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SUPERINTENDENT LIPPS TRANSFERRED

District Superintendent O. H. Lipps, who has been in administrative charge of Chemawa during the past four years, last week received orders transferring him to the Superintendency of the Sacramento Agency, Sacramento, California. In line with the Bureau's policy of reorganizing the field service, the position of District Superintendent is being discontinued, so the Commissioner has advised, and because of Mr. Lipps' familiarity with the Indian problems in the Sacramento Jurisdiction he has been selected as the administrative head of the large Agency, comprising as it does all the territory in central and northern California, except the Hoopa Valley Jurisdiction, from Fresno on the south to the Oregon line on the north, and containing a population of nearly 12,000 widely scattered Indians.

Assistant Superintendent James T. Ryan has been directed to assume administrative charge of Chemawa until a new Superintendent is appointed, and Mr. Chas. E. Larsen, Agency Clerk and Acting Chief Clerk at Chemawa, has been designated as the Special Disbursing Officer for this jurisdiction under this arrangement.

Mr. Lipps expects to leave for Sacramento April 30th and take charge there May first. His family will remain at Chemawa until after the close of the schools in June as the two younger girls, Helen and Ruth, are attending public schools at Salem; a son, Milton, is a student at Willamette University, and a daughter, Mary Elsie, is attending the Oregon State College at Corvallis, near here. In a later issue the editor of *The American* will have something to say about Superintendent Lipps' administration at Chemawa.

TOTEMISM

A brief sketch of this peculiar custom may prove of interest to our readers—we hope so and are emboldened to proceed on this hope:

Totemism is the worship of the totems and is a peculiar social institution of the North American Indians. It is most curious in its character. In a great measure it is a religion with the various clans. Indian communities, independent of their social distribution into tribes, bands, and villages, are composed of several distinct clans. Each clan has its emblem, consisting of some bird, beast or reptile, and each is distinguished by the name of the creature which it thus bears as its device, as, for example, the clan of the

Wolf, the Deer, the Otter, or the Hawk. In the language of the Algonquins these emblems are known by the name of "Totems."

The members of the same clan, being connected, or supposed to be, by ties of kindred more or less remote, are prohibited from inter-marriage. Thus Wolf cannot marry Wolf, but he may, if he chooses, take a wife from the clan of the Hawk, or any other clan but his own.

Totemism is both a religious and a social system. In its religious aspect it consists of mutual respect and protection between a man and his totem; in its social aspect it consists of the relations of the clansmen to each other and to men of other clans. The members of a totem clan call themselves by the name of their totem, and commonly believe themselves to be actually descended from it. Thus the Turtle clan of the Iroquois are descended from a fat turtle which, burdened by the weight of its shell in walking, contrived by great exertions to throw it off, and thereafter gradually developed into a man, etc.

Believing himself to be descended from, and therefore akin to his totem, the Indian naturally treats it with respect. The origin of totemism can only be conjectured. The accepted explanation is that the institution arose under animistic conceptions of existence. In the struggle for life man sought allies. The supposedly superior quality of some animals or plants made them desirable in that relationship and the pact was made.

In later stages the notion of kinship and then of descent entered as an explanation of the fact once imagined as real. Meanwhile the living or dead animal was treated as the living or dead human. In Egypt the corpses of both were mummified; in Greece they were buried or burned. But from sacredness to godship was but a stage, the individual became deity—so with the cat, bull, crocodile, etc., in Egypt; and in Greece the horse, mouse, snake, ram, and even the lobster. So it appears that totemism is not of anything like recent birth in the mind of man.

But the thought grew more anthropomorphic, and the animal head was placed on a human body, as in Greece and Egypt. Next the animal came to represent deity, and finally was simply sacred to man. The relation of totemism to religion is thus in part revealed,

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