July 5, 1982. We've just observed the 115th anniversary of the Confederation and it happens to be a very interesting time for Indians. I've been asked to give my recollections of Indians in this part of Canada in my time, and in my background. My name is Carl M. Lewis. I live here at 14 Spadina Road, Wigwamen Terrace, in Toronto. Spadina Road -- the name Spadina is an Indian name meaning "top of the hill". I suppose viewed from the lake looking up Spadina, you could see the top of the hill where Palace (?) Castle is, so Spadina is rather appropriate.

I was born on November the 8th 1906, a land of the Chippewa of the Thames Reserve, which is located about twenty miles southwest of London, Ontario, on the Thames River. At the
peculiar winding angle of the Thames at that point, the east side of the Thames River, held the Oneida Indian Reserve. And on the side where I lived, the west side, were the Indians of the Chippewas and the squatter Muncey Indians of the Delaware tribe who came later and joined them -- some hundred and seventy-five years ago. The, I was born on, in a place at the edge of reserve called Muncey. Although Muncey is spelled M-u-n-c-e-y, and the Delaware Munsee tribe is M-u-n-s-e-e, related to their distant cousins at Munsee, Indiana from which they originally came. The, the land in which I was born, some hundred and sixty-five acres, was made into a village in Caradoc township, and was supposed to have been bought from the Chippewa of the Thames band, but it never actually became recorded. And it certainly was never paid for. And the claim for the land still exists, made by the Muncey. The Chippewa Munceys, the Chippewa, Chippewa of the Thames band, of which I am related.

My uncle and his son were chiefs on that reserve. My mother was born of the Chippewas on that land, and I grew up there to about the age of seven, when my family moved to Windsor, along the Detroit River, opposite of Detroit, at the age of seven -- that was about 1913. At that time, on the river bank, was a little red wagon works, at the foot of my street. This wagon works was recently occupied by the Ford Motor Company where they assembled parts, later made parts for the Ford car, the Model "T". There were several motor car companies around at that time, there was the Graham Page, there was the Great (inaudible), there was the Chandler, the Hup, the Chalmers, Dominion, and Regal. There were many, many companies going on stream, lasting often for a very short time. About ten years of age, during summer holidays, I went to work in one of the plants putting lamp wick in the lamps that the Ford cars used to have in those days. I received ten cents an hour for ten hours in the plant. I kept that up for a couple of years. During summer holidays I always worked in local industries.

I went to school on the river bank there. There were some chums in school I can think of Don Prattton, Vera Allen, whose fathers were captains of lake steamers, or freighters. And whenever their father's freighter was going by the school always took out and we down to the river bank and waved papers, and handkerchiefs at these ships, and whose fathers tooted their whistles in return. It was a very lively time and I must say even historic.

All the land along the river at this point was owned earlier by families of the French settlers, who were members of the French garrison that had established itself around Detroit. And the commissioner of these, rather the commander of these early settlers was Count Cadillac, Cadillac after who a motor car was named, Cadillac was the governor and with these early French settlers, who were acted as soldiers. They were given land on the south, or Canadian side of the Detroit River extending as far east as Lake St. Clair. This land ran back from the river
in strips. The young lads whom I played with, descendants of these early French settlers where named Maisonville, Hebert, and Labadie, Lanctin, to mention a few. And the whole area was growing.

In 1913, when I arrived, I started school there. Within a short time Ford announced that he was going to pay five dollars a day, which up until that time was never heard of in America. This five dollars a day brought an influx of people from all over the world, especially eastern Europe, to this area. Great contingents of people came in from Europe, there were Pollocks and Hungarians and Serbians, and all types of people like that. And I grew up amongst them and their children who attended this school that I did. Many of these young people at that time, and their peasant parents, still live there. And some of them have developed into rather prominent Canadians, and very good Canadians too. The Indians in that area lived, the original Hurons, lived down further west, around Amhertsburg. They were the Wyandots, a Huron branch. And the Indians around Detroit were pretty well settled in by that time, there were no particular reserves in that immediate area. They were living like everyone else, ordinary citizens. Now to understand what I was told by my elders, to understand this whole Indian question and how they reacted to this influx of Europeans, one has to go back quite a long ways. Let's go back to the beginning when the rifle was invented.

This continent was taken by the rifle. The rifle was invented in England about 1415. It was called a shooting iron. As it became developed and perfected it became later known as the blunderbuss and so on, and was fired from the shoulder. And from it developed the rifle ball and the shot and so on. The rifle, the term rifle, is named for a later development of the shooting iron. The barrel instead of being hollow inside was given a twisting screw-like bore, or a marking inside of the, the barrel -- this was called rifling -- so that when the bullet was fired from the cartridge it came out in a twisting motion. This had a more drilling effect, a penetrating effect and it actually carried further depending upon the length of the barrel. The Spanish in history apparently developed the use of this in the military and a little later in 1492, when Columbus discovered America landing on the outer islands... He made three voyages and he saw a great potential with the resources and the timber and the produce that was growing. And in his successive voyages he landed at different spots.

Now I personally have travelled observing the Indians in America. I've travelled in Alaska, along our west coast, into Mexico. I've gone on further south through Guatemala, and Honduras, and El Salvador, and Nicaragua, and Costa Rica, and to Panama, on another occasion, which I'll speak later. Columbus's third voyage ended on a little island just off the town of Limon on the Atlantic coast of Costa Rica. I saw this island and observed the natives. They're Indian tribes, and still are, remnants of them, are all through this area. The very... all tribes have different personalities and qualities
and they are very marked once you particularly pay attention
to these tribes are remnants of them that you meet along the
way. Later I went on by ship. I went from, from New York by
plane to Guyana, South America. From Guyana I went eastward
to Suriname or Dutch Guiana, and I went on to the next place,
which is French Guiana, Cayenne. I then went south from there
across the Amazon to Belem in Brazil. And from there to Rio De
Janeiro and to Sao Paulo, then to Brasilia. Now all through
these areas are native Indian tribes living away from the
cities, mainly. Mainly on the land, remnants of them. From
Brasilia I then went to the... Montevideo, Uruguay. And from
Uruguay I then went to Buenos Aries, and out around about
there, north of there, there are still Indian bands and, which
in the northern part of Argentina there's an Anglican
organization attempting to buy up land for the Indians, who are
still without title to land. From Buenos Aries I then went
westward to Santiago, Chile and over to Vina Del Mar on the
Pacific coast. And north and both south of that area you find
the remnants of other Indian groups... A very nice country
with eucalyptus trees predominating, and wine, and the only
place I know where you can go down the road and see clouds and
snow up high on one side, and vineyards down at the bottom, and
the sea beyond.

North from Chile I went up to Bolivia, and I was down in La
Paz, which is about a couple of miles down in the earth. It
seemed very cold at night. I met the Indians gathered on the
hillside in a sort of market. They were selling everything
from little pieces of chocolate that had been melted in
saucers, to other little bits of handiwork and handicraft.

Little sailing vessels made out of, oh, reeds such as the boats
are on the Lake Titicaca, which is 15,000 feet high -- the
highest navigable lake in the world. These Indians go so high
that the ordinary person cannot walk up there. They have

exceptional lungs, blood... quite different people. From Lake
Titicaca, or La Paz, one goes north to Peru, Lima, and there we
find more Indians of a different type. And then from there on
to Colombia. Bogota, the capital, is very interesting. On the
outskirts there are Indians that... Well, actually we are just
immediately west there of Paraguay. In Paraguay, which I have
already mentioned -- I went to Paraguay from Sao Paulo, Brazil.
Paraguay has a tribe of Indians called the Achy(?). These are
very simple people and they're kept so. And the children,
Indians, are occasionally scooped up in little raids and sold
-- anywhere from dollar and a half to ten dollars apiece -- as
household servants to the settlers. This is how primitive
Indians still are after four hundred years of so-called
civilization in South America.

In Peru is a very magnificent city. But again just on the
outskirts of all this wealth we find the native people clinging
to the natural life of the coverage of the jungles and forests,
the high altitudes, and the heat of the coast. In Colombia
there's much similar and then on down to Venezuela, where the
jungle exists and there are native people there. So in all the
twelve countries of South America, the Indians of North America, these historic people in South America, the descendants of the Incas -- a once proud people who had all the gold. I have seen the original gold artifacts in the Museo del Oro in Lima taken from these people, combs. I saw the original pistol made out of solid gold fashioned by the Incas which could throw a dart fifty feet and perhaps hit a bird, depending upon the skill of the holder. All of these things they had a very great knowledge, apparently, these early people did. Of astronomy, and particularly in central America in the Honduras, I have been at the ruins of Copan and spent some time there, as well as in El Salvador. These people, the Maya particularly, who existed quite recently, in fact, up to the year of 1000, very strongly, possessed a great knowledge of astronomy and time. And many of their prophecies, as are the Incas, carved in stone. They mentioned the virgin birth, they mentioned, they had recollections, they made note of four deluges -- we only know of one. So they were there apparently an awfully long time.

In my rambles down through the southwest along with the Hopis and the Navahoes... In the University of Arizona, at Paistaff, they made a dig which went down in the ground there, El Paso, or Flagstaff I should say. And they found the remnants of Indians 85,000 years old. This dig was quite recent -- in the last four or five years. So the Indians have been around here for an awful long time. I was told much of this in a general way when I was quite young, but I had to go and see for myself and read books about it and so on. And I mention this in passing because it would give you an idea what went on.

Now more locally, here in Ontario, we can go back to our immediate history of... Our Constitution here is supposed to be one hundred and fifteen years old, as I earlier mentioned. We got a new Constitution, but no mention of Indians. That is, nothing, no, no provisions for them. So as it stands at the moment, we're right back to square one. When the white man came here 1492, on this continent, we notice it is now ten more years to go from 1982 to 1992 and that's five hundred years. Now there's a prophecy somewhere that I've heard that the white man on this continent will run out of gas by, it will be within five hundred years. So we're going to see big changes here in the next ten years apparently, insofar as the Indian and the white man are concerned. It is also appropriate to remember that in our own history on this particular country, Canada, we take the history of Quebec of the first settlers, which can be roughly divided into two two hundred year blocks, we'll say from 1459 to 1759 when the British General Wolfe overcame Montcalm on the Plains of Abraham in Quebec and the British took over then. And from 1759 to 1959, now that four hundred year period, the last two under the British rule, saw the native Quebecers... When the people inquired who they were they said, "Nous sommes les Canadiens -- les habitants de la pays." We are the Canadians, we are the habitants of this
land." It is since 1959 that they have developed a new name calling themselves the P.Q., Quebecois, ever since the death of Duplessis. Now it was Duplessis, the premier of Quebec up until the latter part of this last two hundred year period, that pulled them out of the four hundred years of, of slow sluggish development into education-wise. Up until that -- for four hundred years, just as in South America, for four hundred years -- the education of the common people was most elementary, if any. And it wasn't until Duplessis took over that he took education and public health away from the Church. The nurses, the nuns rather, who acted as teachers and nurses did so graciously and freely, and did a very good job to the limits of their ability and resources, while the state looked on. Duplessis, however, took over education and public health from the Church and put it on a basis of public serving, and public support. So we find a reformation in Quebec in the last few years.

Now do you want us to go back? After the battle of 1759 when Wolfe took Quebec, the final peace was settled in 1763, four years later. And if you look into your encyclopedia it was known as the Treaty of Utrecht. Now the Treaty of Utrecht gave the British the gates of Canada. Now the gates of Canada meant Newfoundland, Prince Edward Island, Nova Scotia, New Brunswick, Quebec, all the eastern sea borders, the gates of Canada. Up until 1763, or rather up until the victory of Wolfe, the French were developing rapidly exploring-wise and trade-wise, south and westward. Dollard and LaSalle, explorers, went south in the southern United States as far as Louisianna, down the Mississippi. They founded St. Louis, and they pushed on into the eastern edge of the western plains of the United States, and commenced trading with the Cadieux Indians of that area. And then came the defeat around 1759 and shortly after the French gave up their pursuit west of St. Louis.

Now around this time it seems that there was a division of the coasts of the Americas given to the various nations, the Catholic nations by the Pope. Portugal got a slice of South America. That is, and Spain, and the French and the Dutch came over and took possession of that part of the coast between the fortieth and forty-fifth degree of latitude covering New York. They called this community New Amsterdam. Now the French had earlier sailed up the, what is now known as the Hudson River, up to its top reaches known as Fort, it was early known as the Dutch's Fort Orange, but later Albany, Fort Albany, up at the top end of the Hudson. This was a trading river with the Iroquois, and in the early 1600s the Dutch founded the town of New Amsterdam, now known as New York, and developed trading with the Iroquois, for the first time the Indians, of the Iroquois people.

Now the Iroquois were a confederation of Indians. There was the Mohawk, the Seneca, the Onondaga, the Cayugas, and the Oneidas -- five nations. Later they took in the Tuscaroras and again later, in 1700, they took in the Mississauga. So
actually there were seven nations not six. The story of the Mississauga coming in later, this is a very interesting one; we'll deal with that. The first time, in the early 1600's, the Dutch started trading rifles with the Iroquois for furs. And with these new found rifles the Iroquois found out what the Europeans had earlier found out, that they were very effective for persuading people to join them, or bend to their will. And the Iroquois set out to convert neighboring peoples to their organization. Those who didn't want to join them were wiped out. Now with these rifles the Iroquois wiped out the Tobacco and Neutral Indians of southwestern Ontario, which were located down in my area, my birth area, and further south down around Chatham, and Essex county, where tobacco was grown. These people down in that area lived in pallisaded communities, that is, pallisaded with logs stood on end and made into a fence. And they lived inside of this fenced area, pallisaded area, and retired in there at night and closed the gates and presumably were safe. Well, the Iroquois came along and set fire to the fences and finished them off with the rifle. And this is how we have no more Tobacco Indians or Neutral Indians for that reason.

Now up around Toronto here at that time, in the early 1600s, there were in north Toronto the Indian encampment was just above Eglinton Avenue, and west of Yonge Street, around... west of Avenue Road. I'd say between Yonge Street and Avenue Road there's a water tower. You'll see this water tower if you drive along Castlefield Avenue west of Yonge Street. And it was around this water tower that this encampment of Indians was. This encampment disappeared the same way. The pallisades were burnt and the people were destroyed. There was another encampment over around Eglinton Avenue and McCowan Avenue over in the east side Scarborough area. And it was only recently that this mound was examined and found to have three hundred and fifty skeletons in it. There's a stone on the top of that mound presently, marking the observance of the finding of this mound. These people all died at the same time and were heaped together and buried in this hill, which still exists and anyone can go over and see it. It's over in the vicinity of McCowan Avenue and Eglinton, northwest, northeast section. So the Iroquois had a history of either converting you or if you fail to disagree [agree], you fail to live, and this was their policy in the early days.

Now the Mississaugas and many of the Algonquin people came down later into this area. The Mississaugas originally from up around the Rainy River district, and they drift eastward down to the north shores of Lake Huron, and the Sudbury area, and came on down towards Toronto. And they set up a village in what is now the mouth of the Rouge River, which is down just on the eastern edge of Scarborough. When this village -- it was named, it's a lengthy Indian name -- when this village was set up the Mississaugas were in possession of this area of Toronto on July, 1792, when Governor Simcoe first arrived in Kingston, which earlier had been known as Fort Frontenac. He set his first government, provincial government of Upper Canada there.
So July the 1st, 1792, is an anniversary date as well as our Dominion Confederation date. Lord Simcoe stepped into a very busy period. And it can be imagined that in his work he... He was personally an aristocrat, an army officer. And being dropped down into pioneer conditions he was certainly out of his orbit of experience. But he did the best he could. The Mississaugas I had mentioned earlier in their village immediately dealt with him, and sold the land for Toronto. Now

Toronto as a community was founded a year later in 1793. Here, which we now know as Toronto, this land was sold to Simcoe by the Mississauga.

Now going back about these Mississauga. The Indians up in this part had been hammered for a long time by the raiding parties of the Iroquois. And they were fighting continually on their east with the Dakotas, or rather on the west by the Dakotas and the wars going on with the Mohicans, and they were bleeding to death. So around 1700 the Mississauga attacked them. Now the reason of the attack was that the money was being made in those days, just as it is now, by furs. The French in Montreal were say paying ten dollars for a small pelt; the English at Albany were paying forty dollars. So it was logical to try and get your furs through to the English at Albany and get the forty dollars, but the Iroquois were in the way. At first the Iroquois acted as middlemen taking the furs at a price and selling them at a profit. But finally, as I've said, around 1700 the Iroquois, the Mississauga attacked the Iroquois and beat them. And they got their furs on through, in through Oswego on the south shore of Lake Ontario into the, the canal, not the canal but the Mohawk River, which takes you right down to Albany. And so they achieved their purpose commercially, military, and later, in 1746, they were officially adopted as the seventh Iroquois nation. This was under Governor Clinton, the British governor at Albany.

Now the War of the Independence of the United States and the British occurred in 1776, some few years later. Now this, when Britain lost the war with the United States most of the Iroquois had to move out. They were allies of Britain, so they had to move over to Canada. So in 1784, which was just twelve [sic] years after the war of 1776, the Iroquois moved into Canada. They arrived first up at the bay of Quinte, which we know today as Tyendina. Tyendinaga Reserve still is there, up somewhere near Brockville, Belleville, Brockville. And then the rest of the crowd went down under Captain Brant and took over several, about over 500,000 acres on the Grand River below Brantford in Lake Erie. And this is where the Six Nations set up shop. Now the Mohawks up at Tyendinaga and the remnants of the Six Nations, were down on the Grand River. About this time, we're getting now up into the latter part of 1700s, we find that the Indians were still practicing their own religion, their own attitudes, and the missionaries had not yet arrived. It wasn't until the early 1800s -- from 1784 on, after the Mohawks came -- they, in fact the British government built a church for the Six Nations people at Grand River, at the Grand
River. Or the Brantford area, Ohsweken, and that church may still be observed today. The Mohawk Chapel it's called.

Now the introduction of religion was a very interesting one locally. There was a conflict of missionaries. The Methodist missionaries and the Anglican, or Church of England missionaries were... they were in competition for converts. And the chiefs, actually, while they had no particular interest in this, there were certain enticements offered these community bands to become active in one religion or the other. An interesting case is the group of Mohawks that had settled along the Treaded(? River, which is immediately west of Toronto.

Around about 17-- or about 1828 they had quite a community there with houses and a couple of stores, and a mill, and a chapel. And the main missionary was a Methodist missionary by the name of Edgerton Ryerson. Now Ryerson was a really go-getter and he had ideas how Indians should be helped along, and shown the good life... And then one of his strongest contenders, or opponents was John Strong, Bishop Strong, the Bishop of Toronto, who was also striving to offset the advance of the gaining of souls by the Methodists. He was aided in government by a governor known as Sir Francis Bond Head. Now Bond Head was the governor in Upper Canada at that time and the Methodists wanted... These Indians felt very uncertain. They were put onto land and they were very uncertain. They saw white settlers coming in all around them, and the white settlers seemed to have, given deeds to their property. It was plotted off by surveyors and all that sort of thing, and they got deeds and the Indians wanted deeds too.

Now the Methodists under Ryerson were strongly supportive and he appealed -- in fact he went to England and made representations how this should be done. And then much to the consternation of Sir Francis Bond Head many of these appeals for titles to land from the Indians were received from areas where Methodist missionaries were. And Bond Head didn't want to give titles of land to the Indians. In fact he said, "Why give land to people who can't read a marriage licence? What good would a deed do them?" And so the Indians never got any deeds. And when the necessity made it difficult for them, they had to leave their land as the Credit River band, in around fifteen years later, about 1848 or '46, they moved off over and joined the band on the Grand River, south of Brantford, so they left the Credit area. And so we see how the Indians, due to pressure, were dispossessed through religion. In fact, in my own territory of the Chippewa of the Thames back around 1820, there was a chief there called Odemacoo(?) of the Chippewas. And he couldn't see religion. He said, "We have a very good religion now. Why should we have another one?" And besides several reports come in that people who took this new religion were losing their land. So there was a great deal of consultation going on among the Indians about this religion. It was either become a Methodist or a Church of England, or you had the biscuit. And this was the situation that developed.
Now we see the Indians today getting the same deal on the constitutional thing. For four hundred years, throughout the Americas, while the culture of Europe was there in the clergy perhaps, and other educated people, there was no attempt to give public education to the great mass of Indians. In fact they have been kept in ignorance even to this day in Central America and South America. They are pitifully illiterate, and this was done on purpose. So we can understand the great upheaval socially that is going on, on these two continents today, in this particular hemisphere. And there's a day of reckoning and mortal balance coming and this is precisely what we're watching on the world stage now. The... it is well to observe that the so-called equality of the Indian... In fact in all Canada's wars right from Queenston Heights to the First World War, in Tecumseh's time right up into through the Second War, more Indians of Canada have volunteered for enlistment in the army...

(END OF SIDE A)

(SIDE B)

...more Indians have volunteered for enlistment in Canada's armies per capita than of any other race in Canada. Yet they have got some very, very bad demobilization deals insofar as land grants that other veterans have received, of the white category. And at the present time the Indians are represented in pretty near every sphere of activity. We find Indians are very capable when taught. They're proficient in military activities, and in law, and they are just as intelligent as anybody else.

I think perhaps the great lesson in more or less delaying the education of the Indian in the past was due to the action of King Edward VII, when he came to Canada some years ago. When he visited the Indians at the Mohawk mission on the Grand River, he saw a boy, a little boy in the crowd. And he asked whose parents, or who are the parents of this little boy, and they brought the boy over. And he says, "Will you let me take this boy back to England with me and I'll educate him and send him back?" And the parents said, "Yes, yes we'll be glad to have that." So he took the little boy to England and he educated him. He made him a medical doctor, he went to the University of Edinburgh and came out, then he came back to Toronto. His Indian name, it just slips me now, I just forget it at the moment, but he founded the Independant Order of Foresters. The bust of him, a brass bust, stood in the hallway of the Temple building on Richmond Street for many years, until the Independant Foresters moved out to their new building on Eglington Avenue East. So it goes to show you that what educating an Indian was proved to be a very dangerous thing, because he founded an insurance company. And today this Indian lies in a grave up on the Tyendinaga Reserve along the St. Lawrence River. You may visit there at any time.

So there are many, many things that you can read about in
Canadian history, but you got to understand basically that the whole settlement of the the Indians in Ontario was the result of squabbles between the Methodist Church proselytizing and the, and the Anglican Church. And the benefits that they could receive if they did undertake the new religions. And it was for these benefits a lot of the communities considered it was best to adopt, for that account.

I think this winds up my memoirs of the area about Indians, the new Native Centre and all these things. I personally was made a sachem of the National Indian Council of Canada back in 1961. Bill Whatany(?), presently a lawyer in Calgary, was chief at that time of that group. There was Miss Monture(?). I also was president of the North American Indian Club of Toronto, back in '61 and '62. I think that those associated with me at that time, Fred Wheatley, he's now a teacher up at the Trent University in the Indian studies. And Jim Turner who was one of the instigators of this building we are living, the Wigwamen Terrace, a mathematician, a teacher, a secondary school teacher of mathematics, who passed away suddenly a couple years ago. And several others.

I attended, back around '64, the unveiling of the monument to Tecumseh on Number Two highway west of London, Ontario, near Thames, near the Moraviantown Reserve. At that time there was some question of whether Tecumseh was dressed the right way in this monument, because he had on a army coat. And the official in Ottawa had checked and found that actually Tecumseh was never made a major general. And there's no record of it in the British Army Archives, and so they changed the habitment of the... of the chief to that of a... of an ordinary woodsman's leather jacket. And so it stands today if you view it going by the highway there down the Moraviantown.

The Indians around Snake Island, Georgina Island, further north around Rama, Lake Scugog, Perry Sound, Croker -- Cape Croker, all in through this area you'll find Indians around Toronto from these groups. Further north up on Lake Nipissing, and in the northwest sections of the province, the Indians are still there. And the entire area north of the railroad from Sioux Lookout to Hudson's Bay are Indian settlements and villages. These people, while contributing an awful lot to the economy, have received darn little and live almost in a primitive state. They pay exhorbitant prices -- three dollars and a half a gallon for gasoline, when they can get it, a dollar and a half for a loaf of bread, when they can get it, and potatoes are imposible to get. Everything has to be flown in and these people have to live off the land and always did. They are not getting a square deal. The only thing that isn't costing, cost them more than it does down here is a postage stamp or a bottle of whiskey -- they pay the same price anywhere in the province. But there the price of things, the equality of the price of things ends. There's so much that the Indians could be better dealt with... the list is endless and so I leave it to those who carry on from here and see what they can do about it.
That's all for now.

(END OF SIDE B)
(END OF TAPE)

INDEX

<table>
<thead>
<tr>
<th>INDEX TERM</th>
<th>IH NUMBER</th>
<th>DOC NAME</th>
<th>DISC #</th>
<th>PAGE #</th>
</tr>
</thead>
<tbody>
<tr>
<td>IROQUOIS CONFEDERACY</td>
<td>IH-OT.007</td>
<td>CARL LEWIS</td>
<td>104</td>
<td>10,11</td>
</tr>
<tr>
<td>IROQUOIS INDIANS</td>
<td>IH-OT.007</td>
<td>CARL LEWIS</td>
<td>104</td>
<td>13,14</td>
</tr>
<tr>
<td>-migration of</td>
<td>IH-OT.007</td>
<td>CARL LEWIS</td>
<td>104</td>
<td>13,14</td>
</tr>
<tr>
<td>MISSIONARIES</td>
<td>IH-OT.007</td>
<td>CARL LEWIS</td>
<td>104</td>
<td>14</td>
</tr>
<tr>
<td>-arrival of</td>
<td>IH-OT.007</td>
<td>CARL LEWIS</td>
<td>104</td>
<td>2</td>
</tr>
<tr>
<td>NAMES (PLACE)</td>
<td>IH-OT.007</td>
<td>CARL LEWIS</td>
<td>104</td>
<td>8,9</td>
</tr>
<tr>
<td>-origins of</td>
<td>IH-OT.007</td>
<td>CARL LEWIS</td>
<td>104</td>
<td>2</td>
</tr>
<tr>
<td>NON-INDIANS</td>
<td>IH-OT.007</td>
<td>CARL LEWIS</td>
<td>104</td>
<td>2,15</td>
</tr>
<tr>
<td>-prophecies regarding</td>
<td>IH-OT.007</td>
<td>CARL LEWIS</td>
<td>104</td>
<td>2,15</td>
</tr>
<tr>
<td>OJIBWAY INDIANS</td>
<td>IH-OT.007</td>
<td>CARL LEWIS</td>
<td>104</td>
<td>11,12,13</td>
</tr>
<tr>
<td>-migrations of</td>
<td>IH-OT.007</td>
<td>CARL LEWIS</td>
<td>104</td>
<td>11,12,13</td>
</tr>
<tr>
<td>WARFARE, INTERTRIBAL</td>
<td>IH-OT.007</td>
<td>CARL LEWIS</td>
<td>104</td>
<td>13</td>
</tr>
<tr>
<td>-accounts of</td>
<td>IH-OT.007</td>
<td>CARL LEWIS</td>
<td>104</td>
<td>13</td>
</tr>
<tr>
<td>WARFARE, INTERTRIBAL</td>
<td>IH-OT.007</td>
<td>CARL LEWIS</td>
<td>104</td>
<td>13</td>
</tr>
<tr>
<td>-motives for</td>
<td>IH-OT.007</td>
<td>CARL LEWIS</td>
<td>104</td>
<td>13</td>
</tr>
<tr>
<td>WORLD WAR II</td>
<td>IH-OT.007</td>
<td>CARL LEWIS</td>
<td>104</td>
<td>16</td>
</tr>
</tbody>
</table>

PROPER NAME INDEX

<table>
<thead>
<tr>
<th>PROPER NAME</th>
<th>IH NUMBER</th>
<th>DOC NAME</th>
<th>DISC #</th>
<th>PAGE #</th>
</tr>
</thead>
<tbody>
<tr>
<td>BOND HEAD, SIR FRANCIS</td>
<td>IH-OT.007</td>
<td>CARL LEWIS</td>
<td>104</td>
<td>15</td>
</tr>
<tr>
<td>BRANT, JOSEPH</td>
<td>IH-OT.007</td>
<td>CARL LEWIS</td>
<td>104</td>
<td>14</td>
</tr>
<tr>
<td>CADILLAC, COUNT</td>
<td>IH-OT.007</td>
<td>CARL LEWIS</td>
<td>104</td>
<td>4</td>
</tr>
<tr>
<td>CLINTON, GOVERNOR</td>
<td>IH-OT.007</td>
<td>CARL LEWIS</td>
<td>104</td>
<td>13</td>
</tr>
<tr>
<td>COLUMBUS, CHRISTOPHER</td>
<td>IH-OT.007</td>
<td>CARL LEWIS</td>
<td>104</td>
<td>5</td>
</tr>
<tr>
<td>DUPLESSIS, MAURICE</td>
<td>IH-OT.007</td>
<td>CARL LEWIS</td>
<td>104</td>
<td>9</td>
</tr>
<tr>
<td>KING EDWARD VII</td>
<td>IH-OT.007</td>
<td>CARL LEWIS</td>
<td>104</td>
<td>17</td>
</tr>
<tr>
<td>MONTCALM, GENERAL</td>
<td>IH-OT.007</td>
<td>CARL LEWIS</td>
<td>104</td>
<td>9</td>
</tr>
<tr>
<td>RYERSON, EDGERTON</td>
<td>IH-OT.007</td>
<td>CARL LEWIS</td>
<td>104</td>
<td>14,15</td>
</tr>
<tr>
<td>SIMCOE, LORD</td>
<td>IH-OT.007</td>
<td>CARL LEWIS</td>
<td>104</td>
<td>12,13</td>
</tr>
<tr>
<td>STRONG, BISHOP</td>
<td>IH-OT.007</td>
<td>CARL LEWIS</td>
<td>104</td>
<td>15</td>
</tr>
<tr>
<td>TECUMSEH, CHIEF</td>
<td>IH-OT.007</td>
<td>CARL LEWIS</td>
<td>104</td>
<td>16,18</td>
</tr>
<tr>
<td>WOLFE, GENERAL</td>
<td>IH-OT.007</td>
<td>CARL LEWIS</td>
<td>104</td>
<td>9</td>
</tr>
</tbody>
</table>