



MAP SHOWING LOCATIONS OF THE LEADING INDIAN TRIBES.
TO ILLUSTRATE THE INDIAN TRIBES OF THE UPPER MISSISSIPPI VALLEY AND REGION OF THE GREAT LAKES.

THE INDIAN TRIBES OF THE UPPER MISSISSIPPI VALLEY AND REGION OF THE GREAT LAKES

as described by Nicolas Perrot, French commandant in the Northwest; Bacqueville de la Potherie, French royal commissioner to Canada; Morrell Marston, American army officer; and Thomas Forsyth, United States agent at Fort Armstrong

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and with bibliography and index by

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With portraits, map, facsimiles, and views

VOLUME I

*Introduction to the Bison Books Edition
by Richard White*

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is why we ought not to fear
 our faults, any more than to re-
 sents that we have rendered to
 the savage not to forget
 conferred upon him, on the

are my humble ideas, which
 results if I had accompanied
 As for the Renards, I would
 do with them.

does not permit me to give
 of harangue, as I would have
 destitute of paper.

HISTORY OF THE SAVAGE PEOPLES
 who are allies of New France. By
 Claude Charles Le Roy, Bacqueville
 de la Potherie¹⁹² [from his *Histoire
 de l'Amérique septentrionale* (Paris,
 1753), tome ii and iv].

The second volume of the above work is here
 presented for the first time in English translation,
 partly in full and partly in synopsis — the latter
 indicated by bracketed paragraphs.

¹⁹² Claude Charles Le Roy, Bacqueville de la Potherie was born in the West-
 Indian island of Guadeloupe, about 1668. His family was allied to the
 noted one of Pontchartrain; and La Potherie obtained thus appointments in the
 marine service from 1689 on. The first important one was a post in the
 squadron sent under the noted commander Le Moyne d'Iberville (1697) to drive
 the English out of Hudson Bay. In the following year La Potherie was ap-
 pointed comptroller-general of the marine and fortifications in Canada, the
 first incumbent of a newly-created post. In 1700 he married a lady belonging
 to one of the leading Canadian families, and apparently intended to settle per-
 manently in that colony; but in the following year the deaths of his father and
 brother recalled him to Guadeloupe. Almost nothing is known of his subse-
 quent life, save that both he and his wife had died by the year 1738; and before
 the end of the century the family had disappeared from Canada. See J. Ed-
 mond Roy's biography of La Potherie, and description of his work, in *Proceed-
 ings and Transactions of the Royal Society of Canada*, second series, vol. iii,
 3-44. Therein Roy has neglected to account for the appellation "Bacqueville"
 in La Potherie's name; but he cites a document (dated 1738) in which that
 writer's son is called "seigneur de Bacqueville et de la Touche en Touraine,"
 apparently showing that an estate of that name in France belonged to the
 family from which he sprang. — Ed.

tered, the lighted calumet was presented to him, which he smoked; and fifty guardsmen were provided for him, who prevented the crowd from annoying him. A grand repast was served, the various courses of which reminded one of feeding-troughs rather than dishes; the food was seasoned with the fat of the wild ox. The guards took good care that provisions should be brought often, for they profited thereby.

On the next day, the Frenchman gave them, as presents, a gun and a kettle; and made them the following speech, which was suited to their character: "Men, I admire your youths; although they have since their birth seen only shadows, they seem to me as fine-looking as those who are born in regions where the sun always displays his glory. I would not have believed that the earth, the mother of all men, could have furnished you the means of subsistence when you did not possess the light of the Frenchman, who supplies its influences to many peoples; I believe that you will become another nation when you become acquainted with him. I am the dawn of that light, which is beginning to appear in your lands, as it were, that which precedes the sun, who will soon shine brightly and will cause you to be born again, as if in another land, where you will find, more easily and in greater abundance, all that can be necessary to man. I see this fine village filled with young men, who are, I am sure, as courageous as they are well built; and who will, without doubt, not fear their enemies if they carry French weapons. It is for these young men that I leave my gun, which they must regard as the pledge of my esteem for their valor; they must use it

pressions by one or two of the early missionaries, the Mascoutens, like the Kickapoo, bore a reputation for treachery and deceit, but, like the Foxes, appear to have been warlike and restless."—JAMES MOONEY and CYRUS THOMAS, in *Handbook Amer. Indians*.

if they are attacked. It will also be more satisfactory in hunting cattle and other animals than are all the arrows that you use. To you who are old men I leave my kettle; I carry it everywhere without fear of breaking it. You will cook in it the meat that your young men bring from the chase, and the food which you offer to the Frenchmen who come to visit you." He tossed a dozen awls and knives to the women, and said to them: "Throw aside your bone bodkins; these French awls will be much easier to use. These knives will be more useful to you in killing beavers and in cutting your meat than are the pieces of stone that you use." Then, throwing to them some rassade:²²² "See; these will better adorn your children and girls than do their usual ornaments."

²²² *Rassade* was a French term for beads of the round sort; they were made of porcelain and of glass, both white and in various colors. The long tubular beads were known as *canots*.—Ed.

Beads, of many kinds and materials, formed a valued class of ornaments among the Indians. "All were made from mineral, vegetal, or animal substances; and after the discovery the introduction of beads of glass or porcelain, as well as that of metal tools for making the old varieties, greatly multiplied their employment." They were of many sizes and shapes—round, tubular, or flat; and some of the cylinders were several inches long. Seeds, nuts, and sections of stems and roots were used as beads; but "far the largest share of beads were made from animal materials—shell, bone, horn, teeth, claws, and ivory." In their manufacture much taste and manual skill were developed. They were used for personal adornment in many forms and combinations, and formed a prominent feature in the embellishment of ceremonial costumes; and were "attached to bark and wooden vessels, matting, basketry, and other textiles. They were woven into fabrics or wrought into network. . . . They were also largely employed as gifts and as money, also as tokens and in records of hunts or of important events, such as treaties. They were conspicuous accessories in the councils of war and peace, in the conventional expression of tribal symbolism, and in traditional story-telling, and were offered in worship. They were regarded as insignia of functions, and were buried, often in vast quantities, with the dead." In the eastern part of Canada and the United States beads were largely made from shells. "In the north small white and purple cylinders, called wampum, served for ornament and were used in elaborate treaty belts and as a money standard, also flat disks an inch or more in width being bored through their long diameters. The Cherokee name for beads and money is the same. Subsequently imitated by the colonists, these beads received a fixed value. The mound-builders and other tribes of the