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The French Regime in Wisconsin—I
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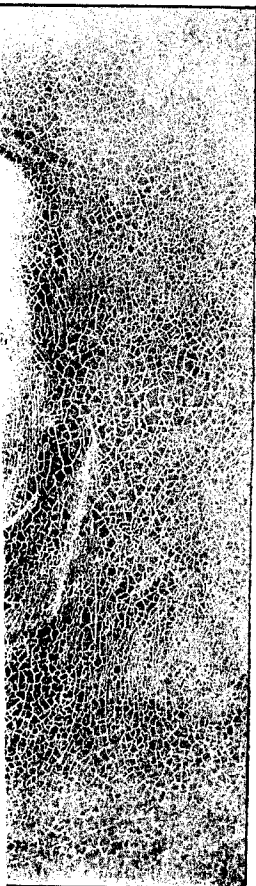


MADISON

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#25



ARQUETTE

erred in Montreal in 1897

This is a numerous nation, but it is divided up into several villages, on account of the jealousy of the men of greater consequence among them, who cannot agree together; and, as they are proud and warlike, they carry on war against nearly all the others. But, inasmuch as they are divided, their enemies destroy them so often that, unless they unite, they run the risk of being completely exterminated. It would be a great pity, for they are worthy people, fairly mild and civil, and more inclined, I think, to listen to the voice of the Gospel. They do not mind the profligacy of their daughters, but are very jealous of their wives; and, when one of the latter is convicted of unfaithfulness or adultery, her husband has her head shaved, cuts off her nose and ears, and thrusts her out of his cabin. After that she goes whither she wills, and her kindred have nothing to say, for such is the law of the nation.

* * * * *

Then comes the river St. Joseph. There was a fort there with a French garrison; and there is a village of Miami of the same nation. This post is the key to all the nations bordering on the north shore of Lake Michigan, for there is no village on the south, owing to the incursions of the Iroquois; but in the interior on the North side there are several in a westerly direction, such as the Mascoutens, * * * Peanguiseins, Peouarias, Kikapoux, Ayonez, Sioux, and Tintons.

The Sioux are a proud and haughty nation, who war against all the others; they surpass the Iroquois in bravery and courage; they are vigorous, vigilant, watchful men, and real warriors.

They may be said to sleep with one foot in the air [i. e., are always in motion], having a dagger hanging continually from the wrist. Their bows and quivers serve them as pillows. When not surprised, they are almost invincible; but when they are, they fight unto death. Indeed, it seldom happens that a Sioux is taken alive; because, as soon as they see that they are no longer resist, they kill themselves, considering that they are not worthy to live, when once bound, vanquished, and made slaves. It is rather surprising that people so brave and so warlike as these should nevertheless be able to shed tears at will,

and so abundantly that it can hardly be imagined. I think that it could not be believed without being seen; for they are sometimes observed to laugh, sing, and amuse themselves when, at the same time, one would say that their eyes are like gutters filled by a heavy shower; and, as soon as they have wept, they again become as joyful as before, whether their joy be real or false. The chief occasion of their tears is when their enemies have killed some of their people; thereupon, they address themselves to their allies or to the French commandant. Bending their heads they utter horrible yells, and shed a deluge of tears, after which they cease to weep and yell, and their eyes are as dry as if they had not wept. They afterward represent the state of their affairs, so that one might say that they are the same Jews who dwelt on Mount Gerizim, who were called "Mourners," because they had the gift of tears. There are several very rich lead mines in their country.

1718: MEMOIR ON THE SAVAGES OF CANADA AS FAR AS THE MISSISSIPPI RIVER, DESCRIBING THEIR CUSTOMS AND TRADE.

Translated from a MS. in archives of Ministère des Colonies, Paris; pressmark, "Canada, Corresp. gén., vol. 39, c. 11, fol. 354." J

From The portage of Niagara, which is from two and a half carts roll two or three times every year; very fine forests and paces away—all the trees are oaks, and very large. Along this entire road the land is not very good; there are four hills to climb from The place where one lands, which is three Leagues along the river. Above the first hill is a village of the Senontouans, consisting of about ten Cabins. They raise indian corn and beans, peas, Watermelons, and squashes; everything grows very finely there. The Senontouans are of service to the French, and thus earn Money—that is to say, they transport the effects of the French who go into the upper country; some do this for

miasmes,¹ others for shirts, others for powder and shot, while some of them steal; and, when the French come down, the Savages carry Their packages of peltries for some pelts. This portage is made to Avoid the niagara Cataract, which Is the grandest sheet of water in the world, falling perpendicularly from a height of more than two or three hundred feet. This fall discharges the waters of Lakes Erié, huron, Michigan, and Superior, and consequently of all the rivers that flow into those Lakes, which Are numberless; and also of other Lakes, of which I do not know the names, and which are in the direction of the Syon [Sionx]. After passing The portage of Niagara, one ascends a river more than a quarter of a league wide, for Six Leagues, to enter into lake Erié, Which has not a very wide entrance. The road Is much more attractive on the Southern than on the Northern side; the reason why few people follow It is because it Is thirty Leagues Longer than that on the North. On either side of that Lake one is not obliged to fast, on account of The abundance of game to be found there. On the Southern side are seen buffalo, which are Not found on the Northern side. Nearly 100 leagues South of Niagara is a river which is called the Sandosquet [Sandusky], which The Savages Settled at detroit and along Lake huron follow when they go to fight The testes plattes and other nations in the direction of Carolinna—as The cheraguiss, The Savages who live on the casquinampo River and The Chanaons.² They ascend this river Sandosquet for two or three days, then they make a short portage of about a quarter of a League over a fine road; some of them make canoes of elm bark; and they then embark on a little River [the Scioto] which flows into the River Anyo [Ohio], which means "beautiful river." It Is beautiful indeed, for it is nearly a quarter of a League wide, and has a fine current without rapids, except a Single cascade which is only half an arpent long. This river falls into the onabache, and thence into the missyspy, forty

¹ See p. 124, note, ante.—Ed.

² That is, "the Cherokees, the tribes on the Tennessee river, and the Shawanese."—Ed.

Leagues below the Village of rouinsac,¹ where The fathers Are Settled, and where there are some Frenchmen. This Oyo or [i. e., south from] the Senoutouann nation. There is a river above fort des Sables on Lake Outarian, and near the Riviere aux beufs, which flows into that beautiful river.² Any one wishing easily to reach the missyspy would only need to follow this River or the Sandosquet, and would run no risk of going hungry, for all those who have traveled over this route have often assured me that there was all Along that beautiful River so vast a number of buffalo and all other wild animals that they Were Often obliged to discharge their guns in order to clear a passage. They say that 2,000 men could easily subsist there.

From this Sandosquet River, to go to detroit, they cross lake Esrie from island to island, and reach a place called Point plée,³ where there is a very great abundance of all sorts of fish, and especially of enormous sturgeon, three, four, or five feet in Length. In one of these islands there is such abundance of cats⁴ that some Savages have in a very short time killed as many as 900. The reason why the savages cross is because it greatly shortens Their route; for, If they did not do so, it would be necessary to go by the River which flows from the territory of the miamis at the end of Lake Erie.

¹ Among early writers and explorers, the name Wabash was applied not only to that river but to that part of the Ohio which lies below the junction of the two streams. The "village of Rouinsac" means Kaskaskia, Ill.; the Jesuits had a mission there. Cf. p. 315, note 2, ante.—Ed.

² Fort des Sables was on Irondequoit Bay, a little east of the Genesee river. That stream does not flow into the Ohio, but its headwaters are very near those of the Alleghany, to which a short portage would lead the traveler. The Rivière aux Beufs (Buffalo river) is probably Oak Orchard Creek, in Orleans county, N. Y.—Ed.

³ Point Pelée, a long, narrow cape or point extending southward from the north shore of Lake Erie. Between it and Sandusky Bay lie numerous islands, partially bridging the waters of the lake.—Ed.

⁴ The wildcat (*chat sauvage*) of the early travelers meant the animal now called "raccoon" (*Procyon lotor*). See also, p. 237, note, ante.—Ed.

At the entrance of the River deströit, which Is very Wide, there are four islands which are thus named: one, *L'île au bois blanc* (Whitewood Island); The next, *L'île aux poux* (Louse Island); Another, *L'île aux Esclaves* (Slave Island); and The fourth, *Grande Isle*. The last Is very beautiful, fertile, and large—having, it is said, a circumference of six or seven Leagues. This island has an extraordinary number of apple-trees; those who have seen The apples on the ground say that they lie more than a half a foot thick, and the apple-trees are planted as if it had been done on purpose. The apples are as large as small sweet apples [*pommes d'api*, "bee-apples"]. In this island is found an abundance of very fine mill-stone. The whole circumference of the island abounds in very fine meadow-land, and for a Long time there Was much hesitation in choosing between it and deströit for the settlement; the island Was not taken, for fear that the timber would some day give out. The two sides of the river of deströit are bordered by the most beautiful meadows and the best soil ever seen. The climate is very mild. It is six Leagues from *le au bois blanc* to the fort of deströit, where the French are. Two Leagues from the fort of deströit is an island called *le aux dinde* (Turkey Island); it is so called because it is always full of turkeys. The island has very little wood, as it contains only meadows. Four or five years ago *le tonnerre* [Thunder], a great chief of the renards, was killed there, with two of his tribesmen, by the hurons Established at deströit. The two Renards who Were with *le tonnerre* were devoured by the crows or other animals; but the body of the chief, a year after, Was still entire and Had not been touched by any of the animals. The fort of deströit Is South of the River. The portouatamis have their village near the fort. This nation makes its cabins of *apéguois* [mats]; these are made of reeds. All this work is done by the women. This nation is well clothed, like our savages resident at Montréal. The only occupation of the men is to hunt and to adorn themselves. They Use a great deal of Vermillion. They use many buffalo-Robes, highly ornamented, to cover themselves in winter; and in summer they wear Red or blue cloth. In summer they Play a great deal at

la crosse, twenty or more on each side. Their bat [*crosse*] is a sort of small racket, and The ball with which they Play Is of very Heavy wood, a little larger than the balls we use in Tennis.¹ When they Play, they Are entirely naked; they have only a breech-clout, and Shoes of deer-skin. Their bodies are painted all over with all Kinds of colors. There are some who paint their bodies with white clay, applying it to resemble silver lace sewed on all the seams of a coat; and, at a distance, one would take it for silver lace.

They play for large Sums, and often The prize Amounts to more than 800 Livres. They set up two goals and begin Their game midway between; one party drives The ball one way, and the other in the opposite direction, and those who can drive It to the goal are the winners. All this is very diverting and interesting to behold. Often one Village Plays against another, the poux against the outaouacs or the hurons, for very considerable prizes. The French frequently take part in these games. The women work in the fields, raising very fine indian corn, beans, peas, squashes, and melons. In the evening The women and The girls dance. They adorn themselves liberally, grease their hair, put on white chemises, and paint their Faces with vermilion, also putting on all the porcelain beads they possess, so that after their fashion they look very well dressed. They dance to the Sound of the drum and of the *sisyquoy* [rattle], which Is a sort of gourd with pellets of lead inside. There are four or five Young men who sing, and keep time by beating the drum and the *sisyquoy*, while the women dance to the rhythm and do not miss a step. This Is a very pretty sight, And it lasts almost all night. Often the old men dance The *medéline*,² they look like a band of sorcerers. All this is

¹ The game here described, called by French writers *crosse*, was a favorite one among most of the American tribes. For full description of it, see *Jes. Relations*, x, pp. 185-187, 231, 326-328; xv, 179. The American and Canadian game of lacrosse is adapted from the Indian game.—Ed.

² Medicine dance; practiced by the medicine-men (*midé*). See W. J. Hoffman's description of the dances and other rites of the *Mikâ'* wit, or "Grand Medicine Society" among the Menomonee Indians, in *U. S. Bur. Ethnol. Report*, 1892-93, pp. 66-161.—Ed.

done at Night. The Young men often dance in the daytime, and strike at the posts; it is in this dance that they recount Their exploits; on such occasions they also dance the scout dance.¹ They are always well-adorned when they do this. All this is very interesting to see. They often engage in hunts of this sort in order to get tobacco. When this nation goes hunting, which is in autumn, they carry their *apagouis* with them, in order to make their cabins every evening. All the People go—men, women, and children; and they pass the winter in the woods and return in spring.

The hurons also live in the same direction from the French fort, perhaps an eighth of a league; they are an exceedingly industrious nation. They hardly dance at all, and work continually raising a very large amount of indian corn, peas, beans, and sometimes French wheat. They build Their cabins all of bark and make them very substantial, High and rounded like arbors, and very long. Their fort is well enclosed with a double row of palisades, and bastions, well strengthened everywhere, and has good gates. They are the Nation most loyal to the French, and are the best hunters that we have. In Their Cabins they have a sort of chamber in which they sleep, and which is closed. Their *misiragues* are very neat. They are the bravest of all the Nations and have a great deal of intelligence. They are very clever. Many of them wear jerkins and cloaks. The men are always hunting, Summer and winter, and the women work. When they go hunting in autumn, a great many always remain in their fort to guard it. These are old women, and all Winter those who remain gather wood in great quantity. Their soil is very good; indian corn grows from ten to twelve feet high; and their fields are kept very neat,

¹ Charlevoix describes these dances in his *Journal historique*, pp. 296, 297. The first of these he calls the "calumet dance," each warrior strikes the post with his hatchet, and relates his warlike deeds. Of the scout dance, Charlevoix says: "It is a lifelike representation of all that is done in a Hostile Expedition; and, since, as I have already stated, the Savages usually aim mainly to take their enemies by surprise, it is doubtless for that reason that they have given to this exercise the name of *Scouting*."—Ed.

so that one cannot find a single Weed in them, although they are very extensive.

The Outaouacs live on the other side of the River, opposite the French fort. They have also a palisaded fort. Their cabins are almost like those of the hurons. They use *apagouis* only when they go hunting. Their cabins in Their fort are all of bark, but not so neat or so well made as those of the hurons. They are also very clever and very industrious, both in hunting and agriculture. They have the same customs as The poux, as regards Their dances and Their juggleries, and their games of la crose and dish.

This dish game is as follows. Eight little balls, red or black on one side, and yellow or white on the other, are tossed on a dish. When he who has the dish tosses them so that seven of the same color turn up, or all eight, he wins, and continues to play as long as he throws in this way; but when he throws otherwise, he or she with whom he Plays takes The dish and Plays in turn. In all these games they Play for large sums. They, and all the other nations likewise, have also the Game of straws.¹

In all those countries the forests are very fine, and yield every kind of timber and of fruit. There are walnut trees, bearing walnuts like those of France; very fine plum-trees; and blackberry bushes, bearing berries that are very sweet, large and long. There are a great many chestnut trees yielding abundance of nuts. Lake herié, which is fully three hundred Leagues in circumference, is bordered with them.

A League from the fort of destroit is an island called ile aux cochons (Hog Island), which is a League in length.² It has the finest timber in the World, and prairies without end. It is one of the most beautiful islands to be seen, and has very fertile soil. Five Leagues from destroit is a small Lake called

¹ For further information about these games, see *Jes. Relations*, x, pp. 187, 321, 322; xiv, 285; xv, 246; xvii, 201–205, 242.—Ed.

² This island, now called Belle Isle, is a handsome public park for the city of Detroit. Regarding its location, cf. p. 283, *ante*.—Ed.

Ste. elene,¹ which is seven leagues in length and not very wide, as one sees the land on either side. This lake is well filled with fish, especially with Whitefish, but these are not as good as those at michelimaquiac. Before reaching this lake, you come to the peninsula where the renards were defeated by treachery.

I have forgotten to report the Numbers of the nations at deströit. The hurons count one hundred men; The poux 180 men; The outaouacs about one hundred men and a great many women. Twelve Leagues from the fort of deströit, always ascending The River, you will find the misisaguez Savages, who dwell on a beautiful island where they have cleared some land. They number about 60 or 80 men. Their Language is like The outaouac, with but little difference. Their customs are The Same, and they are very industrious. All these nations make a great many bark canoes, which are very profitable for them. They do this sort of work in the summer. The women sew these canoes with roots; The men cut and shape the bark and make the gunwales, cross-pieces, and ribs; the women gun them. It is no small labor to make a canoe, in which there is much symmetry and measurement; and it is a curious sight.² Eight Leagues farther is The entrance of lake huron which is fully as large as lake heriée. Thirty leagues into lake huron, in a westerly direction on the route toward Michelimaquiac, you find the Saguanian, where are Settled some outaouacs, amounting to fully 60 men. They are on the islands at the entrance to the bay of Saguanian, where they have their villages and cultivate their lands, on which they raise grain. When they are not at war with the other nations they raise crops on the mainland, but they always till the land in both places for fear that their supply of food may fail. Their land is very fertile. Game of all sorts is abundant, and fish

¹ Apparently a copyist's error for Ste. Claire. The peninsula mentioned at the end of this paragraph is identified on p. 283, note 2, ante.—Ed.

² See Hoffman's description (with illustrations) of the process of canoe-making among the Menominee Indians, in *U. S. Bur. Ethnol. Rep.*, 1892-93, pp. 291-295.—Ed.

also. This nation is the most unruly and unmanageable in this whole region. They have the same customs in every respect as the outaouacs. On the other side of lake huron,—that is, to the North,—is matchitache, settled by misisaguez savages, who have the same customs as the outaouacs. You have here The portage of toronto, which takes you from lake ontarian to lake huron, a distance of fifteen Leagues.

From Saguanian you go to Michelimaquiac, where the Jesuit fathers and some French have Settled. It would be possible, if one desired, to dispense with going to Michelimaquiac in order to reach The St. Joseph River and chicigou. La bay is on the same side as Michelimaquiac. It is Settled by the puants and the folles-avouines; there are some French also. The Saguais, who are another savage nation, also dwell near these nations, I have been told, being fifteen to eighteen Leagues distant. The puants and the folles-avouines are not numerous; each tribe Numbers possibly 80 or 100 men. The Saguais number 100 or 120 men. The two former nations, as far as I have learned, have the same customs as the outaouacs and the poux. As for their language, it is not quite the same; but whoever understands the outaouac tongue easily makes himself understood by these two Nations. The Saguais are like the poux because they are closely allied and have the same customs. The Saguais are settled on the Same river as the Renards, and that River leads to the portages of the wisconsin, which flows into the misissipy. This is quite near to the Sioux.

All these Nations are very industrious and have four women to one man. The Renards are 18 Leagues from the Saguais. They number five hundred men, and have a great number of women and children. They are as industrious as they can be, and raise extraordinary crops of indian corn. They have a different language from that of the Outaouacs; an interpreter of the latter could not serve the renards. They are well fortified. They have the same customs as the pontouatamis, as regards dancing and games, but not as regards dress; for the men wear scarcely any garments made of cloth, and the majority wear no waist-cloths. As for the women, also the girls, they all wear these. They are made of deer-skin, black or

brown, and are adorned around the edge, in some cases, with little bells, and in others with ornaments of iron or copper or tin; over these are also worn blankets. Their women are quite pretty, and not at all black. They hunt a great deal in this region, and live in great comfort, as they have abundance of meat and fish, for that river of the renards abounds in fish.

About fifty Leagues from the renards in the Direction of chicagou, are the mascontins and the quicapoux, who live together on the bank of a river whose name I have forgotten. These two tribes together do not amount to two hundred men, but are brave and warlike. Their Language and customs are nearly the same as those of The Renards, and they have as good Legs; for these nations run down the stag afoot, and even at the present day they use the bow and arrow. The quicapoux and the mascontins are not far from chicagou, it may be fifty Leagues distant. When they wish to go to destroy or the St. Joseph River they have to pass by way of chicagou.

The River St. Joseph Is to the South of lake Michigan, otherwise called Lake of the Illinois. Many follow this river to go to le roché, because it Is a fine river, and they thus Avoid The portage des chesune and that of des perche. It is a river at The end of Lake Michigan, and goes to le roché, which Is an Illinois village.¹

The St. Joseph Is a river on which lived formerly The miamis and the pontoutamis, who had missionaries among them; and it is not so very long since they were there. It is the best place that could be found for getting a living and cultivating the soil. There are in this place pheasants, as in France; quails and paroquets;² the finest vines in the World,

¹The St. Joseph river formed, with the Kankakee (which was reached by a portage of three to five miles in length, at the present South Bend, Ind.), a convenient route from Detroit to the Illinois settlements. Of the portage here mentioned, that of des chesnes ("the oak-trees") was the one from the Chicago river to the Des Plaines—the earliest and best known route between Lake Michigan and the Mississippi; the other, des Perches ("the poles"), was probably that from the Calumet river to the Des Plaines, at the present South Chicago.—Ed.

²The Carolina paroquet, formerly found throughout the Mississippi

which yield a great abundance of excellent grapes both white and black. The grapes are very large and solid, and The bunches very long. It is The best region in all that country. I believe they [the miamis] have departed from it only on account of the wars waged by the Renards, the Saguis, the outaouacs, and all the other nations in that country. The River St. Joseph Is thirty Leagues from chicagou, and chicagou is thirty Leagues from le roché. The ouyatans were also at chicagou, but they feared the canoe people,¹ and consequently left the place. It would not be difficult to make them return, and it would be of importance to have them there for various Reasons. The principal one Is that they are near the English and the Sonontouans, on account of the easy road between them; while at chicagou it would be very different, when they would have to travel nearly a hundred Leagues overland.

Le roché. The Illinois live here on the bank of the River, and the French live on the Rock, which Is very High and impregnable. Prairies extend farther than the eye can reach; and from the Top of the Rock you can see herds of Illinois cattle roaming over the prairies. This nation has always been at war with the Renards and the ouyatans. The Illinois of le roché number 400 men, and are eighty Leagues from the ouyatans, and more than one hundred and fifty Leagues from the Renards. This nation Has a different Language from that of our people at destroy; however, our pontoutamis understand it in part. This nation use the bow and arrow a great deal. They Are all dressed in deer-skin, or in Robes of buffalo, wild-cat, wolf, pole-cat, beaver, or other skins. All the above-

and Ohio river valleys, and often mentioned by early travelers. A. W. Butler says ("Birds of Indiana," in *Indiana Geological Report*, 1887, p. 819): "This beautiful little parrot was formerly found throughout Indiana. It was last reported from Knox county in 1859. It is now almost extinct in the United States, being at present only found in small numbers in Florida, and in a few favorable locations in north-east Texas and Indian Territory."—Ed.

¹Meaning the northern tribes, both Iroquois and Algonkin, who used canoes; this conveyance was unknown to most tribes south of Lake Michigan.—Ed.

mentioned Nations tattoo their bodies with all sorts of figures and designs. Nations of this Sort do not kill much beaver. As regards games, they have the same customs as all the other nations. They live on the bank of the jlinois River. These Nations fasten exceedingly well everything that they make—garters, Belts, and cords for powder-horns. They make these to perfection and with great ingenuity, and work figures on them. Their women are comely, and not at all black. They spin the Wool of the buffalo, and make with it all these articles. These jlinois people also make cabins with *apauois*, with which they also shelter themselves from rain and snow. They are very clever.

On this same jlinois River is a village called *pinytesouy*, occupied by jlinois, and about fifty leagues or more from *le Roche*. At about the same distance on this same River are the *caokins*, who are jlinois. They have as missionary a priest named *Monsieur Varlet*,¹ who is to return there next spring, 1718. He has gone to find a priest to go thither with him. This nation is thirty leagues from the Village of *Roinasac*, where The fathers are, which is called *casaskians*; they all are jlinois, and all have the same customs. The French who are settled at this Village say that it is the most prosperous mission among all The Savages; its people are very devout and an example to the French. This nation is quite populous. They have all the same customs; they are very industrious, and do a great deal of work. In those regions they raise a great many French Melons, which have green flesh inside, and are very excellent. The climate is delightful. The Savages, besides raising a great deal of indian corn, also produce a great deal of French wheat. There are three flour-mills; one a wind-mill, one a horse-mill, and one a hand-mill. They have oxen, cows, pigs, horses, chickens—in fact, everything necessary for their subsistence. The French wheat thrives very well here; it is sown in autumn, and the climate is milder than in France.

¹ *Dominique Marie Varlet* was sent to the Illinois by the *Seminaire des Missions Étrangères* of Quebec; he labored with them from 1712 to 1718, when he was recalled to France.—Ed.

Between this village of the jlinois and the other on the *onabache* it is 40 leagues. Going down the *Missispy* from *onabache* to *natches* the distance is 260 leagues. This is the only village to be found along the *Missispy* in going to the sea. It is 500 leagues from the sea to the village of *Roinasac*, where The fathers are; and there is always a strong current in coming up the *Missispy* from the sea.

I Return to the River of the *minamis*. Its entrance from *Lake Esrié* is very Wide, and on both sides, for a distance of ten leagues in ascending, there is nothing but continuous marshes. In these there is at all seasons game without end, especially in autumn and in spring; so that one can not sleep on account of the noise made by the cries of the swans, bustards, geese, ducks, cranes, and other birds. This river is sixty leagues in length, and is very difficult in summer on account of the shallowness of its waters. Thirty leagues up is a place called *la glaise* [the place of clay],¹ where one always finds wild cattle [buffalo], who eat the clay and roll in it. The *minamis* are Sixty leagues from *Lake Esrié*. They number 400 men, all shapely and well tattooed. They have abundance of women. They are very industrious, and raise a Kind of indian corn which is unlike that of our tribes at *Desroit*. Their corn is white, of the same size as the other, with much finer husks and much whiter flour. These people dress in deer-skins; and when a girl is married, and associates with another man than her husband, the latter cuts off her nose and has no more intercourse with her. This is the only nation that has this custom. They are fond of gaming and dancing, and are mainly occupied with these. The women are well covered, but the men wear very little covering, and have their bodies tattooed all over. From this Village of the *minamis*² there is a portage of three leagues to a very narrow little River; and that river, after following it 20 leagues, falls into the *oyo* River, or beautiful River; the latter empties into the *onabache*, another fine river, which falls into the *Missispy*.

¹ [Now] *Defiance*, in the N. W. of Ohio.—E. B. O'CATLAGHAN.

² On the site of the present Fort Wayne. Ind.—Ed.

40 Leagues from cascaskias. Into this onabache river empties also the casquinampo [Tennessee], by which one goes to carolina; but it is a long distance, and always against the current. It is on this onabache River that the ouyatans are settled. They have five villages, all built close together. One is called ouyatans, another preangnichias, another peticotias, and another Les gros; as for the last, I do not remember its name. But they are all ouyatans. They speak like The miamis, and are their brothers; and indeed all the miamis have the same customs and style of dress. They number fully one thousand or twelve hundred men. They have one custom which is not found among any other nations—they keep their fort very clean. They do not allow any grass to grow there, and the whole fort is strewn with Sand, like the Thyleis [Tuleries]; and, if a dog drops any excrements about the fort, The women pick them up and carry them outside. Their village is situated on a high Elevation. They have more than two Leagues of fields, where they raise their indian corn, pumpkins, and melons; and from that Elevation one sees nothing but prairies, stretching farther than the eye can reach, and abounding in buffalo. Games and dances without end take place among them. All these nations use a great deal of vermilion. The women cover themselves, but the men wear very few clothes. It is by the Ohio or beautiful River that the yroquois come; and, as they are very dangerous, it would be important to prevent them from having intercourse with the ouyatans. This warning has long been repeated, but no attention has been paid to it.

The Missisipy rises in a Lake in the syon country. This river passes near the Illinois. This is about all that I know about those places, for there are also many other rivers coming from the direction of the testes plates, which also empty into the Missisipy; but I have forgotten the names of those rivers. There is one called chaunenous.

[Endorsed: "Furnished by Monsieur de Sabrevois in 1718. 6 Canada."]

1718: CONFERENCE OF WESTERN INDIANS WITH GOVERNOR VAUDREUIL, AT MONTREAL.

[Part of a letter from Vaudreuil to Council, dated Oct. 30, 1718. Source, same as that of preceding document, but fol. 143.]

There is no warlike movement among the nations of the upper country; and everything has been quiet there since the expedition Made in 1716 against the Renards—except among the Kikapous and the Maskoutins, who have continued the war against the Illinois, against whom they have made incursions, as the Illinois have against them.

The Renards, although they are allies of the Kikapous and Maskoutins, far from taking any part in this war, have shown that they are disposed to maintain peace with all the nations who are allied with us. For, in spite of their fear of being ill received on coming here, Because they were not able to fulfil all the conditions of the treaty made with them by Monsieur de Louvigny, they nevertheless sent Five of their principal chiefs, accompanied by some others of their people, who arrived at Montreal on July 20th last, under the conduct of Maurice Mesnard and Pierre Reanne, Interpreters. Three Saki chiefs arrived at the same time; and next day those of the sauteurs of Chagouanigon and of Keouéouenan on Lake Superior arrived also, with Sieur de St. Pierre, who conducted them. Sieur de Vincennes had arrived on the 19th, with the principal chief of the Miamis and three of the Ouyatans.

A few days afterward, having assembled the chiefs of the nations of the upper country who were at Montreal, And Those of the savages at Sault St. Louis, at Sault aux Récollets, and at bout de l'Isle, I gave audience to the Renard Chiefs, who said that they were sent in behalf of Onechala of Kinetonian and of all the other chiefs of their Village, by the Road which Pemoussa had made for them, to Beg me to take pity on them. They confessed that it was owing to Monsieur de Louvigny that they still saw the light of day, and that they had not yet recovered from the fear which he had caused them when he had come among them. They added that they hoped I would be touched with compassion for their misery, and would not