., have also their categories (in older Canadian-French, *e. g.*, the toboggan is "traîne sauvage," the moccasin, "botte sauvage," Labrador tea, "thé sauvage," expressions which have not yet entirely disappeared from use). From the list of "things Indian" may be selected for special mention: Indian gift, Indian ladder, Indian corn, Indian meal, Indian file, Indian summer. Nor have the squaw and the papoose been forgotten, as any dictionary of Americanisms will show. "Indian summer" has now been accepted, not alone by our poets, but by those of Old England as well; and, as our colleague, Mr. Matthews, has said, a new and graceful figure has been added to the store of English speech.

In the second place, the literatures of the civilized world owe the Indian much in the way of topic and inspiration. Foremost, we have Shakespeare's Caliban (the name is a mere change of *canibal*, our *cannibal*), whose "dam's god, Setebos," hails from Patagonia. Caliban, "that freckled whelp (hag-borne) not honored with a human shape," is but the crystallization by the genius of the great poet and dramatist of the strange and motley stories and legends that came to his ears concerning "the new-found isle" in the far west.

Shakespeare, too, drew upon the tales of Raleigh, when he made the Moor of Venice say that, among the stories the fair Desdemona seriously inclined to hear were those

"Of the *Canibals* that each other eat,
The *Anthropophagi*, and men whose heads
Grew beneath their shoulders."

The "mythology of the discovery," as we might term it, is conspicuous in the literary annals of this period, nor did it really become extinct till the beginning of the

last century. Space nor time will permit the enumeration of all the literary compositions for which, wholly or in part, the American Indian has been the theme. There can be mentioned only: Davenant's "Cruelty of the Spaniards in Peru"; Dryden's "Indian Queen" and "Indian Emperor"; Sacchini's "Montezuma"; Kotzebue's "Indians in England," "Spaniards in Peru" and "Rolla"; Coleman's "Inkle and Yarico" (dramatized from Steele's tale in the *Spectator*, No. 11); Sheridan's "Pizarro" (from Kotzebue); Southey's "Madoc"; Campbell's "Gertrude of Wyoming"; Whittier's "Mogg Megone"; Rogers's "Pocahontas"; Mair's "Tecumseh"; Duvar's "De Roberval," etc.

Of briefer and minor poems may be cited: Moore's "Lake of the Dismal Swamp"; Mrs. Hemans's "Messenger Bird," "Stranger in Louisiana," and "Isle of Founts"; Longfellow's "Burial of the Minnesink"; Bryant's "Prairies"; Whittier's "Fountain"; Joaquin Miller's "Californian" and "Last Taschastas"; Lowell's "Chippewa Legend"; Hathaway's "League of the Iroquois"; Fréchet's "La dernière Iroquoise"; Schiller's "Nadowessier's Totenlied," etc.

There yet remain to be referred to the greatest poems hitherto inspired by any American theme, Alonzo de Ercilla's epic "La Araucana" and Longfellow's tuneful "Hiawatha." Of "La Araucana" (begun in 1558), which treats of the brave resistance of the Araucanian Indians of Chili to the Spaniards, no less an authority than Voltaire has said that the speech of the wise old cacique, Colocolo, is superior to that of Nestor in the first book of the *Iliad*. And Cervantes, in his "Don Quixote," gives the poem even higher praise. It is refreshing to find a sixteenth century soldier, like De Ercilla, turning poet, to set right in the eyes of the world the people against whom he had fought.

Longfellow's "Hiawatha," is thus far *the* epic of the Red Man in English. In it the poet, through uncertain knowledge, has mingled the myths of Manabozho, the

hero-god of the Algonkian tribes of the Great Lakes, and the deeds of Hiawatha, a celebrated statesman and reformer among the Iroquois—which is equivalent to a Chinese poet confusing the legendary Jove with the real King Alfred in an Oriental composition.

When we turn to fiction and romance we find, again, that the American Indian has well served the white race. Defoe, Cooper, Chateaubriand, Marmontel, Mayne Reid, De Alencar, Kingsley, Gerstäcker, Lew Wallace, Bandelier, Rider Haggard, Robertson and many others have found inspiration in his history and achievements. In spite of inaccuracy of detail and too frequent and too extensive Anglification and Gallicization, the aboriginal characters of some of these writers stand firmly rooted in our literary memories. We cannot easily forget "Friday," "the last of the Mohicans," "the white God." And our youth have even more difficulty in not remembering the "Indian" of the dime novel and the "penny dreadful." Too often Chingachcook has been eclipsed by the nondescript hero of one of these miserable pamphlets. But the American Indian's literary monument will be found in such noble compositions as "La Araucana" and "Hiawatha," which have no mean followers in such poems as Miss Proctor's "Song of the Ancient People," wherein is related the story of the Pueblos Indians of New Mexico and Arizona.

That the Red Man has appealed to the chronicler and the historian, the literature of the chief European countries in the period immediately following the discovery amply proves. In our own land and age the interest is increasing and is now more judicious. Figures like Pocahontas, King Philip, Montezuma, Huayna Capac, Pontiac, Tecumseh, Black Hawk, Nez Percé Joseph, are bound to stir the genius of our race. Parkman's "Conspiracy of Pontiac" is an indication of what the future may bring forth. Mexico and Peru are waiting even now for a Fiske or a Parkman to do what a Prescott could not. Other peoples, too,

look for the historian who is to chronicle the development of the culture they have created, the gifts they have bestowed upon their fellow men. Here may well be found the *magnum opus* of the American historian.

Let us now turn from language and literature to more material things.

How readily many of the natives of the New World consented to become guides and porters for the first European travellers and adventurers has been recorded by several of the chroniclers of early colonial days. Roger Williams was particularly cordial in this regard:

“The wilderness, being so vast, it is a mercy that for hire a Man shall never want guides, who will carry provisions and such as hire them over Rivers and Brookes, and find out oftentimes hunting houses or other lodgings at night. I have heard of many English lost and have often been lost myselfe, and myselfe and others have been often found and succoured by the Indians.”

Exploration of the New World was all the easier because almost everywhere, missionary, soldier, adventurer, trader, trapper and hunter followed Indian guides over the old trails.

Vita trita via tuta, as the Latin maxim has it, “the beaten path is safe.” All history shows that one of the fundamentally important contributions of a primitive people to the civilization of those who dispossess them is the trails and camping-places, water-ways and trade-routes they have known and used from time immemorial. Imperishable is the influence of these ancient factors in human social evolution. Professor Turner does not exaggerate when he says:—

“The buffalo-trail became the Indian trail, and this became the trader’s ‘trace’; the trails widened into roads, and the roads into turnpikes, and these, in turn, were transformed into railroads. The same origin can be shown

for the railroads of the South, the far West and the Dominion of Canada. The trading-posts reached by these trails were on the sites of Indian villages which had been placed in positions suggested by nature; and these trading-posts, situated so as to command the water-systems of the country, have grown into such cities as Albany, Pittsburgh, Detroit, Chicago, St. Louis, Council Bluffs, and Kansas City."¹

The very latest railroad to be born, the Crow's Nest Railroad in the Canadian Northwest, climbs the Rockies by an Indian trail, and the towns springing up beside it but occupy the abandoned camping-places of the "disappearing" Red Men. The state of affairs, once common in the West, is still to be seen in full flourish in many parts of Central and South America, where Indian pathways alone are known and Indians still the only guides and pack-bearers. Nay more, in Peru and the adjacent lands the unfordable streams and mountain-torrents are still crossed at the same places and by the same means (*e. g.* the famous suspension bridges of the Vilcamayo, the Apurimac, etc.) as were in use in the days of the old Incas. And in the interminable river-ways of the immense basins of the Amazon, etc., the only pathway yet safe is the "canoe-path" of the Indian, himself being guide. In parts of North America, also, particularly in New Brunswick and the country north of the Great Lakes, the canoer has been largely the pathfinder.

The Cayuga chief, who, in 1847, appealed to the white man for generous treatment, in these words, might have spoken for his race throughout America:

"The Empire State, as you love to call it, was once laced by our trails from Albany to Buffalo; trails that we had trodden for centuries; trails worn so deep by the feet of the Iroquois, that they became your roads of travel, as your possessions gradually ate into those of my people.

¹ See Proc. Wisc. State Hist. Soc., 1889 and 1894. Also, Annual Rept. Amer. Hist. Assoc., 1893.

Your roads still traverse the same lines of commerce which bound one part of the Long House to the other. Have we, the first holders of this prosperous region, no longer a share in your history?"¹

Yes! spokesman of the Iroquois, not until the patter of our children's feet upon the pavements of our great cities and upon the highways of the vast country environing them shall have ceased forever, will remembrance of those other feet that first beat them into paths of safety for our fathers perish amongst us. Next to the homemakers are the pathfinders in human annals. We can never forget our "forerunners."

The fact that for so long in American history there was a "frontier" ever receding westward as the tide of immigration advanced, has, as Professor Turner has pointed out, conditioned to a certain extent the development of culture in North America. Had there been no aborigines here the white race would have swarmed over America and civilization would have been much different from what it is now, and the "typical American" would also have been other than he is. The fact that the Indian was here in sufficient numbers to resist a too-rapid advance on the part of the European settlers made necessary the successive Americas, which began with Massachusetts and Virginia and ended with California, Oregon and Alaska. The American is really a composite of the Puritan and the pioneer, with a little of all the races that were here or have since come.

The fur trade and traffic with the Indians generally had no little effect upon the social and political condition of the European colonists, who in these matters learned their first lessons in diplomacy and statecraft. Alliances made often for commercial reasons led to important national events. The adhesion of the Algonkian tribes so

¹ Yawger, "Indian and Pioneer," p. 92.

largely to the French, and of the Iroquois as extensively to the English practically settled which was ultimately to win in the struggle for supremacy in America. Morgan did not hesitate to say that "the Iroquois alliance with the English forms the chief fact in American history down to 1763." The fortunes gained in trade made their influence felt across the Atlantic in the political events of France and England, just as the gold wrung from the "Indies" was potent in the affairs of Spain. Carlyle sums up, in exaggerated fashion, the influence exerted thus indirectly by the Red Man when he says:

"There is not a Red Indian hunting by Lake Winnipeg can quarrel with his squaw but the whole world must smart for it; and will not the price of beaver rise?"

Mr. Weeden, our colleague, has shown how the necessities of commerce made the colonists of the middle and eastern states adopt wampum, the shell-money of the Indians, as a sort of legal tender, which has had its significant rôle in the development of Yankee civilization.

The needs of commercial and social intercourse have also given rise to jargons and trade-languages, such as the Chinook of the Columbia river region, the Lingoa geral of Brazil, and others not so well-known, but all testifying to the fact that in such cases the language of the civilized and that of the uncivilized must both figure in the linguistic compromise used as the means of intercommunication.

From the Indians the early settlers all over America, very naturally, borrowed many ideas and devices relating to hunting and fishing. Hence the fish-weirs of Virginia in the sixteenth and Brazil in the twentieth century; the use of narcotic poisons for killing fish; the employment of the blow-gun for obtaining animals and birds without injuring the skins; catching fish, especially eels and salmon, by torch-light; the "call" for deceiving

the moose; methods of trailing and capturing the larger game and wild animals, etc. Also ways of rendering palatable or innocuous many of the plants and vegetables of the tropics in particular.

From the primitive agricultural processes of the American Indians not a little was transferred to the whites, particularly in the way of preparing the ground and cultivating the native plants and vegetables,—the New Englanders, *e. g.*, learned from the aborigines how to treat corn in all its stages. The use of guano in Peru and of fish-manure (menhaden) in northeastern North America, like the burning over of the fields as a preparation for planting, was adopted by the whites from the Indians. From the same source they came to plant corn in hills and pumpkins or beans and corn together. Governor Bradford, in 1621, tells how Squanto, the Indian, came to the relief of the colonists at Plymouth, “showing them both the manner how to set it and after how to dress and tend it. Also he told them, except they got fish and set with it (in these old grounds) it would come to nothing.” And Morton, in 1632, informs us how extensively the white inhabitants of Virginia were in the habit of “doing their grounds with fish.”

In the realms of ornament and æsthetics the Indian has also made his influence felt. The wives and daughters of the early European settlers learned from the squaw many a pretty and many a durable fashion of staining and dyeing their willow and their wooden-ware with juices and extracts of plants, herbs and fruits. At the time of the discovery the natives of northern South America were in the habit of staining their bodies red with a dye obtained from the seed-pulp of the *Bixa orellana*, and the Mexicans used it in art. One of its native names is *urucu* (whence French *roucou*), another *anotto* (English *arnotto*), and the dye is now used by Europeans and Americans for staining cheese and butter. It is safe to say

that South America has supplied scores of such useful dyes, most of which the white man would never have known but for the intermediary of the Indian. So too, with the numerous gums and resins used in cabinet-making and other arts of a higher order,—copal, jalap, guaiacum, copaiba, etc., some of which are better known as “balsams,” are employed in a great variety of ways. The ornamental timbers, dye-woods and the like, which the world owes to the previous knowledge or experimentation of the Indian, are also very numerous, particularly those native to northern South America. Mahogany and logwood are still of importance in the industrial world. And cochineal, the production of which from the cactus-insect was known to the Indians of Mexico in pre-Columbian days, is the most noteworthy red dye we have for animal fibres and for coloring certain foods.

The American Indian has appealed to the artist, both individually and by reason of the “situations” of his historical experience. Parkman, in his “Oregon Trail,” has this passage: “There was one, in particular, a ferocious fellow, named Mad Wolf, who, with the bow in his hand and the quiver at his back, might have seemed, but for his face, the Pythian Apollo himself. Such a figure rose before the imagination of West [the American artist] when, on first seeing the Belvedere in the Vatican, he exclaimed, ‘By G—d, a Mohawk!’” Long is the list of painters, engravers and sculptors who have taken their subjects from the world of aboriginal thought and action, from him, who in 1576 depicted the lineaments of an Eskimo brought over to England by Frobisher, to De Bry and the later Catlin, whose gallery of Indian paintings now belongs to the nation. And in our own day artists are turning more and more to Indian subjects, not only because of the demand that comes to them for statues and other memorials of Indian worthies, but also by reason of the attraction of the theme itself. Many

of our towns and cities possess artistic remembrancers of the great and good Red Men, whom history accords some share in the course of historical events, or of those whose valor and ability made their impression upon the minds and hearts of their foes.

Besides llama wool and alpaca (from Peru) several varieties of cotton (the chief is "Barbados cotton" of which the famous "Sea Island cotton" is the best known type) were known to the aborigines of the warmer parts of America and cultivated by them in pre-Columbian times. Also several kinds of hemsps and fibres. Those of the maguey (*Agave americana*) and the *Agave mexicana*, now used to make many things, from rope to imitation haircloth; sisal hemp from Central America; the piassava of the Amazon; and the fibre of the pineapple, the *istle* of the ancient Mexican, which, under the name of *pita*, has become famous through its extensive production in the Philippine Islands. And in the early days ropes and strings made from "Indian hemp" (*Apocynum cannabinum*) and the bark of the "leatherwood" (*Dirca palustris*) were largely used in northeastern North America, which the saying that the Canadian Northwest was "made by Scotchmen and shaganappi," recognizes the debt of its first settlers to the buffalo-skin thongs of the Crees and the Ojibwas. But, in the matter of mending old things and forming new ones the white man owes most to the Indian for his gift of caoutchouc or "India-rubber," whose Brazilian and Portuguese name, *seringa*, translates an early use of the sap of the *Siphonia elastica* by the natives of the Amazonian lowlands. This medical use of "India-rubber" has passed over also to the white population of Brazil, and must be enumerated in the long list of articles and devices all over the world, which have resulted from the pre-Columbian utilization of the sap of this and related trees.

Of Indian inventions and devices for increasing the

comfort of man the whites have adopted many,—some temporarily, others permanently. The infant of the Hudson's Bay factor in the far north, sleeps safe in the warm moss-bag of the Athapascans, and at the seashore the offspring of the New Englander toddles about in moccasins borrowed from the Iroquois or the Algonkin. The whaler and the Arctic adventurer adapted for their own uses the snow goggles and the dog-sled of the Eskimo. The French ladies in early Louisiana took up the turkey-feather fans of the aborigines and the prospector on the Yukon trail uses the *parfleche* of the plains Indians to transport his few small belongings. In the southwest the white man has not despised the various "soap plants," which the Indians knew before him, while in the northeast he learned from them the uses of the fragrant bay-berry wax. In North America basketry, and in South America pottery, made by Indian hands, have served the newcomers long and well, and the "craze" at the present moment for imitating aboriginal art is a just tribute to the race, whose women in California have perfected the art of basketry beyond anything the Old World ever knew. Panama-hats, Navajo blankets, Micmac grass and root-work, and Ojibwa birch-bark all have their vogue among us and in the nerve-tension of our strenuous American life we hark back more than we really know to the art and the industry of the savage and the barbarian. The material strain of the modern American finds release in recourse to some of the calmer activities of his red predecessor or contemporary,—the American aborigine.

The third day after landing in the New World Columbus saw on the Bahamas the hamacas, or net-swings, which as hammocks are now in use all over the civilized world. This may be counted the first gift of the aborigines to the strange race that came to them from over-sea. With prophetic foresight the Red Man must have perceived

how willing some day the strenuous white man would be to rest.

Recreations, also, the Indian has furnished the white man. The canoe and the toboggan enter largely into American pleasures and sports,—and to the aboriginal ideas have been added the “water-toboggan” and light canoes for women. In Canada and parts of northeastern North America, the healthful game of lacrosse, known of old to the Indians, ranks among our best sports, and among the creoles of Louisiana still survives raquette, the southern variety of the same invention. The invigorating exercise of snowshoeing comes also from the Indian.

But it is on the food supply of the world that the American Indian has exerted the greatest influence. In his address before the German Geographical Congress at Stuttgart, in 1893, Dr. Rein said:

“The influence of the New World upon the material conditions of life in the Old World has been very varied. For most inhabitants of Europe, and even for the Maoris in far off New Zealand, potatoes have become an everyday food; Indian corn is even more widespread, and tobacco has conquered the whole world.”

Coming not all of them directly through the Indian, but in most cases, largely through his mediation, “Cacao, vanilla, logwood, mahogany, and other useful or decorative timbers, as well as the many ornamental plants of our houses and gardens, have introduced considerable changes in our manners of life.”

Tobacco,—noxious weed, or soothing panacea,—

“Sublime tobacco! which, from East to West,
Cheers the tar’s labor, or the Turkman’s rest,”

as Byron called it; tobacco, for whose sake Charles Lamb said he “would do anything but die”; tobacco, solace of old England’s fox-hunting clerics; tobacco, safe refuge of American tariff-tinkers; tobacco, with all it brings of

good and of evil, we owe to the Arawaks of the Caribbean. In tobacco the Red Man has long ago circumnavigated and encompassed the globe. The pipe has conquered the high and the low of almost every nation under the sun. With the cigar and the cigarette it has called forth the smoking-car, the smoking-concert, the smoke-talk, while cigar-boxes have contributed to the formation of window gardens, and cigarette-pictures to debase the moral and æsthetic ideals of the youth of the land. Tobacco has been alternately attacked and defended by monarchs, clergymen, laymen, physicians of the soul and of the body individual and politic, poets and men of science, etc. The literature of tobacco, from King James's renowned "Counterblaste" down to the enactments of western legislatures and Congressional reports on protected industries, would certainly form an imposing library. When we consider all these things, and take into account, also, the labor employed, the money invested, the invention stimulated, the trade and commerce encouraged by the growth and development of the tobacco-industry, in its many ramifications, it is clear that the naked redskin who first handed his *cohoba* to the wondering Spaniard and taught him the use of the "weed," though his name be now utterly forgotten, was destined to make a great change in the world's ways and usages, its industries, its pleasures, and, perhaps, also its health. To the pioneer, the hunter and the trapper, the Indian furnished also *kinnikinnik*.

Concerning another gift we have received from the Red Man there has not been such divergence of opinion. The potato has been little sung by inspired bards or glorified by bishops of a great church,—its humbler task has been to furnish food to the world's hungry millions, and its duty in that respect has been well done. Disastrous, indeed, would be the result were the potato for but a single year to disappear from the food supply of man. Ireland, without her potatoes (we call them "Irish," but they

are just as American as the "sweet potatoes," from which we seek to distinguish them by that appellation) would scarcely need Home Rule; and some regions of our own country would be nearly as badly off. It is almost impossible to calculate the benefits which have accrued to the race from the experiment of the Indian who first cultivated the wild plant from which have sprung the innumerable varieties of the potato now in the market. Whatever evil the natives of the New World unconsciously disseminated with tobacco they have atoned for richly with the potato, although Aryan ingenuity has succeeded in using the latter for the production of several varieties of whiskey. From the American Indian seems to have come also the sweet potato, which, in some of the European languages has preserved its aboriginal name, *batatas*. Its use as an article of food is rapidly spreading in America and Europe; and it is now extensively cultivated in all four continents and on the islands of the Pacific.

Another food-plant that has travelled far from its original home in America is manioc, from which is obtained the tapioca of commerce (other than the variety of sago which goes also by that name). Manioc or cassava, in pre-Columbian days, was exploited, as a cultivated plant, by the aborigines of Brazil, Guiana, Mexico, etc. This American plant has been so cultivated in parts of Africa, that, in some of the semi-explored regions of the central interior, it is a main staple of agriculture and commerce.

That very useful vegetable, the tomato, was cultivated in Mexico (its name is Aztec) and Peru prior to the European discovery. Since then it has extended even to the Malay Archipelago and the gardens of China and Japan. The opinion that it is poisonous has now died out, and the tomato bids fair to become as popular in the kitchens of the Old World as it is in those of the New. And with it go catchup and "sweet pickles."

The New England dinner of today is incomplete, for a

large part of the year, without squash in some form or other; and time was when pumpkin-pie was almost a sacred dish,—there were also pumpkin sauce, pumpkin bread, etc. In 1671 Josselyn could already call pumpkin sauce “an ancient New England standing-dish.” Ultimately we must credit the long series of squash and pumpkin dishes to the Indian, for certain varieties of these vegetables were cultivated by them in North America prior to the advent of white men. Hakluyt, in 1609, says of the natives of the town of Apalache in Florida that the European adventurers found there “great store of maiz, French beans, and pompions, which is their food, and that wherewith the Christians sustained themselves.”

Some of our “Boston baked beans,” too, had their start from the Red Man, for the common haricot kidney bean, according to De Candolle, was cultivated in America in pre-Columbian times. The Lima bean, as its name indicates, is also American,—and antedates the coming of the whites. The use of these two kinds of beans (and they are employed in a variety of ways) was made possible by pre-Columbian horticulture. And baked beans on Saturday night is almost a religious observance with some New Englanders even in the twentieth century.

De Candolle also assigns to the New World the origin of the peanut, now more commonly associated with the negro than with the American Indian. The peanut has become quite a social necessity, and the indirect influence upon Italy of its sale and distribution is not inconsiderable, since so many of her sons have been its preparers and its vendors,—of late years, however, the Armenians seem to have taken up these *rôles* more or less, increasing thereby the ethnic sphere of this interesting “nut.” The luscious pineapple, the pawpaw, the persimmon, the agave, the chirimoya, the guava, the sapodilla, the soursop, the star-apple, the mammee, the marmalade plum, the custard-apple, the chayote, the cashew, the alligator-pear, etc.,

are all natives of the New World, and have had their virtues ascertained by the Indians before the discovery, or pointed out by them to the European since.

The artichoke, oca, quinoa, the cacao-bean, arracacha, arrow-root, and red peppers (whence paprika, tabasco sauce and the like), etc., are other gifts of the American aborigines to those who conquered them.

Besides all these mentioned, in Mexico, Central and South America there are hundreds of fruits and plant-foods, in more or less local use, which have not extended their influence much if any beyond the limits of the continent,—all having been made known to the whites by the Indians directly or indirectly. The “folk-foods” of Spanish America are largely of aboriginal origin. North America, however, has its succotash, pone, hominy, sagamity, suppawn, etc., name and thing alike adopted from the Indians. Nor must we forget the pemmican of the Canadian Northwest (“pemmican” is now made to order for Arctic expeditions in Europe and America) and the “jerked beef,” representing the *charqui* of the Peruvian neighbors of the great plains of the Chaco. Indian ways of cooking clams (“Indian bed,” *e. g.*), of preparing fish for eating (“planked shad,” etc.), and, in the more southern regions, of boiling, roasting and otherwise cooking and making palatable fruits, roots and herbs, small animals, etc., deserve mention. In many parts of Spanish-America the methods of cooking are much after the aboriginal fashion.

The American Indian origin of maple-sugar and maple-syrup has been demonstrated by Professor H. W. Henshaw and the writer of this paper. In the Eastern States and the Canadian provinces of Ontario and Quebec, especially, the production of these articles of food is one of the important industries of the country. Vermont, indeed, has come to be known as “the maple-sugar State.” In early New England (as still in Quebec) the *modi operandi* of

the production of maple-sugar and maple-syrup smacked altogether of the Indian.

Famous all over the world is the American habit of chewing gum, which, by reason of the medicinal and hygienic properties attributed to this substance, became soon the fashion among adults as well as among children and youth. Like all fads, the chewing of gum has moderated of recent years, but is still a very prevalent custom and its production a very profitable industry. The basis of the best gum is chicle, obtained from the chiclezapote tree (of the India-rubber family), a native of Mexico. Though Yankee ingenuity is chiefly responsible for the vogue of chewing-gum, it is interesting to learn that chicle was used by the ancient Mexicans in a somewhat similar manner, and that, in the last analysis, the American Indian employment of chicle is the source of our chewing-gum, which is now to be obtained from the familiar automatic machines so abundant on our streets and in many of our parks and pleasure resorts.

Mr. O. F. Cook, of the Department of Agriculture in Washington, has recently sought to show that the cocoa-palm, which has so wonderfully served man in the matter of food, drink, clothing, ornament, art, etc., is a native of America, and was carried to Polynesia (afterwards to Asia, etc.) by human agency in prehistoric times. This may or may not be the case, but there is no doubt of the American Indian origin of "Indian corn," or maize, a plant as useful to civilized as the cocoa is to savage man. The wild rice of the Great Lakes is another food-plant, which the Indian knew before the advent of the whites, and of which the latter have made more or less use, especially the early explorers, traders, trappers, voyageurs, etc., though in 1896 it was offered for sale in a number of towns in Wisconsin and Minnesota, and Professor Jenks, who has written a monograph on the Indian use of wild rice, advocates its cultivation by the whites on a large

scale as a valuable addition to the food-supply of the country. The impression made by this plant upon the Indians of the region where it chiefly flourishes, as also upon their white successors, has been so great that Mr. Jenks does not hesitate to declare that "more geographic names have been derived from wild rice in this relatively small section of North America than from any other natural vegetable product throughout the entire continent."¹ It has fed the mind as well as the body.

The primitive home of maize was probably in some portion of the Mexico-Isthmian region, whence it has spread wherever man will use or the climate tolerate. Says Mrs. Earle of Old New England:—

"Next to fish, the early colonists found in Indian corn, or Guinny wheat,—Turkie wheat one traveller called it,—their most unfailing food supply. Our first poet wrote in 1675, of what he called early days:

The dainty Indian maize
Was eat in clamp-shells out of wooden trays.

"Its abundance and adaptability did much to change the nature of their diet, as well as to save them from starvation. The colonists learned from the Indians how to plant, nourish, harvest, grind and cook it in many forms and in each way it formed a palatable food."²

Take from the New England table during the time that has elapsed since the Indians welcomed the first settlers not merely by word of mouth, but also with agreeable food, its memories of "rye and Indian" with "Boston brown bread," yocake, johnny-cake, pone, suppawn, "Indian pudding," succotash, hulled corn, hominy, mush, and all the other concoctions of "Indian meal," rude and refined, and what a void there would be! And it startles us to think that the American child owes his popcorn to the Indian, to whom must be traced back ultimately such

¹ Annual Rept. Bureau Amer. Ethnol., 1897-8.

² "Customs and Fashions in Old New England," p. 148.

diversified application of the virtues of maize, as is represented by the innumerable uses which the white man has found for the cornstarch extracted from this American plant. Almost every part of the corn plant has been made use of by man for one purpose or another: the boy has his corn-stalk fiddle and his beard of corn-silk; the stalks are employed to make various things, from fuel to baskets; and from them in the green and soft state have been extracted syrup, sugar, brandy, etc.; the husks are used for packing, to stuff mattresses and chairs, to wrap cigarettes, to make paper; out of the fibre of the culm and leaves a sort of yarn has been obtained. One of the arts transferred from the Indians to the early settlers was, the making of mats, etc., out of corn-husks, and perhaps the corn-cob pipe has a similar origin. Like tobacco, maize has encompassed the whole earth. Even in Africa its culture, now common over a large portion of the continent, is one of the great modifiers of indigenous civilization. In 1893, Zaborowski could say, "It has penetrated into the heart of Africa; it is found on the Upper Wabangi, on the Arruimi, in Iburi on Lake Stanley, among the Monbuttus and the Niam-niams, and is common in the region of Tanganyika."

Maize is, perhaps, *the* gift of the American Indians to mankind, a gift to be ranked with the greatest benefactions of any of the races of the globe. If it be said: "He deserves well of his country who causes two blades of grass to grow where but one grew before," how shall we word the praise of that primitive American people who first changed a wild grass into the all-bountiful maize? Surely the appeal of Miss Proctor might have been hearkened to, and this peculiarly American plant recognized as the "national flower."

Drinks, too, the Indian has given the white man. Maté, the well-known Paraguayan tea-tree, whose product is used so extensively in southern South America, was made

known to the whites by the aborigines; likewise "Labrador tea," which, in 1767, under the spell of patriotism, threatened to drive out of the market the Chinese product. The Indian tribes of the southeastern portion of the United States utilized to make a "drink" a species of holly, and the tea from its leaves was also in use among the white settlers. In a Bulletin (1892) of the United States Department of Agriculture, Dr. E. M. Hale suggested that this "tea" might turn out to be "an acceptable and useful substitute for the more expensive imported teas!" In other regions of the country also the early European settlers were made acquainted with other "teas" of Indian origin. Chocolate (the name, like that of the "bean," cacao, from which it is produced) comes to us from the Red Man, for the cultivation of cacao and the preparation of this useful beverage were known to the natives of Mexico and Central America in pre-Columbian times. From the beans of the cacao-tree are also prepared the long list of nutritious foods and drinks misnamed cocoa, the use of which has spread all over the civilized world.

Some of the intoxicating drinks invented by the American Indians have passed over to the whites to a considerable extent in Spanish and Portuguese America. Pulque, the famous ancient Mexican intoxicant, obtained from the juice of the maguey, or "American aloe," mescal (from the maguey, "the Spanish bayonet," etc.) and the Central and South American chicha, made from the maize plant, belong in this class. Besides chicha South America has cachiri (made from manioc-juice), and a variety of local "drinks" made from wild fruits, herbs and vegetables by the natives, and more or less often partaken of by the mixed white population of the country.

Medicine owes much to the American Indian. In the early history of the European colonies the "Indian doctor" played a not unimportant rôle in stanching the wounds and alleviating the pains and aches of the pioneer. New

England had its Joe Pye (after whom the "Joe Pye weed" was named), its Sabbatus, its Molly Orcutt and others, men and women, who knew the secret uses of herbs and simples, barks and leaves, roots and juices, and who so often cured or taught the pale-face immigrants. From such the latter learned the uses of puccoon, cohosh, pipsissewa, dockmackie, and many more of nature's remedies. Dr. Bard, in 1894, credited the Indians of California with furnishing "three of the most valuable additions which have been made to the pharmacopœia during the last twenty years." Two of these are the "yerba santa" (holy plant), *Eriodyction glutinosum*, used for affections of the respiratory tract; and the *casacara sagrada* (sacred bark), *Rhamnus purshiana*, a good laxative. In northeastern North America the lobelia was once the watchword of a local medical school and had an extended vogue as an emetic and cure for asthma. Mexico has furnished jalap, the well-known purgative. The Indians of South America have given the world jaborandi leaves (for dropsy, uræmia, snake-bite), the balsams copaiba, tolu, etc., ipecacuanha, quinine and copalchi, guaiacum (once a famous remedy for syphilis) coca, curari, etc. In this list quinine, coca, and curari deserve more particular mention.

Quinine, in various ways, is now the world's great febrifuge. It is the active principle of the bark of a certain tree, which the Peruvian Indians were in the habit of powdering and using as a remedy for malarial fever. Its American origin is indicated by one of its names, long in use, "Peruvian bark," while another, "Cinchona," recalls the fact that it was the Countess of Cinchona, wife of one of the Spanish governors, whose cure by this means introduced the drug to the marked attention of the European medical world.

The leaves of the coca plant were chewed by the natives of Bolivia and Peru long before the Spanish Conquest, and they were well aware of the physiological action in

diminishing the sense of fatigue during long journeys or when engaged in hard labor. Besides inducing a general sense of comfort, coca-chewing lessened the desire for food, helped the breathing in mountain climbing, etc. These facts became known to the whites, and a new and powerful local anæsthetic, cocaine, was added to the resources of medicine, though at the same time the weak and nervous members of modern society were furnished a new drug for their indulgence.

Curari is the arrow-poison of the Indians of Guiana, parts of Brazil and Venezuela, used by them long before the discovery, to tip the points of the slender arrows of their famous blow-pipes. These aborigines knew both that this substance, when introduced into a wound, had a paralyzing effect upon a living animal, and that the small quantity needed to cause death had practically no effect on the human stomach, if the animal were afterwards used as food. Curari, itself, and its product, curarine, are not very extensively used in medicine; but curari, by reason of certain properties which it possesses, has become an important anæsthetic in the vivisection experiments of the physiological laboratory.

The latest drug which the American Indian has given the world is the "mescal button," the dried top of the *Anhelonium Lewinii*, a plant the old Spanish missionaries called "devil's root," by reason of its association with the religious rites of the Indians of northern Mexico and the adjacent parts of the United States. The psychic influence of this drug was recognized by some of these Indians, who say that, just as maize is the food of the body, mescal is the food of the soul. Mr. James Mooney's investigation of the "mescal cult" among the Kiowa Indians first revealed the full significance of this plant to the aboriginal mind, while its use as a psychic intoxicant among the Huichol Indians of the Mexican Sierra Madre, has more recently been described by Lumholtz. Dr.

Havelock Ellis, who has made an experimental study of mescal, tells us that it closely resembles hashish in its creation of an "artificial Paradise" for its user, while it also enables him to separate, as it were, body and intelligence, giving the individual the opportunity of contemplating himself apart from himself. To those whose ancestors crossed the sea to discover a material New World, the Indian has given a new world of the mind.

Upon the Indian reputation in physic quacks and impostors have not been slow to seize. There has been a flood of "Indian remedies," good and bad, for coughs, colds, catarrh, consumption, etc.,—indeed for almost all the ills human flesh is heir to. Patent and proprietary medicines also rejoice in titles reminiscent, as their components are said to be, of the Red Man. Newspapers and dead walls are often alive with advertisements of "Snake Indian Cure for Consumption," "Kickapoo Indian Sagwa," and the like.

Never in the history of mankind has it happened that one great race has intruded into the domain of another and supplanted it without taking up into its veins a goodly share of aboriginal blood. This continent offers no exception. Here the Aryan and the Indian have mingled more than we think, much more than is commonly believed. In Mexico, the West Indies, Central and South America, where the conquerors and subsequent settlers have been so largely of South European stocks, the intermixture has come about more easily, more rapidly and to a greater extent than in those regions of North America peopled by colonists of English descent. The total number of the inhabitants of South America is some 40,000,000, or less; and of these, it is said, not more than 10,000,000 are of pure white blood. Of the nearly 14,000,000 people of Mexico at least forty per cent. are half-breeds and other varieties of mixed bloods, and nearly forty per cent. Indians.

In North America the early French colonists found it

advantageous to mingle with the aborigines on fairly equal terms, and soon a race of *métis* or half-breeds sprang up, whose rôle in the development of the great Northwest was one of prime importance. The establishment of the fur companies and the development of commerce with the Indians, increased a tendency already existing to intermarry, with the consequence that today there are Indian villages in parts of Canada and the northern fringe of the United States, which count not a single pure-blood among their inhabitants, and white parishes (as in parts of New Brunswick, Quebec, Manitoba) where everyone has some share of Indian blood. In 1879, Dr. Havard estimated that there were in Canada and the United States 40,000 half-breeds of French-Indian descent. The fact that many of the employees of the Hudson's Bay Company were Scotch and English led to the formation in certain parts of Canadian Northwest of other varieties of *métis*, who made themselves a forceful element in the social and political life of the country. Elsewhere in North America the whites and Indians have mingled on a smaller scale. The Eskimo have intermarried with the Danes in Greenland and with the descendants of Englishmen in Labrador. Many of the Canadian Iroquois are half-French, many of the American Iroquois half-English. The Eastern Algonkian Indians of Maine have now mixed with both French and English to a considerable extent.

In the Carolinas, the Cherokees, a branch of the Iroquoian stock, have some admixture of white blood, to which Mr. Mooney attributes much of the remarkable progress made by these Indians; the half-breed Sequoyah has been called "the American Cadmus" from his invention of the Cherokee alphabet, still in active use among his people. The "Indian Territory" has long been a meeting-ground of the races, and will enter the Union, as the province of Manitoba did the Canadian Dominion, with a large population of mixed bloods.

Some of the "first families of Virginia" are proud to trace back their ancestry, as could John Randolph, to Pocahontas, the Indian "princess," who married Rolfe, the Englishman. The descendants of the Baron de St. Casteins and his Abnaki bride are perhaps still to be found in Maine, as are in parts of Ontario and New York some of the descendants of the famous Iroquois, Joseph Brant, and his half-breed wife. Some of the most eminent men in public life in Canada have some strains of Indian blood. In parts of the American Northwest this is true also of many of the most prominent citizens. In far northern Idaho there dwells one David McLaughlin, son by an Ojibwa woman of "Oregon" McLaughlin, celebrated in the annals of the Pacific coast; in 1891, his daughter, by a Kootenay wife, was reported to be about to marry a storekeeper, who is Irish. A further instance of the complication revealed by a study of race-mixture in North America may be seen in the marriage, in 1817, of Capt. John S. Pierce, U. S. A., brother of President Franklin Pierce, to the beautiful Josette La Framboise, who was at least a quarter Indian (Ottawa). Had President Pierce not married, it is possible that the "lady of the White House" might have been one who represented in her personality both the white and the red race. In the latter part of the eighteenth century a young Irish gentleman, who had tired of the Old World, met in what is now Michigan, Neengai, the fair daughter of Waubojeeg, the Ojibwa chieftain, whom he soon married. Mr. and Mrs. Johnston had daughters, who proved no less attractive to white men than their mother had been. One of these married a French Canadian prominent in the industrial development of the province of Ontario; another, the Rev. Mr. McMurray, afterwards Episcopal archdeacon of Niagara; a third Henry R. Schoolcraft, the ethnologist. Industry, the church and science were thus touched by the descendants of the old Ojibwa chief.

Such cases as these are typical for the intermixture that has gone on in North America, but in other parts of the continent intermingling has occurred *en masse* and the future of most of the Spanish-American republics lies as much in the Indian as in the white element of their population. The combinations of Spaniard and Aztec in Mexico, of Spaniard and Maya in Central America, of Spaniard and Quechua-Aymara in Peru, of Spaniard and Araucanian in Chili, are producing races that are not going to die out or become utterly degenerate. It is quite within the bounds of possibility that in these lands the old Indian type, modified, perhaps, by white contact, will again become dominant and the descendants of the aborigines conquered by force of arms by the Europeans really rule the descendants of the latter by peaceful force of circumstances. South America, Central America and perhaps Mexico, may once again have their fortunes set to the inspiration of the genius of the Red Man. This is not too much to expect of a race that produced the Incas and the Montezumas of old, and in the stress of the last century such men as President Barrios of Guatemala (a full-blood Cakchiquel), President Juarez of Mexico (a full-blood Zapotec), whom our own Seward declared to be the greatest man he had ever met, Nez Percé Joseph, the wonderful leader of the Indian anabasis, and Dr. Oronyhatekha, head of the Independent Order of Foresters of Canada, whose executive abilities are rewarded with a salary of \$10,000 per year. The present ruler of Mexico, Porfirio Diaz, one of the really great men of today, has not a little Indian blood in his veins. Only the sparser numbers of the aborigines in North America have saved the European settlers and their descendants from facing the same future that confronts South America. Indeed, if we believe Professor Starr and others of like mind, the white population of the New World if it is to hold it to the full, must even approach somewhat the aborigines in physical

and mental type, this being the penalty of intrusion into a new environment which even the inventive genius and creative skill of the Anglo-Saxon cannot manage entirely to avoid or render innocuous.

A great deal, physically, the American Indian has left to his white successors and supplanters. Is there any noble ideal that has come down the ages from him to us? If we study the history of the Iroquois and the life of their great statesman and reformer, Hiawatha, we shall be convinced that strong men and true were in this land before us. The idea of federation, as exploited by these Indians, and the effort of Hiawatha to band together all peoples of his time into one everlasting warless brotherhood, but foreshadowed the existence and the destiny of our great Union of many races and its message of peace to the world. The first great peace congress of mankind, consciously and deliberately organized by the genius of one individual, was held not at The Hague, but beside the blue waters of old Ontario, centuries ago. Before the Czar disarmers came the Iroquois peacemaker. We still yearn for the poet to sing and the artist to paint or to carve in marble, this hero of the primitive world.

These are but a few of the chapters and verses in the book of the deeds of the Red Race. The complete history has yet to be written. One of our minor American poets once sang:

“ The doomèd Indian leaves behind no trace,
To save his own or serve another race;
With his frail breath his power has passed away,
His deeds, his thoughts, are buried with his clay.
His heraldry is but a broken bow,
His history but a tale of wrong and woe,
His very name must be a blank.”

How immeasurably untrue and unjust such words are, the facts set forth in this paper, have, I think, shown beyond a doubt.

Whoever visits the great cathedral of St. Paul's in London may read on the tomb of him who was the architect of its beauty, the inscription: *Si monumentum requiris, circumspice*. So may we say of the Indian who was before us in the possession of this New World, which is yet old: "If thou seekest his monument, look around."

To the men, women and children of the Red Race of America, past and present, known and unknown, who, by living or by dying, have contributed to the health, happiness, wealth, wisdom and peace of the world, this brief record of their deeds is dedicated by one who has sought to know them, and, in the seeking, learned to love them.

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