



ANN GEORG KOHL, 1854

# KITCHI-GAMI

## Life Among The Lake Superior Ojibway

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ent pas le butin\* comme à cette  
had a many hides and skins, and  
were very good; and their squaws  
most useful and prettiest things.

He did not know much about God  
' said, it is true, that there was a  
not know Him so accurately as the  
w taught them. However, those  
aven, said, at that time even, that  
irit who evidenced to the savages  
y. Still, the black priests taught  
better, and have brought it about  
as do not now dream of the Evil  
the bottom of the water.

que le blanc a débarqué icit. It  
who landed first, and took land  
, and came up the great Montreal  
ound the whole country full of  
ere nations lived. Les sauvages  
homme blanc-là? on ne l'a jamais  
' They held a council together,  
ey would make war on him, and  
s own country.

he white man did go back. But  
ame again, and sailed up the whole  
,† and brought many fine things  
e savage saw all sorts of things

adian Voyageur expression, probably derived  
by it not only their hunting effects and trading  
utensils and gear, clothing, &c.

that in this story of my old woman, of two  
s a reference to the first undertaking of the  
34), and the second series of conquests which  
ng of the seventeenth century under Champlain.

which he had never seen before, and wished to possess  
them.

“ Good, that! the Frenchman began to give them  
presents, but not such presents as at the present time.  
The French presents were good and solid presents,  
wholesome food, fresh pork, stout knives, lasting guns,  
and good clothes. Ce n'était comme ce qu'on nous  
donne à présent. The savage loved the Frenchman,  
and accepted the French religion and the French  
trade; and the French 'black coats' took good care  
of the Indian, and lived with him in his wigwam.  
And the savage went hunting for the Frenchman, and  
so he hunted the game for him a long, long time, and  
both lived together in peace and friendship.

“ At length, however, the Yaganash\* came. Il est  
entré avec la force, et il est venu partout avec la force.  
He took away the whole lower land from the French.  
The Indians, because they loved the French, all dug  
up the tomahawk for them, and many braves set out  
too from Lake Superior to help the Frenchman. But  
the Englishman at last conquered everything.

“ At first the Indians did not love the Yaganash.  
He also brought much ishkotewabo (fire-water) with  
him. The Frenchman had also fire-water with him,  
but not so much as the Englishman. Hence things  
have now grown much worse in the country. When  
the Indian had many furs, he drank much fire-water.  
And my grandfather, who was old, very old, old, often  
told me this sorrowful story. He often told me that  
more than one-half of the Indians died of this 'whisky  
water.'

\* The Englishman. The word is probably an Ojibbeway corruption of  
the French "Anglais."

"And would to God we had taken an example from it! Like the men the animals die out; and in the English time already there were many hunting districts where no game was to be found.

"But the Long-knives brought us even more whisky-water than the Englishman, and these killed more men and animals for us, and the times always became worse, worse. The presents and the salt pork grew ever worse, and the hunting-grounds have failed: besides, more and more land was taken from us.

"When the English were at war with the Americans (1812-1814), the savages were almost as kindly disposed to the former, their old friends, as before to the French, and they helped the English, and stood up for them, and sent their braves to help them against the Long-knives. When the English made a peace with them, and gave up to them the whole southern half of Lake Superior, the savages would not hear of it, and still lived for a long time in good friendship with the English, and were, from ten to twenty years, as independent on the lake almost as they had been before.

"Now, however, since the copper mines have been discovered, and the great steamers have appeared on the lake, and since the canal has been dug, which brings their ships easily from Huron Lake into our waters, and that all the men have come to seek copper, and look at our lake, it has all been over with the Ojibbeways. Their strength is broken, and they have lost their memory. Their tribes have melted away, their chiefs have no voice in the council. Their wise men and priests have no longer good dreams, and the old squaws forget their good stories and fables."

My path frequently led me au Désert, past the grave of tribe, and as I learned to regard from a picturesque side, I made

Like all Indian graves, it hewn tree-stumps, formed in wedged into each other at this way, a species of small had a roof of birch-bark str lofty pole was raised, and f long cloth, like a flag, and usual grave flags, as a sign here. This block mausoleu river bank, and was mirrored flag, which formed a contra forests, could be seen flutterin

As this looked to me at quired as to the history of t The people were astounde Shinguakongse (The Little P had been a great warrior, wide. He was the last brav had produced, and they tol that I began to feel an inte tained a tolerably perfect d deeds. But in attempting readers, I do so less for th himself than for that of th teristics I chiefly keep befor that Shanguakongse has alr brave in English and Amer quainted with, and that his necessary dates, figures, and where. I make no pretens