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PETAUBUN.

PEEP OF DAY.

VOL. 2.

SARNIA, C. W., NOVEMBER, 1862.

NO. 10.

For the Petaubun.

Kahsahguhuhmahnin emah gadahyon uh yenhahbeyon kewetahuhye e nimbuhguh-mishkahgoon ewh mahmuhkandainduhmo-win wahbunduhmon ewh azhe mahmuhkah zenahgwuk ewh uhke, kuhya azhe kahgo-tahmekwuhtenog enewh wuhjewun kahozhetood owh Keshamunetoo ewh che ezhenahgyuk, pameuhyundahbuhshwawod ekewh uhnesenahbaig, kuhya pameuhtunwawa uhkokwawahpun ekewh uhnesenahbaig, pame puhpuhswawasingebun ewh kata uhnesenahba nuhkuhmoon noongoom edush mee omah pame tunwawasenenuk nuhkumotuhwiint ketookemahmenon Jesus Christ. Makwah nuhmuhtuhpeyon ozhepegayon nenonduhwog matwa nuhkukuhmochik, muhtwa uhmuhmeahwod, mee azhe seekesaig enewh neebeengwuhyun eketayon dush, Amen. Ween atuh owh Keshamunetoo oguhuhyon ewh mahmooyuhwuhmeagoowin. kuhkenuh anuhmeahyaig Amen, eketoyook.

Kawahpe suh uhyahwug n... muhshe takwahkweesegook emah odokwee nowining owh Christ: anduhwaindahgozechik ewh chepeenintwah. Kepuhkwesamenemim anuhmeahyaig cheuhnuhmeatuhwaig owh Tapaindung ewh getegon chepeezhenahzhuhwod enewh uhnokeewenewun emah ogetegoning.

Tuhtepahjemotuhwewod go ekewh uhnesenahbaig kahpe ezhe wapezewahgwain kahpe epenawahgwain, ako dush uhnuhmeahwod wahsuh, puhkon ezhe uhyahwug. Ako tuhkweshenon omah kah muhshe uhweyuh nebosce: mee mah go ewh mamin-duhga kahpenesegowod ewh ahpeche anekahgood owh uhnesenahba, monduh menekwawin, kewushkwabewin, kayahpe pamenahnoosondungik ahnint uhnesenahbaig ahzhe neebewah tuhsobeboon puhpe-zindungik ewh Keshamunetoo otekotowin.

Omah anduhnezeyon kallween uhweyuh kayahpe menekwasee, mee atuh ekewh wuhyametgoozhe uhnuhmeahchik.

Meenuhwah dush, nahningotenoong go nenunduhwaindon wenoonduhmon nindenuhwaindahgunuk neesahchewun ayahchik uhmunj azhe uhyahwahgwain, nindenaindum dush, mee suh ahzhe keewuhnancme-wahgwain: uhwuhse nuhka uhye e pungeeshemo owh keezis keezahdook enainduhmodoganuk: kahween, mee suh ween go omah peme nahnuhmatood owh kegete-zeemenon Nanebozho.

Mee suh oo menik auahjemoyon. Pwahnunga nah meenuhwah keetamahwanjeche-

gayon ewh kaenahjemoyombon, meenuhwah ninguhtepahjim.

Neen suh owh kekahnsewah.

ABNER ELLIOTT.

Bachewana Oct. 11, 1862.

To the Editor of Petaubun.

Nekahnis, Rev. T. Hurlpart. Tulkah kekuhwenduhmoon anuhkuhmeguk omah anduhnezeyon. Ahpeche suh kagait menepinahtezewug uhnesenahbaig omah anduhnuhkeechik. Kagait neebewah getegawng ewh kaonje pemahtezewod emah weyahwewong. ahpeche suh wawane uhnokeewug, ahnuhwe go pejeenuk mahjeetahwug ewh wegetegawod: ahpeche suh minwawezewug uhnokeewod emah weyahwewong. Pejeenuk about 5 years ago uhnuhmeahwod. Mee suh ewh anahjemotoonon.

Kuhya dush August 6, mee oo uhpe kah mahjeetahwod ewh Camp meeting keeuhjahmowod, ahno suh keepungee heshuhgezewug uhnesenahbaig kahmahwanje etechik, kuhya moozhuk gomewun, kayahpeduch... wug ewh keeuhnuhmeahwod, nuhnuzh dush go noongoom ahpeche suh kagait kahminwuhkuhmegezewug uhpe anuhmeahwahchin omah. Kuhya ewete Bear Creek ahpeche suh mahmeno mahwanje etewug uhpe go anuhmeawahchin.

Uhyekwah suh 3 months newuhneah owh Petaubun, kagait suh neminjenuhwais ewh wuhneuk owh Petaubun, kagait suh ween mee omah uhyahyon Pine River Charlevoix Emmet Co. Keeshpin dush Shawville, ween dush E. Fraser kah nimpeneenduhgeosee. Kayahpe suh niudenaindum cheotahpenuhmombon. 2 pahmah dush ninguh tepuhaun uhpe keeotahpenuhmon: mee suh oo anahjemoyon. Kepuhko sanemin suh mahno nah chemuhzenahke-zuhmun oo nintoozhepeegun keeshpin enainduhmun. Neen suh ketuhnuhmekoon.

ISAAC GREENSKY.

Pine River, Oct. 23, 1862.

Nintezhe weenduhmuhwah kekahnese-non Peter Greensky kahween onjetuh nintootuhwahsee muhkuhmuk ewh Petaubun. Ahzhe kakah neezhobeboon ozhetooyon Petaubun. kuhkenuh dush neneenduhmag mezewa uhnesenahbaig, ekewh tapuhungik, kuhya ekewh tapuhunzegook. Noon-dahgayon ingoche uhyod owh uhnesenahba nasetowenung muhzenuhgegun, mee azhe neenduhuk. Moozhuk 6 Petaubun ne neenduhag ekewh Charlevix Emmett Co. ayahchik. Kishpin tuhkweshenoomuhguhsenogwain nenunduhwanemog cheween

duhmuhwewod. Kenunduhwanemenim kwuhyuk cheweenduhmaig azhenekahraig ewh duhnuhkeewin anduhnuhkeeyaig, wawane dush cheotesegoyagobun ewh Petaubun.

Kahnese gochin owh Bewley.

Nemekahnon emah Central Christian Advocate depahdochchekahtag nepwahkabwenene-tepuhuhmahtewin kahuhtemegowod ahnint ekewh mache ezhe wapezechik kahnesahchik enewh Rev. Anthony Bewley Owh Rev. John M. Chivington, noomuhyuh kahneekahnezit emah Rocky Mountain District, Kansas Conference, noongoom edush Menesno okemah ingoting akwecenowod shmahguneshuk: First Colorado Volunteers azhenekahzochfik kee ezhenahzhuhekahzo chenoopenuhnaud enewh Texas Rangers. Mee dush emah kahne ezhenahshekuhwod New Mexico neewauk tuhso tepaupau, mee dush keeuh temaud, keesuhswayahmowod, keepaushkezwod, kuhyo keetuhkenand. Ingoting

metahswe uhshenahzhewahgobun, nahnun keepaushkezwahwug, neezhwahswe dush keemahkishkoozowug, kuhya keetuhkonahwug. Okowh dush kahtuhkoninchik okeezhe gekainduhmoonahwon enewh meneseno okemon okowh suh metahswe uhsheneezh keetuhnezewod, kuhya keenahtuhmahgawod uhpee kapenawapenint owh Bewley emah Fort Worth, Texas. Kagait ego wawane nahgwut tepuhuhmahtewin keenoopenuhnegowod okowh kahnesewachik. Okeekopenawapenahwon mano ezhe wapezenechin Methodist Preacher, kuhnuhga pameuhshwecsik, kuhya uhweyuh kahnahtuhmahgosik, okeekuhkwahnesuhgahpenahnahwon, kahween kuhya wawane okeeningwuhwahseewon, enewh mah ogedegoon keesahgeshenon. Noongoom edush pameuhshweed Methodist Preacher pame meneseno okemahkunduhwod ingoting okweenonit shemahgunishshun keeunduhwaindahgoze chekuhnuhwaindung ewh duhnuhkeewin, kuhya okemahwewin. Makwah dush monduh pemenoopenuhnod enewh Texas traitors, keene ezhesa keetuhkweshenoomuhguk otepuhuhmahgoowine-wah nebowining enuhka nahnun okowh kahgeemenuhkeejig, kuhya ween edush ekewh neezhwahswe keetuhkonintwah.

Mee suh monduh kahnesahchik kubkeekwawenenewun kahezhe nuhkwaishkuhmo wod ewh etepuhuhmahgawin meze kagoo tapahkonung. Konemah pahmah wawane nuhwuch kekuhnoondahmin ewh kahezhe-wabuk. Kagait suh Keshamunetoo ne-

chepuhpah unduh mahwezowod, konemah kuhua puhkon wegawahming chepuhbatuhzhe onzometoonong no dush enuhnokewod ekewh kedekwamenahnik kecheuhchenuh atuh nyahdoganuk emah andahwod. onuhkuhton ewh andot kuhya enewh oneejahnesun. Mee nuk dush monduh che meno ekwegit owh uhpenooje? Meenuh wah nuh dush wihweenga kekuhuhnahme mahnahnik ekewh kedekwamenahnik owh wainje mahjeekahsewung emah uhkeeng tuhze menouh'ahwining? kah suh ween nindenaindum ezhesinzenon cheuhnahme mungwahbun ekewh kedekwameshenahnik ezhesin suh kuhya keenuhwind ewh keduh nokeewinonon kaenuhnoketuhwungwah ekewh kedekwamenahnik Otahperuntah owh kewahgahkwahnon, muhzhceontah nin enewh keduhkeensemenahnin, buhkete nuntahnik ekewh potatoes, corn, wheat &c.

Wekushkeahahnik kuhya ekewh: uh wuhkahnasuk, puhkahuhkwayuk, meze saig, opishkesewug, kookooshuk, pezhe keensuk, pazhegokuhzheesuk; kuhya wekushkeahahnik fruit trees, chepuhtuhke nungwah emah cheekukuhmik aindahyung.

Wawane onahbuntah ewh kitchen garden cheuhyahmuhguk, kuhya puhtuhke shemahnahnik ekewh current bushes. Oo dush ezhechegayung kahween neebenuh tahtuhso beboonuhguhsenoon tuhbahtuhyeenut kamahmeecheyung, keneejahnesenahnik, kuhya kewetegamahgunenahmk. Oo dush uhpe keene ezhe kushkeawezeyung kahween meenuh wah kedekwamenahnik oguhombenuhkahtuhzenahwah ewh wahgahkwat chemdah wekwuhchetowod ewh kameechewod: mee dush pejenuk chekushketowod chekuhnuhwainduwmowod ayendahwod, kuhya enewh oneejahnesewon, uh puhna dush oguhweejewahwon emah aindahwod chekekenoouhmuwahwod kaezhe pemahtezemit, kuhya wawane oguhkushke toonahwah ekewh uhpenoojeeyuk cheezahwod emah day school. Mee dush ego azhe tapwayainduhmon kuhya ween owh uhnesenahba cheotahpenungebun oneebuhwewin neebuhwenit enesv shahguh nahshun.

Pazhik dush atuh meenuh wah newe ekit: keenetuhzhinduhmon kanewekwuhchetouyungebuhneen, tahonesheshin nuh kuhwa owh oshkenuhwa chepwah otahpenod enewh oweeshkobetaamun cheozhetaud.

Nintezhe wahbuhmog ekewh uhnesenahba-oshkenuhwaig uhpe anainduhmo wahgwain ewh cheweetgawod, mee go atuh anc keeke puhsekweewod enewh o dah zeyah ne she won: pazhgookuhzheeg mah kuhya go ahnint otezhenekahnahwon. Mee nuh oo kaezhe kushkawezezung chepahpenaindung owh oshkekawon: neen dush ween pazhegoyon nindenaindum kahween tahonje pahpenainduhsee owh ekwa pezhe shik go ahzeyahnish. Uhpe ween owh pe nashe wahpuhnuhjahsekachin wawane otoo zhetoon ewh odosowon. Nindenaindum dush ahzhewah sufficient light ketuhyahnon chewahbunduhmungobun onesheshing chekenuh wahbuhmungwah ekewh penashayuk zhetowod wawane wahzhewahkuhnuhwanewahwod ewh opuhnuhjahseme-

won. Keeshpin nah kuhwa oozhetaud owh oshkenuhwa uhpe wahwetegachin, ozhetood kataud, wekwuhcheaud kahpetuhzhemuhgik tuhwanepuhwezewug che enemahjeeshkahwod uhkeeng tuhze meno uhyahwining keeshpin shuhwaindahgozewod menopemahtezewin. Owh dush wahzhee tahsik uhpe weewit, kuhya uhpe keewewit wepeme uhyahshojekahsood aindahmit enewh ozekozesun, kahweekah wawane oguhkushketooseen chewahnuhche weesene pun: uhyahne suh dush kuhya ween owh ewh oduhnokewin kaezhe wetookuhwod enewh odekwanan. Mee dush go azhe tapwayainduhmon anewaik nahnahkuhtuhwaindung owh mahmautdahgunene chewahbundung azhesenenik oduhnokewin kaenuhnoketuhwod enewh odezheenowin.

Uhpe dush ene shuhwaindahgozewod enewh uhpenoojeeyun wawane oguhkewegenalwon. Ooo dush uhpenoojeeyuk kahween oguhwuhnetooseenahwah kaezhe ekwegenintwah, ahzhethuh oguhwetookuhwahiwon enewh ogetezeemewon, kuhya tuh ahwewug ekewh kameno ezhe wapezechik enewug kuhya ekwawug kashawanemah chik weejpemautezeewon.

WILLIAM WAWANOSH.

St. Clair Mission.

For the Petaubun.

Nintezhe unduhwaindahgoos pungé cheozhpe egayan cheweenduhmoonuhgook ewh menik kahezhe netahwegechegawod omah Ahmechewuhnoong uhnesenahbaig.

Ewh mezemin menik kahmekuhmon 1480 bushels. Mahmuhwe noongoom tuh kwahgik 210 bushels okegetegahahnahwah. Ewh dush ween uhnooj kagoo kahgetegahuhmowod kahween ninkeekushketooseen chemahwundonuhmon: opiteeg mundahminuk, muhnoomin, uhnecheemin, jeesun, okosemahnun, kuhya puhkokoombun: konemah 6000 bushels: kuhya meezhushkoon 70 tuns gatekahtagin.

Kuhya dush Wuhyahwahkuhmik okeozhetoon frame house, kuhya Kapayash pazhik frame house, kuhya Wawindahnuhkwut pazhik frame barn, kuhya Uhwuhnegezhik pazhik frame barn. Mee suhgo nah menik anajemotoonuhgook.

Keboozhookoonim kuhkenuh. Neen suh owh Tuhyapepetung. Ahmechewuhnoong, Nov. 29 1862.

MEENUHWAH PAZHİK GETEGAWIN
To the Editor of Petaubun.

Kuhya neen suh nindenaindum weozhepe egayon. Nindenuhwaindahguhnedook omongezhe antuhzhe ketemahgezeyung Keche-minising ezhenekahnaig. Pazhik omah owh neejuhnesherahbamenon otzheenowin oneejahnesun antuhchenit. Newetepahdoton azhe uhnokeeshong getegayong. Mundahminuk atuh ningetegahnahnik, opineeg, kuhya okwesemahnun, mee ewh azhe getegayong 800 bushels mundahminuk ninkeenetawegeahnahnik mahmuhwe antuhcheyong, ewh dush antuhsotewezezung 8 tuhsota. Kah puhyaatoosh nindooduhwuhkahneseemin, mee ewh wainje

pwah getegahuhmong ewh mezeminnas puhkwahzeguntuh atuhmaig. Mee sulago nah kuhya neenuhwind waindahtezeyong ewh enuhnokewyong. Nindenuhwaindahgunedook kahween dush ninduhwah nintepahjemahseeg ekewh opineeg menik tuhso tepuhgun ayahwungetwah.

Nekahnis kepuhkosanimin suh chemuhzenahkezhuman monduh anahjemotuhwuhkah nindenuhwaindahgunuk mezewa papunge pame duhnuhkeechik. Kah mahween go kagoo ezhe mahnahdahsenoon monduh nintepahjemowin ka pwah uhthesuhmumbun. Ketuhunmekoonenim nindenuhwaindahgunedook. Uhpakish kuhya keenuh wah mamenik netahwegeaigwah ekewh mundahminuk, anewaik ketahuhtahwanahwog, nintuhtahwanahnik mah neenuhwind. Mee suh menik anahjemotoonuhgook nindenuhwaindahgunedook. Ka go suh ween uhweyuh ninguhahkoonwatah gose. Neen suh owh nahneekon mahmuh we ketemahgezeyon.

JOHN TOBEY.

Christian Island, Oct. 29 1862.

MEEKAHTEWIN.

Kayahpe keche meekahwewug keejkewapahnik Keche-mookomahnuk. Omah enuhkayah Matahtuhso beenong Washington City-gotahmekweenowug shemahgunishuk uyetow. Uhpechenah ahno keche meekahwewug, kah dush muhshe uhweyuh ahpeche muhmauzhe ewasee. Mee atuh omah enuhkayah anewaik kayalipo muhkahwozeed shahwuhnoong shemahgunishuk: mezewa dush keche gubmoeng enuhksya, kuhya Mashesebeeng aishkum muhmahzheewawug keewatenoong enenewug. Ewate enuhkayah Mashesebeeng kuhkenuh ishkota nahbekwahnun moqshkenawug shemahgunishuk neesheboonowod uhwemee kahzowod neesahchewun enuhkayah. Ahzhewah neebewah muhkuhta wenenewug keekushkeowug wetepanintezowod, kuhya opashowaindahnahwah kuhkenuh cheshahbweewod emah okoduhgezewinewong.

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All the friends of Petaubun in the U. S. can direct their letters for me to Port Huron, Mich.

pwahkah keene ezhesaig kahmuhchetoo-
tungik keetesegowod otepuhuhmahgou-
winewah.

Christian Advocate and Journal.
Nov. 6 1862.

Otepuhuhmahgawinewah ekewh wayeeche
kewaendungik ewh Petaubun.

Ninkeehnoonogoo chemahwunjetooon
ewh shoneyah 16 tuhswahbik dush menik
ninkeemeenogoo. Okoo bush kahmeezhe
chik, netum D. B. Wawanosh 50 c, John
Sumner 50 c, Albert Rodd 50 c, N. Kapa-
yash 50 c, Jacob Petahdik 50 c, James
William 50 c, T. Johnson 50 c, Charles
Corning 50 c, F. Talford Esq. kanuhwane
mod uhnesenahbain one dollar keemeega-
wa, Jonas Henry 50 c, S. Wahbuhmog
50 c, John Neezhoobenay 50 c, Mazhuhke-
yosh 50 c, Sampson Jackson 50 c, Sutton
George 25 c, John-Isaac 50 c, Moses Hen-
ry 50 c, Ephraim Jackson 50 c, Joseph
Wawanosh 50 c, Edward Noon 50 c, John
Halfday 50 c, James Halfday 50 c, Louis
Maville 50 c, C. Matwayah 50 c, John-
Johnson 50 c, Isaac Stone 50 c, D. Nuhma-
pin 50 c, James Wa we dah nuh quod 50 c,
James Johnson 50 c, Luke James 50 c,
George Puhwahnukkee 50 c, John Beaver
25 c. Mee suh menik kahmeegewawod
noongoom tuhkwahgik. Nintezhe puhkwe
saindum dush wawep chemegewawod
muhshe mahgewasgook ewh shoneyah.
Nahwuch mah go nuhneezahneze owh Pe-
taubun. Keeshpin wetookuhwahsewung.

Tabonesheshin chawetookotahteyungo-
bun chepnhmennung ewh kemuhzenuh-
mon

JONAS HENRY.

St. Clair, Nov. 10, 1862.

Newenuhkwatuhwah suh owh nekahnis
D. Hall tubzhindung ewh Dictionary kuh-
ya ewh Laws of Michigan, kuhya ewh Ben-
sons Commentary. Kahween neezheka tuh-
soun mahmin muhzenuegunun antuh-
zhechekahtagin. Uhneshah dush ninke-
onjeekit, netum chewepuhsekwintenuh-
ming ewh Petaubun: pahmah dush kee-
kushkeawesing, mee pejeenuk cheunduh-
wainduhmingebun mahmin muhzenuegun-
un: kayahpe dush nidekit uhwushema
tahonesheshin netum cheuhneshenahbamo-
chekahtagebun ewh Holy Bible: mee ewh
kamenotootahgopun owh uhnesenahba,
ewh dush Dictionary kahween kagoo o-
talenalibuhchetooseen owh uhnesenahba
mesuhwah uhnesenahbamochekahtag.
Mee mah anahbuhchetood owh Shahguh-
nosh ewh Dictionary nuhwuch cheshaguh
nahshemood: keeshpin dush kuhya keenuh
wind anwayung enwamuhguk ewh Diction-
ary, mee atuh go kaenahbuhchetooyungo-
bun nuhwuch cheuhneshenahbamoyungo-
bun. Meenuhwah dush ewh Law Book
of Michigan: kagait suh ahno tahoneshe-
shin uhnesenahbamochekahtag ewh enah
konegawin chegekainduhmingebun ewh ka
ezhe kuhnuhwanintezoong: uhneshah dush
kahweekah Lawyer tuhahwesea owh uhne-
shenahba kuhnuhga shuhyahguhnaishmo-
sik. Keeshpin dush go unduhwaindung
woh uhnesenahba chekeeketoowenenee-

wit, nintezhe kuhkahnömog kwewe-
noongoom aschoolewechik cheuhyongwan-
mezewod chewegskainduhmowod ewh ne-
pwahkahwin: mee dush okoo kane gibuhte
zechik neekon enuhkayah. Meenuhwah
dush Commentary: kagait tahonesheshin
cheuhneshenahbamochekahtagebun, otah-
wetookahgonahwah ekewh uhnokeewene-
newug: uhnesrah dush suhuhgut cheuh-
nookengebun cheuhnenuhnochekahtag.

Keweenduhmahgonon mah ayh Mr. Ed-
itor kauhpeetaindahgwuhkebun enewh
muhzenuegunun. kah suh dush kuhnuh-
buch ketahkushkeawezeseemin chetepuh-
wungobhn ewh kaozhetoopun. Induhwah
suh dush go nah ketah uhyongwahmenah-
non owh Petaubun. Ahzhe menik kahke-
pekosayung chekegekainduhmungobun
ewh nepwahkahwin. Ninkeenoonduhwog
ahnint oshkenuhwaig eketowod, keeshpin
enahkonegawod uhnesenahbaig pazhik-
wahbik chemeenint owh Petaubun, mee go
ewh menik kameegawayombon: mee dush
go kuhya neen anainduhmon.

Jonas Henry.

St. Clair Nov. 10, 1862.

For the Petaubun.

Shawanemod Ogetezeemun.

Enahjemo owh Gentleman papahmahte-
zit. Noomuhyuh pemeuhyahyon ishkota-
otahpahning, nemekuhwahbuhmog pahboo
zechik, mintemooya kuhya oshkenuhwa
minwahbuhmenahgoze, owh dush minte-
mooya nuhwuch ego keekepingwuhshe,
mee dush kahne ezhe nepod mahwah peme-
nammuntupit. Gomahpee dush keekoosh-
koze: owh dush Gentleman pameweejee-
wod ninkee ezhenoonduhwah, mother!
ezhenekahnod: ewh maminduhga minwah-
buhmenahgozit owh oshkenuhwa, kuhya
maminduhga pememenoototuhwod enewh
oguhshewun. Maminduhga nemekuhwah-
buhmog, ninkee dush peme nahnahkuhtuh-
wanemog, kuhkenuh ewh nahnahgaliche e-
tewin azhe kuhnuhwanemod owh wake-
mint Mother: enewh agahshe enechin o-
neejahnesun, mee ewh nahsob pame ezhe-
kuhnuhwanemod owh oshkenuhwa enewh
oguhshewun. Mee go uhkawah pame mah-
mahjeenechin ahzhe peme nahnahenod,
kuhya pasekwecnechin nahnahgozhaod
ewh okeche peesekuhwahguhne, kuhya
enewh okeezhootapezonun kuhya peese-
koonod enewh oduhgwctomuhkesenene
kuhya peme kuhkwachemod, kcmeno uh-
yah nah gonah ahno? keduhyakoos nah?
keeshpin pameushkuhpewuhnain kahwe-
toon, ahsooshemoonoon emah nindenemah-
guhngong. Nuhyahwuhkwig owh ishkota o-
tahpon keenoobezo wenuhkuhwa weese-
newod ekewh passengers: kechesoogebone
dush keewa ozom kuhya ween owh old la-
dy cheshaguhung cheuhweweesenit, mee
dush enewh okwesun kah ezhe sahgeche-
kwaushkonenit keenahtahgood manwahguh
metanik ewh coffee, mee dush ewh azhe
kuhkwachemod, minwahguhme nah gonah?
keeshpin suh pungee meenuhwah cream
uhtooymbun uhwhshsma tahkeeminwah-
guhme odegon dush, nushka meenuhwah

nahtin, meekwaich ningwis, mee go
nah ewh, ahno goshah gonah minwahguh-
me. Mee dush ego-ketwa kahezhe sahguh
ung keenaotuhwod meenuhwah ewh cream,
keepeseekenuhmowod odoonahgaunsening
pungee, ezhekuhkwachemod, mee nuh ewh
cheminwahguhnik? nuhnauzh dush untill
ego keeseekenuhmowod azhe unduhwain-
duhmenit: mee dush pejeenuk keewuhwa-
nuhbit pasho nuhmuhtuhpenit enowh o-
keen. Otenon dush: Ninguh! kah suh ween
ketahenainduhsee ozom peme megooshkah-
je eyun ewh pemekuhnuhwanemenon, ka-
gait suh neen nemahmooyuhwuhgandum,
kuhya newuhwezhaandum ewh kushketoo-
yon pemewetookoonon, ahpeche suh nee-
nuhwind nemenotootahgoon. Otenon dush
owh mintmoya, meekwaich ningwis shuh-
wanneyun. Kagait suh maminduhga one
sheshenene osahgo etewinewah, kuhya ba-
me ezhe kuhnuhwanintewod okoo wakwe-
sintechik. Wagonain dush oo wainje ezhe
saig? Owh suh mintemoya kee ezhe ekwe-
genahweso kaezhe ekwegenahwesopun owh
wakeemint, kuhya ween dush owh minte-
moya kee ezhe ekwegenahdook nahsob kah
ezhe ekwegenod enewh okwesuu.

Uhpe owh mahmaundabgonene keeuhpe
noojeewit keekushketoosik chekuhnuhwa-
nintezoot ahpeche okeepeangwahme kuh-
nuhwanemegodoganun enewh oguhshewun
kaezhe meno ekwegit nuhyaizh opemalte-
zewining, kuhya otenahtezewining, keeuh-
penoojeewit, keeshkenuhwawit, nuhnoz
ego keekeche eneneewit, mee nhpuhna
keepemahmeenonahgwain wuhyahbuhmah-
chin wanenon mahait owh mah meche owh
wapezenechin keepe ezhe weenduhmowah-
gwain kahween ewh che ezhe pemahteze-
sik, kuhya keewahbunduhawd sahge etewin
menotootahetwin: uhpe dush katezit onoo
okwesun kahpemeno ekwegenahchin kah-
ween okeewuhnanemegosen, ween dush
ahzhetuh okeepemekuhnuhwanemegoon,
kuhya nahnahgaliche egoon.

Keche neebenuh dush ween ekewh okwe
semog owuhnanemahwon enewh ahpeche
kahpesahge egowahchin, kuhya manesain-
duhmoog chewahbunduhewawod azhe sah-
geahwod enewh oguhshewun. Owh dush
tenowon okwesemah wawane uhwaseish.

Keeshpin dush kekenuhwahbuhning
owh oshkenuhwa kahasahgeaud enewh oge-
tezeemun kahween kewahbunduhseenon
kuhkenuh azhe menotootuhwung owh kate-
zit, tahmenosenene otenainduhmowin kuh-
ya tahpahbenaindum, owh dush azhechegea
seegwain owh waishkepemahtezit mam-
induhga okuhkwahnesuhgeatun enewh kateze
nechin.

Ezhe gekaindahgwut dush ahpeche nee-
kahnezit owh ekwa meegewaid ewh enah-
tezewin. Keeshpin kuhnuhga metahswe uh
sheneezhewahpuu ekewh Indian mothers
emongezhe Canada, konemah kuhya emah
State of Michigan anewaik tahkezheekah
owh uhnesenahba che ezhemahjeeshkod
emah shahguhnaishpe pemahtezewiung.

Mee dush ween ahzewahbuhmuhkwah
okoo kedekwamenahnik cheotahpenuhmo-
wod ewh wahgalikwut chepuhpah undah-
pahpahkahgwuhewawod, konemah kuhya

TO THE EDITOR OF PETAUBUN

REV. SIR Should you think worthy of the enclosed composition, which I have written in the form of an address to the Indian nation, with regard to our relations with the white man at the present time, you may insert it within the columns of your valuable paper, the PETAUBUN, the pride of the Chippeway nation.

J. SUNDAY, Junr.

Alnwick, May 28th, 1862

FELLOW COUNTRYMEN, Perhaps you are all aware that when we were many, and the white man was few in number, we were strong and scattered throughout the whole of this vast continent of America, and they were weak as a little child. But instead of driving them back into the great Atlantic Ocean, as we might have done at that time, we cherished them in their infancy, as well as tendered to them our most sacred emblems of peace, which we have never yet been known to violate; and if we did violate the ties of peace, the pale face has always been the aggressor. We gave them land as much as they wanted, and also sold it to them for the merest trifle, which the children of the present age buy for their amusement only. We have permitted them to clear up our hunting grounds, to build their dwellings and other useful buildings; and when every thing began to smile around them, under the influence of industry, education, and religion, we did not go to them and say, "We want your well cultivated farms for our own use. You have enough land across the great waters,—you must go back to your own country,—we do not want you here,—the white man was never made to live with us". Nor did we say to them when they had become strongly attached to their dwelling places, and also to where they had buried their fathers, "You are mere tenants at will,—we own all the land, which we can recover at any time, and if you do not leave this tract of land, we will recover it by force. You must submit to our laws of the forest as we choose to make them for you".

Far from it!—we have never uttered these words. We have allowed them to make their own laws and govern themselves as they chose, when we could have dispossessed, or subjugated them at pleasure. We let them remain where they wished, till they gradually became stronger and stronger, and at last we have changed places with them, and now occupy the position they occupied during their infant state. They wanted more land and we sold it to them at their own price. Still they had not enough, and we moved farther and farther back into the forest, away from the Eastern Ocean, till at last we have no land by which we can call ourselves, the original proprietors of the tract of land, handed down to us from our fore-fathers. Not these small patches of land which we still retain, are coveted by the Pale Face, and we are ever hearing rumors that we are to be removed from our present locations. Where shall we go? We cannot expect them to treat us as we have treated them in their infancy, when we are now in that painful situation. Shall we go to the South, East, North, and West? Not the Pale Face has already taken possession of this vast continent. There is not a land where the rays of the sun do not shine upon the Pale Face.

Where are our mighty nations of old? Where are our fearless and brave warriors of old? Gone! gone forever! never again to be seen upon the face of the earth, with their fierce war-whoop. They have left us helpless, and placed us completely at the mercy of the White man. Surely the White man is not so hard hearted as Pharaoh of old, as not to see our helpless condition. Surely he ought to protect us from any outrage while we are yet in the land of the living;—while we are yet representing the once powerful nation, whom he looked upon as his superior in number as well as in strength, while he was in the inferior state;—the same humble position which we now occupy.—(a sad change!).

The wasting pestilence, famine, and war, have not alone produced this sad change. there has been a more fierce enemy than these; a moral cancer, which has eaten the heart's core of many a brave warrior; a plague which the touch of the White man communicated; a poison which betrayed us to lingering ruin of both body and soul, and is our secret destroyer in time of peace or war. Why then do we encourage this fatal poison, so relied upon by many of our people at the present time, which has destroyed many thousands of our nation so brave, and so true. The young men of our time seem to be offended, whenever the authorities are trying to interfere with their evil practices. They know not that

it is for their own advantage, and also for the benefit of our nation. Should we cease to use this dreadful poison we might still exist a few years longer than has been predicted by the White man. A new Government has lately been formed, who will be our future rulers. May it not be the worse for us.

I never saw a winter north of 54 degrees north latitude, where the greatest degree of cold is 50. degrees below zero. Our greatest cold in this region would be 20, or 25 below zero, and the sun at noon in the shortest days would be over 20 degrees above the horizon, but at Rossville it would only appear some 11 1/2 degrees above the horizon at noon in the shortest days. We would close our window shutters about 4 o'clock, P. M., and at 8 A. M. it would be light, so that we could extinguish our candles, thus making 16 hours of night, in the shortest days. Our house was constructed for warmth with double doors—an outside, and an inside one. We had double windows, and window shutters in addition.

I used to observe our church on these cold days. it being ceiled with boards on the inside there were many nails used, but however great might be the heat inside the church, the head of every nail would glisten like a diamond, being covered with frost. In using iron tools at these times, I used the same precautions as I would had they been heated, and the effect on the bare hand is not very dissimilar. In several respects I was disappointed in the effect excessive cold produced on the human frame. Instead of forever shivering with cold, I never shivered less. The cold does not produce this sensation, but rather a biting, prickly sensation, like fine needles perforating the skin. Every part of the body has to be well protected. boots and shoes for winter were out of the question. moccasins made of moose skin, and the feet well wrapped in many folds of some warm material.

Generally the snow was not deep, and we were north of the deepest snow line, but he that has heard the snow crackle under his feet, or aigh on a cold winter's night may imagine how it would sound to have it increased ten-fold. For four months together there was not heat sufficient to dampen the snow in the most sheltered nooks, having a southern aspect. From two to three feet would be the average depth of snow in that latitude, while to the south of us it would be four or more feet and sometimes not over one foot, or eighteen inches to the north of us. But if we had no great depth of snow, we had enough of ice, and frost. It was a good day's work for two men to dig a grave, as the whole depth of four, or five feet must be cut through the clay soil, as hard as frost could make it: so that there was an additional inducement with us to keep the living alive, at least until spring; for it was no light task to decently inter a fellow mortal at that season. One morning in the month of March I directed the servant man to cut a new watering place; and this we were compelled to do several times during the winter. The hole being two feet in diameter when first cut, would gradually become less and less, until closed entirely; although the surface was kept open, it would close up below. My man had been at work half a day, and reported no water yet. I went to his aid, and after a time we reached the bottom of the ice, when a torrent burst upward. On measuring I found the ice four feet eight inches thick. Although the ice was so thick, and the frost had reached such a depth, I was surprised to find how soon the summer's sun would dissolve them. Not far to the north of us, however, the ground was always frozen: how deep I could never learn, but on one occasion, when an important building was to be erected at York factory, and a solid foundation was required for the walls to rest upon, the excavation was made in the latter part of the warm season, and when the solid ice was reached, although in a bog, they congratulated themselves that the building would be secure with such a foundation to rest upon.

Our cattle, of which we had four or five, had to be securely housed all the winter. They would hardly endure the cold long enough to go to the watering place once a day. The moisture from their breath would condense on the inside of the stable, until the whole inside was lined with a coating of ice: still we seldom were required to feed them over six months.

It is in this region that the Aurora Borealis is seen in all its splendor; and frequently it passes over to the southward. No wonder this phenomenon is a prolific source of legend, and superstition. Although the local-

ity of this phenomenon may generally be high above the surface of the earth, still at times it is near the surface, and I have frequently heard the rustling noise of the corrugations, as they passed onward in their march southward.

During the mid winter season the sky was generally clear, so far as clouds were concerned, but with a hazy appearance in the atmosphere. In the early part of winter there would be more snow, but as the weather became intensely cold, the snow would mostly cease until near spring, when we would again be visited with occasional snow storms. The cause of this phenomenon I judged to be the freezing up of all the waters in the entire north—for all the lakes are shallow—and all the vapor that was wafted from the southward, condensed and fell long before it reached so high a latitude, and thus the snows were piled up along a line of latitude not far from 50 degrees north, which I have called the deepest snow line.

Notwithstanding the cold of the climate, and the barren nature of the country, animal life is abundant, and the present resources of the country are far greater than in the warm climate and fertile soil of the south. The lakes abound with fish of the best quality, and the rabbit, or American hare swarms all over the wooded region. The reindeer, moose, and beaver are common, although much less numerous than formerly.

The beavers are again in the increase since the introduction of silk hats. At Rossville the carcass of the beaver would sell for four shillings sterling, while the fur once so valuable brought but two shillings. In some of my journeys up and down the rivers, I found the beaver enjoying their comparative jubilee.

For our winter's supply of provisions we would put up from five to ten thousand white fish. Two men and a boy would do this in one month's time, commencing about the 8th of Oct., which was about as soon as the weather was cold enough to preserve them by freezing.

A scaffolding is built at the fishery, above the reach of the dogs, and the fish are hung up by having a small stick run through the tail part. Ten fish are put on one stick, so that on inquiring of the fisherman, how many fish he had taken on any day, he would say thirty, or forty sticks, as the case might be. These fish would keep perfectly sweet and good for five months, in the open air, and by covering them in our fish houses with snow, I have eaten them as good as when first caught, six months afterwards. Rabbits also are a staple article of food in the north. One Indian woman would start in the morning to visit her snares, and in the evening would arrive at the mission house, sometimes with 45, or 50, the result of one day's hunt.

The invariable price, from age to age, of all these things is fixed, and the price for ten rabbits is two shillings sterling, or one skin. Six ducks, or three geese were the same price as ten rabbits. With our stores of fish, rabbits, a little pork, fresh beef, and pemican, with potatoes, turnips, carrots, &c., we would close all up for hibernating.

I found the frost and cold a great conservative institution, and often thought that the people and their customs partook largely of this ruling power in their country.

We were not long in falling in with the current of things natural in such a region, for one fall we killed a beef creature, and of course preserved all the meat fresh by freezing. One day we had a soup, with vegetables for seasoning, and were discussing our prospects for many a palatable dish of soup for the winter, and fearing our vegetables would deteriorate, a large quantity of soup was made up, and put away in moulds (each mould containing a sufficient quantity for one dinner) to freeze, after which it was stored in boxes; then all that was required any day to have a delicious soup for dinner, was to heat one of these cakes thoroughly, and it was as fresh, and savory as when first made. Milk was also preserved by freezing, and kept for months.