

The Chipewyans, without being as timid as their northern brethren, who deserved the uncomplimentary epithet of "Slaves" bestowed on them by the first explorers, are now a gentle, peaceful, and honest people, comparatively chaste and religious, though they may perhaps be accused of being a little too morose in disposition and fond of solitude. The Catholic Missionaries first visited them in 1847, and two years later settled among them. In 1866 or 1868, if I remember rightly, a clergyman of the Church of England was domiciled at Fort Chipewyan; and lastly, in 1875, the Montreal Sisters of Charity founded a school with an orphanage and hospital there. This fort has for some years been the seat of an Anglican bishop.

From the time of the historian Charlevoix, a vague acquaintance with Lake Athabasca must have existed in Canada, for he speaks of the Dog-rib Indians and the "Savonais" (now called "Mashkégous" [Maskigos] or swamp-dwellers), the former of whom lived at the north and north-east of the lake, while the hunting-grounds of the latter were to the east and south-east.

At this date, the Ayis-iyiniwok or Iyiniwok (Men), called by Duponceau "Killistini," by the Ojibbeways "Kinistinuwook," and by the French "Cristineaux" (also called "Klistinos" and "Knistineaux"), from which have finally been derived the names Cris, Crees, Kree, and Kri, lived on the banks of the Beaver-Churchill river, which they called Great Water (Missi-Nipi), as well as on the shores of Cross Isle Lake, Moor-hen Lake, Cold Lake, &c. In short, they occupied the country between the Savonais Indians on the east and the Grandes-pagnes (also called Prairie-Crees), on the west. The Chipewyans at that time lived along the course of the Peace River, after crossing the Rocky Mountains, not having yet ventured down into the country now occupied by them between the Great Slave Lake and Frog Portage on the English River. It was in fact their primitive home in the Rocky Mountains that originated the Canadian name "Montagnais" or Highlanders for these Tinney, who now live in a flat country.

Lake Athabasca, the Slave River, and the shores of the Great Slave Lake were the exclusive territory of another tribe of Tinney, to whom the epithet of Slaves was given, from their natural timidity and cowardice. They themselves recognised two divisions, people living among the hares (or northern Tinney), and among the rabbits (meaning the Chipewyans). The latter name is applied by the Crees to the entire Tinney nation, and means "Tailed men," i.e. men clothed in tailed skins. This arose from the fact that all the Tinney, like the modern Diné of Alaska, used to wear a fringed robe of moose or reindeer skin, ending in a long point in front and behind.

The Indians using the Algonquin tongue, such as the Crees, Savonais, Grandes-pagnes, and Ojibbeways, carried on a pitiless war against the Athabaskan Tinney or Slaves, who from their natural timidity gave up their