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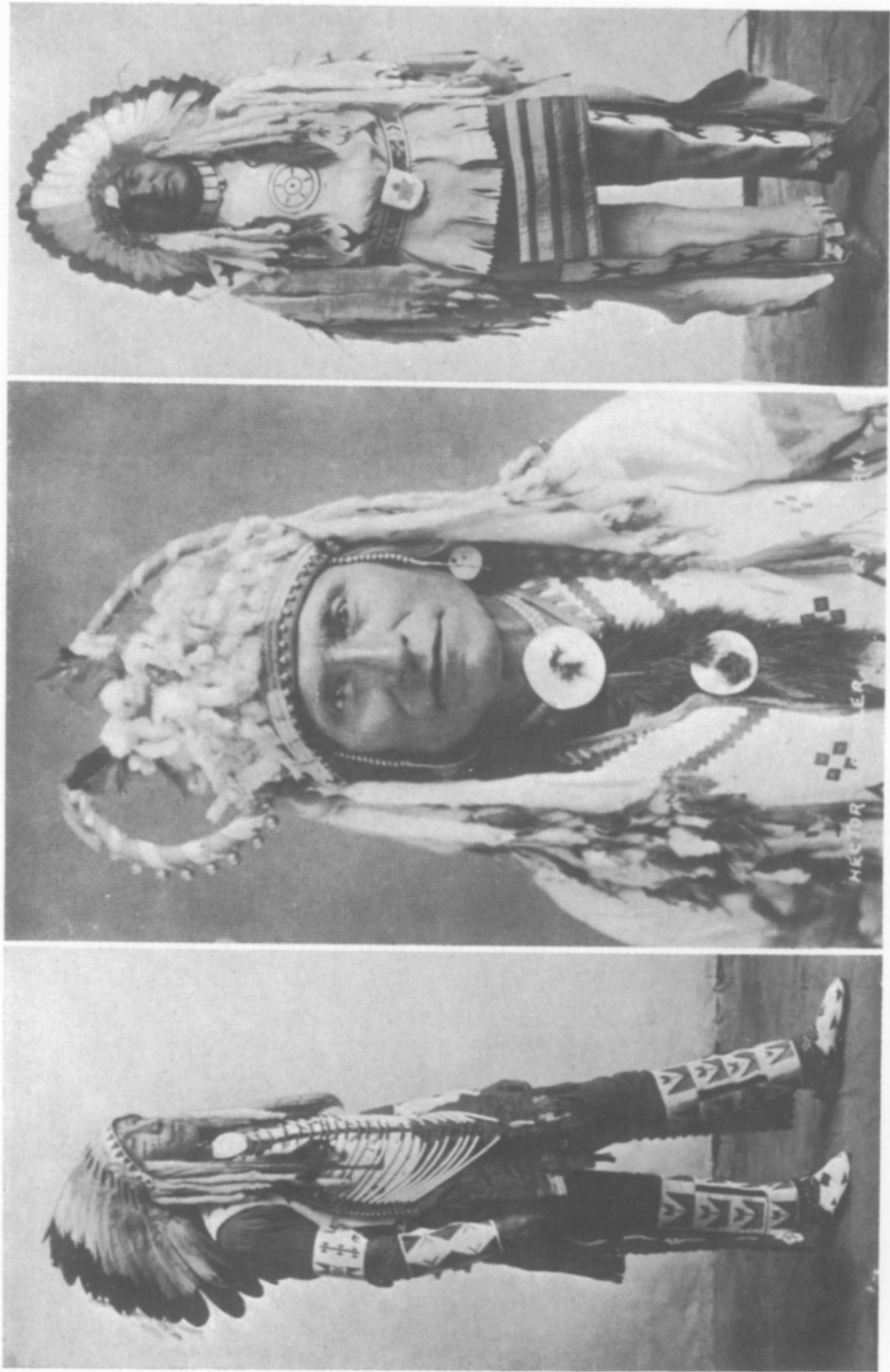
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[Photo. Harmon.]

THREE STONEYS: MORLEY RESERVATION, ALBERTA.

ORIGINAL ARTICLES.

With Plate E.

Canada: Stoney Indians.

Breton.

The Stoney Indians. *By A. C. Breton.***36**

The Stoney Indians, three of whom are represented in Plate E, are a branch of the Sioux and speak the same language. They dwell on a reservation round Morley, a station on the Canadian Pacific Railway, about halfway between Calgary and Banff, in the foot-hills east of the Rockies, near the course of the Bow river. Little information has been printed about them, and the name is merely mentioned in the Handbook of Canadian Indians, under that of Assiniboine, which also means cooking with heated stones.

They have three separate villages, that of Chiniquay, Bear's Paws, and another, each with a chief and an assembly hall. The Agency is apart, with the officials' houses, a school, store-buildings, etc. Here the people come for help of all kinds, and are well cared-for. Chiniquay village is about a mile south-east of the station, on a level plain sheltered by hills, and has several well-built log houses. When visited on September 30, 1919, the Indians were preparing to start on their annual hunting trip, which lasts nearly three months. Their treaty money, also annual, had been paid a few days previously, so they were in full enjoyment of spending, with new blankets, shell necklaces, clothes, new cooking and eating utensils. They are said to be most improvident, getting rid of the money at once. But the treaty was to be in effect "as long as the river flows," and is on a generous scale, so that they can buy really good things, and Indians always choose the best, though limited by the supplies at the shop near the station.

The interior of the log-house visited was clean and tidy. Two women were seated on the floor, idle. A rude bedstead was the only furniture, but there were good enamelled pans and dishes. An old crone, much bent and with deeply-lined visage, was said to be only about 72, but looked far older. The women age early, but are pretty when young, the little girls graceful, and the babies fascinating.

The death-rate of infants under two or three weeks old is high, as the mothers get little consideration from their husbands, and are expected to go out and fetch firewood. For the same reason more women than men died during the heavy toll of the epidemic in October, 1918. The men stayed quietly in bed and took care of themselves. All are vaccinated for small-pox now at the Agency, and do not object.

According to Mr. Stocken, of the Agency, who knows the different tribes well, the Stoney are reasonably honest, and can resist a temptation to take articles or money, which the Blackfeet, Sarcee, Cree, and Piegan would abstract and deny that they had seen, thinking it clever to get the better of another man. Stoney honesty may be due to the training they have had since 1840 from two Methodist ministers, first the Rev. R. Rundle, and then the Rev. J. McDougal, who lived among them until his death recently and influenced them greatly for good. Easily influenced they are, and cowboys on neighbouring ranches, with fine clothes and wild ways, lead the young Indians to follow them, so that they despise the steady-going type, enjoy gambling, and ride recklessly the very fine horses they now possess.

The chief festivals are: that of the New Year, the Seed-time Dance, and the Sun-Dance, besides horseracing and sports at the payment of the treaty-money. The people are clever in organising their shows. When the Duke of Connaught was at Banff in 1916, the Stoney came up in a body to their camping ground at the foot of Cascade Mountain, and had a great procession of riders arrayed in all their finery and feather bonnets. The Duke was made a Chief, and so was the Prince of Wales in September, 1919. For the latter, the women had spent six

weeks in making him a suit of white deerskin. He was given the name of Morning Star. The Stoney always name a person for some characteristic. On these occasions the many skin tepees make an effective picture; at the Prince's visit they were painted with rainbows.

At present there are about 600 Stoneys. The men are occupied in cutting timber, and raising cattle and horses. One man sold two steers for 350 dollars, and the money was all gone in two days. They despise agriculture, but have good gardens at one village. The women do house and laundry work at the Agency and elsewhere when so inclined. Among the few bits of information gleaned in a brief visit was the fact that they believe the Northern Lights to be the spirits of the dead, and that when red in colour, "battle is coming." Before the late war there was a display of red lights, foretelling it to them.

The Reports of the Canadian Geological Survey, 1886 and 1887, contain a few notes on the Stoney. In Vol. I Dr. G. Dawson wrote :—

The Stoneys attach definite names to very few features in this region, whether mountains or rivers. They are known to be recent immigrants and to have occupied the district only about forty years. They have since incorporated with themselves the families of Mountain Crees, who formerly hunted here. The Cree are comparatively recent, too, and may have expelled some hostile tribe such as the Kootanie . . . The present tribe of Rocky Mountain Stoney (or Assiniboine) are known to be related to the Athabasca Assiniboine. These, according to De Smet,* separated from the main body about 1790.

In Vol. II of the Report† is a list of names, Cree and Stoney (Stoney place-names are usually translations from Cree), obtained from William Kitchipwack, a Stoney of Morley, who worked for Mr. Tyrrell in 1885.

Pronunciation of vowels :—

a	-	-	fat.	o	-	-	go.
ā	-	-	father.	u	-	-	nut.
e	-	-	met.	ai	-	-	aisle.
ē	-	-	they.	oi	-	-	join.
i	-	-	pin.	oo	-	-	pool.
ī	-	-	marine.	ow	-	-	now.

J. Low‡ mentions in Historical References to Hudson Bay, Kelsey's Journal of 1691, that Kelsey travelled from a point on Nelson River above Split Lake to the open country north of the Saskatchewan River. "He set out from Deering's Point (probably " Split Lake), where the Indians always assemble when they go down to trade, to " seek the Stone Indians, and, after overtaking them, travelled with them and the " Nayhaythaway Indians to the country of the Naywatamee-Poets, and was 59 days " on the trip, including rest-days."

A good general account of the Stoney is that of W. Willcox,§ who came to know them well during many seasons of mountaineering. He says that they have few traditions. Though so few, they have exercised strong influence over the other tribes. They believe in influence. For instance, a lock of hair in possession of an enemy is a cause of great anxiety, giving power of life and death over the victim. This may be a heritage from the Sioux, who always consciously used will power, described by Miss Alice Fletcher as "the power by which man directed his own " acts, or willed a course by which to bring about certain results." Also, "the full " consequences of a certain line of conduct are willed to fall upon the person who,

* Rev. J. P. de Smet, *Western Missions and Missionaries*, 1859.
† Appendix IV to Tyrrell Report.
‡ Geological Survey Report, Vol. III, 1887-8.
§ *The Rockies of Canada*, chap. 15, 1900.

"of his own accord, has determined on that line of conduct," and in other ways the will power is used to harm or benefit.

Although in the course of centuries there must have been commingling with the other peoples they encountered, the Stoney have a distinctive appearance, resembling the Seminoles and some Mexican Indians in features, in disposition and in the style of their ornaments. By following up the Mississippi and Ohio (as the Seminole and Natchez were in the habit of doing) they could easily reach the northern country. Chateaubriand, in 1791, describes some Natchez who went as far as Niagara, and some Iroquois, in 1820, went from Caughnawaga (opposite Montreal) to the mouth of the Columbia and north to the Peace River. Many writers fail to grasp the fact that the American continents have been walked over from end to end during untold ages. No ethnologist appears to have studied the Stoney yet in a comprehending spirit.

A. C. BRETON.

Wales.

Cunnington.

Note on a Stone Mould from South Wales. By Mrs. M. E. **37**
Cunnington.

The stone mould that forms the subject of this note was found on the Worms' Head, Glamorganshire. This fine headland, the extreme end of the Gower Peninsula, stands boldly out into the Bristol Channel, stretching its sinuous length for nearly a mile beyond the mainland, from which it is cut off by the sea at every tide.

Near the end of the headland at some time before it had been reduced to its present narrow dimensions by erosion of wind and waves, there seems to have been a habitation or settlement of some kind; here along the edge of the low cliff as the scanty soil and turf crumbles away may be found numerous shells of edible sea fish, fragments of bones, an occasional sherd of coarse pottery, and still more rarely a fragment of bronze or iron. The mould in question was found on this site with one of its corners sticking out of the edge of the cliff, the two halves together resting face to face on one another.

The mould is made of two pieces of a fine-grained red sandstone of irregular shape and about an inch thick; on the corresponding sides or faces of the two stones are matrices for casting four separate objects; the two pieces of the mould are roughly of the same size and shape, and the runnels of the matrices 1, 3, 4 are cut to correspond on both stones so nearly that when the stones are bound or clamped together it is just possible to take a bad cast of these three matrices without readjustment, but to get a good central cast it is necessary to alter slightly the position of the stones for each separate matrix. The position of matrix 2 in relation to the three other matrices is not the same on both stones, so that they have to be readjusted before this can be cast, and when so arranged it is not possible to cast either of the other three. The sunken centre of each matrix would

