

these roots. To sew it, they pierced the bark with a bodkin of pointed bone, and passed the end of the osier in the hole, drew it through, and bound the stick against the bark as close as possible, always turning the stick and osier so that they touched each other. The sticks being well sewn all round, they put on little cross pieces of beech, one in the middle, the ends of which passed into holes in the rods that formed the edges of the canoe—three others forward, at distances of half a fathom from each other, which diminished (in length) according to the shape of the canoe, and three others behind, placed at similar distances. All these sticks enter also at their ends into holes made to receive them in the long rods sewed on to the edges of the canoe, to which they are so well fastened on both sides that the canoe cannot widen or shrink. Subsequently they put on the large laths with which they fit up the interior from top to bottom, which touch each other; to hold them in their places, they put over them those semi-circles, the ends of which join on each side under the rods that are sewed on above, all round which they made enter there by force, and trimmed all the canoe with them from end to end, making it firm, so as not to bend in any part. There were seams in it, for to shrink it at two ends; they split the bark upwards and downwards, they doubled the two ends one upon the other, which they sewed; but to hinder the seams letting in water, the women and girls chewed the gum of the fir tree daily until it became an unguent, which they applied with fire all along the seams, which stopped them better than tow could do. All this being done, the canoe was finished, which was so light that a single man could carry it on his head. The oars (paddles) were of beech, the blade of the length of an arm, and about half a foot wide, the handle a little longer than the blade,—the whole of one piece. Three, four or five persons, as well men as women, rowed together. It went extremely quick. They also went in it under sail, which formerly was of bark, but most frequently of the skin of a young moose, well dressed. If they had a favorable breeze they went as fast as a stone could be thrown, and a canoe carried as many as eight or ten persons.

P. 411. The labor of the women was to go and seek the beast after it was killed—skin it, and cut it into pieces for cooking. For this purpose they heated stones red hot, which they put in and took out of the kettle, gathered all the moose bones, pounded them with stones upon a larger stone, reduced them into powder, then put them in their kettle, and made them boil well. This produced a fat, which came upon the water, which they gathered with a wooden spoon, and continued the boiling until the bones would give out no more grease, so that from the bones of a moose, independant of the marrow, they obtained five or six pounds of fat, white as snow, and firm as wax. It was of this they made all their provision to live on when out hunting. We call it moose butter, (*beurre d'origuac*;) they call it cacamo. They made their dishes of bark, large and small ones, sewed them with roots of fir, so well, that they retained water. They sometimes garnished them with porcupine's quills, &c.

N. B.—The kettle used to be of wood before the French supplied them with those of metal. After the bodies of their dead had dried by long exposure to the open air, they buried them, and with them gifts of valuable furs, &c. They used sharpened bones for arrow points, for needles, &c. &c.

Denys mentions Niganiche, cap de Nort, Chadye, la rivière de Pictou, Cocagne, which last name he gave the place from its plenty of game and fish. Vol. 1—pp. 159, 173.