

INDIAN <sup>2010-75</sup>  
RESEARCHES ;

OR,

FACTS CONCERNING

THE NORTH AMERICAN INDIANS ;

INCLUDING

NOTICES OF THEIR PRESENT STATE OF  
IMPROVEMENT,

IN THEIR SOCIAL, CIVIL, AND RELIGIOUS CONDITION ;

WITH

HINTS FOR THEIR FUTURE ADVANCEMENT.

BY BENJAMIN SLIGHT.

MONTREAL :

PRINTED FOR THE AUTHOR, BY J. E. L. MILLER.

1844.

great pleasure to have inserted some account of a few of those humble followers of their Saviour ; but for this reason, I must forbear. Many of the sons of the forest are already mingling their anthems of praise with the countless number of those who have passed through great tribulation, and who have washed their robes and made them white in the blood of the Lamb ; and many more, with Christian devotedness, are on their way to join them.

To conclude this review,—I can testify that their religion is of a genuine and scriptural character. Their views of the *nature* of real religion are correct. That it is nothing external—that it does not consist in notions, or merely in reformation of life ; but in a divine supernatural power and influence on the heart. They rest on the true foundation, and build thereon with precious materials. I have often noticed this with pleasure when I have listened to their prayers and exhortations, and to the relation of their experience in our love-feasts and class-meetings. The Wyandots would often, with fervour of feeling and solemn reverence, address the Divine Being as God the Father, Son, and Holy Spirit,—“ *O Hamundishzhu—O Jezuz—O Succasuh!*” and the Ochipwas—“ *O Keshamenedoo—O Panezid Kecheoochechaug.*” The terms *trezhureah*, (faith,) *taurontau*, or *toronto*,\* (great,

\* From this term, I believe we acquire the name of Toronto, the former capital of Upper Canada. There was first a township of that name ; and when the name of the city was to be changed from York, this name was selected. How it was that a Wyandot name was given to a township so remote to the present residence of that tribe, I know not ; but the name is acknowledged to be Indian, and must have been, by some means, taken from that language. It is beautiful both in sound and signification. There is a township adjoining the township of Toronto bearing the name of Etobicoke, (pronounced Tobico,) which is an Ochipwa word signifying *an alder* ; and that neighbourhood was so called by the Indians, from the circumstance of the alder bush being there plentiful. There is also a township near the same spot called Chingua-cousey, (pron. Chincusy,) which is an Indian name derived from the circumstance, if I recollect right, of the abundance of pinea formerly growing there.

large, or plenty,) were often used by the former, when applying to the divine provisions of the atonement. And the latter would also frequently introduce the great foundation of the Christian's hope—the propitiation made by Christ by his blood-shedding, (*oo-me-squeem*.) Their favourite hymns are those which refer to such subjects. Their countenances would often lighten up, when, with sacred feeling, they would sing:

“Oo - me - squeem on - che - bee - ne zham  
Nea kush - ke - e - 'gon 'zshu,”

“His blood can make the foulest clean,  
His blood avail'd for me.”

And theirs was not a mere Antinomian confidence. They sought to exercise a faith which works by love, and purifies the heart. They were frequently using such terms as *pahpenendaim*, (happy,) *paneziid*, (holy,) *zhawanedewin*, (love,) as expressive of their feelings and desires. “I am unworthy,” said a poor old woman, on a bed of sickness, “but I remember Jesus died for me, and this makes me very happy.” Our hearts were frequently gladdened with similar expressions in similar circumstances. It would afford pleasure to any lover of Jesus, to witness some scenes in their worship, when the servants of the cross have displayed the “unspeakable gift” and “the unsearchable riches of Christ.” All this illustrates the *foundation* of their hope, and the *source* of their happiness. In short, they are convinced by the Divine Spirit of their guilt and wretchedness as sinners; they are brought to rely solely on the atonement of Jesus Christ for present pardon and acceptance; they experience a sense of forgiveness of sins, and the enjoyment of an inward kingdom of heaven, which is “righteousness, peace, and joy in the Holy Ghost;” and they ornament their profession by a consistent life—by the manifestation of Christian graces. Considering, then, the contrast between their past and present state, of which they are themselves deeply conscious, we shall not wonder that they frequently sing, almost with rapturous feeling: