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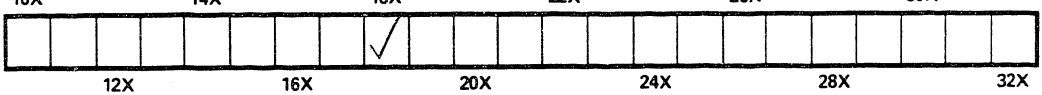

VOYAGES

FROM

MONTREAL

THROUGH THE

Continent of North America, etc. etc.

John Pitman Junr
Novbr 18th 1804

TO

HIS MOST SACRED MAJESTY

GEORGE THE THIRD,

THIS VOLUME

IS INSCRIBED,

BY *HIS MAJESTY'S*

MOST FAITHFUL SUBJECT,

AND

DEVOTED SERVANT,

ALEXANDER MACKENZIE.

PREFACE

ON preſenting this Volume to my Country, it is not neceſſary to enter into a particular account of thoſe voyages whoſe journals form the principal part of it, as they will be found, I truſt, to explain themſelves. It appears, however, to be a duty, which the Public have a right to expect from me, to ſtate the reaſons which have influenced me in delaying the publication of them.

It has been aſſerted, that a miſunderſtanding between a perſon high in office and myſelf, was the cauſe of this procraſtination. It has alſo been propagated, that it was occaſioned by that precaution which the policy of commerce will ſometimes ſuggeſt; but they are both equally devoid of foundation. The one is an idle tale; and there could be no ſolid reaſon for concealing the circumſtances of diſcoveries, whoſe arrangements and proſecution were ſo honourable to my aſſociates and myſelf, at whoſe expence they were undertaken. The delay actually aroſe from the very active and buſy mode of life in which I was engaged ſince the voyages have

have been completed; and when, at length, the opportunity arrived, the apprehenſion of preſenting myſelf to the Public in the character of an Author, for which the courſe and occupations of my life have by no means qualified me, made me heſitate in committing my papers to the Preſs; being much better calculated to perform the voyages, arduous as they might be, than to write an account of them. However, they are now offered to the Public with the ſubmiſſion that becomes me.

I was led, at an early period of life, by commercial views, to the country North-Weſt of Lake Superior, in North America, and being endowed by Nature with an inquiſitive mind and enterpriſing ſpirit; poſſeſſing alſo a conſtitution and frame of body equal to the moſt arduous undertakings, and being familiar with toilſome exertions in the proſecution of mercantile purſuits, I not only contemplated the practicability of penetrating acroſs the continent of America, but was confident in the qualifications, as I was animated by the deſire, to undertake the perilous enterprize.

The general utility of ſuch a diſcovery, has been

been univerſally acknowledged; while the wiſhes of my particular friends and commercial aſſociates, that I ſhould proceed in the purſuit of it, contributed to quicken the execution of this favourite project of my own ambition: and as the completion of it extends the boundaries of geographic ſcience, and adds new countries to the realms of Britiſh commerce, the dangers I have encountered, and the toils I have ſuffered, have found their recompence; nor will the many tedious and weary days, or the gloomy and inclement nights which I have paſſed, have been paſſed in vain.

The firſt voyage has ſettled the dubious point of a practicable North-Weſt paſſage; and I truſt, that it has ſet that long agitated queſtion at reſt, and extinguiſhed the diſputes reſpecting it for ever. An enlarged diſcuſſion of that ſubject will be found to occupy the concluding pages of this volume.

In this voyage, I was not only without the neceſſary books and inſtruments, but alſo felt myſelf deficient in the ſciences of aſtronomy and navigation: I did not heſitate, therefore, to undertake a winter's voyage to this country, in order to procure the one and acquire the

other. Theſe objects being accompliſhed, I returned, to determine the practicability of a commercial communication through the continent of North America, between the Atlantic and Pacific Oceans, which is proved by my ſecond journal. Nor do I heſitate to declare my decided opinion, that very great and eſſential advantages may be derived by extending our trade from one ſea to the other.

Some account of the fur trade of Canada from that country, of the native inhabitants, and of the extenſive diſtricts connected with it, forms a preliminary diſcourſe, which will, I truſt, prove intereſting to a nation whoſe general policy is blended with, and whoſe proſperity is ſupported by, the purſuits of commerce. It will alſo qualify the reader to purſue the ſucceeding voyages with ſuperior intelligence and ſatisfaction.

Theſe voyages will not, I fear, afford the variety that may be expected from them; and that which they offered to the eye, is not of a nature to be effectually transferred to the page. Mountains and vallies, the dreary waſte, and wide-ſpreading foreſts, the lakes and rivers ſucceed each other in general deſcription; and, except on the coaſts

of

of the Pacific Ocean, where the villages were permanent, and the inhabitants in a great meaſure ſtationary, ſmall bands of wandering Indians are the only people whom I ſhall introduce to the acquaintance of my readers.

The beaver and the buffalo, the mooſe-deer and the elk, which are the principal animals to be found in theſe countries, are already ſo familiar to the naturaliſts of Europe, and have been ſo often as well as correctly deſcribed in their works, that the bare mention of them, as they enlivened the landſcape, or were hunted for food; with a curſory account of the ſoil, the courſe and navigation of lakes and rivers, and their various produce, is all that can be reaſonably expected from me.

I do not poſſeſs the ſcience of the naturaliſt; and even if the qualifications of that character had been attained by me, its curious ſpirit would not have been gratified. I could not ſtop to dig into the earth, over whoſe ſurface I was compelled to paſs with rapid ſteps; nor could I turn aſide to collect the plants which nature might have ſcattered on the way, when my thoughts were anxiouſly employed in making proviſion for the day that

was paſſing over me. I had to encounter perils by land and perils by water ; to watch the ſavage who was our guide, or to guard againſt thoſe of his tribe who might meditate our deſtruction. I had, alſo, the paſſions and fears of other to control and ſubdue. To day I had to aſſuage the riſing diſcontents, and on the morrow to cheer the fainting ſpirits, of the people who accompanied me. The toil of our navigation was inceſſant, and oftentimes extreme ; and in our progreſs over land we had no protection from the ſeverity of the elements, and poſſeſſed no accommodations or conveniences but ſuch as could be contained in the burden on our ſhoulders, which aggravated the toils of our march, and added to the weariſomeneſs of our way.

Though the events which compoſe my journals may have little in themſelves to ſtrike the imagination of thoſe who love to be aſtoniſhed, or to gratify the curioſity of ſuch as are enamoured of romantic adventures; nevertheleſs, when it is conſidered that I explored thoſe waters which had never before borne any other veſſel than the canoe of the ſavage ; and traverſed thoſe deſerts where an European had never before preſented

ſented himſelf to the eye of its ſwarthy natives; when to theſe conſiderations are added the important objects which were purſued, with the dangers that were encountered, and the difficulties that were ſurmounted to attain them, this work will, I flatter myſelf, be found to excite an intereſt, and conciliate regard, in the minds of thoſe who peruſe it.

The general map which illuſtrates this volume, is reduced by Mr. Arrowſmith from his three-ſheet map of North-America, with the lateſt diſcoveries, which he is about to republiſh. His profeſſional abilites are well known, and no encomium of mine will advance the general and merited opinion of them.

Before I conclude, I muſt beg leave to inform my readers, that they are not to expect the charms of embelliſhed narrative, or animated deſcription; the approbation due to ſimplicity and to truth is all I preſume to claim; and I am not without the hope that this claim will be allowed me. I have deſcribed whatever I ſaw with the impreſſions of the moment which preſented it to me. The ſucceſſive circumſtances of my progreſs are related without exaggeration or diſplay.

I have ſeldom allowed myſelf to wander into conjecture; and whenever conjecture has been indulged, it will be found, I truſt, to be accompanied with the temper of a man who is not diſpoſed to think too highly of himſelf: and if at any time I have delivered myſelf with confidence, it will appear, I hope, to be on thoſe ſubjects which, from the habits and experience of my life, will juſtify an unreſerved communication of my opinions. I am not a candidate for literary fame: at the ſame time, I cannot but indulge the hope that this volume, with all its imperfections, will not be thought unworthy the attention of the ſcientific geographer; and that, by unfolding countries hitherto unexplored, and which, I preſume, may now be conſidered as a part of the Britiſh dominions, it will be received as a faithful tribute to the proſperity of my country.

ALEXANDER MACKENZIE.

London,
November 30, 1801.

A

GENERAL HISTORY

OF THE

FUR TRADE

FROM

CANADA TO THE NORTH-WEST.

THE fur trade, from the earlieſt ſettlement of Canada, was conſidered of the firſt importance to that colony. The country was then ſo populous, that, in the vicinity of the eſtabliſhments, the animals whoſe ſkins were precious, in a commercial view, ſoon became very ſcarce, if not altogether extinct. They were, it is true, hunted at former periods,but merely for food and clothing. The Indians, therefore, to procure the neceſſary ſupply, were encouraged to penetrate into the country, and were generally accompanied by ſome of the Canadians, who found means to induce the remoteſt tribes of natives to bring the ſkins which were moſt in demand, to their ſettlements, in the way of trade.

It is not neceſſary for me to examine the cauſe, but

but experience proves that it requires much leſs time for a civilized people to deviate into the manners and cuſtoms of ſavage life, than for ſavages to riſe into a ſtate of civilization. Such was the event with thoſe who thus accompanied the natives on their hunting and trading excurſions; for they became ſo attached to the Indian mode of life, that they loſt all reliſh for their former habits and native homes. Hence they derived the title of *Coureurs des Bois*, became a kind of pedlars, and were extremely uſeful to the merchants engaged in the fur trade; who gave them the neceſſary credit to proceed on their commercial undertakings. Three or four of theſe people would join their ſtock, put their property into a birch-bark canoe, which they worked themſelves, and either accompanied the natives in their excurſions, or went at once to the country where they knew they were to hunt. At length, theſe voyages extended to twelve or fifteen months, when they returned with rich cargoes of furs, and followed by great numbers of the natives. During the ſhort time requiſite to ſettle their accounts with the merchants, and procure freſh credit, they generally contrived to ſquander away all their gains, when they returned to renew their favourite mode of life: their views being anſwered, and their labour ſufficiently rewarded, by indulging themſelves in extravagance and diſſipation during the ſhort ſpace of one month in twelve or fifteen.

This

This indifference about amaſſing property, and the pleaſure of living free from all reſtraint, ſoon brought on a licentiouſneſs of manners which could not long eſcape the vigilant obſervation of the miſſionaries, who had much reaſon to complain of their being a diſgrace to the Chriſtian religion; by not only ſwerving from its duties themſelves, but by thus bringing it into diſrepute with thoſe of the natives who had become converts to it; and, conſequently, obſtructing the great object to which thoſe pious men had devoted their lives. They, therefore, exerted their influence to procure the ſupreſſion of theſe people, and accordingly, no one was allowed to go up the country to traffic with the Indians, without a licence from the government.

At firſt theſe permiſſions were, of courſe, granted only to thoſe whoſe character was ſuch as could give no alarm to the zeal of the miſſionaries: but they were afterwards beſtowed as rewards for ſervices, on officers, and their widows; and they, who were not willing or able to make uſe of them, (which may be ſuppoſed to be always the caſe with thoſe of the latter deſcription) were allowed to ſell them to the merchants, who neceſſarily employed the Coureurs des bois, in quality of their agents; and theſe people, as may be imagined, gave ſufficient cauſe for the renewal of former complaints; ſo that the remedy proved, in fact, worſe than the diſeaſe.

At length, military poſts were eſtabliſhed at the confluence of the different large lakes of Canada; which, in a great meaſure, checked the evil conſequences that followed from the improper conduct of theſe foreſters, and, at the ſame time, protected the trade. Beſides, a number of able and reſpectable men retired from the army, proſecuted the trade in perſon under their reſpective licences, with great order and regularity, and extended it to ſuch a diſtance, as, in thoſe days, was conſidered to be an aſtoniſhing effort of commercial enterprize. Theſe perſons and the miſſionaries having combined their views at the ſame time, ſecured the reſpect of the natives, and the obedience of the people neceſſarily employed in the laborious parts of this undertaking. Theſe gentlemen denominated themſelves commanders, and not traders, though they were intitled to both thoſe characters: and, as for the miſſionaries, if ſufferings and hardſhips in the proſecution of the great work which they had undertaken, deſerved applauſe and admiration, they had an undoubted claim to be admired and applauded: they ſpared no labour and avoided no danger in the execution of their important office; and it is to be ſeriouſly lamented, that their pious endeavours did not meet with the ſucceſs which they deſerved: for there is hardly a trace to be found beyond the cultivated parts, of their meritorious functions.

The

The cauſe of this failure muſt be attributed to a want of due conſideration in the mode employed by the miſſionaries to propagate the religion of which they were the zealous miniſters. They habituated themſelves to the ſavage life, and naturaliſed themſelves to the ſavage manners, and, by thus becoming dependant, as it were, on the natives, they acquired their contempt rather than their veneration. If they had been as well acquainted with human nature, as they were with the articles of their faith, they would have known, that the uncultivated mind of an Indian muſt be diſpoſed by much preparatory method and inſtruction to receive the revealed truths of Chriſtianity, to act under its ſanctions, and be impelled to good by the hope of its reward, or turned from evil by the fear of its puniſhments. They ſhould have began their work by teaching ſome of thoſe uſeful arts which are the inlets of knowledge, and lead the mind by degrees to objects of higher comprehenſion. Agriculture ſo formed to fix and combine ſociety, and ſo preparatory to objects of ſuperior conſideration, ſhould have been the firſt thing introduced among a ſavage people: it attaches the wandering tribe to that ſpot where it adds ſo much to their comforts; while it gives them a ſenſe of property, and of laſting poſſeſſion, inſtead of the uncertain hopes of the chaſe, and the fugitive produce of uncultivated wilds. Such were the means

by which the foreſts of Paraguay were converted into a ſcene of abundant cultivation, and its ſavage inhabitants introduced to all the advantages of a civilized life.

The Canadian miſſionaries ſhould have been contented to improve the morals of their own countrymen, ſo that by meliorating their character and conduct, they would have given a ſtriking example of the effect of religion in promoting the comforts of life to the ſurrounding ſavages; and might by degrees have extended its benign influence to the remoteſt regions of that country, which was the object, and intended to be the ſcene, of their evangelic labours. But by bearing the light of the Goſpel at once to the diſtance of two thouſand five hundred miles from the civilized part of the colonies, it was ſoon obſcured by the cloud of ignorance that darkened the human mind in thoſe diſtant regions.

The whole of their long route I have often travelled, and the recollection of ſuch a people as the miſſionaries having been there, was confined to a few ſuperannuated Canadians, who had not left that country ſince the ceſſion to the Engliſh, in 1763, and who particulaly mentioned the death of ſome, and the diſtreſſing ſituation of them all. But if theſe religious men did not attain the objects of their perſevering piety, they were, during their miſſion, of great ſervice to the commanders who engaged

gaged in thoſe diſtant expeditions, and ſpread the fur trade as far Weſt as the banks of the Saſkatchiwine river, in 53. North latitude, and longitude 102 Weſt.

At an early period of their intercourſe with the ſavages, a cuſtom was introduced of a very excellent tendency, but is now unfortunately diſcontinued, of not ſelling any ſpirituous liquor to the natives. This admirable regulation was for ſome time obſerved, with all the reſpect due to the religion by which it was ſanctioned, and whoſe ſevereſt cenſures followed the violation of it. A painful penance could alone reſtore the offender to the ſuſpended rites of the ſacrament. The caſuiſtry of trade, however, diſcovered a way to gratify the Indians with their favourite cordial, without incurring the eccleſiaſtical penalties, by giving, inſtead of ſelling it to them.

But notwithſtanding all the reſtrictions with which commerce was oppreſſed under the French government, the fur trade was extended to the immenſe diſtance which has been already ſtated; and ſurmounted many moſt diſcouraging difficulties, which will be hereafter noticed; while, at the ſame time, no exertions were made from Hudſon's Bay to obtain even a ſhare of the trade of a country which, according to the charter of that company, belonged to it, and, from its proximity, is ſo much more acceſſible to the mercantile adventurer.

Of

Of theſe trading commanders, I underſtood, that two attempted to penetrate to the Pacific Ocean, but the utmoſt extent of their journey I could never learn; which may be attributed, indeed, to a failure of the undertaking.

For ſome time after the conqueſt of Canada, this trade was ſuſpended, which muſt have been very advantageous to the Hudſon's Bay Company as all the inhabitants to the Weſtward of Lake Superior, were obliged to go to them for ſuch articles as their habitual uſe had rendered neceſſary. Some of the Canadians who had lived long with them, and were become attached to a ſavage life, accompanied them thither annually, till mercantile adventurers again appeared from their own country, after an interval of ſeveral years, owing, as I ſuppoſe, to an ignorance of the country in the conquerors, and their want of commercial confidence in the immenſe length of the journey neceſſary to reach the limits beyond which this commerce muſt begin; the riſk of property; the expences attending ſuch a long tranſport; and an ignorance of the language of thoſe who, from their experience, muſt be neceſſarily employed as the intermediate agents between them and the natives. But, notwithſtanding theſe difficulties, the trade, by degrees, began to ſpread over the different parts to which it had been carried by the French, though at a great riſk of the lives, as well as the property, of their new poſ-

ſeſſor

ſeſſors, for the natives had been taught by their former allies to entertain hoſtile diſpoſitions towards the engliſh, from their having been in alliance with their natural enemies the Iroquois; and there were not wanting a ſufficient number of diſcontented, diſappointed people to keep alive ſuch a notion; ſo that for a long time they were conſidered and treated as objects of hoſtility. To prove this diſpoſition of the Indians, we have only to refer to the conduct of Pontiac, at Detroit, and the ſurpriſe and taking of Michilimakinac, about this period.

Hence it aroſe, that it was ſo late as the years 1766, before which, the trade I mean to conſider, commenced from Michilimakinac. The firſt who attempted it were ſatisfied to go the length of the River Cameniſtiquia, about thirty miles to the Eaſtward of the Grande Portage, where the French had a principal eſtabliſhment, and was the line of their communication with the interior country. It was once deſtroyed by fire. Here they went and returned ſucceſsful in the following ſpring to Michilimakinac. Their ſucceſs induced them to renew their journey, and incited others to follow their example. Some of them remained at Cameniſtiquia, while others proceeded to and beyond the Grande Portage, which, ſince that time has become the principal entrepôt of that trade, and is ſituated in a bay, in latitude 48. North, and longitude

gitude 90. Weſt. After paſſing the uſual ſeaſon there, they went back to Michilimakinac as before, and encouraged by the trade, returned in increaſed numbers. One of theſe, Thomas Curry, with a ſpirit of enterprize ſuperior to that of his contemporaries, determined to penetrate to the furtheſt limits of the French diſcoveries in that country; or at leaſt till the froſt ſhould ſtop him. For this purpoſe he procured guides and interpreters, who were acquainted with the country, and with four canoes arrived at Fort Bourbon, which was one of their poſts, at the Weſt end of the Cedar Lake, on the waters of the Saſkatchiwine. His riſk and toil were well recompenſed, for he came back the following ſpring with his canoes filled with fine furs, with which he proceeded to Canada, and was ſatisfied never again to return to the Indian country.

From this period people began to ſpread over every part of the country, particularly where the French had eſtabliſhed ſettlements.

Mr. James Finlay was the firſt who followed Mr. Curry's example, and with the ſame number of canoes, arrived, in the courſe of the next ſeaſon, at Nipawee, the laſt of the French ſettlements on the bank of the Saſkatchiwine River, in latitude nearly 54½ North, and longitude 103 Weſt: he found the good fortune, as he followed, in every reſpect, the example, of his predeceſſor.

As

As may be ſuppoſed, there were now people enough ready to replace them, and the trade was purſued with ſuch avidity, and irregularity, that in a few years it became the reverſe of what it ought to have been. An animated competition prevailed, and the contending parties carried the trade beyond the French limits, though with no benefit to themſelves or neighbours, the Hudſon's-Bay Company; who in the year 1774, and not till then, thought proper to move from home to the Eaſt bank of Sturgeon Lake, in latitude 53. 56. North, and longitude 102. 15. Weſt, and became more jealous of their fellow ſubjects; and, perhaps, with more cauſe, than they had been of thoſe of France. From this period to the preſent time, they have been following the Canadians to their different eſtabliſhments, while, on the contrary, there is not a ſolitary inſtance that the Canadians have followed them; and there are many trading poſts which they have not yet attained. This, however, will no longer be a myſtery when the nature and policy of the Hudſon's-Bay Company is compared with that which has been purſued by their rivals in this trade. — But to return to my ſubject.

This competition, which has been already mentioned, gave a fatal blow to the trade from Canada, and, with other incidental cauſes, in my opinion, contributed to its ruin. This trade was carried on in a very diſtant country, out of the

reach of legal reſtraint, and where there was a free ſcope given to any ways or means in attaining advantage. The conſequence was not only the loſs of commercial benefit to the perſons engaged in it, but of the good opinion of the natives, and the reſpect of their men, who were inclined to follow their example; ſo that with drinking, carouſing, and quarrelling with the Indians along their route, and among themſelves, they ſeldom reached their winter quarters; and if they did, it was generally by dragging their property upon ſledges, as the navigation was cloſed up by the froſt. When at length they were arrived, the object of each was to injure his rival traders in the opinion of the natives as much as was in their power, by miſrepreſentation and preſents, for which the agents employed were peculiarly calculated. They conſidered the command of their employer as binding on them, and however wrong or irregular the tranſaction, the reſponſibility reſted with the principal who directed them. This is Indian law. Thus did they waſte their credit and their property with the natives, till the firſt was paſt redemption, and the laſt was nearly exhauſted; ſo that towards the ſpring in each year, the rival parties found it abſolutely neceſſary to join, and make one common ſtock of what remained, for the purpoſe of trading with the natives, who could entertain no reſpect for perſons who had conducted themſelves

themſelves with ſo much irregularity and deceit. The winter, therefore was one continued ſcene of diſagreements and quarrels. If any one had the precaution or good ſenſe to keep clear of theſe proceedings, he derived a proportionable advantage from his good conduct, and frequently proved a peace-maker between the parties. To ſuch an height had they carried this licentious conduct, that they were in a continual ſtate of alarm, and were even frequently ſtopped to pay tribute on their route into the country; though they had adopted the plan of travelling together in parties of thirty or forty canoes, and keeping their men armed; which ſometimes, indeed, proved neceſſary for their defence.

Thus was the trade carried on for ſeveral years, and conſequently becoming worſe, and worſe, ſo that the partners, who met them at the Grande Portage, naturally complained of their ill ſucceſs. But ſpecious reaſons were always ready to prove that it aroſe from circumſtances which they could not at that time control; and encouragements were held forth to hope that a change would ſoon take place, which would make ample amends for paſt diſappointments.

It was about this time, that Mr. Joſeph Frobiſher, one of the gentlemen engaged in the trade, determined to penetrate into the country yet unexplored, to the North and Weſtward, and, in the

ſpring of the year 1775, met the Indians from that quarter on their way to Fort Churchill, at Portage de Traite, ſo named from that circumſtance on the banks of the Miſſinipi, or Churchill River, latitude 55. 25. North, longitude 103¾. Weſt. It was, indeed, with ſome difficulty that he could induce them to trade with him, but he at length procured as many furs as his canoes could carry. In this perilous expedition he ſuſtained every kind of hardſhip incident to a journey through a wild and ſavage country, where his ſubſiſtence depended on what the woods and the waters produced. Theſe difficulties, nevertheleſs, did not diſcourage him from returning in the following year, when he was equally ſucceſsful. He then ſent his brother to explore the country ſtill further Weſt, who penetrated as far as the lake of Iſle à la Croſſe, in latitude 55. 26. North, and longitude 108 Weſt.

He, however, never after wintered among the Indians, though he retained a large intereſt in the trade, and a principal ſhare in the direction of it till the year 1798, when he retired to enjoy the fruits of his labours; and, by his hoſpitality, became known to every reſpectable ſtranger who viſited Canada.

The ſucceſs of this gentleman induced others to follow his example, and in the ſpring of the year 1778, ſome of the traders on the Saſkatchiwine River, finding they had a quantity of goods to

ſpare,

ſpare, agreed to put them into a joint ſtock, and gave the charge and management of them to Mr. Peter Pond, who, in four canoes, was directed to enter the Engliſh River, ſo called by Mr. Frobiſher, to follow his track, and proceed ſtill further; if poſſible, to Athabaſca, a country hitherto unknown but from Indian report. In this enterpriſe he at length ſucceeded, and pitched his tent on the banks of the Elk River, by him erroneouſly called the Athabaſca River, about forty miles from the Lake of the Hills, into which it empties itſelf.

Here he paſſed the winter of 1778-9; ſaw a vaſt concourſe of the Knifteneaux and Chepewyan tribes, who uſed to carry their furs annually to Churchill; the latter by the barren grounds, where they ſuffered innumerable hardſhips, and were ſometimes even ſtarved to death. The former followed the courſe of the lakes and rivers, through a country that abounded in animals, and where there was plenty of fiſh: but though they did not ſuffer from want of food, the intolerable fatigue of ſuch a journey could not be eaſily repaid to an Indian: they were therefore highly gratified by ſeeing people come to their country to relieve them from ſuch long, toilſome, and dangerous journies; and were immediately reconciled to give an advanced price for the articles neceſſary to their comfort and convenience. Mr. Pond's reception and ſucceſs was accordingly beyond his expectation; and

and he procured twice as many furs as his canoes would carry. They alſo ſupplied him with as much provision as he required during his reſidence among them, and ſufficient for his homeward voyage. Such of the furs as he could not embark, he ſecured in one of his winter huts, and they were found the following ſeaſon, in the ſame ſtate in which he left them.

Theſe, however, were but partial advantages, and could not prevent the people of Canada from ſeeing the improper conduct of ſome of their aſſociates, which rendered it dangerous to remain any longer among the natives. Moſt of them who paſſed the winter at the Saſkatchiwine, got to the Eagle hills, where, in the ſpring of the year 1780, a few days previous to their intended departure, a large band of Indians being engaged in drinking about their houſes, one of the traders, to eaſe himſelf of the troubleſome importunities of a native, gave him a doſe of laudanum in a glaſs of grog, which effectually prevented him from giving further trouble to any one, by ſetting him aſleep for ever. This accident produced a fray, in which one of the traders, and ſeveral of the men, were killed, while the reſt had no other means to ſave themſelves but by a precipitate flight, abandoning a conſiderable quantity of goods, and near half the furs which they had collected during the winter and the ſpring.

About

About the ſame time, two of the eſtabliſhments on the Aſſiniboin river, were attacked with leſs juſtice, when ſeveral white men, and a greater number of Indians were killed. In ſhort, it appeared, that the natives had formed a reſolution to extirpate the traders; and, without entering into any further reaſonings on the ſubject, it appears to be incontrovertible, that the irregularity purſued in carrying on the trade has brought it into its preſent forlorn ſituation; and nothing but the greateſt calamity that could have befallen the natives ſaved the traders from deſtruction: this was the ſmall pox, which ſpread its deſtructive and deſolating power, as the fire conſumes the dry graſs of the field. The fatal infection ſpread around with a baneful rapidity which no flight could eſcape, and with a fatal effect that nothing could reſiſt. It deſtroyed with its peſtilential breath whole families and tribes; and the horrid ſcene preſented to thoſe who had the melancholy and afflicting opportunity of beholding it, a combination of the dead, the dying, and ſuch as to avoid the horrid fate of their friends around them, prepared to diſappoint the plague of its prey, by terminating their own exiſtence.

The habits and lives of theſe devoted people, which provided not to-day for the wants of to-morrow, muſt have heightened the pains of ſuch an affliction, by leaving them not only without remedy,

but

but even without alleviation. Nought was left them but to ſubmit in agony and deſpair.

To aggravate the picture, if aggravation were poſſible, may be added, the putrid carcaſes which the wolves, with a furious voracity, dragged forth from the huts, or which were mangled within them by the dogs, whoſe hunger was ſatisfied with the disfigured remains of their maſters. Nor was it uncommon for the father of a family, whom the infection had not reached, to call them around him, to repreſent the cruel ſufferings and horrid fate of their relations, from the influence of ſome evil ſpirit who was preparing to extirpate their race; and to incite them to baffle death, with all its horrors, by their own poniards. At the ſame time, if their hearts failed them in this neceſſary act, he was himſelf ready to perform the deed of mercy with his own hand, as the laſt act of his affection, and inſtantly to follow them to the common place of reſt and refuge from human evil.

It was never ſatisfactorily aſcertained by what means this malignant diſorder was introduced, but it was generally ſuppoſed to be from the Miſſiſouri, by a war party.

The conſequence of this melancholy event to the traders muſt be ſelf-evident; the means of diſpoſing of their goods were cut off; and no furs were obtained, but ſuch as had been gathered

red from the habitations of the deceaſed Indians, which could not be very conſiderable : nor did they look from the loſſes of the present year, with any encouraging expectations to thoſe which were to come. The only fortunate people conſiſted of a party who had again penetrated to the Northward and Weſtward in 1780, at ſome diſtance up the Miſſinipi, or Engliſh River, to Lake la Rouge. Two unfortunate circumſtances, however, happened to them ; which are as follow.

Mr. Wadin, a Swiſs gentleman, of ſtrict probity and known ſobriety, had gone there in the year 1779, and remained during the ſummer 1780. His partners and others, engaged in an oppoſite intereſt, when at the Grande portage, agreed to ſend a quantity of goods on their joint account, which was accepted, and Mr. Pond was propoſed by them to be their repreſentative to act in conjunction with Mr. Wadin. Two men, of more oppoſite characters, could not, perhaps, have been found. In ſhort from various cauſes, their ſituation became very uncomfortable to each other, and mutual ill-will was the natural conſequence : without entering, therefore, into a minute hiſtory of theſe transactions, it will be ſufficient to obſerve, that, about the end of the year 1780, or the beginning of the year 1781, Mr. Wadin had received Mr. Pond and one of his own clerks to dinner ; and, in the courſe of the night, the for-

mer was ſhot through the lower part of the thigh, when it was ſaid that he expired from the loſs of blood, and was buried next morning at eight o'clock. Mr. Pond, and the clerk, were tried for this murder at Montreal, and acquitted: nevertheleſs, their innocence was not ſo apparent as to extinguiſh the original ſuſpicion.

The other circumſtance was this. In the ſpring of the year, Mr. Pond ſent the abovementioned clerk to meet the Indians from the Northward, who uſed to go annually to Hudſon's Bay; when he eaſily perſuaded them to trade with him, and return back, that they might not take the contagion which had depopulated the country to the Eaſtward of them: but moſt unfortunately they caught it here, and carried it with them, to the deſtruction of themſelves and the neighbouring tribes.

The country being thus depopulated, the traders and their friends from Canada, who, from various cauſes already mentioned, were very much reduced in number, became confined to two parties, who began ſeriouſly to think of making permanent eſtabliſhments on the Miſſinipi river, and at Athabaſca; for which purpoſe, 1781-2, they ſelected their beſt canoe-men, being ignorant that the ſmall pox penetrated that way. The moſt expeditious party got only in time to the Portage la Loche, or Mithy-Ouinigam, which divides the waters of the Miſſinipi

Miſſinipi from thoſe that fall into the Elk river, to diſpatch one canoe ſtrong handed, and light-loaded, to that country; but, on their arrival there, they found, in every direction, the ravages of the ſmall pox; ſo that, from the great diminution of the natives, they returned in the ſpring with no more than ſeven packages of beaver. The ſtrong woods and mountainous countries afforded a refuge to thoſe who fled from the contagion of the plains; but they were ſo alarmed at the ſurrounding deſtruction, that they avoided the traders, and were diſpirited from hunting except for their ſubſiſtence. The traders, however, who returned into the country in the year 1782-3, found the inhabitants in ſome ſort of tranquillity, and more numerous than they had reaſon to expect, ſo that their ſucceſs was proportionably better.

During the winter of 1783-4, the merchants of Canada, engaged in this trade, formed a junction of intereſts, under the name of the North-Weſt Company, and divided it into ſixteen ſhares, without depoſiting any capital; each party furniſhing a proportion or quota of ſuch articles as were neceſſary to carry on the trade: the reſpective parties agreeing to ſatisfy the friends they had in the country, who were not provided for, according to this agreement, out of the proportions which they held. The management of the whole was accordingly entruſted to Meſſrs. Benjamin and

Joſeph Frobiſher, and Mr. Simon M'Taviſh, two diſtinct houſes, who had the greateſt intereſt and influence in the country, and for which they were to receive a ſtipulated commiſſion in all tranſactions.

In the ſpring, two of thoſe gentlemen went to the Grande Portage with their credentials, which were confirmed and ratified by all the parties having an option, except Mr. Peter Pond, who was not ſatisfied with the ſhare allotted him. Accordingly he, and another gentleman, Mr. Peter Pangman, who had a right to be a partner, but for whom no proviſion had been made, came to Canada, with a determination to return to the country, if they could find any perſons to join them, and give their ſcheme a proper ſupport.

The traders in the country, and merchants at Montreal, thus entered into a co-partnerſhip, which, by theſe means, was conſolidated and directed by able men, who, from the powers with which they were entruſted, could carry on the trade to the utmoſt extent it would bear. The traders in the country, therefore, having every reaſon to expect that their paſt and future labours would be recompenſed, forgot all their former animoſities, engaged with the utmoſt ſpirit and activity, to forward the general intereſt; ſo that, in the following year, they met their agents at the Grande Portage, with their canoes laden with rich furs

from

from the different parts of that immenſe tract of country. But this ſatisfaction was not to be enjoyed without ſome interruption; and they were mortified to find that Mr. Pangman had prevailed on Meſſrs. Gregory and Macleod to join him, and give him their ſupport in the buſineſs, though deſerted by Mr. Pond, who accepted the terms offered by his former aſſociates.

In the counting houſe of Mr. Gregory I had been five years; and at this period had left him, with a ſmall adventure of goods, with which he had entruſted me, to ſeek my fortune at Detroit. He, without any ſolicitation on my part, had procured an inſertion in the agreement, that I ſhould be admitted a partner in this buſineſs,on condition that I would proceed to the Indian country in the following ſpring, 1785. His partner came to Detroit to make me ſuch a propoſition. I readily aſſented to it, and immediately proceeded to the Grande Portage, where I joined my aſſociates.

We now found that independent of the natural difficulties of the undertaking, we ſhould have to encounter every other which they, who were already in poſſeſſion of the trade of the country, could throw in our way, and which their circumſtances enabled them to do. Nor did they doubt, from their own ſuperior experience, as well as that of their clerks and men, with their local knowledge

ledge of the country and its inhabitants, that they ſhould ſoon compel us to leave the country to them. The event, however, did not juſtify their expectations; for, after the ſevereſt ſtruggle ever known in that part of the world, and ſuffering every oppreſſion which a jealous and rival ſpirit could inſtigate; after the murder of one of our clerks, who received a bullet through his powder horn, in the execution of his duty, they were compelled to allow us a ſhare of the trade. As we had already incurred a loſs, this union was, in every reſpect, a deſirable event to us, and was concluded in the month of July 1787.

This commercial eſtabliſhment was now founded on a more solid baſis than any hitherto known in the country; and it not only continued in full force, vigour, and proſperity, in ſpite of all interference from Canada, but maintained at leaſt an equal ſhare of advantage with the Hudſon's-Bay Company, notwithſtanding the ſuperiority of their local ſituation. The following account of this ſelf-erected concern will manifeſt the cauſe of its ſucceſs.

It aſſumed the title of the North-Weſt Company, and was no more than an aſſociation of commercial men, agreeing among themſelves to carry on the fur trade, unconnected with any other buſineſs, though many of the parties engaged had extenſive concerns altogether foreign

to

to it. It may be ſaid to have been ſupported entirely upon credit; for, whether the capital belonged to the proprietor, or was borrowed, it equally bore intereſt, for which the aſſociation was annually accountable. It conſiſted of twenty ſhares, unequally divided among the perſons concerned. Of theſe, a certain proportion was held by the people who managed the buſineſs in Canada, and were ſtiled agents for the Company. Their duty was to import the neceſſary goods from England, ſtore them at their own expence at Montreal, get them made up into the articles ſuited to the trade, pack and forward them, and ſupply the caſh that might be wanting for the outfits; for which they received, independent of the profit on their ſhares, a commiſſion on the amount of the accounts, which they were obliged to make out annually, and keep the adventure of each year diſtinct. Two of them went annually to the Grande Portage, to manage and tranſact the buſineſs there, and on the communication at Detroit, Michilimakinac, St Mary's, and at Montreal, where they received, ſtored, packed up, and ſhipped the company's furs for England, on which they had alſo a ſmall commiſſion. The remaining ſhares were held by the proprietors, who were obliged to winter and manage the buſineſs of the concern with the Indians, and their reſpective clerks, &c. They were not ſuppoſed to be under any obligation to furniſh

furniſh capital, or even credit. If they obtained any capital by the trade, it was to remain in the hands of the agents; for which they were allowed intereſt. Some of them, from their long ſervices and influence, held double ſhares, and were allowed to retire from the buſineſs at any period of the exiſting concern, with one of thoſe ſhares, naming any young man in the company's ſervice to ſucceed him in the other. Seniority and merit were, however, conſidered as affording a claim to the ſucceſſion, which, nevertheleſs, could not be diſpoſed of without the concurrence of the majority of the concern; who, at the ſame time relieved the feceding perſon from any reſponſibility reſpecting the ſhare that he transferred, and accounted for it according to the annual value or rate of the property; ſo that the ſeller could have no advantage but that of getting the ſhare of ſtock which he retained realiſed, and receiving for the transferred ſhare what was fairly determined to be the worth of it. The former was alſo diſcharged from all duty, and became a dormant partner. Thus, all the young men who were not provided for at the beginning of the contract, ſucceeded in ſucceſſion to the character and advantages of partners. They entered into the Company's ſervice for five or ſeven years, under ſuch expectations, and their reaſonable proſpects were ſeldom diſappointed; there were, indeed, inſtances when they

ſucceeded

ſucceeded to ſhares, before their apprenticeſhip was expired, and it frequently happened that they were provided for while they were in a ſtate of articled clerkſhip. Shares were transferable only to the concern at large, as no perſon could be admitted as a partner who had not ſerved his time to the trade. The dormant partner indeed might diſpoſe of his intereſt to any one he choſe, but if the tranſaction were not acknowledged by his aſſociates, the purchaſer could only be conſidered as his agent or attorney. Every ſhare had a vote and two thirds formed a majority This regular and equitable mode of providing for the clerks of the company, excited a ſpirit of emulation in the diſcharge of their various duties, and in fact, made every agent a principal, who perceived his own proſperity to be immediately connected with that of his employers. Indeed, without ſuch a ſpirit, ſuch a trade could not have become ſo extended and advantageous, as it has been and now is.

In 1788, the groſs amount of the adventure for the year did not exceed forty thouſand pounds, * but by the exertion, enterpriſe, and induſtry of the proprietors, it was brought in eleven years to

* This might be properly called the ſtock of the company, as it included, with the expenditure of the year, the amount of the property unexpended, which had been appropriated for the adventure of that year, and was carried on to the account of the following adventure.

triple that amount and upwards; yielding proportionate profits, and ſurpaſſing, in ſhort, any thing known in America.

Such, therefore, being the proſperous ſtate of the company, it, very naturally, tempted others to interfere with the concern in a manner by no means beneficial to the company, and commonly ruinous to the undertakers.

In 1798 the concern underwent a new form, the ſhares were increaſed to forty-ſix, new partners being admitted, and others retiring. This period was the termination of the company, which was not renewed by all the parties concerned in it, the majority continuing to act upon the old ſtock, and under the old firm; the others beginning a new one; and it now remains to be decided, whether two parties, under the ſame regulations and by the ſame exertions, though unequal in number, can continue to carry on the buſineſs to a ſucceſsful iſſue. The contrary opinion has been held, which, if verified, will make it the intereſt of the parties again to coaleſce; for neither is deficient in capital to ſupport their obſtinacy in a loſing trade, as it is not to be ſuppoſed that either will yield on any other terms than perpetual participation.

It will not be ſuperfluous in this place, to explain the general mode of carrying on the fur trade.

The agents are obliged to order the neceſſary goods

goods from England in the month of October, eighteen months before they can leave Montreal; that is, they are not ſhipped from London until the ſpring following, when they arrive in Canada in the ſummer. In the courſe of the following winter they are made up into ſuch articles as are required for the ſavages; they are then packed into parcels of ninety pounds weight each, but cannot be ſent from Montreal until the May following; ſo that they do not get to market until the enſuing winter, when they are exchanged for furs, which come to Montreal the next fall, and from thence are ſhipped, chiefly to London, where they are not ſold or paid for before the ſucceeding ſpring, or even as late as June; which is forty-two months after the goods were ordered in Canada; thirty-ſix after they had been ſhipped from England, and twenty-four after they had been forwarded from Montreal; ſo that the merchant, allowing that he has twelve months credit, does not receive a return to pay for thoſe goods, and the neceſſary expences attending them, which is about equal to the value of the goods themſelves, till two years after they are conſidered as caſh, which makes this a very heavy buſineſs. There is even a ſmall proportion of it that requires twelve months longer to bring round the payment, owing to the immenſe diſtance it is carried, and from the ſhortneſs of the ſeaſons, which prevents the furs, even after

they are collected, from coming out of the country for that period *.

The articles neceſſary for this trade, are coarſe woollen cloths of different kinds; milled blankets of different ſizes; arms and ammunition; twiſt and carrot tobacco; Mancheſter goods; linens, and coarſe ſheetings; thread, lines and twine; common hardware; cutlery and ironmongery of ſeveral deſcriptions; kettles of braſs and copper, and ſheet-iron; ſilk and cotton handkerchiefs; hats, ſhoes and hoſe; calicoes and printed cottons, &c. Spirituous liquors and proviſions are purchaſed in Canada. Theſe, and the expence of transport to and from the Indian country, including wages to clerks, interpreters, guides, and canoemen, with the expence of making up the goods for the market, form about half the annual amount againſt the adventure.

* This will be better illuſtrated by the following ſtatement: We will ſuppoſe the goods for 1798;

The orders for the goods are ſent to this country 25th Oct. 1796.
They are ſhipped from London. . . . . March 1797.
They arrive in Montreal. . . . . June 1797.
They are made up in the courſe of that ſummer and winter.
They are ſent from Montreal. . . . . May 1798.
They arrive in the Indian country, and are exchanged for furs the following winter. . . . . 1798-9.
Which furs come to Montreal. . . . . Sept. 1799.
And are ſhipped for London, where they are ſold in March and April, and paid for in May or June. . 1800.

This

This expenditure in Canada ultimately tends to the encouragement of Britiſh manufactory, for thoſe who are employed in the different branches of this buſineſs, are enabled by their gains to purchaſe ſuch Britiſh articles as they muſt otherwiſe forego.

The produce of the year of which I am now ſpeaking, conſiſted of the following furs and peltries :

106,000	Beaver ſkins	6000	Lynx ſkins,
2100	Bear ſkins,	600	Wolverine ſkins,
1500	Fox ſkins,	1650	Fiſher ſkins,
4000	Kitt Fox ſkins,	100	Rackoon ſkins,
4600	Otter ſkins,	3800	Wolf ſkins,
17,000	Muſquaſh ſkins,	700	Elk ſkins,
32,000	Marten ſkins,	750	Deer ſkins,
1800	Mink ſkins,	1200	Deer ſkins, dreſſed,
500	Buffalo robes, and a quantity of caſtorum.		

Of theſe were diverted from the Britiſh market, being ſent through the United States to China, 13,364 ſkins, fine beaver, weighing 19283 pounds; 1250 fine otters, and 1724 kitt foxes. They would have found their way to the China market at any rate, but this deviation from the Britiſh channel aroſe from the following circumſtance :

An adventure of this kind was undertaken by a reſpectable houſe in London, half concerned with the North-Weſt Company in the year 1792.

The

The furs were of the beſt kind, and ſuitable to the market; and the adventurers continued this connexion for five ſucceſſive years, to the annual amount of forty thouſand pounds. At the winding up of 1792, 1793, 1794, 1795, in the year 1797, (the adventure of 1796 not being included, as the furs were not ſent to China, but diſpoſed of in London), the North-Weſt Company experienced a loſs of upwards of £ 40,000 (their half,) which was principally owing to the difficulty of getting home the produce procured in return for the furs from China, in the Eaſt India Company's ſhips, together with the duty payable, and the various reſtrictions of that company. Whereas, from America there are no impediments; they get immediately to market, and the produce of them is brought back, and perhaps ſold in the courſe of twelve months. From ſuch advantages the furs of Canada will no doubt find their way to China by America, which would not be the caſe if Britiſh ſubjects had the ſame privileges that are allowed to foreigners, as London would then be found the beſt and ſafeſt market.

But to return to our principal ſubject. — We ſhall now proceed to conſider the number of men employed in the concern: viz, fifty clerks, ſeventy-one interpreters and clerks, one thouſand one hundred and twenty canoe men, and thirty-five guides.

guides. Of theſe, five clerks, eighteen guides, and three hundred and fifty canoe men, were employed for the ſummer ſeaſon in going from Montreal to the Grande Portage, in canoes, part of whom proceeded from thence to Rainy Lake as will be hereafter explained, and are called Pork-eaters, or Goers and Comers. Theſe were hired in Canada or Montreal, and were abſent from the firſt of May till the latter end of September. For this trip the guides had from eight hundred to a thouſand livres, and a ſuitable equipment; the foreman and ſteerſman from five to ſix hundred livres; the middlemen from two hundred and fifty to three hundred and fifty livres, with an equipment of one blanket, one ſhirt, and one pair of trowſers; and were maintained during that period at the expence of their employers. Independent of their wages, they were allowed to traffic, and many of them earned to the amount of their wages. About one third of theſe went to winter, and had more than double the above wages and equipment. All the winterers were hired by the year, and ſometimes for three years; and of the clerks many were apprentices, who were generally engaged for five or ſeven years, for which they had only one hundred pounds, proviſion and clothing. Such of them who could not be provided for as partners, at the expiration of this time, were allowed from one hundred pounds to three hundred pounds per annum;

num; with all neceſſaries, till proviſion was made for them. Thoſe who acted in the two-fold capacity of clerk and interpreter, or were ſo denominated, had no other expectation than the payment of wages to the amount of from one thouſand livres per annum, with clothing and proviſions. The guides, who are a very uſeful ſet of men, acted alſo in the additional capacity of interpreters, and had a ſtated quantity of goods, conſidered as ſufficient for their wants, their wages being from one to three thouſand livres. The canoe men are of two deſcriptions, foremen and ſteerſmen, and middlemen. The two firſt were allowed annually one thouſand two hundred, and the latter four hundred, livres each. The firſt claſs had what is called an equipment, conſiſting of two blankets, two ſhirts, two pair of trowſers, two handkerchiefs, fourteen pounds of carrot tobacco, and ſome trifling articles. The latter had ten pounds of tobacco, and all the other articles: thoſe are called North Men, or Winterers; and to the laſt claſs of people were attached upwards of ſeven hundred Indian women and children, victualled at the expence of the company.

The firſt claſs of people are hired in Montreal five months before they ſet out, and receive their equipments, and one third of their wages in advance; and an adequate idea of the labour they undergo may be formed from the following account of the country

country through which they paſs, and their manner of proceeding.

The neceſſary number of canoes being purchaſed, at about three hundred livres each, the goods formed into packages, and the lakes and rivers free of ice, which they uſually are in the beginning of May, they are then diſpatched from La Chine, eight miles above Montreal, with eight or ten men in each canoe, and their baggage; and ſixty-five packages of goods, ſix hundred weight of biſcuit, two hundred weight of pork, three buſhels of peaſe, for the men's proviſion; two oil cloths to cover the goods, a ſail, &c. an axe, a towing-line, a kettle, and a ſponge to bail out the water, with a quantity of gum, bark, and watape, to repair the veſſel. An European on ſeeing one of theſe ſlender veſſels thus laden, heaped up, and ſunk with her gunwale within ſix inches of the water, would think his fate inevitable in ſuch a boat, when he reflected on the nature of her voyage; but the Canadians are ſo expert that few accidents happen.

Leaving La Chine, they proceed to St. Ann's, within two miles of the Weſtern extremity of the iſland of Montreal, the lake of the two mountains being in ſight, which may be termed the commencement of the Utawas River. At the rapid of St. Ann they are obliged to take out part, if not the whole of their lading. It is from this ſpot that the Canadians conſider they take their departure,

as it poſſeſſes the laſt church on the iſland, which is dedicated to the tutelar ſaint of voyagers.

The lake of the two mountains is about twenty miles long, but not more than three wide, and ſurrounded by cultivated fields, except the Seignory belonging to the clergy, though nominally in poſſeſſion of the two tribes of Iroquois and Algonquins, whoſe village is ſituated on a delightful point of land under the hills, which, by the title of mountains, give a name to the lake. Near the extremity of the point their church is built, which divides the village in two parts, forming a regular angle along the water ſide. On the Eaſt is the ſtation on the Algonquins, and on the Weſt, one of the Iroquois, conſiſting in all of about five hundred warriors. Each party has its miſſionary, and divine worſhip is performed according to the rites of the Roman Catholic religion, in their reſpective languages in the ſame church: and ſo aſſiduous have their paſtors been, that theſe people have been inſtructed in reading and writing in their own language, and are better inſtructed than the Canadian inhabitants of the country of the lower ranks: but notwithſtanding theſe advantages, and though the eſtabliſhment is nearly coeval with the colonization of the country, they do not advance towards a ſtate of civilization but retain their ancient habits, language, and cuſtoms, and are becoming every day more depraved, indigent, and inſignificant.

The

The country around them, though very capable of cultivation, preſents only a few miſerable patches of ground, ſown by the women with maize and vegetables. During the winter ſeaſon, they leave their habitations, and pious paſtors, to follow the chaſe, according to the cuſtom of their forefathers. Such is, indeed, the ſtate of all the villages near the cultivated parts of Canada. But we ſhall now leave them to proceed on our voyage.

At the end of the lake the water contracts into the Utawas River, which, after a courſe of fifteen miles, is interrupted by a ſucceſſion of rapids and caſcades for upwards of ten miles, at the foot of which the Canadian Seignories terminate; and all above them were waſte land, till the concluſion of the American war, when they were ſurveyed by order of government, and granted to the officers and men of the eighty-fourth regiment, when reduced; but principally to the former, and conſequently little inhabited, though very capable of cultivation.

The voyagers are frequently obliged to unload their canoes, and carry the goods upon their backs, or rather ſuſpended in ſlings from their heads. Each man's ordinary load is two packages, though ſome carry three. Here the canoe is towed by a ſtrong line. There are ſome places where the ground will not admit of their carrying the whole; they then make two trips, that is, leave half their lading, and go and land it at the diſtance required;

and then return for that which was left. In this diſtance are three carrying-places, the length of which depends in a great meaſure upon the ſtate of the water, whether higher or lower; from the laſt of theſe the river is about a mile and an half wide, and has a regular current for about ſixty miles, when it ends at the firſt Portage de Chaudiere, where the body of water falls twenty-five feet, over cragged, excavated rocks, in a moſt wild, romantic manner. At a ſmall diſtance below, is the river Rideau on the left, falling over a perpendicular rock, near forty feet high, in one ſheet, aſſuming the appearance of a curtain; and from which circumſtance it derives its name. To this extent the lands have been ſurveyed, as before obſerved, and are very fit for culture. Many loyaliſts are ſettled upon the river Rideau, and have, I am told, thriving plantations. Some American families preferring the Britiſh territory, have alſo eſtabliſhed themſelves along a river on the oppoſite ſide, where the ſoil is excellent. Nor do I think the period is far diſtant, when the lands will become ſettled from this vicinity to Montreal.

Over this portage, which is ſix hundred and forty-three paces long, the canoe and all the lading is carried. The rock is ſo ſteep and difficult of acceſs, that it requires twelve men to take the canoe out of the water: it is then carried by ſix men, two at each end on the ſame ſide, and two under the

the oppoſite gunwale in the middle. From hence to the next is but a ſhort diſtance, in which they make two trips to the ſecond Portage de Chaudiere, which is ſeven hundred paces to carry the loading alone. From hence to the next and laſt Chaudiere, or Portage des Chenes, is about ſix miles, with a very ſtrong current, where the goods are carried ſeven hundred and forty paces; the canoe being towed up by the line, when the water is not very high. We now enter Lac des Chaudieres, which is computed to be thirty miles in length. Though it is called a lake, there is a ſtrong draught downwards, and its breadth is from two to four miles. At the end of this is the Portage des Chats, over which the canoe and lading are carried two hundred and ſeventy-four paces; and very difficult it is for the former. The river is here barred by a ridge of black rocks, riſing in pinnacles and covered with wood, which, from the ſmall quantity of ſoil that nouriſhes it, is low and ſtinted. The river finds its way over and through theſe rocks, in numerous channels falling fifteen feet and upwards. From hence two trips are made through a ſerpentine channel, formed by the rocks for ſeveral miles, when the current ſlackens, and is accordingly called the Lake des Chats. At the channels of the grand Calumet, which are computed to be at the diſtance of eighteen miles, the current recovers its ſtrength, and proceeds to the Portage

tage Dufort, which is two hundred and forty-five paces long; over which the canoe and baggage are tranſported. From hence the current becomes more rapid, and requires two trips to the Décharge des Sables *, where the goods are carried one hundred and thirty-five paces, and the canoe towed. Then follows the Mountain Portage, where the canoe and lading are alſo carried three hundred and eighty-five paces; then to the Décharge of the Derigé where the goods are carried two hundred and fifty paces; and thence to the grand Calumet. This is the longeſt carrying-place in this river, and is about two thouſand and thirty-five paces. It is a high hill or mountain. From the upper part of this Portage the current is ſteady, and is only a branch of the Utawas River, which joins the main channel, that keeps a more Southern courſe, at the diſtance of twelve computed leagues. Six leagues further it forms Lake Coulonge, which is about four leagues in length: from thence it proceeds through the channels of the Allumettes to the Décharge, where part of the lading is taken out, and carried three hundred and forty-two paces. Then ſucceeds the Portage des Allumettes, which is but twenty-five paces, over a rock difficult of acceſs, and at a very ſhort diſ-

* The place where the goods alone are carried, is called a *Décharge*, and that where goods and canoes are both tranſported overland, is denominated a *Portage*.

tance

tance from the Décharge. From Portage de Chenes to this ſpot, is a fine deer-hunting country, and the land in many parts very fit for cultivation. From hence the river ſpreads wide, and is full of iſlands, with ſome current for ſeven leagues, to the beginning of *Riviere Creuſe*, or Deep River, which runs in the form of a canal, about a mile and an half wide, for about thirty-ſix miles; bounded upon the North by very high rocks, with low land on the South, and ſandy; it is intercepted again by falls and cataracts, ſo that the Portages of the two Joachins almoſt join. The firſt is nine hundred and twenty, ſix paces, the next ſeven hundred and twenty, and both very bad roads. From hence is a ſteady current of nine miles to the River du Moine, where there has generally been a trading houſe; the ſtream then becomes ſtrong for four leagues, when a rapid ſucceeds, which requires two trips. A little way onward is the Décharge, and cloſe to it, the Portage of the Roche Capitaine, ſeven hundred and ninety-ſeven paces in length. From hence two trips are made through a narrow channel of the Roche Capitaine, made by an iſland four miles in length. A ſtrong current now ſucceeds, for about ſix leagues to the Portage of the two rivers, which it about eight hundred and twenty paces; from thence it is three leagues to the Décharge of the Trou, which is three hundred paces. Near adjoining is the rapid of Levellier;

from

from whence, including the rapids of Matawoen, where there is no carrying-place, it is about thirty-ſix miles to the forks of the ſame name; in latitude 46¾. North, and longitude 78¾. Weſt, and is at the computed diſtance of four hundred miles from Montreal. At this place the Petite Riviere falls into the Utawas. The latter river comes from a North-Weſterly direction, forming ſeveral lakes in its courſe. The principal of them is Lake Temeſcamang, where there has always been a trading poſt, which may be ſaid to continue, by a ſucceſſion of rivers and lakes, upwards of fifty leagues from the Forks, paſſing near the waters of the Lake Abbitiby, in latitude 48½. which is received by the Mooſe River, that empties itſelf into James Bay.

The Petite Riviere takes a South-Weſt direction, is full of rapids and cataracts to its ſource, and is not more than fifteen leagues in length, in the courſe of which are the following interruptions—The Portage of Plein Champ, three hundred and nineteen paces; the Décharge of the Roſe, one hundred and forty-five paces; the Décharge of Campion, one hundred and eighty-four paces; the Portage of the Groſſe Roche, one hundred and fifty paces; the Portage of Pareſſeux, four hundred and two paces; the Portage of Priarie, two hundred and eighty-ſeven paces; the Portage of La Cave, one hundred paces; Portage of Talon, two

two hundred and ſeventy-five paces; which, for its length, is the worſt on the communication; Portage Pin de Muſique, four hundred and fifty-ſix paces; next to this is Mauvais de Muſique, where many men have been cruſhed to death by the canoes, and others have received irrecoverable injuries. The laſt in this river is the Turtle Portage, eighty-three paces, on entering the lake of that name, where, indeed, the river may be ſaid to take its ſource. From the firſt vaſe to the great river, the country has the appearance of having been overrun by fire, and conſiſts in general of huge rocky hills. The diſtance of this Portage which is the height of land, between the waters of the St. Laurence and the Utawas, is one thouſand five hundred and thirteen paces to a ſmall canal in a plain, that is juſt ſufficient to carry the loaded canoe about one mile to the next vaſe, which is ſeven hundred and twenty-five paces. It would be twice this diſtance, but the narrow creek is dammed in the beaver faſhion, to float the canoes to this barrier, through which they paſs, when the river is juſt ſufficient to bear them through a ſwamp of two miles to the laſt vaſe, of one thouſand and twenty-four paces in length. Though the river is increaſed in this part, ſome care is neceſſary to avoid rocks and ſtumps of trees. In about ſix miles is the lake Nepiſingui, which is computed to be twelve leagues long, though the route of the canoes is ſomething more:

it is about fifteen miles wide in the wideſt part, and bounded with rocks. Its inhabitants conſiſt of the remainder of a numerous converted tribe, called Nepiſinguis of the Algonquin nation. Out of it flows the Riviere des François, over rocks of a conſiderable height. In a bay to the Eaſt of this, the road leads over the Portage of the Chaudiere des François, five hundred and forty-four paces, to ſtill water. It muſt have acquired the name of Kettle, from a great number of holes in the ſolid rock of a cylindrical form, and not unlike that culinary utenſil. They are obſervable in many parts along ſtrong bodies of water, and where, at certain ſeaſons, and diſtinct periods, it is well known the water inundates; at the bottom of them are generally found a number of ſmall ſtones and pebbles. This circumſtance juſtifies the concluſion, that at ſome former period theſe rocks formed the bed of a branch of the diſcharge of this lake, although ſome of them are upwards of ten feet above the preſent level of the water at its greateſt height. They are, indeed, to be ſeen along every great river throughout this wide extended country. The French river is very irregular, both as to its breadth and form, and is ſo interſperſed with iſlands, that in the whole courſe of it the banks are ſeldom viſible. Of its various channels, that which is generally followed by the canoes is obſtructed by the following Portages, viz. des Pins, fifty-two paces; Feauſille, thirty-ſix

thirty-ſix paces; Pariſienne, one hundred paces; Recolet, forty-five paces; and the Petite Feauſille, twenty-five paces. In ſeveral parts there are guts or channels, where the water flows with great velocity, which are not more than twice the breadth of a canoe. The diſtance to Lake Huron is eſtimated at twenty-five leagues, which this river enters in the latitude 45. 53. North, that is, at the point of land three or four miles within the lake. There is hardly a foot of ſoil to be ſeen from one end of the French river to the other, its banks conſiſting of hills of entire rock. The coaſt of the lake is the ſame, but lower, backed at ſome diſtance by high lands. The courſe runs through numerous iſlands to the North of Weſt to the river Teſſalon, computed to be about fifty leagues from the French river, and which I found to be in latitude 46. 12. 21. North; and from thence croſſing, from iſland to iſland, the arm of the lake that receives the water of Lake Superior (which continues the ſame courſe), the route changes to the South of Weſt ten leagues to the Detour, paſſing the end of the iſland of St. Joſeph, within ſix miles of the former place. On that iſland there has been a military eſtabliſhment ſince the upper poſts were given up to the Americans in the year 1794; and is the Weſternmoſt military poſition which we have in this country. It is a place of no trade, and the greater part, if not the whole of the Indians, come here for no other pur-

poſe but to receive the preſents which our government annually allows them. They are from the American territory (except about thirty families, who are the inhabitants of the lake from the French river, and of the Algonquin nation) and trade in their peltries, as they uſed formerly to do at Michilimakinac, but principally with Britiſh ſubjects. The Americans pay them very little attention, and tell them that they keep poſſeſſion of their country by right of conqueſt: that, as their brothers, they will be friends with them while they deſerve it; and that their traders will bring them every kind of goods they require, which they may procure by their induſtry.

Our commanders treat them in a very different manner, and, under the character of the repreſentatives of their father; (which parental title the natives give to his preſent Majeſty, the common father of all his people) preſent them with ſuch things as the actual ſtate of their ſtores will allow.

How far this conduct, if continued, may, at a future exigency, keep theſe people in our intereſt, if they are even worthy of it, is not an object of my preſent conſideration: at the ſame time, I cannot avoid expreſſing my perfect conviction, that it would not be of the leaſt advantage to our preſent or future commerce in that country, or to the people themſelves; as it only tends to keep many of them in a ſtate of idleneſs about our military eſtabliſh-

ments.

ments. The ammunition which they receive is employed to kill game, in order to procure rum in return, though their families may be in a ſtarving condition: hence it is, that, in conſequence of ſlothful and diſſolute lives, their numbers are in a very perceptible ſtate of diminution.

From the Detour to iſland of Michilimakinac, at the confluence of the Lakes Huron and Michigan, in latitude 45.54. North is about forty-miles. To keep the direct courſe to Lake Superior, the north ſhore from the river Teſſalon ſhould be followed; croſſing to the North-Weſt end of St. Joſeph, and paſſing between it and the adjacent iſlands, which makes a diſtance of fifty miles to the fall of St. Mary, at the foot of which, upon the South ſhore, there is a village, formerly a place of great reſort for the inhabitants of Lake Superior, and conſequently of conſiderable trade: it is now, however, dwindled to nothing, and reduced to about thirty families, of the Algonquin nation, who are one half of the year ſtarving, and the other half intoxicated, and ten or twelve Canadians, who have been in the Indian country from an early period of life, and intermarried with the natives who have brought them families. Their inducement to ſettle there, was the great quantity of white fiſh that are to be taken in and about the falls, with very little trouble, particularly in the autumn, when that fiſh leaves the lakes, and comes to the running and

ſhallow

ſhallow waters to ſpawn. Theſe, when ſalt can be procured, are pickled juſt as the froſt ſets in, and prove very good food with potatoes, which they have of late cultivated with ſucceſs. The natives live chiefly on this fiſh, which they hang up by the tails, and preſerve throughout the winter, or at leaſt as long as they laſt; for whatever quantity they may have taken, it is never known that their œconomy is ſuch as to make them laſt through the winter; which renders their ſituation very diſtreſſing; for if they had activity ſufficient to purſue the labours of the chaſe, the woods are become ſo barren of game as to afford them no great proſpect of relief. In the ſpring of the year they, and the other inhabitants, make a quantity of ſugar from the maple tree, which they exchange with the traders for neceſſary articles, or carry it to Michilimakinac, where they expect a better price. One of theſe traders was agent for the North-Weſt Company, receiving, ſtoring and forwarding ſuch articles as come by the way of the lakes upon their veſſel: for it is to be obſerved, that a quantity of their goods are ſent by that route from Montreal in boats to Kingſton, at the entrance of Lake Ontario, and from thence in veſſels to Niagara, then over land ten miles to a water communication, by boats, to Lake Erie, where they are again received into veſſels, and carried over that lake up the river Detroit, through the lake and river Sinclair to Lake Huron and

and from thence to the Falls of St. Mary's, when they are again landed and carried for a mile above the falls, and ſhipped over Lake Superior to the Grande Portage. This is found to be a leſs expenſive method than by canoes, but attended with more riſk, and requiring more time, than one ſhort ſeaſon of this country will admit; for the goods are always ſent from Montreal the preceding fall; and beſides, the company get their proviſions from Detroit, as flour and Indian corn; as alſo conſiderable ſupplies from Michilimakinac of maple ſugar, tallow, gum, &c. &c.

For the purpoſe of conveying all theſe things, they have two veſſels upon the Lakes Erie and Huron, and one on Lake Superior, of from fifty to ſeventy tons burthen. This being, therefore, the depot for tranſports, the Montreal canoes, on their arrival, were forwarded over Lake Superior, with only five men in each; the others were ſent to Michilimakinac for additional canoes, which were required to proſecute the trade, and then take a lading there, or at St. Mary's, and follow the others. At length they all arrive at the Grande Portage, which is one hundred and ſixty leagues from St. Mary's coaſt ways, and ſituated on a pleaſant bay on the North ſide of the lake, in latitude 48. North and longitude 90. Weſt from Greenwich, where the compaſs has not above five degrees Eaſt variation.

At

At the entrance of the bay is an iſland which ſcreens the harbour from every wind except the South. The ſhallowneſs of the water, however, renders it neceſſary for the veſſel to anchor near a mile from the ſhore, where there is not more than fourteen feet water. This lake juſtifies the name that has been given to it : the Falls of St. Mary, which is its Northern extremity, being in latitude 46. 31. North, and in longitude 84 Weſt, where there is no variation of the compaſs whatever, while its Southern extremity, at the River St. Louis, is in latitude 46. 45, North, and longitude 92. 10. Weſt : its greateſt breadth is one hundred and twenty miles, and its circumference, including its various bays, is not leſs than one thouſand two hundred miles. Along its North ſhore is the ſafeſt navigation, as it is a continued mountainous embankment of rock, from three hundred to one thouſand five hundred feet in height. There are numerous coves and ſandy bays to land, which are frequently ſheltered by iſlands from the ſwell of the lake. This is particularly the caſe at the diſtance of one hundred miles to the Eaſtward of the Grande Portage, and is called the Pays Plat.

This ſeems to have been cauſed by ſome convulſion of nature, for many of the iſlands diſplay a compoſition of lava, intermixed with round ſtones of the ſize of a pigeon's egg. The ſurrounding rock

rock is generally hard, and of a dark blue-grey, though it frequently has the appearance of iron and copper. The South ſide of the lake, from Point Shagoimigo Eaſt, is almoſt a continued ſtraight line of ſandy beach, interſperſed with rocky precipices of lime-ſtones, ſometimes riſing to an hundred feet in height, without a bay. The embankments from that point Weſtward are, in general, of ſtrong clay, mixed with ſtones, which renders the navigation irkſome and dangerous. On the ſame ſide, at the River Tonnagan, is found a quantity of virgin copper. The Americans, ſoon after they got poſſeſſion of that country, ſent an engineer thither; and I ſhould not be ſurpriſed to hear of their employing people to work the mine. Indeed, it might be well worthy the attention of the Britiſh ſubjects to work the mines on the North coaſt, though they are not ſuppoſed to be ſo rich as thoſe on the South.

Lake Superior is the largeſt and moſt magnificent body of freſh water in the world: it is clear and pellucid, of great depth, and abounding in a great variety of fiſh, which are the moſt excellent of their kind. There are trouts of three kinds, weighing from five to fifty pounds, ſturgeon, pickerel, pike, red and white carp, black baſs, herrings, &c. &c. and the laſt and beſt of all, the Ticamang, or white fiſh, which weighs from four

to ſixteen pounds, and is of a superior quality in theſe waters.

This Lake may be denominated the grand reſervoir of the River St. Laurence, as no conſiderable rivers diſcharge themſelves into it. The principal ones are, the St. Louis, the Nipigon, the Pic, and the Michipicoten. Indeed, the extent of country from which any of them flow, or take their courſe, in any direction, cannot admit of it, in conſequence of the ridge of land that ſeparates them from the rivers that empty themſelves into Hudſon's-Bay, the gulph of Mexico, and the waters that fall in Lake Michegan, which afterwards become a part of the St. Laurence.

This vaſt collection of waters is often covered with fog, particularly, when the wind is from the Eaſt, which, driving againſt the high barren rocks on the North and Weſt ſhore, diſſolves in torrents of rain. It is very generally ſaid, that the ſtorms on this lake are denoted by a ſwell on the preceding day; but this circumſtance did not appear from my obſervation to be a regular phenomenon, as the ſwells more frequently ſubſided without any ſubſequent wind.

Along the ſurrounding rocks of this immenſe lake, evident marks appear of the decreaſe of its water, by the lines obſervable along them. The ſpace, however, between the higheſt and the loweſt, is not ſo great as in the ſmaller lakes, as it does not amount

amount to more than ſix feet, the former being very faint.

The inhabitants that are found along the coaſt of this water, are all of the Algonquin nation, the whole of which do not exceed 150 familes.*

Theſe people live chiefly on fiſh; indeed, from what has been ſaid of the country, it cannot be expected to abound in animals, as it is totally deſtitute of that ſhelter, which is ſo neceſſary to them. The rocks appear to have been over-run by fire, and the ſtinted timber, which once grew there, is frequently ſeen lying along the ſurface of them: but it is not eaſy to be reconciled, that any thing ſhould grow where there is ſo little appearance of ſoil. Between the fallen trees there are briars, with hurtleberry and gooſeberry buſhes, raſpberries, &c. which invite the bears in greater or leſſer numbers, as they are a favourite food of that animal: beyond theſe rocky banks are found a few mooſe and fallow deer. The waters alone are abundantly inhabited.

A very curious phenomenon was obſerved ſome

* In the year 1668, when the firſt miſſionaries viſited the South of this lake, they found the country full of inhabitants. They relate, that, about this time a band of the Nepiſingues, who were converted, emigrated to the Nipigon country, which is to the North of Lake Superior. Few of their deſcendants are now remaining, and not a trace of the religion communicated to them is to be diſcovered.

years

years ago at the Grand Portage, for which no obvious cauſe could be aſſigned. The water withdrew with great precipitation, leaving the ground dry that had never before been viſible, the fall being equal to four perpendicular feet, and ruſhing back with great velocity above the common mark. It continued thus falling and riſing for ſeveral hours, gradually decreaſing till it ſtopped at its uſual height. There is frequently an irregular influx and deflux, which does not exceed ten inches and is attributed to the wind.

The bottom of the bay, which forms an amphitheatre, is cleared of wood, and incloſed; and on the left corner of it, beneath an hill, three or four hundred feet in height, and crowned by others of a ſtill greater altitude, is the fort, picketed in with cedar palliſadoes, and incloſing houſes built with wood and covered with ſhingles. They are calculated for every convenience of trade, as well as to accommodate the proprietors and clerks during their ſhort reſidence there. The North men live under tents: but the more frugal pork-eater lodges beneath his canoe. The ſoil immediately bordering on the lake has not proved very propitious, as nothing but potatoes have been found to anſwer the trouble of cultivation. This circumſtance is probably owing to the cold damp fogs of the lake, and the moiſture of the ground from the ſprings that iſſue from beneath the hills. There

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are meadows in the vicinity that yield abundance of hay for the cattle; but, as to agriculture, it has not hitherto been an object of ſerious conſideration.

I ſhall now leave theſe geographical notices, to give ſome further account of the people from Montreal.—When they are arrived at the Grande Portage, which is near nine miles over, each of them has to carry eight packages of ſuch goods and proviſions as are neceſſary for the interior country. This is a labour which cattle cannot conveniently perform in ſummer, as both horſes and oxen were tried by the company without ſucceſs. They are only uſeful for light, bulky articles; or for tranſporting upon ſledges, during the winter, whatever goods may remain there, eſpecially proviſion, of which it is uſual to have a year's ſtock on hand.

Having finiſhed this toilſome part of their duty, if more goods are neceſſary to be tranſported, they are allowed a Spaniſh dollar for each package: and ſo inured are they to this kind of labour, that I have known ſome of them ſet off with two packages of ninety pounds each, and return with two others of the ſame weight, in the courſe of ſix hours, being a diſtance of eighteen miles over hills and mountains. This neceſſary part of the buſineſs being over, if the ſeaſon be early they have ſome reſpite, but this depends upon the time the North men begin to arrive from their winter quarters, which

which they commonly do early in July. At this period, it is neceſſary to ſelect from the pork-eaters, a number of men, among whom are the recruits, or winterers, ſufficient to man the North canoes neceſſary to carry to the river of the rainy lake the goods and proviſion requiſite for the Athabaſca country; as the people of that country, (owing to the ſhortneſs of the ſeaſon and length of the road, can come no further), are equipped there and exchange ladings with the people of whom we are ſpeaking, and both return from whence they came. This voyage is performed in the courſe of a month, and they are allowed proportionable wages for their ſervices.

The north men being arrived at the Grande Portage, are regaled with bread, pork, butter, liquor, and tobacco, and ſuch as have not entered into agreements during the winter, which is cuſtomary, are contracted with, to return and perform the voyage for one, two, or three years: their accounts are alſo ſettled, and ſuch as chooſe to ſend any of their earnings to Canada, receive drafts to tranſmit to their relations or friends: and as ſoon as they can be got ready, which requires no more than a fortnight, they are again diſpatched to their reſpective departments. It is indeed, very creditable to them as ſervants, that though they are ſometimes aſſembled to the number of twelve hundred men, indulging themſelves in the free uſe of liquor, and quarrelling

relling with each other, they always ſhow greateſt reſpect to their employers, who are comparatively but few in number, and beyond the aid of any legal power to enforce due obedience. In ſhort, a degree of ſubordination can only be maintained by the good opinion theſe men entertain of their employers, which has been uniformly the caſe, ſince the trade has been formed and conducted on a regular ſyſtem.

The people being diſpatched to their reſpective winter quarters, the agents from Montreal, aſſiſted by their clerks, prepare to return there, by getting the furs acroſs the Portage, and re-maſting them to Montreal; where they commonly arrive in the month of September.

The mode of living at the Grande Portage, is as follows: the proprietors, clerks, guides, and interpreters meſs together, to the number of ſometimes an hundred, at ſeveral tables, in one large hall, the proviſion conſiſting of bread, ſalt pork, beef, hams, fiſh, and veniſon, butter, peas, Indian corn, potatoes, tea, ſpirits, wine, &c. and plenty of milk, for which purpoſe ſeveral milch cows are conſtantly kept. The mechanics have rations of ſuch proviſion, but the canoe-men, both from the North and Montreal, have no other allowance here, or on the voyage, than Indian corn and melted fat. The corn for this purpoſe is prepared before it leaves Detroit, by boiling it in a ſtrong alkali,

kali, which takes off the outer huſk; it is then well waſhed, and carefully dried upon ſtages, when it is fit for uſe. One quart of this is boiled for two hours, over a moderate fire, in a gallon of water; to which, when it has boiled a ſmall time, are added two ounces of melted ſuet; this cauſes the corn to ſplit, and in the time mentioned makes a pretty thick pudding. If to this is added a little ſalt, (but not before it is boiled, as it would interrupt the operation), it makes an wholeſome, palatable food, and eaſy of digeſtion. This quantity is fully ſufficient for a man's ſubſiſtence during twenty-four hours; though it is not ſufficiently heartening to ſuſtain the ſtrength neceſſary for a ſtate of active labour. The Americans call this diſh Hominee *.

The trade from the Grande Portage, is, in ſome particulars, carried on in a different manner with that from Montreal. The canoes uſed in the latter tranſport are now too large for the former, and ſome of about half the ſize are procured from the natives, and are navigated by four, five, or ſix men, according to the diſtance which they have to go. They carry a lading of about thirty-five packages, on an average; of theſe twenty-three are for

* Corn is the cheapeſt proviſion that can be procured, though from the expence of tranſport, the buſhel coſt about twenty ſhillings ſterling, at the Grande Portage. A man's daily allowance does not exceed ten-pence.

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the purpose of trade, and the reſt are employed for proviſions, ſtores, and baggage. In each of theſe canoes are a foreman and ſteerſman; the one to be always on the look out, and direct the paſſage of the veſſel, and the other to attend the helm. They alſo carry her, whenever that office is neceſſary. The foreman has the command, and the middlemen obey both; the latter earn only two-thirds of the wages which are paid the two former. Independent of theſe a conductor or pilot is appointed to every four or ſix of theſe canoes, whom they are all obliged to obey; and is, or at leaſt is intended to be, a perſon of ſuperior experience, for which he is proportionably paid.

In theſe canoes, thus loaded, they embark at the North ſide of the portage, on the river Au Tourt, which is very inconſiderable; and after about two miles of a Weſterly courſe, is obſtructed by the Partridge Portage, ſix hundred paces long. In the ſpring this makes a conſiderable fall, when the water is high, over a perpendicular rock of one hundred and twenty feet. From thence the river continues to be ſhallow, and requires great care to prevent the bottom of the canoe from being injured by ſharp rocks, for a diſtance of three miles and an half to the Prairie, or Meadow, when half the lading is taken out, and carried by part of the crew, while two of them are conducting the canoe among the rocks, with the remainder, to the Carreboeuf

Portage, three miles and an half more, when they unload and come back two miles, and embark what was left for the other hands to carry, which they alſo land with the former; all of which is carried ſix hundred and eighty paces, and the canoe led up againſt the rapid. From hence the water is better calculated to carry canoes, and leads by a winding courſe to the North of Weſt three miles to the Outard Portage, over which the canoe, and every thing in her, is carried for two thouſand four hundred paces. At the further end is a very high hill to deſcend, over which hangs a rock upwards of ſeven hundred feet high. Then ſucceeds the Outard Lake, about ſix miles long, lying in a North-Weſt courſe, and about two miles wide in the broadeſt part. After paſſing a very ſmall rivulet, they come to the Elk Portage, over which the canoe and lading are again carried one thouſand one hundred and twenty paces; when they enter the lake of the ſame name, which is an handſome piece of water, running North-Weſt about four miles, and not more than one mile and an half wide *. They then land at the Portage de Ceriſe, over which, and in the face of a conſiderable hill, the canoe and cargo are again tranſported for one thouſand and fifty paces. This is only ſeparated from the ſecond Portage de Ceriſe, by a mud-pond

* Here is a moſt excellent fiſhery for white fiſh, which are exquiſite.

(where

(where there is plenty of water lilies), of a quarter of a mile in length; and this is again ſeparated by a ſimilar pond, from the laſt Portage de Ceriſe, which is four hundred and ten paces. Here the ſame operation is to be performed for three hundred and eighty paces. They next enter on the Mountain Lake, running North-Weſt by Weſt ſix miles long, and about two miles in its greateſt breadth. In the centre of this lake, and to the right is the Old Road, by which I never paſſed; but an adequate notion may be formed of it from the road I am going to describe, and which is univerſally preferred. This is firſt, the ſmall new portage over which every thing is carried for ſix hundred and twenty-ſix paces, over hills and gullies; the whole is then embarked on a narrow line of water, that meanders South-Weſt about two miles and an half. It is neceſſary to unload here, for the length of the canoe, and then proceed Weſt half a mile, to the new Grande Portage, which is three thouſand one hundred paces in length, and over very rough ground, which requires the utmoſt exertions of the men, and frequently lames them: from hence they approach the Roſe Lake, the portage of that name being oppoſite to the junction of the road from the Mountain Lake. They then embark on the Roſe Lake, about one mile from the Eaſt end of it, and ſteer Weſt by South, in an oblique courſe, acroſs it two miles; then Weſt-North-Weſt

North-Weſt paſſing the Petite Pêche to the Marten Portage three miles. In this part of the lake the bottom is mud and ſlime, with about three or four feet of water over it; and here I frequently ſtruck a canoe pole of twelve feet long, without meeting any other obſtruction than if the whole were water: it has, however, a peculiar ſuction or attractive power, ſo that it is difficult to paddle a canoe over it. There is a ſmall ſpace along the South ſhore, where the water is deep, and this effect is not felt. In proportion to the diſtance from this part, the ſuction becomes more powerful: I have, indeed been told that loaded canoes have been in danger of being ſwallowed up, and have only owed their preſervation to other canoes, which were lighter. I have, myſelf, found it very difficult to get away from this attractive power, with ſix men, and great exertion, though we did not appear to be in any danger of ſinking.

Over againſt this is a very high, rocky ridge, on the South ſide, called Marten Portage, which is but twenty paces long, and ſeparated from the Pêche Portage, which is four hundred and eighty paces, by a mud-pond, covered with white lilies. From hence the courſe is on the lake of the ſame name, Weſt-South-Weſt three miles to the height of land, where the waters of the Dove or Pigeon River terminate, and which is one of the ſources of the great St. Laurence in this direction. Having carried

carried the canoe and lading over it, ſix hundred and ſeventy-nine paces, they embark on the lake of Hauteur de Terre *, which is in the ſhape of an horſe-ſhoe. It is entered near the curve, and left at the extremity of the Weſtern limb, through a very ſhallow channel, where the canoe paſſes half loaded for thirty paces with the current, which conducts theſe waters through the ſucceeding lakes and rivers, till they diſcharge themſelves, by the river Nelſon, into Hudſon's-Bay. The firſt of theſe is Lac de pierres à fuſil, running Weſt-South-Weſt ſeven miles long, and two wide, and, making an angle at North-Weſt one mile more, becomes a river for half a mile, tumbling over a rock, and forming a fall and portage, called the Eſcalier, of fifty-five paces; but from hence it is neither lake or river, but poſſeſſes the character of both, and runs between large rocks, which cauſe a current or rapid, for about two miles and an half, Weſt-North-Weſt, to the portage of the Cheval du Bois. Here the canoe and contents are carried three hundred and eighty paces, between rocks; and within a quarter of a mile is the Portage des Gros Pins, which is ſix hundred and forty paces over an high

* The route which we have been travelling hitherto, leads along the high rocky land or bank of Lake Superior on the left. The face of the country offers a wild ſcene of huge hills and rocks, ſeparated by ſtony vallies, lakes, and ponds. Wherever there is the leaſt ſoil, it is well covered with trees.

ridge.

ridge. The oppoſite ſide of it is waſhed by a ſmall lake three miles round; and the courſe is through the Eaſt end or ſide of it, three quarters of a mile North-Eaſt, where there is a rapid. An irregular, meandering channel, between rocky banks, then ſucceeds, for ſeven miles and an half, to the Maraboeuf Lake, which extends North four miles, and is three quarters of a mile wide, terminating by a rapid and décharge, of one hundred and eighty paces, the rock of Saginaga being in ſight, which cauſes a fall of about ſeven feet, and a portage of fifty-five paces.

Lake Saginaga takes its names from its numerous Iſlands. Its greateſt length from Eaſt to Weſt is about fourteen miles, with very irregular inlets, is no where more than three miles wide, and terminates at the ſmall portage of Le Rocher, of forty-three paces. From thence is a rocky, ſtony paſſage of one mile, to Prairie Portage, which is very improperly named, as there is no ground about it that anſwers to that deſcription, except a ſmall ſpot at the embarking place at the Weſt end: to the Eaſt is an entire bog; and it is with great difficulty that the lading can be landed upon ſtages, formed by driving piles into the mud, and ſpreading branches of trees over them. The portage riſes on a ſtony ridge, over which the canoe and cargo muſt be carried for ſix hundred and eleven paces. This is ſucceeded by an embarkation

tion on a ſmall bay, where the bottom is the ſame as has been deſcribed in the Weſt end of Roſe Lake, and it is with great difficulty that a laden canoe is worked over it, but it does not comprehend more than a diſtance of two hundred yards. From hence the progreſs continues through irregular channels, bounded by rocks, in a Weſterly courſe for about five miles, to the little Portage des Couteaux, of one hundred and ſixty-five paces, and the Lac des Couteaux, running about South-Weſt by Weſt twelve miles, and from a quarter to two miles wide. A deep bay runs Eaſt three miles from the Weſt end, where it is diſcharged by a rapid river, and after running two miles Weſt, it again becomes ſtill water. In this river are two carrying-places, the one fifteen, and the other one hundred and ninety paces. From this to the Portage des Carpes is one mile North-Weſt, leaving a narrow lake on the Eaſt that runs parallel with the Lake des Couteaux, half its length, where there is a carrying-place, which is uſed when the water in the river laſt mentioned is too low. The Portage des Carpes is three hundred and ninety paces, from whence the water ſpreads irregularly between rocks, five miles North-Weſt and South-Eaſt to the portage of Lac Bois Blanc, which is one hundred and eighty paces. Then follows the lake of that name, but I think improperly ſo called,

as

as the natives name it the Lake Paſſeau Minac Sagaigan, or lake of Dry Berries.

Before the ſmall pox ravaged this country, and completed, what the Nodowaſis, in their warfare, had gone far to accompliſh, the deſtruction of its inhabitants, the population was very numerous: this was alſo a favourite part, where they made their canoes, &c. the lake abounding in fiſh, the country round it being plentifully ſupplied with various kinds of game, and the rocky ridges, that form the boundaries of the water, covered with a variety of berries.

When the French were in poſſeſſion of this country, they had ſeveral trading eſtabliſhments on the iſlands and banks of this lake. Since that period, the few people remaining, who were of the Algonquin nation, could hardly find ſubſiſtence; game having become ſo ſcarce, that they depended principally for food upon fiſh, and wild rice which grows ſpontaneouſly in theſe parts.

This lake is irregular in its form, and its utmoſt extent from Eaſt to Weſt is fifteen miles; a point of land, called Point au Pin, jutting into it, divides it in two parts: it then makes a ſecond angle at the Weſt end, to the leſſer Portage de Bois Blanc, two hundred paces in length. This channel is not wide, and is intercepted by ſeveral rapids in the courſe of a mile: it runs Weſt-North-Weſt to the Portage des Pins, over which the canoe and lading

lading is again carried four hundred paces. From hence the channel is alſo intercepted by very dangerous rapids for two miles Weſterly, to the point of Pointe du Bois, which is two hundred and eighty paces. Then ſucceeds the Portage of Lake Croche one mile more, where the carrying-place is eighty paces, and is followed by an embarkation on that lake, which takes its name from its figure. It extends eighteen miles, in a meandering form, and in a weſterly direction; it is in general very narrow, and at about two-thirds of its length becomes very contracted, with a ſtrong current.

Within three miles of the laſt Portage is a remarkable rock, with a ſmooth face, but ſplit and cracked in different parts; which hang over the water. Into one of its horizontal chaſms a great number of arrows have been ſhot, which is ſaid to have been done by a war party of the Nadowaſis or Sieux, who had done much miſchief in this country, and left theſe weapons as a warning to the Chebois or natives, that, notwithſtanding its lakes, rivers, and rocks, it was not inacceſſible to their enemies.

Lake Croche is terminated by the Portage de Rideau, four hundred paces long, and derives its name from the appearance of the water, falling over a rock of upwards of thirty feet. Several rapids ſucceed, with intervals of ſtill water, for about three miles to the Flacon portage, which is very

difficult, is four hundred paces long, and leads to the Lake of La Croix, ſo named from its ſhape. It runs about North-Weſt eighteen miles to the Beaver Dam, and then ſinks into a deep bay nearly Eaſt. The courſe to the Portage is Weſt by North for ſixteen miles more from the Beaver Dam, and into the Eaſt bay is a road which was frequented by the French, and followed through lakes and rivers until they came to Lake Superior by the river Caminiſtiquia, thirty miles Eaſt of the grand Portage.

Portage la Croix is ſix hundred paces long: to the next portage is a quarter of a mile, and its length is forty paces; the river winding four miles to Vermillion Lake, which runs ſix or ſeven miles North-North-Weſt, and by a narrow ſtrait communicates with Lake Namaycan, which takes its name from a particular place at the foot of a fall, where the natives ſpear ſturgeon: Its courſe is about North-North-Weſt and South-South-Eaſt, with a bay running Eaſt, that gives it the form of a triangle: its length is about ſixteen miles to the Nouvelle Portage. The diſcharge of the lake is from a bay on the left, and the portage one hundred and eighty paces, to which ſucceeds a very ſmall river, from whence there is but a ſhort diſtance to the next Nouvelle Portage, three hundred and twenty paces long. It is then neceſſary to embark on a ſwamp, or overflowed country, where

where wild rice grows in great abundance. There is a channel or ſmall river in the centre of this ſwamp, which is kept with difficulty, and runs South and North one mile and a half. With deepening water, the courſe continues North-North-Weſt one mile to the Chaudiere Portage, which is cauſed by the diſcharge of the waters running on the left of the road from Lake Namaycan, which uſed to be the common route, but that which I have deſcribed is the ſafeſt as well as ſhorteſt. From hence there is ſome current though the water is wide ſpread, and its courſe about North by Weſt three miles and an half to the Lac de la Pluie, which lies nearly Eaſt and Weſt; from thence about fifteen miles is a narrow ſtrait that divides the lake into two unequal parts, from whence to its diſcharge is a diſtance of twenty-four miles. There is a deep bay running North-Weſt on the right, that is not included, and is remarkable for furniſhing the natives with a kind of ſoft, red ſtone, of which they make their pipes; it alſo affords an excellent fiſhery both in the ſummer and winter; and from it is an eaſy, ſafe, and ſhort road to the Lake du Bois, (which I ſhall mention preſently) for the Indians to paſs in their ſmall canoes, through a ſmall lake and on a ſmall river whoſe banks furniſh abundance of wild rice. The diſcharge of this lake is called Lake de la Pluie River, at whoſe entrance there is a rapid, below which

which is a fine bay, where there had been an extenſive picketted fort and building when poſſeſſed by the French : the ſite of it is at preſent a beautiful meadow, ſurrounded with groves of oaks. From hence there is a ſtrong current for two miles, where the water falls over a rock twenty feet, and, from the conſequent turbulence of the water, the carrying-place, which is three hundred and twenty paces long, derives the name of Chaudiere. Two miles onward is the preſent trading eſtabliſhment, ſituated on an high bank on the North ſide of the river, in 48. 37. North latitude.

Here the people from Montreal come to meet thoſe who arrive from the Athabaſca country, as has been already deſcribed, and exchange lading with them. This is alſo the reſidence of the firſt, chief, or Sachem, of all the Algonquin tribes, inhabiting the different parts of this country. He is by diſtinction called Nectam, which implies perſonal pre-eminence. Here alſo the elders meet in council to treat of peace or war.

This is one of the fineſt rivers in the North-Weſt, and runs a courſe Weſt and Eaſt one hundred and twenty computed miles ; but in taking its courſe and diſtance minutely I make it only eighty. Its banks are covered with a rich ſoil, particularly to the North, which in many parts, are clothed with fine open groves of oak, with the maple, the pine, and the cedar. The Southern bank, is not ſo elevated,

ted, and diſplays the maple, the white birch, and the cedar, with the ſpruce, the alder and various underwood. Its waters abound in fiſh, particularly the ſturgeon, which the natives both ſpear and take with drag-nets. But notwithſtanding the promiſe of this ſoil, the Indians do not attend to its cultivation, though they are not ignorant of the common proceſs, and are fond of the Indian corn, when they can get it from us.

Though the ſoil at the fort is a ſtiff clay, there is a garden, which, unaſſiſted as it is by manure, or any particular attention, is tolerably productive.

We now proceed to mention the Lake du Bois, into which this river diſcharges itſelf in latitude 49. North, and was formerly famous for the richneſs of its banks and waters, which abounded with whatever was neceſſary to a ſavage life. The French had ſeveral ſettlements in and about it; but it might be almoſt concluded, that ſome fatal circumſtance had deſtroyed the game, as war and the ſmall pox had diminiſhed the inhabitants, it having been very unproductive in animals ſince the Britiſh ſubjects have been engaged in travelling through it; though it now appears to be recovering its priſtine ſtate. The few Indians who inhabit it might live very comfortably, if they were not ſo immoderately fond of ſpirituous liquors.

This lake is alſo rendered remarkable, in conſequence of the Americans having named it as the

ſpot,

ſpot, from which a line of boundary, between them and Britiſh America, was to run Weſt, until it ſtruck the Miſſiſſippi; which, however, can never happen, as the North-Weſt part of the Lake du Bois is in latitude 49. 37. North, and longitude 94. 31. Weſt, and the Northernmoſt branch of the ſource of the Miſſiſſippi is in latitude 47. 38, North, and longitude 95. 6. Weſt, aſcertained by Mr. Thomſon, aſtronomer to the North-Weſt Company, who was ſent expreſsly for that purpoſe in the ſpring of 1798. He, in the ſame year, determined the Northern bend of the Miſſiſoury to be in latitude 47. 32. North, and longitude 101. 25. Weſt; and, according to the Indian accounts, it runs to the ſouth of Weſt, ſo that if the Miſſiſoury were even to be conſidered as the Miſſiſſippi, no Weſtern line could ſtrike it.

It does not appear to me to be clearly determined what courſe the Line is to take, or from what part of Lake Superior it ſtrikes through the country to the Lake du Bois: were it to follow the principal waters to their ſource, it ought to keep through Lake Superior to the River St. Louis, and follow that river to its ſource; cloſe to which is the ſource of the waters falling into the river of Lake la Pluie, which is a common route of the Indians to the Lake du Bois: the St. Louis paſſes within a ſhort diſtance of a branch of the Miſſiſſippi, where it becomes navigable for canoes. This will appear more

more evident from conſulting the map; and if the navigation of the Miſſiſſippi is conſidered as of any conſequence, by this country, from that part of the globe, ſuch is the neareſt way to get at it.

But to return to our narrative. The Lake du Bois is, as far as I could learn, nearly round, and the canoe courſe through the centre of it among a cluſter of iſlands, ſome of which are ſo extenſive that they may be taken for the main land. The reduced courſe would be nearly South and North. But following the navigating courſe, I make the diſtance ſeventy-five miles, though in a direct line it would fall very ſhort of that length. At about two-thirds of it there is a ſmall carrying-place, when the water is low. The carrying-place out of the lake is on an iſland, and named Portage du Rat, in latitude 49. 37. North, and longitude 94¼. Weſt, it is about fifty paces long. The lake diſcharges itſelf at both ends of this iſland, and forms, the River Winipic, which is a large body of water, interſperſed with numerous iſlands, cauſing various channels and interruptions of portages and rapids. In ſome parts it has the appearance of lakes, with ſteady currents; I eſtimate its winding courſe to the Dalles eight miles; to the Grand Décharge twenty-five miles and an half, which is a long carrying-place for the goods; from thence to the little Décharge one mile and an half; to the Terre Jaûne Portage two miles and an half; then to its galet ſe-

venty

venty yards; two miles and three quarters to the Terre Blanche, near which is a fall of from four to five feet; three miles and an half to Portage de L'Iſle, where there is a trading-poſt, and, about eleven miles, on the North ſhore, a trading eſtabliſhment, which is the road, in boats, to Albany River, and from thence to Hudſon's Bay. There is alſo a communication with Lake Superior, through what is called the Nipigan country, which enters that Lake about thirty-five leagues Eaſt of the Grande Portage. In ſhort, the country is ſo broken by lakes and rivers, that people may find their way in canoes in any direction they pleaſe. It is now four miles to Portage de L'Iſle, which is but ſhort, though ſeveral canoes have been loſt in attempting to run the rapid. From thence it is twenty-ſix miles to Jacob's Falls, which are about fifteen feet high; and ſix miles and an half to the woody point; forty yards from which is another Portage. They both form an high fall, but not perpendicular. From thence to another galet, or rocky Portage, is about two miles; which is one continual rapid and caſcade; and about two miles further is the Chute à l'Eſclave, which is upwards of thirty feet. The Portage is long, through a point covered with wood: it is ſix miles and an half more to the barrier, and ten miles to the Grand Rapid. From thence, on the North ſide, is a ſafe road, when the waters are high, through ſmall rivers

rivers and lakes, to the Lake du Bonnet, called the Pinnawas, from the man who discovered it: to the White River, ſo called from its being, for a conſiderable length, a ſucceſſion of falls and cataracts, is twelve miles. Here are ſeven portages, in ſo ſhort a ſpace, that the whole of them are diſcernible at the ſame moment. From this to Lake du Bonnet is fifteen miles more, and four miles acroſs it to the rapid. Here the Pinnawas road joins, and from thence it is two miles to the Galet du Lac du Bonnet; from this to the Galet du Bonnet one mile and an half; thence to the Portage of the ſame name is three miles. This Portage is near half a league in length, and derives its name from a cuſtom the Indians have of crowning ſtones, laid in a circle, on the higheſt rock in the portage, with wreaths of herbage and branches. There have been examples of men taking ſeven packages of ninety pounds each, at one end of the portage, and putting them down at the other without ſtopping.

To this, another ſmall portage immediately ſucceeds, over a rock producing a fall. From thence to the fall of Terre Blanche is two miles and an half; to the firſt portage Des Eaux qui remuent is three miles; to the next, of the ſame name, is but a few yards diſtant; to the third and laſt, which is a Décharge, is three miles and an half; and from this to the laſt Portage of the river one mile and an half; and to the eſtabliſhment, or proviſion houſe,

is two miles and an half. Here alſo the French had their principal inland depôt, and got their canoes made.

It is here, that the preſent traders, going to great diſtances, and where proviſion is difficult to procure, receive a ſupply to carry them to the Rainy Lake, or Lake Superior. From the eſtabliſhment to the entrance of Lake Winipic is four miles and an half, latitude 50. 37. North.

The country, ſoil, produce, and climate, from Lake Superior to this place bear a general reſemblance, with a predominance of rock and water: the former is of the granite kind. Where there is any ſoil it is well covered with wood, ſuch as oak, elm, aſh of different kinds, maple of two kinds, pines of various deſcriptions, among which are what I call the cypreſs, with the hickory, iron-wood, liard, poplar, cedar, black and white birch, &c. &c. Vaſt quantities of wild rice are ſeen throughout the country, which the natives collect in the month of Auguſt for their winter ſtores. * To the North of fifty degrees, it is hardly known, or at leaſt does not come to maturity.

Lake Winipic is the great reſervoir of ſeveral large rivers, and diſcharges itſelf by the River Nelſon into Hudſon's Bay. The firſt in rotation,

* The fruits are, ſtrawberries, hurtleberries, plumbs, and cherries, hazlenuts, gooſeberries, currants, raſpberries, poires, &c.

next

next to that I have juſt deſcribed, is the Aſſiniboin, or Red River, which, at the diſtance of forty miles coaſtwiſe, diſembogues on the South-Weſt ſide of the lake Winipic. It alternately receives thoſe two denominations from its dividing, at the diſtance of about thirty miles from the lake, into two large branches. The Eaſtern branch, called the Red River, runs in a Southern direction to near the head waters of the Miſſiſſippi. On this are two trading eſtabliſhments. The country on either ſide is but partially ſupplied with wood, and conſiſts of plains covered with herds of the buffalo and the elk, eſpecially on the Weſtern ſide. On the Eaſtern ſide are lakes and rivers, and the whole country is well wooded, level, abounding in beaver, bears, mooſe-deer, fallow-deer, &c. &c. The natives, who are of the Algonquin tribe, are not very numerous, and are conſidered as the natives of Lake Superior. This country being near the Miſſiſſippi, is alſo inhabited by the Nadowaſis, who are the natural enemies of the former; the head of the water being the war-line, they are in a continual ſtate of hoſtility; and though the Algonquins are equally brave, the others generally out-number them; it is very probable, therefore, that if the latter continue to venture out of the woods, which form their only protection, they will ſoon be extirpated. There is not, perhaps, a finer country in the world for the reſidence of unciviliſed man, than that which occu-

pies the ſpace between this river and Lake Superior. It abounds in every thing neceſſary to the wants and comforts of ſuch a people. Fiſh, veniſon, and fowl, with wild rice, are in great plenty; while, at the ſame time, their ſubſiſtence requires that bodily exerciſe ſo neceſſary to health and vigour.

This great extent of country was formerly very populous, but from the information I received, the aggregate of its inhabitants does not exceed three hundred warriors; and, among the few whom I ſaw, it appeared to me that the widows were more numerous than the men. The rackoon is a native of this country, but is ſeldom found to the Northward of it.

The other branch is called after the tribe of the Nadawaſis, who here go by the name of Aſſiniboins, and are the principal inhabitants of it. It runs from the North-North-Weſt, and, in the latitude of $51\frac{1}{4}$. Weſt, and longitude $103\frac{1}{3}$. riſing in the ſame mountains as the river Dauphin, of which I ſhall ſpeak in due order. They muſt have ſeparated from their nation at a time beyond our knowledge, and live in peace with the Algonquins and Kniſteneaux.

The country between this and the Red River, is almoſt a continual plain to the Miſſiſoury. The ſoil is ſand and gravel, with a ſlight intermixture of earth, and produces a ſhort graſs. Trees are very rare; nor are there on the banks of the river ſufficient,

ſufficient, except in particular ſpots, to build houſes and ſupply fire-wood for the trading eſtabliſhments, of which there are four principal ones. Both theſe rivers are navigable for canoes to their ſource, without a fall; though in ſome parts there are rapids, cauſed by occaſional beds of lime-ſtone, and gravel; but in general they have a ſandy bottom.

The Aſſiniboins, and ſome of the Fall, or Big-bellied Indians, are the principal inhabitants of this country, and border on the river, occupying the centre part of it; that next Lake Winipic, and about its ſource, being the ſtation of the Algonquins and Kniſteneaux, who have choſen it in preference to their own country. They do not exceed five hundred families. They are not beaver hunters, which accounts for their allowing the diviſion juſt mentioned, as the lower and upper parts of this river have thoſe animals, which are not found in the intermediate diſtrict. They confine themſelves to hunting the buffalo, and trapping wolves, which cover the country. What they do not want of the former for raiment and food, they ſometimes make into pemmican, or pounded meat, while they melt the fat, and prepare the ſkins in their hair, for winter. The wolves they never eat, but produce a tallow from their fat, and prepare their ſkins; all which they bring to exchange for arms and ammunition, rum, tobacco, knives, and various baubles, with thoſe who go to traffic in their country.

The

The Algonquins, and the Kniſteneaux, on the contrary, attend to the fur-hunting, ſo that they acquire the additional articles of cloth, blankets, &c. but their paſſion for rum often puts it out of their power to ſupply themſelves with real neceſſaries.

The next river of magnitude is the river Dauphin, which empties itſelf at the head of St. Martin's Bay, on the Weſt ſide of the Lake Winipic, latitude nearly 52. 15. North, taking its ſource in the ſame mountains as the laſt-mentioned river, as well as the Swan and Red-Deer River, the latter paſſing through the lake of the ſame name, as well as the former, and both continuing their courſe through the Manitoba Lake, which, from thence, runs parallel with Lake Winipic, to within nine miles of the Red River, and by what is called the river Dauphin, diſembogues its waters, as already deſcribed, into that Lake. Theſe rivers are very rapid, and interrupted by falls, &c. the bed being generaliy rocky. All this country, to the South branch of the Saſkatchiwine, abounds in beaver, mooſe-deer, fallow-deer, elks, bears, buffalos, &c. The ſoil is good, and wherever any attempts have been made to raiſe the eſculent plants, &c. it has been found productive.

On theſe waters are three principal forts for trade. Fort Dauphin, which was eſtabliſhed by the French before the conqueſt. Red-Deer River, and Swan-

River

River Forts, with occaſional detached poſts from theſe. The inhabitants are the Kniſteneaux, from the North of Lake Winipic; and Algonquins from the country between the Red River and Lake Superior; and ſome from the Rainy Lake: but as they are not fixed inhabitants, their number cannot be determined: they do not, however, at any time exceed two hundred warriors. In general they are good hunters. There is no other conſiderable river except the Saſkatchiwine, which I ſhall mention preſently, that empties itſelf into the Lake Winipic.

Thoſe on the North ſide are inconſiderable, owing to the comparative vicinity of the high land that ſeparates the waters coming this way, from thoſe diſcharging into Hudſon's bay. The courſe of the lake is about Weſt-North-Weſt, and South-South-Eaſt, and the Eaſt end of it is in 50. 37. North. It contracts at about a quarter of its length to a ſtrait, in latitude 51, 45. and is no more than two miles broad, where the South ſhore is gained through iſlands, and croſſing various bays to the diſcharge of the Saſkatchiwine, in latitude 53. 15. This lake, in common with thoſe of this country, is bounded on the North with banks of black and grey rock, and on the South by a low, level country, occaſionally interrupted with a ridge or bank of lime-ſtones, lying in ſtratas, and riſing to the perpendicular height of from twenty to forty feet;

feet; theſe are covered with a ſmall quantity of earth, forming a level ſurface, which bears timber, but of a moderate growth, and declines to a ſwamp. Where the banks are low, it is evident in many places that the waters are withdrawn, and never riſe to thoſe heights which were formerly waſhed by them.

The inhabitants who are found along this lake, are of the Kniſteneaux and Algonquin tribes, and but few in number, though game is not ſcarce, and there is fiſh in great abundance. The black baſs is found there, and no further Weſt; and beyond it no maple trees are ſeen, either hard or ſoft.

On entering the Saſkatchiwine, in the courſe of a few miles, the great rapid interrupts the paſſage. It is about three miles long. Through the greateſt part of it the canoe is towed, half or full laden, according to the ſtate of the waters: the canoe and its contents are then carried one thouſand one hundred paces. The channel here is near a mile wide, the waters tumbling over ridges of rocks that traverſe the river. The ſouth bank is very high, riſing upwards of fifty feet, of the ſame rock as ſeen on the South ſide of the Lake Winipic, and the North is not more than a third of that height. There is an excellent ſturgeon-fiſhery at the foot of this caſcade, and vaſt numbers of pelicans, cormorants, &c. frequent it, where they watch to ſeize the fiſh that may be killed or diſabled by the force of the waters.

About

About two miles from this Portage the navigation is again interrupted by the Portage of the Rocher Rouge, which is an hundred yards long; and a mile and half from thence the river is barred by a range of iſlands, forming rapids between them; and through theſe it is the ſame diſtance to the rapid of Lake Travers, which is four miles right acroſs, and eight miles in length. Then ſucceeds the Grande Décharge, and ſeveral rapids, for four miles to the Cedar Lake, which is entered through a ſmall channel on the left, formed by an iſland, as going round it would occaſion loſs of time. In this diſtance banks of rocks (ſuch as have already been deſcribed), appear at intervals on either ſide; the reſt of the country is low. This is the caſe along the South bank of the lake and the iſlands, while the North ſide, which is very uncommon, is level throughout. This lake runs firſt Weſt four miles, then as much more Weſt-South-Weſt, acroſs a deep bay on the right, then ſix miles to the Point de Lievre, and acroſs another bay again on the right; then North-Weſt eight miles, acroſs a ſtill deeper bay on the right; and ſeven miles parallel with the North coaſt, North-North-Weſt through iſlands, five miles more to Fort Bourbon *, ſituated on a ſmall iſland, dividing this from Mud-Lake.

* This was alſo a principal poſt of the French, who gave it its name.

The Cedar Lake is from four to twelve miles wide, excluſive of the bays. Its banks are covered with wood, and abound in game, and its waters produce plenty of fiſh, particularly the ſturgeon. The Mud-Lake, and the neighbourhood of the Fort Bourbon, abound with geeſe, ducks, ſwans, &c. and was formerly remarkable for a vaſt number of martens, of which it cannot now boaſt but a very ſmall proportion.

The Mud-Lake muſt have formerly been a part of the Cedar Lake, but the immenſe quantity of earth and ſand, brought down by the Saſkatchiwine, has filled up this part of it for a circumference whoſe diameter is at leaſt fifteen or twenty miles: part of which ſpace is ſtill covered with a few feet of water, but the greateſt proportion is ſhaded with large trees, ſuch as the liard, the ſwamp-aſh, and the willow. This land conſiſts of many iſlands, which conſequently form various channels, ſeveral of which are occaſionally dry, and bearing young wood. It is, indeed, more than probable that this river will, in the courſe of time, convert the whole of the Cedar Lake into a foreſt. To the North-Weſt the cedar is not to be found.

From this lake the Saſkatchiwine may be conſidered as navigable to near its ſources in the rocky mountains, for canoes, and without a carrying-place, making a great bend to Cumberland Houſe, on Sturgeon Lake. From the confluence of its North

North and South branches its courſe is Weſterly; ſpreading itſelf, it receives ſeveral tributary ſtreams, and encompaſſes a large track of country, which is level, particularly along the South branch, but is little known. Beaver, and other animals, whoſe furs are valuable, are amongſt the inhabitants of the North-Weſt branch, and the plains are covered with buffalos, wolves, and ſmall foxes; particularly about the South branch, which, however, has of late claimed ſome attention, as it is now underſtood, that where the plains terminate towards the rocky mountain, there is a ſpace of hilly country clothed with wood, and inhabited alſo by animals of the fur kind. This has been actually determined to be the caſe towards the head of the North branch, where the trade has been carried to about the latitude 54. North, and longitude 114½. Weſt. The bed and banks of the latter, in ſome few places, diſcover a ſtratum of free-ſtone; but, in general, they are compoſed of earth and ſand. The plains are ſand and gravel, covered with fine graſs, and mixed with a ſmall quantity of vegetable earth. This is particularly obſervable along the North branch, the Weſt ſide of which is covered with wood.

There are on this river five principal factories for the convenience of trade with the natives. Nepawi Houſe, South-branch Houſe, Fort-George Houſe, Fort-Auguſtus Houſe, and Upper Eſta-

bliſhment. There have been many others, which, from various cauſes, have been changed for theſe, while there are occaſionally others depending on each of them.

The inhabitants, from the information I could obtain, are as follow:

At Nepawi, and South-Branch Houſe, about thirty tents of Kniſteneaux, or ninety warriors; and ſixty tents of Stone-Indians, or Aſſiniboins, who are their neighbours, and are equal to two hundred men: their hunting ground extends upwards to about the Eagle Hills. Next to them are thoſe who trade at Forts George and Auguſtus, and are about eighty tents or upwards of Kniſteneaux: on either ſide of the river, their number may be two hundred. In the ſame country are one hundred and forty tents of Stone-Indians; not quite half of them inhabit the Weſt woody country; the others never leave the plains, and their numbers cannot be leſs than four hundred and fifty men. At the Southern Head-waters of the North branch dwells a tribe called Sarſees, conſiſting of about thirty-five tents, or one hundred and twenty men. Oppoſite to thoſe Eaſtward, on the head-waters of the South Branch, are the Picaneaux, to the number of from twelve to fifteen hundred men. Next to them, on the ſame water, are the Blood-Indians, of the ſame nation as the laſt, to the number of about fifty tents, or two hundred and fifty men. From them

downwards

downwards extend the Black-Feet Indians, of the ſame nation as the two laſt tribes : their number may be eight hundred men. Next to them, and who extend to the confluence of the South and North branch, are the Fall, or Big-bellied Indians, who may amount to about ſix hundred warriors.

Of all theſe different tribes, thoſe who inhabit the broken country on the North-Weſt ſide, and the ſource of the North branch, are beaver hunters; the others deal in proviſions, wolf, buffalo, and fox ſkins ; and many people on the South branch do not trouble themſelves to come near the trading eſtabliſhments. Thoſe who do, chooſe ſuch eſtabliſhments as are next to their country. The Stone-Indians here, are the ſame people as the Stone-Indians, or Aſſiniboins, who inhabit the river of that name already deſcribed, and both are detached tribes from the Nadawaſis, who inhabit the Weſtern ſide of the Miſſiſſippi, and lower part of the Miſſiſoury. The Fall, or Big-bellied Indians, are from the South-Eaſt ward alſo, and of a people who inhabit the plains from the North bend of the laſt mentioned river, latitude 47. 32. North, longitude 101. 25 Weſt, to the South bend of the Aſſiniboin River, to the number of ſeven hundred men. Some of them occaſionally come to the latter river to exchange dreſſed buffalo robes, and bad wolf-ſkins for articles of no great value.

The

The Picaneaux, Black-Feet, and Blood-Indians, are a diſtinct people, ſpeak a language of their own, and, I have reaſon to think, are travelling North-Weſtward, as well as the others juſt mentioned: nor have I heard of any Indians with whoſe language, that which they ſpeak has any affinity. They are the people who deal in horſes and take them upon the war-parties towards Mexico; from which, it is evident, that the country to the South-Eaſt of them, conſiſts of plains, as thoſe animals could not well be conducted through an hilly and woody country, interſected by waters.

The Sarſees, who are but few in number, appear from their language, to come on the contrary from the North-Weſtward, and are of the ſame people as the Rocky-Mountain Indians deſcribed in my ſecond journal, who are a tribe of the Chepewyans; and, as for the Kniſteneaux, there is no queſtion of their having been, and continuing to be, invaders of this country, from the Eaſtward. Formerly, they ſtruck terror into all the other tribes whom they met; but now they have loſt the reſpect that was paid them; as thoſe whom they formerly conſidered as barbarians, are now their allies, and conſequently become better acquainted with them, and have acquired the uſe of fire-arms. The former are ſtill proud without power, and affect to conſider the others as their inferiors: thoſe conſequently are extremely jealous of them, and, depending

pending upon their own ſuperiority in numbers, will not ſubmit tamely to their inſults; ſo that the conſequences often prove fatal, and the Kniſteneaux are thereby decreaſing both in power and number: ſpirituous liquors alſo tend to their diminution, as they are inſtigated thereby to engage in quarrels which frequently have the moſt diſaſtrous termination among themſelves.

The Stone-Indians muſt not be conſidered in the ſame point of view reſpecting the Kniſteneaux, for they have been generally obliged, from various cauſes, to court their alliance. They, however, are not without their diſagreements, and it is ſometimes very difficult to compoſe their differences. Theſe quarrels occaſionally take place with the traders, and ſometimes have a tragical concluſion. They generally originate in conſequence of ſtealing women and horſes: they have great numbers of the latter throughout their plains, which are brought, as has been obſerved, from the Spaniſh ſettlements in Mexico; and many of them have been ſeen even in the back parts of this country, branded with the initials of their original owners names. Thoſe horſes are diſtinctly employed as beaſts of burden, and to chaſe the buffalo. The former are not conſidered as being of much value, as they may be purchaſed for a gun, which coſts no more than twenty-one ſhillings in Great-Britain. Many of the hunters cannot be purchaſed with ten, the comparative value,

value of which exceeds the property of any native.

Of theſe uſeful animals no care whatever is taken, as when they are no longer employed, they are turned looſe winter and ſummer to provide for themſelves. Here, it is to be obſerved, that the country, in general, on the Weſt and North ſide of this great river, is broken by the lakes and rivers with ſmall intervening plains, where the ſoil is good, and the graſs grows to ſome length. To theſe the male buffalos reſort for the winter, and if it be very ſevere, the females alſo are obliged to leave the plains.

But to return to the route by which the progreſs Weſt and North is made through this continent.

We leave the Saſkatchiwine * by entering the river which forms the diſcharge of the Sturgeon Lake, on whoſe Eaſt bank is ſituated Cumberland houſe, in latitude 53. 56. North, longitude 102. 15. The diſtance between the entrance and Cumberland houſe is eſtimated at twenty miles. It is very evident that the mud which is carried down by the Saſkatchiwine River, has formed the land that lies between it and the lake, for the diſtance

* It may be proper to obſerve, that the French had two ſettlements upon the Saſkatchiwine, long before, and at the conqueſt of Canada; the firſt at the Paſquia, near Carrot River, and the other at Nipawi, were they had agricultural inſtruments and wheel carriages, marks of both being found about thoſe eſtabliſhments, where the ſoil is excellent.

of

of upwards of twenty miles in the line of the river, which is inundated during one half of the ſummer, though covered with wood. This lake forms an irregular horſe-ſhoe, one ſide of which runs to the North-Weſt, and bears the name of Pine-Iſland Lake, and the other known by the name already mentioned, runs to the Eaſt of North, and is the largeſt: its length is about twenty-ſeven miles, and its greateſt breadth about ſix miles. The North ſide of the latter is the ſame kind of rock as that deſcribed in Lake Winipic, on the Weſt ſhore. In latitude 54. 16. North, the Sturgeon-Weir River diſcharges itſelf into this lake, and its bed appears to be of the ſame kind of rock, and is almoſt a continual rapid. Its direct courſe is about Weſt by North, and with its windings, is about thirty miles. It takes its waters into the Beaver Lake, the South-Weſt ſide of which conſiſts of the ſame rock lying in thin ſtratas: the route then proceeds from iſland to iſland for about twelve miles, and along the North ſhore, for four miles more, the whole being a North-Weſt courſe to the entrance of a river, in latitude 54. 32. North. The lake, for this diſtance, is about four or five miles wide, and abounds with fiſh common to the country. The part of it upon the right of that which has been deſcribed, appears more conſiderable. The iſlands are rocky, and the lake itſelf ſurrounded by rocks. The communication from

hence to the Bouleau Lake, alternately narrows into rivers and ſpreads into ſmall lakes. The interruptions are, the Pente Portage, which is ſucceeded by the Grand Rapid, where there is a Décharge, the Carp Portage, the Bouleau Portage in latitude 54. 50. North, including a diſtance, together with the windings, of thirty-four miles, in a Weſterly direction. The lake de Bouleau then follows. This lake might with greater propriety, be denominated a canal, as it is not more than a mile in breadth. Its courſe is rather to the Eaſt of North for twelve miles to Portage de l'Iſle. From thence there is ſtill water to Portage d'Epinettes, except an adjoining rapid. The diſtance is not more than four miles Weſterly. After croſſing this Portage, it is not more than two miles to Lake Miron, which is in latitude 55. 7. North. Its length is about twelve miles, and its breadth irregular, from two to ten miles. It is only ſeparated from Lake du Chitique, or Pelican Lake, by a ſhort, narrow, and ſmall ſtrait. That lake is not more than ſeven miles long, and its courſe about North-Weſt. The Lake des Bois then ſucceeds, the paſſage to which is through ſmall lakes, ſeparated by falls and rapids. The firſt is a Décharge: then follow the three galets, in immediate ſucceſſion. From hence Lake des Bois runs about twenty one miles. Its courſe is South-South-Eaſt, and North-North-Weſt, and is full of iſlands. The

paſſage

paſſage continues through an intricate, narrow, winding, and ſhallow channel for eight miles. The interruptions in this diſtance are frequent, but depend much on the ſtate of the waters. Having paſſed them, it is neceſſary to croſs the Portage de Traite, or, as it is called by the Indians, Athiquiſipichigan Ouinigam, or the Portage of the Stretched Frog Skin, to the Miſſinipi. The waters already deſcribed diſcharge themſelves into Lake Winipic, and augment thoſe of the river Nelſon. Theſe which we are now entering are called the Miſſinipi, or great Churchill River.

All the country to the South eaſt of this, within the line of the progreſs that has been deſcribed, is interſperſed by lakes, hills, and rivers, and is full of animals, of the fur-kind, as well as the mooſe-deer. Its inhabitants are the Kniſteneaux Indians, who are called by the ſervants of the Hudſon's-Bay Company, at York, their home-guards.

The traders from Canada ſucceeded for ſeveral years in getting the largeſt proportion of their furs, till the year 1793, when the ſervants of that company thought proper to ſend people amongſt them, (and why they did not do it before is beſt known to themſelves), for the purpoſe of trade, and ſecuring their credits, which the Indians were apt to forget. From the ſhort diſtance they had to come, and the quantity of goods they ſupplied, the trade has, in a great meaſure, reverted to them,

as the merchants from Canada could not meet them upon equal terms. What added to the loſs of the latter, was the murder of one of their traders, by the Indians, about this period. Of theſe people not above eighty men have been known to the traders from Canada, but they conſiſt of a much greater number.

The Portage de Traite, as has been already hinted, received its name from Mr. Joſeph Frobiſher, who penetrated into this part of the country from Canada, as early as the years 1774 and 1775, where he met with the Indians in the ſpring, on their way to Churchill, according to annual cuſtom, with their canoes full of valuable furs. They traded with him for as many of them as his canoes could carry, and in conſequence of this tranſaction, the Portage received and has ſince retained its preſent appellation. He alſo denominated theſe waters the Engliſh River. The Miſſinipi, is the name which it received from the Kniſteneaux, when they firſt came to this country, and either deſtroyed or drove back the natives, whom they held in great contempt, on many accounts, but particularly for their ignorance in hunting the beaver, as well as in preparing, ſtretching, and drying the ſkins of thoſe animals. And as a ſign of their deriſion, they ſtretched the ſkin of a frog and hung it up at the Portage. This was, at that time, the utmoſt extent of their conqueſt or warfaring-progreſs

ring-progreſs Weſt, and is in latitude 55. 25. North, and longitude 103¾. Weſt. The river here, which bears the appearance of a lake, takes its name from the Portage, and is full of iſlands. It runs from Eaſt to Weſt about ſixten miles, and is from four to five miles broad. Then ſucceed falls and caſcades which form what is called the grand rapid. From thence there is a ſucceſſion of ſmall lakes and rivers, interrupted by rapids and falls, viz, the Portage de Bareel, the Portage de L'Iſle, and that of the Rapid River. The courſe is twenty miles from Eaſt-South-Eaſt to North-North-Weſt. The Rapid-River Lake then runs Weſt five miles, and is of an oval form. The rapid river is the diſcharge of Lake la Rouge, where there has been an eſtabliſhment for trade from the year 1782. Since the ſmall pox ravaged theſe parts, there have been but few inhabitants; theſe are of the Kniſteneaux tribe, and do not exceed thirty men. The direct navigation continues to be through rivers and canals, interrupted by rapids; and the diſtance to the firſt Décharge is four miles, in a Weſterly direction. Then follows Lake de la Montagne, which runs South-South-Weſt three miles and an half, then North ſix miles, through narrow channels, formed by iſlands, and continues North-North-Weſt five miles, to the portage of the ſame name, which is no ſooner croſſed, than another appears in ſight, leading

to the Otter Lake, from whence it is nine miles Weſterly to the Otter Portage, in latitude 55. 39. Between this and the Portage du Diable, are ſeveral rapids, and the diſtance three miles and an half. Then ſucceeds the lake of the ſame name, running from South-Eaſt to North-Weſt, five miles, and Weſt four miles and an half. There is then a ſucceſſion of ſmall lakes, rapids, and falls, producing the Portage des Ecors, Portage du Galet, and Portage des Morts, the whole comprehending a diſtance of ſix miles, to the lake of the latter name. On the left ſide is a point covered with human bones, the relics of the ſmall pox; which circumſtance gave the Portage and the lake this melancholy denomination. Its courſe is South-Weſt fifteen miles, while its breadth does not exceed three miles. From thence a rapid river leads to Portage de Hallier, which is followed by Lake de L'Iſle d'Ours: it is, however, improperly called a lake, as it contains frequent impediments amongſt its iſlands, from rapids. There is a very dangerous one about the centre of it, which is named the rapid qui ne parle point, or that never ſpeaks, from its ſilent whirlpool-motion. In ſome of the whirlpools the ſuction is ſo powerful, that they are carefully avoided. At ſome diſtance from the ſilent rapid, is a narrow ſtrait, where the Indians have painted red figures on the face of a rock, and where it was their cuſtom formerly to make

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an offering of ſome of the articles which they had with them, in their way to and from Churchill. The courſe in this lake, which is very meandering, may be eſtimated at thirty-eight miles, and is terminated by the Portage du Canot Tourner, from the danger to which thoſe are ſubject who venture to run this rapid. From thence a river of one mile and an half North-Weſt courſe leads to the Portage de Bouleau, and in about half a mile to Portage des Epingles, ſo called from the ſharpneſs of its ſtones. Then follows the Lake des Souris, the direction acroſs which is amongſt iſlands, North-Weſt by Weſt ſix miles. In this traverſe is an iſland, which is remarkable for a very large ſtone, in the form of a bear, on which the natives have painted the head and ſnout of that animal; and here they alſo were formerly accuſtomed to offer ſacrifices. This lake is ſeparated only by a narrow ſtrait from the Lake du Serpent, which runs North-North-Weſt ſeven miles, to a narrow channel, that connects it with another lake, bearing the ſame name, and running the ſame courſe for eleven miles, when the rapid of the ſame denomination is entered on the Weſt ſide of the lake. It is to be remarked here, that for about three or four miles on the North-Weſt ſide of this lake, there is an high bank of clay and ſand, clothed with cypreſs trees, a circumſtance which is not obſervable on any lakes hitherto mentioned, as they

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are bounded, particularly on the North, by black and grey rocks. It may alſo be conſidered as a moſt extraordinary circumſtance that the Chepewyans go North-Weſt from hence to the barren grounds, which are their own country, without the aſſiſtance of canoes; as it is well known that in every other part which has been deſcribed, from Cumberland Houſe, the country is broken on either ſide of the direction to a great extent: ſo that a traveller could not go at right angles with any of the waters already mentioned, without meeting with others in every eight or ten miles. This will alſo be found to be very much the caſe in proceeding to Portage la Loche.

The laſt mentioned rapid is upwards of three miles long, North-Weſt by Weſt; there is, however, no carrying, as the line and poles are ſufficient to drag up the canoe againſt the current. Lake Croche is then croſſed in a Weſterly direction of ſix miles, though its whole length may be twice that diſtance; after which it contracts to a river that runs Weſterly for ten miles, when it forms a bend, which is left to the South, and entering a proportion of its waters called the Graſs River, whoſe meandering courſe is about ſix miles, but in a direct line not more than half that length, where it receives its waters from the great river, which then runs Weſterly eleven miles before it forms the Knee Lake, whoſe direction is

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to the North of Weſt. It is full of iſlands for eighteen miles, and its greateſt apparent breadth it not more than five miles. The Portage of the ſame name is ſeveral hundred yards long, and over large ſtones. Its latitude is 55. 50. and longitude 106. 30. Two miles further North is the commencement of the Croche Rapid, which is a ſucceſſion of caſcades for about three miles, making a bend due South to the Lake du Primeau, whoſe courſe is various, and through iſlands, to the diſtance of about fifteen miles. The banks of this lake are low, ſtony, and marſhy, whoſe graſs and ruſhes afford ſhelter and food to great numbers of wild fowl. At its Weſtern extremity is Portage la Puiſe, from whence the river takes a meandering courſe, widening and contracting at intervals, and is much interrupted by rapids. After a Weſterly courſe of twenty miles, it reaches Portage Pellet. From hence, in the courſe of ſeven miles, are three rapids, to which ſucceeds the Shagoina Lake, which may be eighteen miles in circumference. Then Shagoina ſtrait and rapid leads into the Lake of Iſle à la Croſſe, in which the courſe is South twenty miles, and South-South-Weſt fourteen miles, to the Point au Sable; oppoſite to which is the diſcharge of the Beaver-River, bearing South ſix miles; the lake in the diſtance run, does not exceed twelve miles in its greateſt breadth. It now turns Weſt-South-Weſt,

the iſle à la Croiſée being on the South, and the main land on the North; and it clears the one and the other in the diſtance of three miles, the water preſenting an open horizon to right and left: that on the left formed by a deep narrow bay, about ten leagues in depth; and that to the right by what is called la Riviere Creuſe, or Deep River, being a canal of ſtill water, which is here four miles wide. On following the laſt courſe, Iſle à la Croſſe Fort appears on a low iſthmus, at the diſtance of five miles, and is in latitude 55. 25. North, and longitude 107. 48. Weſt.

This lake and fort take their names from the iſland juſt mentioned, which, as has been already obſerved, received it denomination from the game of the croſs, which forms a principal amuſement among the natives.

The ſituation of this lake, the abundance of the fineſt fiſh in the world to be found in its waters, the richneſs of ſurrounding banks and foreſts, in mooſe and fallow deer, with the vaſt numbers of the ſmaller tribes of animals, whole ſkins are precious, and the numerous flocks of wild fowl that frequent it in the ſpring and fall, make it a moſt deſirable ſpot for the conſtant reſidence of ſome, and the occaſional rendezvous of others of the inhabitants of the country, particularly of the Knifteneaux.

Who the original people were that were driven from

from it, when conquered by the Kniſteneaux is not now known, as not a ſingle veſtige remains of them. The latter, and the Chepewyans, are the only people that have been known here; and it is evident that the laſt-mentioned conſider themſelves as ſtrangers, and ſeldom remain longer than three or four years, without viſiting their relations and friends in the barren grounds, which they term their native country. They were for ſometime treated by the Kniſteneaux as enemies; who now allow them to hunt to the North of the track which has been deſcribed, from Fort du Traite upwards, but when the occaſionally meet them, they inſiſt on contributions, and frequently puniſh reſiſtance with their arms. This is ſometimes done at the forts, or places of trade, but then it appears to be a voluntary gift. A treat of rum is expected on the occaſion, which the Chepewyans on no other account ever purchaſe; and thoſe only who have had frequent intercourſe with the Kniſteneaux have any inclination to drink it.

When the Europeans firſt penetrated into this country, in 1777, the people of both tribes were numerous, but the ſmall pox was fatal to them all, ſo that there does not exiſt of the one, at preſent, more than forty reſident families; and the other has been from about thirty to two hundred families. Theſe numbers are applicable to the conſtant and leſs ambitious inhabitants, who are ſatisfied with

the quiet poſſeſſion of a country affording, without riſk or much trouble, every thing neceſſary to their comfort; for ſince traders have ſpread themſelves over it, it is no more the rendezvous of the errant Kniſteneaux, part of whom uſed annually to return thither from the country of the Beaver River, which they had explored to its ſource in their war and hunting excurſions and as far as the Saſkatchiwine, where they ſometimes met people of their own nation, who had proſecuted ſimilar conqueſts up that river. In that country they found abundance of fiſh and animals, ſuch as have been already deſcribed, with the addition of the Buffalos, who range in the partial patches of meadow ſcattered along the rivers and lakes. From thence they returned in the ſpring to the friends whom they had left; and, at the ſame time met with others who had penetrated, with the ſame deſigns, into the Athabaſca country, which will be deſcribed hereafter.

The ſpring was the period of this joyful meeting, when their time was occupied in feaſting, dancing, and other paſtimes, which were occaſionally ſuſpended for ſacrifice, and religious ſolemnity: while the narratives of their travels, and the hiſtory of their wars, amuſed and animated the feſtival. The time of rejoicing was but ſhort, and was ſoon interrupted by the neceſſary preparations for their annual journey to Churchill, to exchange

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their furs for ſuch European articles as were now become neceſſary to them. The ſhortneſs of the ſeaſons, and the great length of their way requiring the utmoſt diſpatch, the moſt active men of the tribe, with their youngeſt women, and a few of their children undertook the voyage, under the direction of ſome of their chiefs, following the waters already deſcribed, to their diſcharge at Churchill Factory, which are called, as has already been obſerved, the Miſſinipi, or Great Waters. There they remained no longer than was ſufficient to barter their commodities, with a ſupernumerary day or two to gratify themſelves with the indulgence of ſpirituous liquors. At the ſame time the inconſiderable quantity they could purchaſe to carry away with them, for a regale with their friends, was held ſacred, and reſerved to heighten the enjoyment of their return home, when the amuſements, feſtivity, and religious ſolemnities of the ſpring were repeated. The uſual time appropriated to theſe convivialities being completed, they ſeparated, to purſue their different objects; and if they were determined to go to war, they made the neceſſary arrangements for their future operations.

But we muſt now renew the progreſs of the route. It is not more than two miles from Iſle à la Croſſe Fort, to a point of land which forms a cheek of that part of the lake called the Riviere Creuſe, which preſerves the breadth already mentioned for upwards

wards of twenty miles; then contracts to about two, for the diſtance of ten miles more, when it opens to Lake Clear, which is very wide, and commands an open horizon, keeping the Weſt ſhore for ſix miles. The whole of the diſtance mentioned is about North-Weſt, when, by a narrow, crooked channel, turning to the South of Weſt, the entry is made into Lake du Bœuf, which is contracted near the middle, by a projecting ſandy point; independent of which it may be deſcribed as from ſix to twelve miles in breadth, thirty-ſix miles long, and in a North-Weſt direction. At the North-Weſt end, in latitude 56. 8. it receives the waters of the river la Loche, which, in the fall of the year, is very ſhallow, and navigated with difficulty even by half-laden canoes. Its water is not ſufficient to from ſtrong rapids, though from its rocky bottom the canoes are frequently in conſiderable danger. Including its meanders, the courſe of this river may be computed at twenty-four miles, and receives its firſt waters from the lake of the ſame name, which is about twenty miles long, and ſix wide; into which a ſmall river flows, ſufficient to bear loaded canoes, for about a mile and an half, where the navigation ceaſes; and the canoes, with their lading, are carried over the Portage la Loche for thirteen miles.

This portage is the ridge that divides the waters which diſcharge themſelves into Hudſon's Bay, from thoſe

thoſe that flow into the Northern ocean, and is in the latitude 56. 20. and longitude 109. 15. Weſt. It runs South Weſt until it loſes its local height between the Saſkatchiwine and Elk Rivers; cloſe on the bank of the former, in latitude 53. 36. North, and longitude 113. 45. Weſt, it may be traced in an Eaſterly direction toward latitude 58. 12. North, and longitude 103½. Weſt, when it appears to take its courſe due North, and may probably reach the Frozen Seas.

From Lake le Souris, the banks of the rivers and lakes diſplay a ſmaller portion of ſolid rock. The land is low and ſtony, intermixed with a light, ſandy ſoil, and clothed with wood. That of the Beaver River is of a more productive quality: but no part of it has ever been cultivated by the natives or Europeans, except a ſmall garden at the Iſle à la Croſſe, which well repaid the labour beſtowed upon it.

The Portage la Loche is of a level ſurface, in ſome parts abounding with ſtones, but in general it is an entire ſand, and covered with the cypreſs, the pine, the ſpruce fir, and other trees natural to its ſoil. Within three miles of the North-Weſt termination, there is a ſmall round lake, whoſe diameter does not exceed a mile, and which affords a trifling reſpite to the labour of carrying. Within a mile of the termination of the Portage is a very ſteep precipice, whoſe aſcent and deſcent appears

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to be equally impracticable in any way, as it conſiſts of a ſucceſſion of eight hills, ſome of which are almoſt perpendicular; nevertheleſs, the Canadians contrive to ſurmount all theſe difficulties, even with their canoes and lading.

This precipice, which riſes upwards of a thouſand feet above the plain beneath it, commands a moſt extenſive, romantic, and raviſhing proſpect. From thence the eye looks down on the courſe of the little river, by ſome called the Swan river, and by others, the Clear-Water and Pelican river, beautifully meandering for upwards of thirty miles. The valley, which is at once refreſhed and adorned by it, is about three miles in breadth, and is confined by two lofty ridges of equal height, diſplaying a moſt delightful intermixture of wood and lawn, and ſtretching on till the blue miſt obſcures the proſpect. Some parts of the inclining heights are covered with ſtately foreſts, relieved by promontories of the fineſt verdure, where the elk and buffalo find paſture. Theſe are contraſted by ſpots where fire has deſtroyed the woods, and left a dreary void behind it. Nor, when I beheld this wonderful diſplay of uncultivated nature, was the moving ſcenery of human occupation wanting to complete the picture. From this elevated ſituation, I beheld my people, diminiſhed, as it were, to half their ſize, employed in pitching their tents in a charming meadow, and among the canoes, which, being

being turned upon their ſides, preſented their reddened bottoms in contraſt with the ſurrounding verdure. At the ſame time, the proceſs of gumming them produced numerous ſmall ſpires of ſmoke, which, as they roſe, enlivened the ſcene, and at length blended with the larger columns that aſcended from the fires where the ſuppers were preparing. It was in the month of September when I enjoyed a ſcene, of which I do not preſume to give an adequate deſcription; and as it was the rutting ſeaſon of the elk, the whiſtling of that animal was heard in all the variety which the echoes could afford it.

This river, which waters and reflects ſuch enchanting ſcenery, runs, including its windings, upwards of eighty miles, when it diſcharges itſelf in the Elk River, according to the denomination of the natives, but commonly called by the white people, the Athabaſca River, in latitude 56. 42. North.

At a ſmall diſtance from Portage la Loche, ſeveral carrying-places interrupt the navigation of the river; about the middle of which are ſome mineral ſprings, whoſe margins are covered with ſulphureous incruſtations. At the junction or fork, the Elk River is about three quarters of a mile in breadth, and runs in a ſteady current, ſometimes contracting, but never increaſing its channel, till, after receiving ſeveral ſmall ſtreams, it diſcharges

itſelf into the Lake of the Hills, in latitude 58. 36. North. At about twenty-four miles from the Fork, are ſome bitumenous fountains, into which a pole of twenty feet long may be inſerted without the leaſt reſiſtance. The bitumen is in a fluid ſtate, and when mixed with gum, or the reſinous ſubſtance collected from the ſpruce fir, ſerves to gum the canoes. In its heated ſtate it emits a ſmell like that of ſea-coal. The banks of the river, which are there very elevated, diſcover veins of the ſame bitumenous quality. At a ſmall diſtance from the Fork, houſes have been erected for the convenience of trading with a party of the Kniſteneaux, who viſit the adjacent country for the purpoſe of hunting.

At the diſtance of about forty miles from the lake, is the Old Eſtabliſhment, which has been already mentioned, as formed by Mr. Pond in the year 1778-9, and which was the only one in this part of the world, till the year 1785. In the year 1788, is was transferred to the Lake of the Hills, and formed on a point on its Southern ſide, at about eight miles from the diſcharge of the river. It was named Fort Chepewyan, and is in latitude 58. 38. North, longitude 110. 26. Weſt, and much better ſituated for trade and fiſhing, as the people here have recourſe to water for their ſupport.

This being the place which I made my head-quarters for eight years, and from whence I took

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my departure, on both my expeditions, I ſhall give ſome account of it, with the manner of carrying on the trade there, and other circumſtances connected with it.

The laden canoes which leave Lake la Pluie about the firſt of Auguſt, do not arrive here till the latter end of September, or the beginning of October, when a neceſſary proportion of them is diſpatched up the Peace River to trade with the Beaver and Rocky-Mountain Indians. Others are ſent to the Slave River and Lake, or beyond them, and traffic with the inhabitants of that country. A ſmall part of them, if not left at the Fork of the Elk River, return thither for the Kniſteneaux, while the reſt of the people and merchandiſe remain here to carry on trade with the Chepewyans.

Here have I arrived with ninety or an hundred men without any proviſion for their ſuſtenance; for whatever quantity might have been obtained from the natives during the ſummer, it could not be more than ſufficient for the people diſpatched to their different poſts; and even if there were a caſual ſuperfluity, it was abſolutely neceſſary to preſerve it untouched, for the demands of the ſpring. The whole dependance, therefore, of thoſe who remained, was on the lake, and fiſhing implements for the means of our ſupport. The nets are ſixty fathom in length, when ſet, and contain fifteen meſhes of five inches in depth. The manner of

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uſing them is as follows : A ſmall ſtone and wooden buoy are faſtened to the ſide-line oppoſite to each other, at about the diſtance of two fathoms : when the net is carefully thrown into the water, the ſtone ſinks it to the bottom, while the buoy keeps it at its full extent, and it is ſecured in its ſituation by a ſtone at either end. The nets are viſited every day, and taken out every other day to be cleaned and dried. This is a very ready operation when the waters are not frozen, but when the froſt has ſet in, and the ice has acquired its greateſt thickneſs, which is ſometimes as much as five feet, holes are cut in it at the diſtance of thirty feet from each other, to the full length of the net; one of them is larger than the reſt, being generally about four feet ſquare, and is called the baſon : by means of them, and poles of a proportionable length, the nets are placed in and drawn out of the water. The ſetting of hooks and lines is ſo ſimple an employment as to render a deſcription unneceſſary. The white fiſh are the principal object of purſuit : they ſpawn in the fall of the year, and, at about the ſetting in of the hard froſt, crowd in ſhoals to the ſhallow water, when as many as poſſible are taken, in order that a portion of them may be laid by in the froſt to provide againſt the ſcarcity of winter; as, during that ſeaſon, the fiſh of every deſcription decreaſe in the lakes, if they do not altogether diſappear. Some have ſuppoſed that during this period they

they are ſtationary, or aſſume an inactive ſtate. If there ſhould be any intervals of warm weather during the fall, it is neceſſary to ſuſpend the fiſh by the tail, though they are not ſo good as thoſe which are altogether preſerved by the froſt. In this ſtate they remain to the beginning of April, when they have been found as ſweet as when they were caught. *

Thus do theſe voyagers live, year after year, entirely upon fiſh, without even the quickening flavour of ſalt, or the variety of any farinaceous root or vegetable. Salt, however, if their habits had not rendered it unneceſſary, might be obtained in this country to the Weſtward of the Peace River, where it loſes its name in that of the Slave River, from the numerous ſalt-ponds and ſprings to be found there, which will ſupply in any quantity, in a ſtate of concretion, and perfectly white and clean. When the Indians paſs that way they bring a ſmall quantity to the fort, with other articles of traffic.

During a ſhort period of the ſpring and fall, great numbers of wild fowl frequent this country, which prove a very gratifying food after ſuch a long privation of fleſh-meat. It is remarkable,

* This fiſhery requires the moſt unremitting attention, as the voyaging Canadians are equally indolent, extravagant, and improvident, when left to themſelves, and rival the ſavages in a neglect of the morrow.

however,

however, that the Canadians who frequent the Peace, Saſkatchiwine, and Aſſiniboin rivers, and live altogether on veniſon, have a leſs healthy appearance than thoſe whoſe ſuſtenance is obtained from the waters. At the ſame time the ſcurvy is wholly unknown among them.

In the fall of the year the natives meet the traders at the forts, where they barter the furs or proviſions which they may have procured: they then obtain credit, and proceed to hunt the beavers, and do not return till the beginning of the year; when they are again fitted out in the ſame manner and come back the latter end of March, or the beginning of April. They are now unwilling to repair to the beaver hunt until the waters are clear of ice, that they may kill them with fire-arms, which the Chepewyans are averſe to employ. The major part of the latter return to the barren grounds, and live during the ſummer with their relations and friends in the enjoyment of that plenty which is derived from numerous herds of deer. But thoſe of that tribe who are moſt partial to theſe deſarts, cannot remain there in winter, and they are obliged, with the deer, to take ſhelter in the woods during that rigorous ſeaſon, when they contrive to kill a few beavers, and ſend them by young men, to exchange for iron utenſils and ammunition.

Till the year 1782, the people of Athabaſca

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ſent or carried their furs regularly to Fort Churchill, Hudſon's Bay; and ſome of them have, ſince that time, repaired thither, notwithſtanding they could have provided themſelves with all the neceſſaries which they required. The difference of the price ſet on goods here and at that factory, made it an object with the Chepewyans, to undertake a journey of five or ſix months, in the courſe of which they were reduced to the moſt painful extremities, and often loſt their lives from hunger and fatigue. At preſent, however, this traffic is in a great meaſure diſcontinued, as they were obliged to expend in the courſe of their journey, that very ammunition which was its moſt alluring object.

Some Account of the Knisteneaux Indians.

THESE people are ſpread over a vaſt extent of country. Their language is the ſame as that of the people who inhabit the coaſt of Britiſh America on the Atlantic, with the exception of the Eſquimaux*, and continues along the Coaſt of La-

* The ſimilarity between their language, and that of the Algonquins, is an unequivocal proof that they are the ſame people. Specimens of their reſpective tongues will be hereafter given.

brador,

brador, and the gulph and banks of St. Laurence to Montreal. The line then follows the Utawas river to its ſource; and continues from thence nearly Weſt along the high lands which divide the waters that fall into Lake Superior and Hudſon's Bay. It then proceeds till it ſtrikes the middle part of the river Winipic, following that water through the Lake Winipic, to the diſcharge of the Saſkatchiwine into it; from thence it accompanies the latter to Fort George, when the line, ſtriking by the head of the Beaver River to the Elk River, runs along its banks to its diſcharge in the Lake of the Hills; from which it may be carried back Eaſt, to the Iſle à la Croſſe, and ſo on to Churchill by the Miſſinipi. The whole of the tract between this line and Hudſon's Bay and Straits, (except that of the Eſquimaux in the latter), may be ſaid to be excluſively the country of the Kniſteneaux. Some of them, indeed, have penetrated further Weſt and South to the Red River, to the South of Lake Winipic, and the South branch of the Saſkatchiwine.

They are of a moderate ſtature, well proportioned, and of great activity. Examples of deformity are ſeldom to be ſeen among them. Their complexion is of a copper colour, and their hair black, which is common to all the natives of North America. It is cut in various forms, according to the fancy of the ſeveral tribes, and by ſome is left in the

the long, lank, flow of nature. They very generally extract their beards, and both ſexes manifeſt a diſpoſition to pluck the hair from every part of the body and limbs. Their eyes are black, keen, and penetrating; their countenance open and agreeable, and it is a principal object of their vanity to give every poſſible decoration to their perſons. A material article in their toilettes is vermilion, which they contraſt with their native blue, white, and brown earths, to which charcoal is frequently added.

Their dreſs is at once ſimple and commodious. It conſiſts of tight leggins, reaching near the hip: a ſtrip of cloth or leather, called aſſian, about a foot wide, and five feet long, whoſe ends are drawn inwards and hang behind and before, over a belt tied round the waiſt for that purpoſe: a cloſe veſt or ſhirt reaching down to the former garment, and cinctured with a broad ſtrip of parchment faſtened with thongs behind; and a cap for the head, conſiſting of a piece of fur, or ſmall ſkin, with the bruſh of the animal as a ſuſpended ornament: a kind of robe is thrown occaſionally over the whole of the dreſs, and ſerves both night and day. Theſe articles, with the addition of ſhoes and mittens, conſtitute the variety of their apparel. The materials vary according to the ſeaſon, and conſiſt of dreſſed mooſe-ſkin, beaver prepared with the fur, or European woollens. The leather is neatly

painted, and fancifully worked in ſome parts with porcupine quills, and mooſe-deer hair: the ſhirts and leggins are alſo adorned with fringe and taſſels; nor are the ſhoes and mittens without ſomewhat of appropriate decoration, and worked with a conſiderable degree of ſkill and taſte. Theſe habiliments are put on, however, as fancy or convenience ſuggeſts; and they will ſometimes proceed to the chaſe in the ſevereſt froſt, covered only with the ſlighteſt of them. Their head-dreſſes are compoſed of the feathers of the ſwan, the eagle, and other birds. The teeth, horns, and claws of different animals, are alſo the occaſional ornaments of the head and neck. Their hair, however arranged, is always beſmeared with greaſe. The making of every article of dreſs is a female occupation; and the women, though by no means inattentive to the decoration of their own perſons, appear to have a ſtill greater degree of pride in attending to the appearance of the men, whoſe faces are painted with more care than thoſe of the women.

The female dreſs is formed of the ſame materials as thoſe of the other ſex, but of a different make and arrangement. Their ſhoes are commonly plain, and their leggins gartered beneath the knee. The coat, or body covering, falls down to the middle of the leg, and is faſtened over the ſhoulders with cords, a flap or cape turning down about eight inches, both before and behind, and

agreeably

agreeably ornamented with quill-work and fringe; the bottom is alſo fringed, and fancifully painted as high as the knee. As it is very looſe, it is encloſed round the waiſt with a ſtiff belt, decorated with taſſels, and faſtened behind. The arms are covered to the wriſt, with detached ſleeves, which are ſewed as far as the bend of the arm; from thence they are drawn up to the neck, and the corners of them fall down behind, as low as the waiſt. The cap, when they wear one, conſiſts of a certain quantity of leather or cloth, ſewed at one end, by which means it is kept on the head, and, hanging down the back, is faſtened to the belt, as well as under the chin. The upper garment is a robe like that worn by the men. Their hair is divided on the crown, and tied behind, or ſometimes faſtened in large knots over the ears. They are fond of European articles, and prefer them to their own native commodities. Their ornaments conſiſt in common with all ſavages, in bracelets, rings, and ſimilar baubles. Some of the women tatoo three perpendicular lines, which are ſometimes double: one from the centre of the chin to that of the under lip, and one parallel on either ſide to the corner of the mouth.

Of all the nations which I have ſeen on this continent, the Kniſteneaux women are the moſt comely. Their figure is generally well proportioned, and the regularity of their features would be ac-

knowledged by the more civilized people of Europe. Their complexion has leſs of that dark tinge which is common to thoſe ſavages who have leſs cleanly habits.

Theſe people are, in general, ſubject to few diſorders. The lues venerea, however, is a common complaint, but cured by the application of ſimples, with whoſe virtues they appear to be well acquainted. They are alſo ſubject to fluxes, and pains in the breaſt, which ſome have attributed to the very cold and keen air which they inhale; but I ſhould imagine that theſe complaints muſt frequently proceed from their immoderate indulgence in fat meat at their feaſts, particularly when they have been preceded by long faſting.

They are naturally mild and affable, as well as juſt in their dealings, not only among themſelves, but with ſtrangers. * They are alſo generous and hoſpitable, and good-natured in the extreme, except when their nature is perverted by the inflammatory influence of ſpirituous liquors. To their children they are indulgent to a fault. The father, though he aſſumes no command over them, is ever anxious to inſtruct them in all the preparatory qualifications for war and hunting; while the mother is equally

* They have been called thieves, but when vice can with juſtice be attributed to them, it may be traced to their connection with the civilized people who come into their country to traffic.

attentive

attentive to her daughters in teaching them every thing that is conſidered as neceſſary to their character and ſituation. It does not appear that the huſband makes any diſtinction between the children of his wife, though they may be the offſpring of different fathers. Illegitimacy is only attached to thoſe who are born before their mothers have cohabited with any man by the title of huſband.

It does not appear, that chaſtity is conſidered by them as a virtue; or that fidelity is believed to be eſſential to the happineſs of wedded life. Though it ſometimes happens that the infidelity of a wife is puniſhed by the huſband with the loſs of her hair, noſe, and perhaps life; ſuch ſeverity proceeds from its having been practiſed without his permiſſion: for a temporary interchange of wives is not uncommon; and the offer of their perſons is conſidered as a neceſſary part of the hoſpitality due to ſtrangers.

When a man loſes his wife, it is conſidered as a duty to marry her ſiſter, if ſhe has one; or he may, if he pleaſes, have them both at the ſame time.

It will appear from the fatal conſequences I have repeatedly imputed to the uſe of ſpirituous liquors, that I more particularly conſider theſe people as having been, morally ſpeaking, great ſufferers from their communication with the ſubjects of civilized nations. At the ſame time they were not, in a

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ſtate of nature, without their vices, and ſome of them of a kind which is the moſt abhorrent to cultivated and reflecting man. I ſhall only obſerve that inceſt and beſtiality are common among them.

When a young man marries, he immediately goes to live with the father and mother of his wife, who treat him, nevertheleſs, as a perfect ſtranger, till after the birth of his firſt child: he then attaches himſelf more to them than his own parents; and his wife no longer gives him any other denomination than that of the father of her child.

The profeſſion of the men is war and hunting, and the more active ſcene of their duty is the field of battle, and the chaſe in the woods. They alſo ſpear fiſh, but the management of the nets is left to the women. The females of this nation are in the ſame ſubordinate ſtate with thoſe of all other ſavage tribes; but the ſeverity of their labour is much diminiſhed by their ſituation on the banks of lakes and rivers, where they employ canoes. In the winter, when the waters are frozen, they make their journies, which are never of any great length, with ſledges drawn by dogs. They are, at the ſame time ſubject to every kind of domeſtic drudgery: they dreſs the leather, make the clothes and ſhoes, weave the nets, collect wood, erect the tents, fetch water, and perform every culinary ſervice; ſo that when the duties of maternal care are added, it will appear that the life of theſe women is an uninterrupted

terrupted ſucceſſion of toil and pain. This, indeed, is the ſenſe they entertain of their own ſituation; and, under the influence of that ſentiment, they are ſometimes known to deſtroy their female children, to ſave them from the miſeries which they themſelves have ſuffered. They alſo have a ready way, by the uſe of certain ſimples, of procuring abortions, which they ſometimes practiſe, from their hatred of the father, or to ſave themſelves the trouble which children occaſion: and, as I have been credibly informed, this unnatural act is repeated without any injury to the health of the women who perpetrate it.

The funeral rites begin, like all other ſolemn ceremonials, with ſmoking, and are concluded by a feaſt. The body is dreſſed in the beſt habiliments poſſeſſed by the deceaſed, or his relations, and is then depoſited in a grave, lined with branches: ſome domeſtic utenſils are placed on it, and a kind of canopy erected over it. During this ceremony, great lamentations are made, and if the departed perſon is very much regretted the near relations cut off their hair, pierce the fleſhy part of their thighs and arms with arrows, knives, &c. and blacken their faces with charcoal. If they have diſtinguiſhed themſelves in war, they are ſometimes laid on a kind of ſcaffolding; and I have been informed that women, as in the Eaſt, have been known to ſacrifice themſelves to the manes of their huſbands.

huſbands. The whole of the property belonging to the departed perſon is deſtroyed, and the relations take in exchange for the wearing apparel, any rags that will cover their nakedneſs. The feaſt beſtowed on the occaſion, which is, or at leaſt uſed to be, repeated annually, is accompanied with eulogiums on the deceaſed, and without any acts of ferocity. On the tomb are carved or painted the ſymbols of his tribe, which are taken from the different animals of the country.

Many and various are the motives which induce a ſavage to engage in war. To prove his courage, or to revenge the death of his relations, or ſome of his tribe, by the maſſacre of an enemy. If the tribe feel themſelves called upon to go to war, the elders convene the people, in order to know the general opinion. If it be for war, the chief publiſhes his intention to ſmoke in the ſacred ſtem at a certain period, to which ſolemnity, meditation and faſting are required as preparatory ceremonials. When the people are thus aſſembled, and the meeting ſanctified by the cuſtom of ſmoking, the chief enlarges on the cauſes which have called them together, and the neceſſity of the meaſures propoſed on the occaſion. He then invites thoſe who are willing to follow him, to ſmoke out of the ſacred ſtem, which is conſidered as the token of enrollment; and if it ſhould be the general opinion, that aſſiſtance is neceſſary, others are invited, with great formality,

to

to join them. Every individual who attends theſe meetings brings ſomething with him as a token of his warlike intention, or as an object of ſacrifice, which, when the aſſembly diſſolves, is ſuſpended from poles near the place of council.

They have frequent feaſts, and particular circumſtances never fail to produce them; ſuch as a tedious illneſs, long faſting, &c. On theſe occaſions it is uſual for the perſon who means to give the entertainment, to announce his deſign, on a certain day, of opening the medicine bag and ſmoking out of his ſacred ſtem. This declaration is conſidered as a ſacred vow that cannot be broken. There are alſo ſtated periods, ſuch as the ſpring and autumn, when they engage in very long and ſolemn ceremonies. On theſe occaſions dogs are offered as ſacrifices, and thoſe which are very fat, and milk-white, are preferred. They alſo make large offerings of their property, whatever it may be. The ſcene of theſe ceremonies is in an open incloſure on the bank of a river or lake, and in the moſt conſpicuous ſituation, in order that ſuch as are paſſing along or travelling, may be induced to make their offerings, There is alſo a particular cuſtom among them, that, on theſe occaſions, if any of the tribe, or even a ſtranger, ſhould be paſſing by, and be in real want of any thing that is diſplayed as an offering, he has a right to take it, ſo that he replaces it with ſome article he can ſpare,

though it be of far inferior value: but to take or touch any thing wantonly is conſidered as a ſacrilegious act, and highly inſulting to the great Maſter of life, to uſe their own expreſſion, who is the ſacred object of their devotion.

The ſcene of private ſacrifice is the lodge of the perſon who performs it, which is prepared for that purpoſe by removing every thing out of it, and ſpreading green branches in every part. The fire and aſhes are alſo taken away. A new hearth is made of freſh earth, and another fire is lighted. The owner of the dwelling remains alone in it; and he begins the ceremony by ſpreading a piece of new cloth, or a well-dreſſed mooſe-ſkin neatly painted, on which he opens his medicine-bag and expoſes its contents, conſiſting of various articles. The principal of them is a kind of houſehold god, which is a ſmall carved image about eight inches long. Its firſt covering is of down, over which a piece of beech bark is cloſely tied, and the whole is enveloped in ſeveral folds of red and blue cloth. This little figure is an object of the moſt pious regard. The next article is his war-cap, which is decorated with the feathers and plumes of ſcarce birds, beavers, and eagle's claws, &c. There is alſo ſuſpended from it a quill or feather for every enemy whom the owner of it has ſlain in battle. The remaining contents of the bag are, a piece of Brazil tobacco, ſeveral roots and ſimples, which

are

are in great eſtimation for their medicinal qualities, and a pipe. Theſe articles being all expoſed, and the ſtem reſting upon two forks, as it muſt not touch the ground, the maſter of the lodge ſends for the perſon he moſt eſteems, who ſits down oppoſite to him; the pipe is then filled and fixed to the ſtem. A pair of wooden pincers is provided to put the fire in the pipe, and a double-pointed pin, to empty it of the remnant of tobacco which is not conſumed. This arrangement being made, the men aſſemble, and ſometimes the women are allowed to be humble ſpectators, while the moſt religious awe and ſolemnity pervades the whole. The Michiniwais, or Aſſiſtant, takes up the pipe, lights it, and preſents it to the officiating perſon, who receives it ſtanding and holds it between both his hands. He then turns himſelf to the Eaſt, and draws a few whiffs, which he blows to that point. The ſame ceremony he obſerves to the other three quarters, with his eyes directed upwards during the whole of it. He holds the ſtem about the middle between the three firſt fingers of both hands, and raiſing them upon a line with his forehead, he ſwings it three times round from the Eaſt, with the ſun, when, after pointing and balancing it in various directions, he repoſes it on the forks: he then makes a ſpeech to explain the deſign of their being called together, which concludes with an acknowledgment of paſt mercies, and a prayer for

for the continuance of them, from the maſter of Life. He then ſits down, and the whole company declare their approbation and thanks by uttering the word *ho*! with an emphatic prolongation of the laſt letter. The Michiniwais then takes up the pipe and holds it to the mouth of the officiating perſon, who, after ſmoking three whiffs out of it, utters a ſhort prayer, and then goes round with it, taking his courſe from Eaſt to Weſt, to every perſon preſent, who individually ſays ſomething to him on the occaſion: and thus the pipe is generally ſmoked out; when, after turning it three or four times round his head, he drops it downwards, and replaces it in its original ſituation. He then returns the company thanks for their attendance, and wiſhes them, as well as the whole tribe, health and long life.

Theſe ſmoking rites precede every matter of great importance, with more or leſs ceremony, but always with equal ſolemnity. The utility of them will appear from the following relation.

If a chief is anxious to know the diſpoſition of his people towards him, or if he wiſhes to ſettle any difference between them, he announces his intention of opening his medicine-bag and ſmoking in his ſacred ſtem; and no man who entertains a grudge againſt any of the party thus aſſembled can ſmoke with the ſacred ſtem; as that ceremony diſſipates all differences, and is never violated.

No

No one can avoid attending on these occasions; but a person may attend and be excused from assisting at the ceremonies, by acknowledging that he has not undergone the necessary purification. The having cohabited with his wife, or any other woman, within twenty-four hours preceding the ceremony, renders him unclean, and, consequently, disqualifies him from performing any part of it. If a contract is entered into and solemnised by the ceremony of smoking, it never fails of being faithfully fulfilled. If a person, previous to his going a journey, leaves the sacred stem as a pledge of his return, no consideration whatever will prevent him from executing his engagement.*

The chief, when he proposes to make a feast, sends quills, or small pieces of wood, as tokens of invitation to such as he wishes to partake of it. At the appointed time the guests arrive, each bringing a dish or platter, and a knife, and take their seats on each side of the chief, who receives them sitting, according to their respective ages. The pipe is then lighted, and he makes an equal division of every thing that is provided. While the company are enjoying their meal, the chief sings, and accompanies his song with the tambourin, or shishiquoi, or rattle. The guest who has first eaten

* It is however to be lamented, that of late there is a relaxation of the duties originally attached to these festivals.

his

his portion is conſidered as the moſt diſtinguiſhed perſon. If there ſhould be any who cannot finiſh the whole of their meſs, they endeavour to prevail on ſome of their friends to eat it for them, who are rewarded for their aſſiſtance with ammunition and tobacco. It it proper alſo to remark, that at theſe feaſts a ſmall quantity of meat or drink is ſacrificed, before they begin to eat, by throwing it into the fire, or on the earth.

Theſe feaſts differ according to circumſtances; ſometimes each man's allowance is no more than he can diſpatch in a couple of hours. At other times the quantity is ſufficient to ſupply each of them with food for a week, though it muſt be devoured in a day. On theſe occaſions it is very difficult to procure ſubſtitutes, and the whole muſt be eaten whatever time it may require. At ſome of theſe entertainments there is a more rational arrangement, when the gueſts are allowed to carry home with them the ſuperfluous part of their portions. Great care is always taken that the bones may be burned, as it would be conſidered a profanation were the dogs permitted to touch them.

The public feaſts are conducted in the ſame manner, but with ſome additional ceremony. Several chiefs officiate at them, and procure the neceſſary proviſions, as well as prepare a proper place of reception for the numerous company. Here the gueſts diſcourſe upon public topics, repeat

peat the heroic deeds of their forefathers, and excite the rifing generation to follow their example. The entertainments on theſe occaſions conſiſt of dried meats, as it would not be practicable to dreſs a ſufficient quantity of freſh meat for ſuch a large aſſembly; though the women and children are excluded.

Similar feaſts uſed to be made at funerals, and annually, in honour of the dead; but they have been, for ſome time, growing into diſuſe, and I never had an opportunity of being preſent at any of them.

The women, who are forbidden to enter the places ſacred to theſe feſtivals, dance and ſing around them, and ſometimes beat time to the muſic within them; which forms an agreable contraſt.

With reſpect to their diviſions of time, they compute the length of their journies by the number of nights paſſed in performing them; and they divide the year by the ſucceſſion of moons. In this calculation, however, they are not altogether correct, as they cannot account for the odd days.

The names which they give to the moons are deſcriptive of the ſeveral ſeaſons.

May . .	Atheiky o Piſhim. .	. Frog-Moon.
June . .	Oppinu o Piſhim. .	. The Moon in which birds begin to lay their eggs.

July

July	Aupaſcen o Piſhim. .	. The Moon when birds caſt their feathers.
Auguſt.	Aupahou o Piſhim. .	. The Moon when the young birds begin to fly.
September	Waſkiſcon o Piſhim. .	. The Moon when the mooſe-deer caſt their horns.
October	Wiſac o Piſhim . .	. The Rutting-Moon.
November	Thithigon Pewai o Piſhim	. Hoar-Froſt-Moon.
	Kuſkatinayoui o Piſhim	. Ice-Moon.
December	Pawatchicananaſis o Piſhim.	Whirlwind-Moon.
January	Kuſhapawaſticanum o Piſhim	Extreme cold Moon.
February	Kichi Piſhim. . .	. Big Moon; ſome ſay, Old Moon.
March	Mickyſue Piſhim. .	. Eagle Moon.
April	Niſcaw o Piſhim. .	. Gooſe-Moon.

Theſe people know the medicinal virtues of many herbs and ſimples, and apply the roots of plants and the bark of trees with ſucceſs. But the conjurers, who monopolize the medical ſcience, find it neceſſary to blend myſtery with their art, and do not communicate their knowledge. Their materia medica they adminiſter in the form of purges and clyſters; but the remedies and ſurgical operations are ſuppoſed to derive much of their effect from magic and incantation. When a bliſter riſes in the foot from the froſt, the chaffing of the ſhoe, &c. they immediately open it, and apply the heated blade of a knife to the part, which painful

painful as it may be, is found to be efficacious. A ſharp flint ſerves them as a lancet for letting blood, as well as for ſcarification in bruiſes and ſwellings. For ſprains, the dung of an animal juſt killed is conſidered as the beſt remedy. They are very fond of European medicines, though they are ignorant of their application: and thoſe articles form a conſiderable part of the European traffic with them.

Among their various ſuperſtitions, they believe that the vapour which is ſeen to hover over moiſt and ſwampy places, is the ſpirit of ſome perſon lately dead. They alſo fancy another ſpirit which appears, in the ſhape of a man, upon the trees near the lodge of a perſon deceaſed, whoſe property has not been interred with them. He is repreſented as bearing a gun in his hand, and it is believed that he does not return to his reſt, till the property that has been withheld from the grave has been ſacrificed to it.

Examples of the Knisteneaux and Algonquin Tongues.

	Kniſteneaux.	Algonquin.
Good Spirit	Ki jai Manitou	Ki jai Manitou.
Evil Spirit	Matchi Manitou	Matchi Manitou.
Man	Ethini	Inini.
Woman	Eſquois	Ich-quois.

	Kniſteneaux.	Algonquin.
Male	Nap hew	Aquoiſi.
Female	Non-genſe	Non-genſe.
Infant	A' waſh iſh	Abi nont-chen.
Head	Us ti quoin	O'chiti-goine.
Forehead	Es caa tick	O catick.
Hair	Wes ty-ky	Wineſſis.
Eyes	Es kis och	Oſkingick.
Noſe	Oſkiwin	O'chengewane.
Noſtrils	Oo tith ee go mow	Ni-de-ni-guom.
Mouth	O toune	O tonne.
My teeth	Wip pit tah	Nibit.
Tongue	Otaithani	O-tai-na-ni.
Beard	Michitoune	Omichitonn.
Brain	With i tip	Aba-e winikan.
Ears	O tow ee gie	O-ta wagane.
Neck	O qui ow	O'quoi gan.
Throat	O koot tas gy	Nigon dagane.
Arms	O niſk	O nic.
Fingers	Che chee	Ni nid gines.
Nails	Wos kos ſia	Os-kenge.
Side	O's ſpig gy	Opikegan.
My back	No pis quan	Ni-pi quoini.
My belly	Nattay	Ni my ſat.
Thighs	O povam	Obouame.
My knees	No che quoin nah	Ni gui tick.
Legs	Noſk	Ni gatte.
Heart	O thea	Othai.
My father	Noo ta wie	Noſſai.
My mother	Nigah wei	Nigah.
My boy (ſon)	Negouſis	Nigouiſſes.
My girl (daughter)	Netanis	Nidaniſs.
My brother, elder	Ni ſteſs	Nis-a-yen.
My ſiſter, elder	Ne miſs	Nimiſain.
My grandfather	Ne moo ſhum	Ni-mi-chomiſs.
My grandmother	N' o kum	No-co-miſs.

My

	Kniſteneaux.	Algonqnin.
My uncle	N' o'ka miſs	Ni ni michomen.
My nephew	Ne too ſim	Ne do jim.
My niece	Ne too ſim eſquois	Ni-do-jim equois.
My mother in law	Niſigouſe	Ni figouſiſs.
My brother in law	Niſtah	Nitah.
My companion	Ne wechi wagan	Ni-wit-chi-wagan.
My huſband	Ni nap pem	Ni na bem.
Blood	Mith coo	Miſquoi.
Old Man	Shi nap	Aki win ſe.
I am angry	Ne kis ſi waſh en	Niſ katiſſiwine.
I fear	Ne goos tow	Niſeſt guſe.
Joy	Ne hea tha tom	Mamoud gikiſi.
Hearing	Pethom	Oda wagan.
Track	Mis conna	Pemi ka wois.
Chief, great ruler	Haukimah	Kitchi onodis.
Thief	Kiſmouthesk	Ke moutiſké.
Excrement	Meyee	Moui.
Buffalo	Mouſtouche	Pichike.
Ferret	Sigous	Shingouſs.
Polecat	Shicak	Shi-kâk.
Elk	Mouſtouche	Michai woi.
Rein deer	Attick	Atick.
Fallow deer	Attick	Wa waſqueſh.
Beaver	Amiſk	Amic.
Woolverine	Qui qua katch	Quin quoagki.
Squirrel	Ennequachas	Otchi ta mou.
Minx	Sa quaſue	Shaugouch.
Otter	Nekick	Ni guick.
Wolf	Mayegan	Maygan.
Hare	Wapouce	Wapouce.
Marten	Wappiſtan	Wabichinſe.
Mooſe	Mouſwah	Monſe.
Bear	Maſquâ	Macqua.
Fiſher	Wijaſk	Od-jiſck.
Lynx	Picheu	Pechou.

	Kniſteneaux.	Algonquin.
Porcupine	Cau quah	Kack.
Fox	Ma kiſew	Wagouche.
Muſk Rat	Wajaſk	Wa-jack.
Mouſe	Abicuſhiſs	Wai wa be gou noge.
Cow Buffalo	Noſhi Mouſtouche	Nochena pichik.
Meat-fleſh	Wias	Wi-aſs.
Dog	Atim	Ani-mouſe.
Eagle	Makuſue	Me-guiffis.
Duck	Sy Sip	Shi-ſip.
Crow, Corbeau	Ca Cawkeu	Ka Kak.
Swan	Wapiſeu	Wa-pe-ſy.
Turkey	Mes ſei thew	Miſſiſſay.
Pheaſants	Okes kew	Ajack.
Bird	Pethefew	Pi-na-ſy.
Outard	Niſcag	Nic kack.
White Gooſe	Wey Wois	Woi wois.
Grey Gooſe	Peſtaſiſh	Pos-ta-kiſk.
Partridge	Pithew	Pen ainſe.
Water Hen	Chiquibiſh	Che qui bis.
Dove	Omi Mee	O mi-mis.
Eggs	Wa Wah	Wa Weni.
Pike or Jack	Kenonge	Kenongé.
Carp	Na'may bin	Na me bine.
Sturgeon	Na May	Na Maiu.
White Fiſh	Aticaming	Aticaming.
Pikrel	Oc-chaw	Oh-ga.
Fiſh (in general)	Kenongé	Ki-cons.
Spawn	Waquon	Wa qnock.
Fins	Chi chi kan	O nidj-igan.
Trout	Nay gouſe	Na Men Gouſe.
Craw Fiſh	A ſhag gee	A cha kens chaque.
Frog	Athick	O ma ka ki.
Waſp	Ah moo	A mon.
Turtle	Mikinack	Mi-ki-nack.
Snake	Kinibick	Ki nai bick.

	Kniſteneaux.	Algonquin.
Awl	Oſcajick	Ma-goſe.
Needle	Saboinigan	Sha-bo-ni-gan.
Fire Steel	Appet	Scoutecgan.
Fire wood	Mich-tah	Miſſane.
Cradle	Teckinigan	Tickina-gan.
Dagger	Ta comagau	Na-ba-ke-gou-man.
Arrow	Auguſk or Atouche	Mettic ka nouins.
Fiſh Hook	Quoſquipichican	Maneton Miquiſcane.
Ax	Shegaygan	Wagagvette.
Ear-bob	Chi-kiſebiſoun	Na be chi be ſoun.
Comb	Sicahoun	Pin ack wan.
Net	Athabe	Aſſap.
Tree	Miſtick	Miti-coum.
Wood	Miſtick	Mitic.
Paddle	Aboi	Aboui.
Canoe	Chiman	S-chiman.
Birch Rind	Waſquoi	Wig naſs.
Bark	Waſquoi	On-na-guege.
Touch Wood	Pouſagan	Sa-ga-tagan.
Leaf	Nepeſhah	Ni-biche.
Graſs	Maſquoſi	Maſquoſi.
Raſpberries	Miſqui-meinac	Miſqui meinac.
Strawberries	O-tai-e minac	O'-tai-e minac.
Aſhes	Pecouch	Pengoui.
Fire	Scou tay	Scou tay.
Grapes	Shomenac	Shomenac.
Fog	Pakiſhihow	A Winni.
Mud	Aſus ki	A Shiſki.
Currant	Kiſijiwin	Ki ſi chi woin.
Road	Meſcanah	Mickanan.
Winter	Pipoun	Pipone.
Iſland	Miniſtick	Miniſs.
Lake	Sagayigan	Sagayigan.
Sun	Piſim	Kijis.
Moon	Tibiſca peſim (the night Sun	Dibic kijiſs.

	Kniſteneaux.	Algonquin.
Day	Kigigah	Kigi gatte.
Night	Tibiſca	Dibic kawte.
Snow	Counah	So qui po.
Rain	Kimiwoin	Ki mi woini.
Drift	Pewan	Pi woine.
Hail	Shes eagan	Me qua menſan.
Ice	Meſquaming	Me quam.
Froſt	Aquatin	Gas-ga-tin.
Miſt	Picaſyow	An-quo-et.
Water	Nepec	Ni-pei.
World	Meſſe aſky (all the earth)	Miſſi achaki.
Mountain	Wachee	Watchive.
Sea	Kitchi kitchi ga ming	Kitchi-kitchi ga ming.
Morning	Kequiſhepe	Ki-ki-jep.
Mid-day	Abetah quiſheik	Na ock quoi.
Portage	Unygam	Ouni-gam.
Spring	Menouſcaming	Mino ka ming.
River	Sipee	Sipi.
Rapid	Bawaſtick	Ba wetick.
Rivulet	Sepeeſis	Sipi wes chin.
Sand	Thocaw	Ne-gawe.
Earth	Aſkee	Ach ki.
Star	Attack	Anang.
Thunder	Pithuſeu	Ni mi ki.
Wind	Thoutin	No tine.
Calm	Athawoſtin	A-no-a-tine.
Heat	Quiſhipoi	Aboycé.
Evening	Ta kaſhiké	O'n-a guche.
North	Kiwoitin	Ke woitinak.
South	Sawena woon	Sha-wa-na-wang.
Eaſt	Coſhawcaſtak	Wa-ba-no-notine.
Weſt	Paquiſimow	Panguis-chi-mo.
To-morrow	Wabank	Wa-bang.

Bone

	Kniſteneaux.	Algonquin.
Bone	Oſkann	Oc-kann.
Broth	Michim waboi	Thaboub.
Feaſt	Ma qua ſee	Wi con qui wine.
Greaſe or oil	Pimis	Pimi-tais.
Marrow fat	Oſcan pimis	Oſka-pimitais.
Sinew	Aſtis	Attiſs.
Lodge	Wig-waum	Wi-gui-wam.
Bed	Ne pa win	Ne pai wine.
Within	Pendog ké	Pendig.
Door	Squandam	Scouandam.
Diſh	Othagan	O' na gann.
Fort	Waſgaigan	Wa-kuigan.
Sledge	Tabanaſk	Otabanac.
Cincture	Poquoatehoun	Ketche piſou.
Cap	Aſtotin	Pe Matinang.
Socks	Aſhican	A chi gan.
Shirt	Papackewyan.	Pa pa ki weyan.
Coat	Papiſe-co-wagan	Papiſe-co-wagan.
Blanket	Wape weyang	Wape weyan.
Cloth	Maneto weguin	Maneto weguin.
Thread	Aſſabab	Aſſabab.
Garters	Chi ki-biſoon	Ni gaſke-taſe beſoun.
Mittens	Aſtiſſack	Medjicawine.
Shoes	Maſkiſin	Makiſin.
Smoking bag	Kuſquepetagan	Kaſquepetagan.
Portage ſling	Apiſan	Apican.
Strait on	Goi aſk	Goi-ack.
Medicine	Mas ki kee	Macki-ki.
Red	Mes coh	Mes-cowa.
Blue	Kaſqutch (ſame as black)	O-iawes-cowa.
White	Wabiſca	Wabiſca.
Yellow	Saw waw	O-jawa.
Green	Chibatiquare	O'jawes-cowa.
Brown		O'jawes-cowa.

Grey,

	Kniſteneaux.	Algonquin.
Grey, &c		O'jawes-cowa.
Ugly	Mâche na gouſeu	Mous-counu-gouſe.
Handſome	Catawaffiſeu	Nam biſſa.
Beautiful	Kiſſi Sawenogan	Quoi Natch.
Deaf	Nima petom	Ka ki be chai.
Good-natured	Mithiwaſhin	Onichiſhin.
Pregnant	Paawie	And'jioko.
Fat	Outhineu	Oui-ni-noe.
Big	Muſhikitee	Meſsha.
Small or little	Abiſaſheu	Agu-chin.
Short	Chemaſiſh	Tackoſi.
Skin	Wian	Wian.
Long	Kinwain	Kiniwa.
Strong	Maſcawa	Mache-cawa. Mas cawiſe.
Coward	Sagatahaw	Cha-goutai-ye.
Weak	Nitha miſſew	Cha gouſi.
Lean	Mahta waw	Ka wa ca toſa.
Brave	Nima Guſtaw	Son qui taige.
Young man	Oſquineguiſh	Oſkinigui.
Cold	Kiffin	Kiffinan.
Hot	Kichatai	Kicha tai.
Spring	Minouſcaming	Minokaming.
Summer	Nibin	Nibiqui.
Fall	Tagowagonk	Tagowag.
One	Peyac	Pecheik.
Two	Niſheu	Nige.
Three	Niſhtou	Nis-wois.
Four	Neway	Ne au.
Five	Ni-annan	Na-nan.
Six	Negoutawoeſic	Ni gouta waswois.
Seven	Niſh woiſic	Nigi-was-wois.
Eight	Jannanew	She was wois.
Nine	Shack	Shang was wois.
Ten	Mitatat	Mit-aſſwois.

Eleven

	Kniſteneaux.	Algonquin.
Eleven - -	Peyac oſap - -	Mitaſſwois, hachi, pecheik.
Twelve - -	Niſheu oſap -	Mitaſſwois, hachi, nige.
Thirteen - -	Nichtou oſap -	Mitaſſwois, hachi, niſwois.
Fourteen - -	Neway oſap -	Mitaſſwois, hachi, ne-au.
Fifteen - -	Niannan oſap -	Mitaſſwois, hachi, nanan.
Sixteen - -	Nigoutawoeſic oſap	Mitaſſwois, hachi, negoutawaſwois.
Seventeen - -	Niſh woeſic oſap	Mitaſſwois, hachi, nigi waſwois.
Eighteen - -	Jannanew oſap -	Mitaſſwois, hachi, ſhiwaſwois.
Nineteen - -	Shack oſap -	Mitaſſwois, hachi, ſhang as wois.
Twenty - -	Niſheu mitenah -	Nigeta-nan.
Twenty-one -	Niſhew mitenah peyac oſap -	Nigeta nan, hachi, pechic.
Twenty-two, &c.	Niſheu mitenah niſhew oſap -	
Thirty - -	Niſhtou mitenah	Niſwois mitanan.
Forty - -	Neway mitenah -	Neau mitanan.
Fifty - -	Niannan mitenah	Nanan mitanan.
Sixty - -	Negoutawoiſic mitenah - -	Nigouta was wois mitanan.
Seventy - -	Niſhwoiſic mitenah	Nigi was wois mitanan.
Eighty - -	Jannaeu mitenah	She was wois mitanan.

	Kniſteneaux.	Algonquin.
Ninety	Shack mitenah	Shang was wois mitanan.
Hundred	Mitana mitinah	Ningoutwack.
Two Hundred	Neſhew mitena a mitenah	Nige wack.
One thouſand	Mitenah mitena mitenah	Kitchi-wack.
Firſt	Nican	Nitam.
Laſt	Squayatch	Shaquoiyanque.
More	Minah	Awa chi min.
Better	Athiwack mithawaſhin	Awachimin o nichi ſhen.
Beſt	Athiwack mithawaſhin	Kitchi o nichi ſhin.
I, or me	Nitha	Nin.
You, or thou	Kitha	Kin.
They, or them	Withawaw	Win na wa.
We	Nithawaw	Nina wa.
My, or mine	Nitayan	Nida yam.
Your's	Kitayan	Kitayam.
Who	-	Auoni.
Whom	Awoiné	Kegoi nin.
What	-	Wa.
His, or her's	Otayan	Otayim mis.
All	Kakithau	Kakenan.
Some, or ſome few	Pey peyac	Pe-pichic.
The ſame	Tabeſcoutch	Mi ta yoche.
All the world	Miſſi acki wanque	Miſhiwai aſky.
All the men	Kakithaw Ethinyock	Miſſi Inini wock.
More	Mina	Mina wa.
Now and then	-	Nannigoutengue.
Sometimes	I as-cow-puco.	
Seldom	-	Wica-ac-ko.

Arrive

	Kniſteneaux.	Algonquin.
Arrive	Ta couchin	Ta-gouchin.
Beat	Otamaha	Packit-ais.
To burn	Miſtaſcaſoo	Icha-quiſo.
To ſing	Nagamoun	Nagam.
To cut	Kiſquiſhan	Qui qui jan.
To hide	Catann	Caſo tawe.
To cover	Acquahoun	A co na oune.
To believe	Taboitam	Tai boitam.
To ſleep	Nepan	Ni pann.
To diſpute	Ke ko mi towock	Ki quaidiwine.
To dance	Nemaytow	Nimic.
To give	Mith	Mih.
To do	Ogitann	O-gitoune.
To eat	Wiſſinee	Wiſſiniwin.
To die	Nepew	Ni po wen.
To forget	Winnekiſkiſew	Woi ni mi kaw.
To ſpeak	Athimetakcouſé	Aninntagouſſé.
To cry (tears)	Mantow	Ma wi.
To laugh	Papew	Pa-pe.
To ſet down	Nematappe	Na matape win.
To walk	Pimoutais	Pemouſſai.
To fall	Packiſin	Panguiſhin.
To work	Ah tus kew	Anokeh.
To kill	Nipahaw	Niſhi-woes.
To ſell	Attawoin	Ata wois.
To live	Pimatiſe	Pematis.
To ſee	Wabam	Wab.
To come	Aſtamoteh	Pitta-ſi-mouſs.
Enough	Egothigog	Mi mi nic.
Cry (tears)	Manteau	Ambai ma wita.
It hails	Shiſiagan	Sai ſaigaun.
There is There is ſome	Aya wa	Aya wan.
It rains	Quimiwoin	Qui mi woin.

After

	Kniſteneaux.	Algonquin.
After to-morrow	Awis wabank	Awes wabang.
To-day	Anoutch	Non gum.
Thereaway	Netoi	Awoité.
Much	Michett	Ni bi wa.
Preſently	Pichiſqua	Pitchinac.
Make, heart	Quithipeh	Wai we be.
This morning	Shebas	Shai bas.
This night	Tibiſcag	De bi cong.
Above	Eſpiming	O kitchiai.
Below	Tabaſſiſh	Ana mai.
Truly	Taboiy	Ne da wache.
Already	Saſhay	Sha ſhaye.
Yet, more	Minah	Mina wa.
Yeſterday	Tacouſhick	Pitchinago.
Far	Wathow	Waſſa.
Near	Quiſhiwoac	Paiſhou.
Never	Nima wecatch	Ka wi ka.
No	Nima	Ka wine.
Yes	Ah	In.
By-and-bye	Pa-nima	Pa-nima.
Always	Ka-ki-kee	Ka qui nick.
Make haſte	Quethepeh	Niguim.
Its long ſince	Mewaiſha	Mon wiſha.

Some Account of the Chepewyan Indians.

THEY are a numerous people, who conſider the country between the parallels of latitude 60. and 65. North, and longitude 100. to 110. Weſt, as

as their lands or home. They ſpeak a copious language, which is very difficult to be attained, and furniſhes dialects to the various emigrant tribes which inhabit the following immenſe track of country, whoſe boundary I ſhall deſcribe *. It begins at Churchill, and runs along the line of ſeparation between them and the Kniſteneaux, up the Miſſinipi to the Iſle à la Croſſe, paſſing on through the Buffalo Lake, River Lake, and Portage la Loche: from thence it proceeds by the Elk River to the Lake of the Hills, and goes directly Weſt to the Peace River; and up that river to its ſource and tributary waters; from whence it proceeds to the waters of the river Columbia; and follows that river to latitude 52. 24. North, and longitude 122. 54. Weſt, where the Chepewyans have the Atnah or Chin nation for their neighbours. It then takes a line due Weſt to the ſea-coaſt, within which, the country is poſſeſſed by a people who ſpeak their language †, and are conſequently deſcended from them: there can be no doubt, therefore, of their progreſs being to the Eaſtward. A tribe of them is even known at the upper eſtabliſhments on the Saſkatchiwine; and I do not

* Thoſe of them who come to trade with us, do not exceed eight hundred men, and have a ſmattering of the Kniſteneaux tongue, in which they carry on their dealings with us.

† The coaſt is inhabited on the North-Weſt by the Eſkimaux, and on the Pacific Ocean by a people different from both.

pretend

pretend to aſcertain how far they may follow the Rocky Mountains to the Eaſt.

It is not poſſible to form any juſt eſtimate of their numbers, but it is apparent, nevertheleſs, that they are by no means proportionate to the vaſt extent of their territories, which may, in ſome degree, be attributed to the ravages of the ſmall pox, which are, more or leſs, evident throughout this part of the continent.

The notion which theſe people entertain of the creation, is of a very ſingular nature. They believe that, at the firſt, the globe was one vaſt and entire ocean, inhabited by no living creature, except a mighty bird, whoſe eyes were fire, whoſe glances were lightning, and the clapping of whoſe wings were thunder. On his deſcent to the ocean, and touching it, the earth inſtantly aroſe, and remained on the ſurface of the waters. This omnipotent bird then called forth all the variety of animals from the earth, except the Chepewyans, who were produced from a dog; and this circumſtance occaſions their averſion to the fleſh of that animal, as well as the people who eat it. This extraordinary tradition proceeds to relate, that the great bird, having finiſhed his work, made an arrow, which was to be preſerved with great care, and to remain untouched; but that the Chepewyans were ſo devoid of underſtanding, as to carry it away; and the ſacrilege ſo enraged the great bird, that he has never ſince appeared.

They

They have alſo a tradition amongſt them, that they originally came from another country, inhabited by very wicked people, and had traverſed a great lake, which was narrow, ſhallow, and full of iſlands, where they had ſuffered great miſery, it being always winter, with ice and deep ſnow. At the Copper-Mine River, where they made the firſt land, the ground was covered with copper, over which a body of earth had ſince been collected, to the depth of a man's height. They believe, alſo, that in ancient times their anceſtors lived till their feet were worn out with walking, and their throats with eating. They deſcribe a deluge, when the waters ſpread over the whole earth, except the higheſt mountains, on the tops of which they preſerved themſelves.

They believe, that immediately after their death, they paſs into another world, where they arrive at a large river, on which they embark in a ſtone canoe, and that a gentle current bears them on to an extenſive lake, in the centre of which is a moſt beautiful iſland; and that, in the view of this delightful abode, they receive that judgment for their conduct during life, which terminates their final ſtate and unalterable allotment. If their good actions are declared to predominate, they are landed upon the iſland, where there is to be no end to their happineſs; which, however, according to their notions, conſiſts in an eternal enjoyment of ſenſual pleaſure,

pleaſure, and carnal gratification. But if their bad actions weigh down the balance, the ſtone canoe ſinks at once, and leaves them up to their chins in the water, to behold and regret the reward enjoyed by the good, and eternally ſtruggling, but with unavailing endeavours, to reach the bliſsful iſland, from which they are excluded for ever.

They have ſome faint notions of the transmigration of the ſoul; ſo that if a child be born with teeth, they inſtantly imagine, from its premature appearance, that it bears a reſemblance to ſome perſon who had lived to an advanced period, and that he has aſſumed a renovated life, with theſe extraordinary tokens of maturity.

The Chepewyans are ſober, timorous, and vagrant, with a ſelfiſh diſpoſition which has ſometimes created ſuſpicions of their integrity. Their ſtature has nothing remarkable in it; but though they are ſeldom corpulent, they are ſometimes robuſt. Their complexion is ſwarthy; their features coarſe, and their hair lank, but not always of a dingy black; nor have they univerſally the piercing eye, which generally animates the Indian countenance. The women have a more agreeable aſpect than the men, but their gait is awkward, which proceeds from their being accuſtomed, nine months in the year, to travel on ſnow-ſhoes and drag ſledges of a weight from two to four hundred pounds. They are very ſubmiſſive to their husbands

bands, who have, however, their fits of jealouſy; and, for very trifling cauſes, treat them with ſuch cruelty as ſometimes to occaſion their death. They are frequently objects of traffic; and the father poſſeſſes the right of diſpoſing of his daughter*. The men in general extract their beards, though ſome of them are ſeen to prefer a buſhy, black beard, to a ſmooth chin. They cut their hair in various forms, or leave it in a long, natural flow, according as their caprice or fancy ſuggeſts. The women always wear it in great length, and ſome of them are very attentive to its arrangement. If they at any time appear deſpoiled of their treſſes, it is to be eſteemed a proof of the huſband's jealouſy, and is conſidered as a ſeverer puniſhment than manual correction. Both ſexes have blue or black bars, or from one to four ſtraight lines on their cheeks or forehead, to diſtinguiſh the tribe to which they belong, Theſe marks are either tatooed, or made by drawing a thread, dipped in the neceſſary colour, beneath the ſkin.

There are no people more attentive to the comforts of their dreſs, or leſs anxious reſpecting its exterior appearance. In the winter it is compoſed of the ſkins of deer, and their fawns, and dreſſed as fine as any chamois leather, in the hair. In the ſummer their apparel is the ſame, except that it is

* They do not, however, ſell them as ſlaves, but as companions to thoſe who are ſuppoſed to live more comfortably than themſelves.

prepared without the hair. Their ſhoes and leggins are ſewn together, the latter reaching upwards to the middle, and being ſupported by a belt, under which a ſmall piece of leather is drawn to cover the private parts, the ends of which fall down both before and behind. In the ſhoes they put the hair of the mooſe or rein-deer with additional pieces of leather as ſocks. The ſhirt or coat, when girted round the waiſt, reaches to the middle of the thigh, and the mittens are ſewed to the ſleeves, or are ſuſpended by ſtrings from the ſhoulders. A ruff or tippet ſurrounds the neck, and the ſkin of the head of the deer forms a curious kind of cap. A robe, made of ſeveral deer or fawn ſkins ſewed together, covers the whole. This dreſs is worn ſingle or double, but always in the winter, with the hair within and without. Thus arrayed, a Chepewyan will lay himſelf down on the ice in the middle of a lake, and repoſe in comfort; though he will ſometimes find a difficulty in the morning to diſencumber himſelf from the ſnow drifted on him during the night. If in his paſſage he ſhould be in want of proviſion, he cuts an hole in the ice, when he ſeldom fails of taking ſome trout or pike, whoſe eyes he inſtantly ſcoops out, and eats as a great delicacy; but if they ſhould not be ſufficient to ſatisfy his appetite, he will, in this neceſſity make his meal of the fiſh in its raw ſtate; but, thoſe whom I ſaw, preferred to dreſs their victuals

victuals when circumſtances admitted the neceſſary preparation. When they are in that part of their country which does not produce a ſufficient quantity of wood for fuel, they are reduced to the ſame exigency, though they generally dry their meat in the ſun.*

The dreſs of the women differs from that of the men. Their leggins are tied below the knee; and their coat or ſhift is wide, hanging down to the ancle, and is tucked up at pleaſure by means of a belt, which is faſtened round the waiſt. Thoſe who have children have theſe garments made very

* The proviſion called Pemican, on which the Chepewyans, as well as the other ſavages of this country, chiefly ſubſiſt in their journies, is prepared in the following manner. The lean parts of the fleſh of the larger animals are cut in thin ſlices, and are placed on a wooden grate over a ſlow fire, or expoſed to the ſun, and ſometimes to the froſt. Theſe operations dry it, and in that ſtate it is pounded between two ſtones: it will then keep with care for ſeveral years. If, however, it is kept in large quantities, it is diſpoſed to ferment in the ſpring of the year when it muſt be expoſed to the air, or it will ſoon decay. The inſide fat, and that of the rump, which is much thicker in theſe wild than our domeſtic animals, is melted down and mixed, in a boiling ſtate, with the pounded meat, in equal proportions: it is then put in baſkets or bags for the convenience of carrying it. Thus it becomes a nutritious food, and is eaten, without any further preparation, or the addition of ſpice, ſalt, or any vegetable or farinaceous ſubſtance. A little time reconciles it to the palate. There is another ſort made with the addition of marrow and dried berries, which is of a ſuperior quality.

full about the ſhoulders, as when they are travelling they carry their infants upon their backs, next their ſkin, in which ſituation they are perfectly comfortable and in a poſition convenient to be ſuckled. Nor do they diſcontinue to give their milk to them till they have another child. Child-birth is not the object of that tender care and ſerious attention among the ſavages as it is among civiliſed people. At this period no part of their uſual occupation is omitted, and this continual and regular exerciſe muſt contribute to the welfare of the mother, both in the progreſs of parturition and in the moment of delivery. The women have a ſingular cuſtom of cutting off a ſmall piece of the navel-string of the new-born children, and hang it about their necks: they are alſo curious in the covering they make for it, which they decorate with porcupine's quills and beads.

Though the women are as much in the power of the men, as any other articles of their property, they are always conſulted, and poſſeſs a very conſiderable influence in the traffic with Europeans, and other important concerns.

Plurality of wives is common among them, and the ceremony of marriage is of a very ſimple nature. The girls are betrothed at very early period to thoſe whom the parents think the beſt able to ſupport them: nor is the inclination of the woman conſidered. Whenever a ſeparation takes place, which

which ſometimes happens, it depends entirely on the will and pleaſure of the huſband. In common with the other Indians of this country, they have a cuſtom reſpecting the periodical ſtate of a woman, which is rigorouſly obſerved: at that time ſhe muſt ſeclude herſelf from ſociety. They are not even allowed in that ſituation to keep the ſame path as the men, when travelling: and it is conſidered a great breach of decency for a woman ſo circumſtanced to touch any utenſils of manly occupation. Such a circumſtance is ſuppoſed to defile them, ſo that their ſubſequent uſe would be followed by certain miſchief or misfortune. There are particular ſkins which the women never touch, as of the bear and wolf; and thoſe animals the men are ſeldom known to kill.

They are not remarkable for their activity as hunters, which is owing to the eaſe with which they ſnare deer and ſpear fiſh: and theſe occupations are not beyond the ſtrength of their old men, women, and boys: ſo that they participate in thoſe laborious occupations, which among their neighbours, are confined to the women. They make war on the Eſquimaux, who cannot reſiſt their ſuperior numbers, and put them to death, as it is a principle with them never to make priſoners. At the ſame time they tamely ſubmit to the Kniſteneaux, who are not ſo numerous as themſelves, when they treat them as enemies.

They

They do not affect that cold reſerve at meeting, either among themſelves or ſtrangers, which is common with the Kniſteneaux, but communicate mutually, and at once, all the information of which they are poſſeſſed. Nor are they rouſed like them from an apparent torpor to a ſtate of great activity. They are conſequently more uniform in this reſpect, though they are of a very perſevering diſpoſition when their intereſt is concerned.

As theſe people are not addicted to ſpirituous liquors, they have a regular and uninterrupted uſe of their underſtanding, which is always directed to the advancement of their own intereſt; and this diſpoſition, as may be readily imagined, ſometimes occaſions them to be charged with fraudulent habits. They will ſubmit with patience to the ſevereſt treatment, when they are conſcious that they deſerve it, but will never forget or forgive any wanton or unneceſſary rigour. A moderate conduct I never found to fail, nor do I heſitate to repreſent them, altogether, as the moſt peaceable tribe of Indians known in North America.

There are conjurers and high-prieſts, but I was not preſent at any of their ceremonies; though they certainly operate in an extraordinary manner on the imaginations of the people in the cure of diſorders. Their principal maladies are, rheumatic pains, the flux and conſumption. The venereal complaint is very common; but though its progreſs

is

is ſlow, it gradually undermines the conſtitution, and brings on premature decay. They have recourſe to ſuperſtition for their cure, and charms are their only remedies, except the bark of the willow, which being burned and reduced to powder, is ſtrewed upon green wounds and ulcers, and places contrived for promoting perſpiration. Of the uſe of ſimples and plants they have no knowledge; nor can it be expected, as their country does not produce them.

Though they have enjoyed ſo long an intercourſe with Europeans, their country is ſo barren, as not to be capable of producing the ordinary neceſſaries naturally introduced by ſuch a communication; and they continue, in a great meaſure, their own inconvenient and awkward modes of taking their game and preparing it when taken. Sometimes they drive the deer into the ſmall lakes, where they ſpear them, or force them into incloſures, where the bow and arrow are employed againſt them. Theſe animals are alſo taken in ſnares made of ſkin. In the former inſtance the game is divided among thoſe who have been engaged in the purſuit of it. In the latter it is conſidered as private property; nevertheleſs, any unſucceſsful hunter paſſing by, may take a deer ſo caught, leaving the head, ſkin, and ſaddle for the owner. Thus, though they have no regular government, as every man is lord in his own family, they are influenced, more or leſs, by certain

tain principles which conduce to their general benefit.

In their quarrels with each other, they very rarely proceed to a greater degree of violence than is occaſioned by blows, wreſtling, and pulling of the hair, while their abuſive language conſiſts in applying the name of the moſt offenſive animal to the object of their diſpleaſure, and adding the term ugly, and chiay, or ſtill-born.*

Their arms and domeſtic apparatus, in addition to the articles procured from Europeans, are ſpears, bows, and arrows, fiſhing-nets, and lines made of green deer-ſkin thongs. They have alſo nets for taking the beaver as he endeavours to eſcape from his lodge when it is broken open. It is ſet in a particular manner for the purpoſe, and a man is employed to watch the moment when he enters the ſnare, or he would ſoon cut his way through it. He is then thrown upon the ice, where he remains as if he had no life in him.

The ſnow-ſhoes are of very ſuperior workmanſhip. The inner part of their frame is ſtraight, the outer one is curved, and it is pointed at both ends, with that in front turned up. They are alſo laced with great neatneſs with thongs made of deer ſkin. The ſledges are formed of thin ſlips of board turned up alſo in front, and are highly poliſhed with crooked knives, in order to

* This name is alſo applicable to the fœtus of an animal, when killed, which is conſidered as one of the greateſt delicacies.

ſlide

ſlide along with facility. Cloſe-grained wood is, on that account, the beſt; but theirs are made of the red or ſwamp ſpruce-fir tree.

The country, which theſe people claim as their land, has a very ſmall quantity of earth, and produces little or no wood or herbage. Its chief vegetable ſubſtance is the moſs, on which the deer feed; and a kind of rock moſs, which, in times of ſcarcity, preſerves the lives of the natives. When boiled in water, it diſſolves into a clammy, glutinous, ſubſtance, that affords a very ſufficient nouriſhment. But, notwithſtanding the barren ſtate of their country, with proper care and economy, theſe people might live in great comfort, for the lakes abound with fiſh, and the hills are covered with deer. Though, of all the Indian people of this continent they are conſidered as the moſt provident, they ſuffer ſeverely at certain ſeaſons, and particularly in the dead of winter, when they are under the neceſſity of retiring to their ſcanty, ſtinted woods. To the Weſtward of them the muſk-ox may be found, but they have no dependence on it as an article of ſuſtenance. There are alſo large hares, a few white wolves, peculiar to their country, and ſeveral kinds of foxes, with white and grey partridges, &c. The beaver and mooſedeer they do not find till they come within 60. degrees North latitude; and the buffalo is ſtill further South. That animal is known to frequent an higher latitude to the Weſtward of

their country. Theſe people bring pieces of beautiful variegated marble, which are found on the ſurface of the earth. It is eaſily worked, bears a fine poliſh, and hardens with time; it endures heat, and is manufactured into pipes or calumets, as they are very fond of ſmoking tobacco; a luxury which the Europeans communicated to them.

Their amuſements or recreations are but few. Their muſic is ſo inharmonious, and their dancing ſo awkward, that they might be ſuppoſed to be aſhamed of both, as they very ſeldom practiſe either. They alſo ſhoot at marks, and play at the games common among them; but in fact they prefer ſleeping to either; and the greater part of their time is paſſed in procuring food, and reſting from the toil neceſſary to obtain it

They are alſo of a querulous diſpoſition, and are continually making complaints; which they expreſs by a conſtant repetition of the word *eduiy*, "it is hard," in a whining and plaintive tone of voice.

They are ſuperſtitious in the extreme, and almoſt every action of their lives, however trivial, is more or leſs influenced by ſome whimſical notion. I never obſerved that they had any particular form of religious worſhip; but as they believe in a good and evil ſpirit, and a ſtate of future rewards and puniſhments, they cannot be devoid of religious impreſſions. At the ſame time they manifeſt a decided

cided unwillingneſs to make any communications on the ſubject.

The Chepewyans have been accuſed of abandoning their aged and infirm people to periſh, and of not burying their dead; but theſe are melancholy neceſſities, which proceed from their wandering way of life. They are by no means univerſal, for it is within my knowledge, that a man, rendered helpleſs by the palſy, was carried about for many years, with the greateſt tenderneſs and attention, till he died a natural death. That they ſhould not bury their dead in their own country cannot be imputed to them as a cuſtom ariſing from a ſavage inſenſibility, as they inhabit ſuch high latitudes that the ground never thaws; but it is well known, that when they are in the woods, they cover their dead with trees. Beſides, they manifeſt no common reſpect to the memory of their departed friends, by a long period of mourning, cutting off their hair, and never making uſe of the property of the deceaſed. Nay, they frequently deſtroy or ſacrifice their own, as a token of regret and ſorrow.

If there be any people who, from the barren ſtate of their country, might be ſuppoſed to be cannibals by nature, theſe people, from the difficulty they, at times, experience in procuring food, might be liable to that imputation. But, in all my knowledge of them, I never was acquainted with one inſtance of that diſpoſition; nor among all the natives which

I met with in a route of five thouſand miles, did I ſee or hear of an example of cannibaliſm, but ſuch as aroſe from that irreſiſtible neceſſity, which has been known to impel even the moſt civiliſed people to eat each other.

Examples of the Chepewyan Tongues.

Man	Dinnie.
Woman	Chequois.
Young man	Quelaquis.
Young woman	Quelaquis chequoi.
My ſon	Zirazay.
My daughter	Zi lengay.
My huſband	Zi dinnie.
My wife	Zi zayunai.
My brother	Zi raing.
My father	Zi tah.
My mother	Zi nah.
My grandfather	Zi unai.
Me or my	See.
I	Ne.
You	Nun.
They	Be.
Head	Edthie.
Hand	Law.
Leg	Edthen.
Foot	Cuh.
Eyes	Nackhay.
Teeth	Goo.
Side	Kac-hey.
Belly	Bitt.

Tongue	Edthu.
Hair	Thiegah.
Back	Loſſeh.
Blood	Dell.
The Knee	Cha-gutt.
Clothes or Blanket	Etlunay.
Coat	Eeh.
Leggin	Thell.
Shoes	Kinchee.
Robe or Blanket	Thuth.
Sleeves	Bah.
Mittens	Geeſe.
Cap	Sah.
Swan	Kagouce.
Duck	Keth.
Gooſe	Gah.
White partridge	Caſs bah.
Grey partridge	Deyee.
Buffalo	Giddy.
Mooſe deer	Dinyai.
Rein-deer	Edthun.
Beaver	Zah.
Bear	Zaſs.
Otter	Naby-ai.
Martin	Thah.
Wolvereen	Naguiyai.
Wolf	Yeſs (Nouneay.)
Fox	Naguethey.
Hare	Cah.
Dog	Sliengh.
Beaver-ſkin	Zah thith.
Otter-ſkin	Naby-ai thith.
Mooſe-ſkin	Deny-ai thith.
Fat	Icah.
Greaſe	Thleſs.
Meat	Bid.

Pike

Pike	Uldiah.
White-fiſh	Slouey.
Trout	Slouyzinai.
Pickerel	O'Gah.
Fiſhhook	Ge-eth.
Fiſhline	Clulez.
One	Slachy.
Two	Naghur.
Three	Tagh-y.
Four	Dengk-y.
Five	Saſoulachee.
Six	Alki tar-hy-y.
Seven	
Eight	Alki deing-hy.
Nine	Cakina hanoth-na.
Ten	Ca noth na.
Twenty	Na ghur cha noth na.
Fire	Counn.
Water	Toue.
Wood	Dethkin.
Ice	Thun.
Snow	Yath.
Rain	Thinnelſee.
Lake	Touey.
River	Teſſe.
Mountain	Zeth.
Stone	Thaih.
Berries	Gui-eh.
Hot	Edowh.
Cold	Edzah.
Iſland	Nouey.
Gun	Telkithy.
Powder	Telkithy counna.
Knife	Beſs.
Axe	Thynle.
Sun Moon	Sah.

Red

Red - - -	Deli couſe.
Black - - -	Dell zin.
Trade, or barter -	Na-houn-ny.
Good - -	Leyzong.
Not good - -	Leyzong houlley.
Stinking - -	Geddey.
Bad, ugly - -	Slieney.
Long ſince - -	Galladinna.
Now, to-day - -	Ganneh.
To-morrow - -	Gambeh.
By-and-bye, or preſently -	Carahoulleh.
Houſe, or lodge - -	Cooen.
Canoe - -	Shaluzee.
Door - - -	The o ball.
Leather-lodge - -	N'abalay.
Chief - -	Buchahudry.
Mine - -	Zidzy.
His - - -	Bedzy.
Yours' - -	Nuntzy.
Large - -	Unſhaw.
Small, or little - -	Chautah.
I love you - -	Ba ehoinichdinh.
I hate you - -	Bucnoinichadinh hillay.
I am to be pitied -	Eſt-chouneſt-hinay.
My relation - -	Sy lod, innay.
Give me water -	Too hanniltu.
Give me meat - -	Beds-hanniltu.
Give me fiſh - -	Sloeeh anneltu.
Give me meat to eat -	Bid Barheether.
Give me water to drink -	To Barhithen.
Is it far off - -	Netha uzany.
Is it near - -	Nilduay uzany.
It is not far - -	Nitha-hillai.
It is not near - -	Nilduay.
How many - -	Etlaneldey.

What

What call you him, or that -	Etla houllia.
Come here - -	Yeu deſſay.
Pain, or ſuffering -	I-yah.
It's hard - -	Eduyah.
You lie - -	Untzee.
What then - -	Edlaw-gueh.