HANDBOOK
OF THE
ROCKY MOUNTAINS PARK
MUSEUM

ADMISSION FREE
OPEN 9-6 DAILY

OTTAWA
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1914
THE Rocky Mountains Park Museum is maintained in the midst of the Rocky Mountains Park at Banff, Alberta, by the Parks Branch of the Department of the Interior of the Canadian Government.

The collections are of the natural history of the Rocky Mountains Park region, that is from the Rocky Mountains of Alberta and British Columbia generally. The visitor is not confused by specimens of more distant parts of the mountains or other parts of the world. But specimens such as are found in the Park are included even if taken far outside the Park itself.

The labels, maps and illustrations of the museum eventually should form the whole title, chapter, sub-chapter and paragraph headings, text, illustrations, maps and legends of a complete natural history book on the region, and conversely an ideal natural history book on the Rocky Mountains Park might be cut up and supply all the labels for the museum. The cover represents the museum's outside door label; the chapter heads, the large museum division labels; the sub-chapter heads, individual case or group labels; the text, framed labels to classes of objects; and the eight point matter, labels to individual specimens.

This handbook is intended to give something to the public now, and to serve as a basis for a future book which may be re-arranged, unified, made more complete, and more appropriate in style for the use of the average citizen. It is intended not only to present in book form and in order some of the labels of the museum as they are and it is to-day, but also some of the label copy yet to be printed; leaving for a possible future edition other labels and the label copy yet to be written. Some of the labels here given are already illustrated in the museum by specimens. The museum will be modelled after present and future handbooks by securing the necessary specimens and using the handbook matter for labels. Future editions may be issued to include a complete list of all the natural history objects and phenomena of the Rocky Mountains Park, so far as they have been learned.
From another standpoint this handbook presents a classified list of the chief or outstanding natural history objects and phenomena of the region with some popular explanatory matter.

The book thus serves as a reference handbook to the natural history of the whole region in and around the Rocky Mountains Park, as well as to the specimens in the museum, the living animals in the Zoo near the museum, in the large Paddock, about two miles away on the road to Banffhead, and running at large in the vicinity of Banff; all of these, like the museum, being maintained by the Dominion Government.

As the museum is maintained primarily for Canadian citizens as a whole, the scientific facts regarding natural history are presented and arranged not in the usual scientific order, but so as to bring to the fore some of the more noticeably Rocky Mountains and western matters, although in general the scientific order is preserved. Scientific names are interpreted into the language common to every day speech as far as possible.

The Museum is indebted to the Geological Survey, Ottawa, for maps and books; the Public Museum, Milwaukee, and the United States National Museum, Washington, for labels; the American Museum of Natural History, New York, for labels, maps and books; the Conservation Commission of Canada and the Central Experimental Farm, Ottawa, for books; Alexander G. Ruthven, A. Knechtei, S. J. Schofield, John Treadwell Nichols and L. D. Burling, for label copy; the United States Fish Commission for pictures of fish; to Allan Brooks, Okanagan Landing, B.C., for the chief assistance in making up the list of birds, which list is only tentative and is based upon the A. O. U. check list, Riley's list in the Canadian Alpine Club Journal of 1912, and Mr. Brooks' own observations in the region; and to N. B. Sanson, the curator and meteorological observer, for label copy and an inventory of the museum specimens. These courtesies are indicated by the initials of the donor in each case. In writing labels, I have found the literature listed in chapter 17 useful, especially The American Natural History, by Hornaday, and American Animals by Stone and Cram. The bird labels are quoted by permission from Charles K. Reed's Bird Guides, and very slightly modified.

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INDIANS

"INDIANS" is the name generally given to all the aborigines or original people native to both North and South America. It was first wrongly applied by the Spaniards at the time of the discovery of America, under the mistaken idea that they had landed in India. The Eskimo are often spoken of as different from the Indians, but they belong to the same group. No one knows how long the red race has lived here, but as yet no satisfactory evidence has been produced to show that they lived here until after the glacial period when the northern part of America was covered with an ice cap similar to that now covering much of Greenland.

Some consider that the Indians originated in this hemisphere, others that they came from the Old World. Certainly their life has been influenced by some phases of Asiatic life and in turn Eskimo are known to have colonized northeastern Asia in comparatively recent times.

Compared with other races, all Indians represent a single physical type, although there are many differences between different tribes and minor differences between individuals. Generally they have dark eyes and dark straight hair, high cheek bones, little or no beard, and aquiline noses. Their colour in general is coppery and they are often called red men, though in comparatively recent times.

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The earliest inhabitants of the Park proper were probably the Kootenay, Stoney, and Shuswap. The earliest inhabitants of the Park proper were probably hunting bands of Kootenay, and there may also have been Blackfoot influence, but the Blackfoot seldom came into the Canadian Rockies. The Stoney have been there perhaps less than two centuries. The Shuswap may never have been there except in later days, as visitors to the Stoney. Some of the old fur traders in their annals refer to the Snare Indians as occupy-
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No. 42.—Quiver. Loaned by N. B. Sanson.

No. 43.—Bowl, the common drinking vessel of about 1798. Loaned by N. B. Sanson.

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No. 48.—Rattles. Sometimes used at sacred festivals. They belonged to former head chief “Old Sun,” to his grandfather and others before him, since before 1811. Loaned by N. B. Sanson.
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No. MM.—Pipe, made about 1851, used in Indian Pow Wows for more than half a century. Loaned by N. B. Sanson.

No. NN.—Pipe and stem, made about 1871 to 1881. Loaned by N. B. Sanson.


No. PP.—Bag, made of skin of deer legs without removing hoofs. Loaned by N. B. Sanson.

No. QQ.—Leggings or Trousers, with red-beads “The Keg.” Loaned by N. B. Sanson.

No. RR.—Headdress called “The Horn Medicine,” Otskinisaam, made about 1861 and formerly owned by the late (Ai-i-su-i-saam), “Boss-rib-Medicine.” There were four such headdresses on the Reserve, and they are worn by the leaders of the dance society known as the Kanatonu’ta, “The Crazydogs.” The leaders decide everything concerning the dances. A modern “Awena” rattle belongs with this headdress. Loaned by N. B. Sanson.

No. SS.—Pipe, for personal use, made before 1811 and owned by “Tried-to-Fly.” Loaned by N. B. Sanson.

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No. UU.—Pipe, made of stone, made about 1871, with wooden stem made about 1881, and owned by “Bull Bear.” Loaned by N. B. Sanson.

No. VV.—Dress, made of Buckskin. Loaned by N. B. Sanson.

No. WW.—Moss bag, decorated with many beads, and used as a baby hammock. Loaned by N. B. Sanson.

No. XX.—Two charms of the most common type, made about 1886. They were placed on their feet at night and the Indian went in search of buffalo in the direction in which they fell by morning. Loaned by N. B. Sanson.

STONEY

STONEY, MOUNTAIN ASSINIBOINS, Tschantoga.

The name, Tschantoga, means “people of the woods.” They are a division of the Assiniboine now officially classed by the Department of Indian Affairs as “Stonies.” They have a pleasant visage, are active and fleet of foot, and are said to be the most energetic of all the Indians of the Canadian North-West. They now live by stock-raising, by selling timber, furs, and beadwork, and by laboring for ranchmen.

A mission was established among them in 1873, and in 1904 the McDougall boarding school at Morley accommodated forty-eight children.

The population in 1847 was perhaps 260, divided into several bands; in 1862 it was perhaps 200, and in 1910 it was 667.

They lived, in 1744, a long distance north-west of Lake Winnipeg; in 1847 De Smet said they were not often seen on the plains, but traveled over the mountains and through the woods, over the different branches of the sources of the Saskatchewan and Athabaska. They now live on a 69,720 acre reservation along Bow river, in the foothills of the Rocky Mountains, about 40 miles west of Calgary, Alberta, and so are often seen at Banff.

KOOTENAY

KOOTENAY, KITUNAHAN, COOTONAY, SKAISI, Kutanai.

The name Kutenai is corrupted from one name they called themselves. They form a linguistic stock. They inhabit parts of southeastern British Columbia and northern Montana.
and Idaho, from near Golden west of the divide south to Pend d’Oreille Lake, but once lived east of the Rocky Mountains, probably in Montana. Their hereditary enemies, the Blackfoot, drove them here and now are so amicable that they intermarry. They hunted buffalo together, but the Blackfoot are still called “bad people,” the Assiniboins “cut throats,” and the Cree “liars.”

They are well developed, tall, and the form of the head suggests race mixture. They are moral, kind, hospitable, extreme in avoiding drunkenness and lewdness with whites. They are mentally high, can be interested and concentrated, and are not extremely emotional. Missionaries have succeeded with them.

The Lower Kootenay are more primitive and nomadic than the Upper Kootenay, and adhere less to the Catholic Church. They were river Indians, possessing dugouts and peculiar bark canoes like some used in Asia, but many have given up canoeing for skilful horsemanship. They keep nearer settlements, often serving settlers and miners. Both divisions of the Kootenay hunt and fish, the lower Kootenay depending more on fish for food.

Society is simple, without totems or secret societies. The chief inherited limited office, which is now somewhat elective. Captives were formerly enslaved and relatives paid debts of the dead. A wergild was customary. They were polygamous; divorced women could marry again, and adultery was mildly punished. Women could own tents and utensils. Adoption was by marriage or residence.

Religion consisted of sun worship; and they believed all things had souls, which were sometimes reincarnated. The dead went to the sun, from which all would descend to Lake Pend d’Oreille to meet the Kootenay then living. The medicine-men were powerful. The Lower Kootenay paint their faces for dancing; but rarely tattoo. A reed pipe, bone, flute, and the drum were the only musical instruments known; but they had songs for dancing, gambling, and medicine. The Lower Kootenay’s favorite game is a noisy variety of the wide-spread guess-stick game. The Kootenay were great buffalo hunters. Firearms have replaced bow and arrow, except as toys or for killing birds. Spearing, the basket trap, and wicker weirs were much used for fishing by the Lower Kootenay.

Skin and rush lodges were built. The vapor bath was universal. Stone hammers were used to some extent until recently. The Lower Kootenay are noted for split root watertight baskets. Their clothes resembled those of the Plains Indians rather than those of the Coast tribes, but are now changed by white influence. They are fond of white man’s tobacco, but have their own willow bark. For food, medicine, and economical purposes the Kootenay used many plants and had aesthetic appreciation of several; but most food is now obtained from the whites.

The Kootenay suffer most from consumption and ophthalmic troubles; but venereal diseases are rare. Parts of interesting maturity ceremonies still survive. The lore of the Kootenay consists chiefly of cosmic myths, mostly of the Northwest cycle, and animal and giant tales. Many coyote tales belong to the Rocky Mountains cycle, others have particulars of Siouan or Algonquian aspects. Their deluge myth is peculiar. Two of the legends, “Seven Heads” and “Lame Knee,” suggest Old World analogies. The story of the man in the moon is probably borrowed from French sources.

The Kootenay are good draftsmen, although there is little in the way of pictographs and birch-bark drawings. Some make maps and are good physical geographers. Horses and buffalos are drawn characteristically lifelike and accurate. Ornamentation of moccasins and other articles is often elaborate, one motive being the Oregon grape. They make no pottery and did little wood-carving. The white man is sometimes called “stranger,” as they knew him only recently and, being peaceful, had few troubles with him. The Canadian Kootenay are not yet on reservations.

In 1904 the Kootenay in British territory were reported to number 553, a decrease of about 150 in 13 years. The Kootenay have given their name to Kootenai river, the districts of East, West, and North Kootenay, Kootenai Lake, Kootanie pass in the Rocky Mountains, Kootenai County, the town of Kootenai, and to other places on both sides of the international boundary.

The following original sources give more elaborate information about the Kootenay:


Chamberlain, Alexander, Report on the Kootenay Indians, in Report of the British Association for the Advancement of Science, 1892.


Hale, Horatio, in U. S. Exploring Expedition, VI, 1846.

Maclean, Canadian Savage Folk, 1896.

De Smet, Oregon Missions, 1847, and New Indian Sketches, 1863.

Tolmie and Dawson, Comparative Vocabularies of British Columbia, 1884.
SHUSWAP

THE Shuswap form the most important tribe of the Salishan
Linguistic Stock in British Columbia. They owned the
country from the crest of the Rocky Mountains westward from
beyond Yellow Head Pass to Donald including part of the
Columbia and Fraser Valleys, the Thompson Valley and the
Shuswap lake region. The Chilcotin of the Athapaskan stock
live west of them, the Okanagan, Thompson River, and Lillooet
all also of the Salishan Stock live south and west of them.
They are now on small reservations in the Kamloops-Okanagan
and Williams Lake agencies.
The population is probably smaller by fifty per cent. than
before the miners' rush of 1858, but there are now more than
2,000 in the Adams Lake, Bonaparte, Ashcroft, Kamloops,
Deadman's Creek, Halaut, Little Shuswap Lake, North Thomp­
son, and Spallumcheen bands at the Kamloops-Okanagan
Agency; the Canoe Creek, Alkali Lake, Clinton, Fountain,
Dog Creek, High Bar, Soda Creek, Pavilion, and Williams Lake
bands at the Williams Lake Agency; and Kinbasket at the
Kootenay Agency.
The following original sources give more elaborate in­
formation about the Shuswap:
Teit, James, The Shuswap, Memoirs of the Jesup North
Dawson, George M., Transactions of the Royal Society of
Canada, XI, Section II, 1892.
Boas, Franz, 6th Report to the British Association for the
Advancement of Science, on the North-West Tribes of Canada, 1891.
Annual Reports of the Canadian Department of Indian
Affairs.

BLACKFOOT

BLACKFOOT, Siksika.

THE name Siksika, meaning "black feet," is supposed to
have been derived from moccasins blackened by prairie
fires; or painting worn by the Pawnee, Sihasapa, and other
tribes. They are an important confederacy including the
Northern Blackfoot, Bloods, and the Piegons. The Sarcee
lived among them, but speak an Athapaskan language. The
languages belong to the Algonquian Stock. They lived in the
northern plains from the wooded North Saskatchewan river
to southern Montana and from the foot of the Rockies east
to 105 degrees longitude. They are now on reserves in Alberta
and Montana. They were restless, aggressive, predatory, and
constantly at war with all their neighbors, the Cree, Assiniboine,
Sioux, Crow, Flathead, and Kootenay. They pretended friend­
ship with the Hudson's Bay Co., and hostility, without war,
to the United States.
Their culture, tipis, clothes, weapons, arts, are those of
the Plains generally. They were periodically shifting buffalo
hunters, whose lives were greatly influenced by that animal,
and skin dressing was their great industry. They lived in
close contact with Gros Ventre. They lived in moveable skin
tipis and without the arts of spinning, weaving or pottery,
and canoes, with no agriculture beyond raising native cere­
monial tobacco. They gathered camas root, and hunted on
foot until the introduction of the horse. They were noted
for their herds of horses.
Each of the three divisions has its own council, elective
head-chief, and Sun dance, apparently centering round the
Blackfoot proper. Each was subdivided, making perhaps 45
bands or possibly gentes. They carry to extremes religious
and ceremonial observances similar to those of other Plains
tribes. They have a military and fraternal organization called
"All Comrades," of twelve or more orders. They have many
religious, war, and social dances, secret societies for each sex,
and "sacred bundles," each with a ritual. Nearly every family
has its own daily rites, of songs and prayers, and the adults
have the "personal medicine." The Sun, and "Old Man,"
possibly an incarnation of the Sun, are deities. The dead were
put in trees or sometimes on hill tops in sepulchral tipis.
The population about 1790, according to Mackenzie, was
perhaps 9,000. Smallpox, measles, and in Montana the sudden
loss of the buffalo and a reduction of rations, reduced them to
about 7,000 before 1860. In 1909 officially there were 795
Blackfoot of the Running Rabbit and Yellow Horse bands
living on a reservation on Upper Bow River, Alberta; 1,174
Blood and 471 Piegan in Alberta and 2,195 Piegan in Montana,
totaling 4,635.
The following original sources give more elaborate in­
formation about the Blackfoot:
Grinnell, George Bird, Blackfoot Lodge Tales, 1892.
Hayden, Ethnological and Philological Report of the Mis­souri Valley, 1862.
Schultz, My Life as an Indian, 1907.
No. 3.—Beaded Tail-piece, forming part of porcupine embroidered head-dress only worn by men, in the Sioux dance; purchased from the southern Indians by the Blackfoot about 1890. Loaned by Reverend Canon H. W. Gibbon-Stocken, Blackfoot Indian Reserve, Gleichen, Alberta.

No. 16.—Fossil, regarded as sacred. Loaned by Reverend Canon H. W. Gibbon-Stocken, Blackfoot Indian Reserve, Gleichen, Alberta.

No. 17.—Amulet, given up on accepting Christianity. Loaned by Reverend Canon H. W. Gibbon-Stocken, Blackfoot Indian Reserve, Gleichen, Alberta.

No. 32.—Rosettes, with leather thongs for tying under the neck, worn by women and girls over blankets. Loaned by Reverend Canon H. W. Gibbon-Stocken, Blackfoot Indian Reserve, Gleichen, Alberta.

No. 33.—Woman's Beaded Belt, worn by women and girls over dress or blanket. Loaned by Reverend Canon H. W. Gibbon-Stocken, Blackfoot Indian Reserve, Gleichen, Alberta.

No. 35.—Collection of Men's Charms. One of many kinds used in the various forms of worship. Loaned by Reverend Canon H. W. Gibbon-Stocken, Blackfoot Indian Reserve, Gleichen, Alberta.

No. 36.—Man's Moccasins, of the ordinary style. Loaned by Reverend Canon H. W. Gibbon-Stocken, Blackfoot Indian Reserve, Gleichen, Alberta.

No. 42.—Beadwork trimming, with two plaits of natural hair, for man's shirt sleeves or trousers. Loaned by Reverend Canon H. W. Gibbon-Stocken, Blackfoot Indian Reserve, Gleichen, Alberta.

No. 46.—Man's Festive Headress, belonging to Head Chief "Old Sun." Loaned by Reverend Canon H. W. Gibbon-Stocken, Blackfoot Indian Reserve, Gleichen, Alberta.

No. 2.—Two sculptured human Heads cut out of sandstone. From Gleichen, Alberta. Purchased.

SEKANI

ROCKY MOUNTAIN INDIANS, Sekani.

The name "Sekani" means "dwellers on the rocks." These people as well as the Sarsi are of the Athapaskan linguistic stock. They wander on the western slope of the Rocky Mountains in British Columbia and the Upper Peace Valley. Once in one tribe, nomadic life has separated them into distinct tribes. There are nine tribes, composed of bands each having a traditional hunting ground so poorly defined that a trespasser is not molested, though their neighbours are strict in this regard. They came from east of the mountains. They are slender, bony, and shorter than their neighbours; with narrow forehead, prominent cheek-bones, deeply sunk black almond eyes, thin upper lip, protruding lower lip, small chin and straight nose. They are of light color. None are bald. Many of them, it was said, are circumcized. Women wear nose rings. The adults are child-like. They are said to be dreaded by other Indians because they are very savage and licentious, and to be more sulley and less frank than other Athapascans, though absolutely honest. They are believed to leave an equivalent for anything they take.

They live completely isolated, miserably and without tents, sleeping in open brush lodges. For clothing they have only coats and breeches of Rocky Mountain goat or Rocky Mountain Sheep skins, with hair side turned in or out to suit the weather. Thin goat-skin blankets give them a decided odor. They hunt caribou, moose, lynx, bear, beaver, marmots, and rabbits for food. Fishing seems so unmanly to them that they do not eat fish.

In their loosely organized society, based on father-right, they have no chiefs. The oldest or most influential in the party advises. The dead are covered by dropping their own lodges over them, though important dead are put on scaffolding and usually covered with thin birchbark canoes, or are put in hollowed spruces, suspended from trees, or sometimes erect in hollowed trees. They burn or throw in the river, or place in trees, the clothing and weapons of the dead. They abandoned dying persons.

The population in 1820 was 1,000, in 1893 it was estimated at 1,300.