Ontario History
Scholarly Journal of The Ontario Historical Society Since 1899

Papers and Records [called Ontario History after 1946]

Volume IV, 1903

Published by The Ontario Historical Society, 1903

The Ontario Historical Society
Established in 1888, the OHS is a non-profit corporation and registered charity; a non-government group bringing together people of all ages, all walks of life and all cultural backgrounds interested in preserving some aspect of Ontario's history.

Learn more at www.ontariohistoricalsociety.ca.
Ontario Historical Society

PAPERS AND RECORDS

VOL. IV.

Exploration of the Great Lakes
1669-1670

By Doliier De Casson and De Brehan De Galinee

Galinée's Narrative and Map

With an English Version, including all the Map Legends

Translator and Editor: James H. Coyne

PART I.

Toronto
Published by the Society
1903
WINTERING PLACE OF DOLLIER DE CASSON AND GALINÉE, NEAR PORT DOVER.

Showing outlines of the buildings still quite apparent.
ONTARIO HISTORICAL SOCIETY
PAPERS AND RECORDS, VOL. IV.

Exploration of the Great Lakes
1669-1670

BY
DOLLIER DE CASSON
AND
DE BRÉHANT DE GALINÉE

GALINÉE'S NARRATIVE AND MAP
WITH AN ENGLISH VERSION, INCLUDING ALL THE MAP-LEGENDS

Illustrated with Portraits, Maps, Views, a Bibliography, Cartography, and Annotations.

TRANSLATOR AND EDITOR
JAMES H. COYNE

PART I.

TORONTO
PUBLISHED BY THE SOCIETY
1908
GALINÉE'S NARRATIVE, as given in this volume, is from the text published by Pierre Margry in 1879, but in some places supplemented and corrected from the MS. original. Inasmuch, however, as Margry's edition had been preceded by that issued by the Société Historique de Montréal in 1875, under the editorship of the late Abbé H. Verreau, it has been thought expedient to show by foot-notes the numerous and often important differences between the Paris and Montreal texts.

The procès-verbal is also from the Margry text, variances being noted in the same way.

The map is a fac-simile of General John S. Clark's tracing of the Parkman copy, except as to the legend appearing on Lake Ontario, which is taken from the copy in the Parliamentary Library at Ottawa, there being none in Parkman's. Had the existence of the copy made by Margry for his own use been known to the Editor at an earlier period, its longer and more authoritative legend would have been adopted in preference to the one inserted.

The annotations to the map give the results of minute comparisons, not only with the Margry, Morin, and Parkman copies, all of which are tracings, presumably made directly from the lost original, but also with the Faillon, Parliamentary Library, and Gravier copies, which are manifestly of inferior interest and authority.

The narrative as a whole is now published for the first time in an English version. For convenience of comparison the French and English are given on opposite pages. While the translation, as a general rule, will be found to follow closely the original text, the liberty has sometimes been taken of breaking up long and involved sentences, and occasionally of dropping connective words, in conformity with the usage of to-day.

French names of Indian tribes are, as a rule, translated into their
English equivalents. Excellent reasons may be adduced for the contrary usage, but on the whole it was thought better to give the familiar English names in the English text.

Names of Frenchmen were sometimes variously spelled in the seventeenth century. The now-established mode has been followed in the case of such names as Dollier, Galinée, Frémin. The French spelling for the name of Jolliet has been preferred to the English. In the Province of Quebec it is never written otherwise.

This is also the first publication of the map with all its descriptive legends. In the copies heretofore printed by Faillon and Gravier the legends are greatly abbreviated, and many omitted altogether. In Vol. IV. of the "Narrative and Critical History of America," Winsor gives the Parkman map in outline, and on another page transcribes the legends; but this mode of reproducing a map is unsatisfactory at the best, and the editor had probably not seen the Morin and Margry copies, which supplement Parkman's in important particulars.

Among those who have in various ways aided the Editor in connection with his work should be mentioned the late Douglas Brymner, C.M.G., General John S. Clark, Benjamin Sulte, F.R.S.C., David Boyle, James Bain, D.C.L., Professor Adam Shortt, M.A., Rev. Dr. W. M. Beauchamp, A. C. Casselman, A. F. Hunter, M.A., Ernest Gagnon, Alfred Sandham, Miss Jean Barr, Judge J. H. Steere, the late B. E. Charlton, Rev. P. Rousseau, Rev. A. E. Jones, S.J., Charles D. Marshall, Peter A. Porter, R. W. McLachlin, Howard L. Osgood, C. C. James, M.A., Hon. James Young, H. B. Donly, and Mrs. J. H. Thompson.

The four first-named read the translation and offered valuable suggestions concerning it, which were of service to the Editor. Special acknowledgment will be made in Part II. for notes, to appear therein, contributed by several of those mentioned.

For facilities afforded in comparing the map with the original Margry, Morin and Parkman tracings, and with the Parliamentary Library copy, special thanks are due to Edward E. Ayer, of Chicago, the possessor of the Margry copy; William Coolidge Lane, A.B., Librarian of Harvard University, the custodian of Parkman's copy; Monsignor Thomas E. Hamel, Librarian of Laval University, in which the Morin
tracing is preserved, and Martin J. Griffin, Librarian of Parliament. Of the tracings the comparison was carefully made by Miss Clara A. Smith, Secretary of Mr. Ayer, David M. Matteson, A.M., and Abbé Amédée Gosselin, Archivist of Laval University, respectively.

In the Bibliothèque Nationale, Paris, courtesies calling for grateful acknowledgment were rendered by M. Gabriel Marcel, Librarian, Section of Maps and Plans, and by M. Ch. de la Roncière, and in the Dépôt des Cartes et Plans de la Marine by M. Buteux, Archivist, who, in the absence of M. Bisset, was temporarily in charge of the Library. The Hon. Hector Fabre, Canadian Commissioner at Paris, also facilitated the Editor's researches by official courtesies, which were exceedingly helpful.

The publication has been delayed by various causes. It has been found necessary to postpone, for a brief period only, it is hoped, the issue of Part II., containing appendices and notes illustrative of the text. With it will appear an alphabetical index. In the meantime the comprehensive table of contents published herewith may compensate in some measure for the temporary lack of this indispensable accompaniment of an historical volume.

J. H. C.

St. Thomas, Ont., December 15th, 1902.
CONTENTS OF PART I.

Preface ........................................................................... iii
List of Illustrations .......................................................... x
Introduction—Historical; Bibliographical: The Narrative, The Proofs Verbal; The Map .............................................. xi
Explanations of Variations in the Text ................................. xxxvii

I.—NARRATIVE.

Dollier among the Nipissings. Nitariky. The slave from the South-west. Abbé de Queylus' suggestion. Dollier arranges with slave and goes to Quebec to buy supplies .................................................. 3
M. de Courcelles the Governor. M. de la Salle and the Ohio. Route to the Vermilion Sea and China. M. Barthélemy. Intended number and equipment of party. Preparations ........................................................................................................... 5
M. de Galinée takes the place of M. Barthélemy on the expedition. They leave Montreal 6th July, 1669. 7 canoes; 21 men. Senecas visit M. de la Salle in 1668, and describe the wonders of the Ohio, its tribes and fauna .......................................................... 7
M. de la Salle reports to M. Dollier what he has heard. The effect. La Salle and the Dutchman as interpreters. Kenté ................................................................................................................. 9
Catfish and sagamite. Moose on Lake St. Francis. Mode of curing, packing and cooking venison. They sight Lake Ontario 2nd August, 1668 .................................................................................................................. 15
Aug. 16.—At Karontagouat (Iondequet Bay, 43° 12' N. latitude, by Jacob's staff 26th Aug. 1669). Exchange presents with natives. Hospitality of Senecas. Council of old men summoned. Slave wanted as guide. ................................................................................................................. 21
Aug. 12.—La Salle and Galinée set out for the village ......................................................................................................................... 21

vii
CONTENTS.

Maize, bear’s grease and oil of sunflowers and butternuts. La Salle and Galinié visit the Hot Spring. Brandy. Impunity for murders committed under influence of liquor. Strange customs ........................................... 29

Torture of a Tougouerhe captive. He asks to see a Mistigouche. Galinié requests Dutchman to ask for prisoner as guide; Dutchman refuses to interfere. .................................................. 31

Galinié endeavors to convert the captive. Torture continued. Lack of a competent interpreter prevents full success of the expedition ............................................. 33

La Salle advises withdrawal to camp. Conclusion of torture of prisoner. Cannibalism. Driving away the dead man’s soul. Gathering supplies. Inquiries concerning the Ohio ............................................. 35

Distance to the Ohio. Lake Erie portage. Senecas try to discourage explorers. Danger of meeting Andastes. Dutchman’s ardor abates. La Salle regards a winter in the woods as certain death. Timawatawa Indian arrives from Albany; assures them, of a guide at his village. Leaving the Senecas. Niagara River and Falls. Deer carried over the Falls ............................................. 39


Presents. Slaves for guides. The Shawnee falls to La Salle, the Nez-Percé to Sulpitians. Eagerness of missionaries to get on. Pottawatamies. Ohio. Sept. 22.—Leave camp for Timawataw. Deer-hunting. Explorers hear that two Frenchmen are at village, on way from the Ottawas with released Iroquois prisoner. Difficulties of travel in woods and swamp ............................................. 43


Oct. 1.—Sulpitians leave Timawataw and, Oct. 3, reach Rapid (Grand) River. Oct. 3.—Dutchman and Shawnee and other Indian guide set out overland for place of canoe. ............................................. 49


CONTENTS.

March 28. - Westward again, 6 by land, including Dufler and Galinée, and 4 in canoes. Four rivers to cross. Dietrich's Creek. Big Creek. Quicksands. The Walsingham swamp. Mysterious voices. The Hunting of Arthur 59

March 28.—At the mouth of Big Creek. Making a raft. The blizzard. They cross the stream. Swamp at west side.


April 31.—The canoe men join them 61

April 4.—Easter communion.

April 6.—Leave Long Point. Ice lining the lake. The forests of Elgin County. No game. Privations.

April 10.—Place of Canoe. Carried away by Iroquois. Too early in season to strip bark for a new canoe. Finding of Jolliet's canoe 63

Rondeau. Abundance of deer. None killed. The party are about to put a wolf in the kettle. Better hunting. Plenty of venison. Point Pelee. Gals from north-east. Loss of baggage, including altar service. What is to be done? 65


Lake St. Clair. No salt in it. Sanson's map of 1656 67

St. Clair River. Lake Michigan (Huron). Daearth of game. God's providence—explorers never more than one day without food. Storms on Huron and Erie compared. North channel.


They find a guide. His charges.


4 or 6 portages from Lake Nipissing to Georgian Bay. Running the rapids. Dangers. Jesuit's canoe wrecked.


II.—THE PROCEZ-VERBAL.

Formal act of taking possession of lands of Lake Erie 77

III.—THE MAP.

Titles. Orientation 79

Legends—

Montreal to Lake St. Francis 79

St. Lawrence. Lake Ontario, Niagara, Tanawara 81

Georgian Bay Portage. Grand River. Lakes Erie and St. Clair 83

Lakes Huron and Superior. French River 85

Portages. Lake Nipissing. Ottawa River. Rôdeau Falls 87

Long Sault. Lake of Two Mountains. Lake Ontario 89
ILLUSTRATIONS.

Wintering-place of Dollier de Casson and Galinée near Port Dover. (From a photograph taken in August, 1900, by Mr. Delbert J. McColl, of Simcoe, Ont.) Frontispiece

Portrait of Colbert. (From an old engraving) xxi

Autographs of Louis XIV.; Daniel de Rémy de Courcelles, Governor of Canada; Le Cavalier (De la Salle); Father Frémin; L. Jolliot; Abbé Trouvé; F. de Salagnac

(Abbé Fénelon); Father Dablon 1

Mollard’s Plan of Ville Marie (Montreal), 1662-1672, showing location of each building 3

Portrait of La Salle, with autograph 5

Portrait of Laval, first Bishop of Canada, with autograph as Bishop of Petraea (in partibus). (From an engraving made after an oil painting in Laval University) 7

Niagara Falls in 1679-1680. (From the picture in Hennepin) 39

Forks of River Lynn and Black Creek, Port Dover, near the wintering-place 53

Map of the County of Norfolk, Ontario 55

Indian Creek, Turkey Point 57

Wolfe’s Cove, near Turkey Point 57

Map dated Paris, 1636. “Canada, or New France, etc. The Great River of Canada, or of St. Laurens, and all the neighboring regions are in accordance with the relations of the French. By Sanson d’Abbeville, Geographer-in-Ordinary to the King,” etc. Section showing the lakes, etc. 67

Supposed portrait of Père Marquette. (From the painting on wood recently discovered by Mr. Donald Guthrie McNab) 69

Map of the Upper Lakes attached to the Relations of the Jesuits for 1670 and 1671, published in 1672 73

Seminary of St. Sulpice, Montreal (oldest portion constructed in 1680-1681) 75

Portrait of Talon, the Intendant 77

Index-map, to explain legends of the Galinée map 79

The Galinée map. Fac-simile of General John S. Clark’s tracing of the Parkman copy 81

In Cover
INTRODUCTION.

HISTORICAL.

I.

In 1497 John and Sebastian Cabot discovered the continent of America and made the first landfall on the eastern coast of what is now Canada.

On the 17th August, 1536, whilst off the Island of Anticosti, Cartier learned of the existence and immense extent of the River St. Lawrence.

On the 3rd October he climbed Mount Royal and saw the Ottawa. He was told that the navigation of the St. Lawrence required more than three months, and there were three rapids to pass. Stadacona natives afterward informed him, from hearsay, that beyond Hochelaga were two large lakes, "then is found a fresh-water sea, of which no one had seen the end."

In September, 1541, Cartier ascended to the second sault beyond Hochelaga. His map, showing "all the river of Canada," including the Great Lake, disappeared. Maps of the Upper St. Lawrence until 1612 are based upon his narrative, and possibly on his lost map.

In July, 1603, Champlain and Pontgravé vainly attempted to stem the Lachine Rapids. Their skiff could neither be rowed nor towed against the current, and Champlain decided to depend for further discoveries upon that wonderful Algonkin invention, the birch-bark canoe.

The Algonkins repeated to Champlain what Cartier had already recorded concerning the Great Lake. Their accounts were inconsistent and confusing. Was it the lake next beyond Ontario? Was its outlet through Niagara or through some immense stream discharging into the South Sea? Was there salt water near it? The complaisant savages answered to suit the eager explorer, placing the salt water now at the west end of Lake Ontario, now just above Lake Erie, and, again, in the Upper Great Lake. Map-makers half a century afterward puzzled later explorers by giving the name "Sea-Water-Lake" to St. Clair.

Champlain learned from the Algonkins of a river route from Lake Ontario to the northern Algonkins, and also of the nation of the Hurons, called by his informants "the good Iroquois," who came to barter with the Algonkins for French goods. These "good Iroquois" spoke of a copper mine in the north.

The Great Lake, the South Sea, and the copper mine were important factors in the further exploration of the St. Lawrence.

The "unparalleled" wonders of the "Mocosan Falls" are referred to in the verses prefixed to Champlain's Travels in 1603. Clearly Niagara is meant, but the poet was romancing when he said the explorer had gazed upon it.

II.

When and by whom was Ontario discovered? It was in June, 1610, that a young man, who had accompanied Champlain and Pontgravé to the Sault St. Louis, eagerly...
craved permission to go among the Algonkins and learn their language. The leaders persuaded him to undertake the further task of visiting the Great Lake, and reporting generally upon the country, its rivers, mines and inhabitants. Somewhere up the Ottawa, on the southerly side, dwelt a tribe of Algonkins. Their chief, Yroquet, was with some difficulty induced to take the young adventurer with his party on their homeward voyage. The latter spent a year in their country. He adopted their dress and acquired a fair knowledge of their language. On the 13th June, 1611, escorted by two hundred Hurons with three chiefs, including Yroquet the Algonkin, he arrived at the foot of the Lachine Rapids, and gratified Champlain with a description of his travels. This was probably the first exploration of any part of what is now Ontario.

The discoverer was undoubtedly Étienne Brulé. At the age of about sixteen he had come to Quebec in 1608 with the original settlers. For nearly a quarter of a century he pursued his adventurous career as explorer, interpreter, fur trader and guide. At last a Huron club or tomahawk ended his career on the lonely shores of Matchedash Bay.

With Brulé and Yroquet were four Indians, who had beheld a sea far beyond their own land, but they reported to Champlain that the route was difficult and the neighboring tribes were hostile. They explained the topography by diagrams. On these native maps and oral reports was based no small portion of his celebrated maps of New France.

III.

Champlain’s large map of 1612 was the first attempt to delineate the region now known as Ontario. To avoid committing himself, he shows only the eastern part of the “Great Lake.” The legend represents it as 300 leagues in length, and Lake Ontario as covering fifteen days of canoe travel. The lakes are connected by a short river, with a “saut d'eau” at its outlet. The Ottawa and St. Lawrence are shown with a chain of islands between, forming an archipelago. There is a suggestion of lakes Temiscaming and Nipissing, the latter being connected by a river with the Great Lake; and of the Trent River system, commencing, however, in Lake Simcoe. Champlain probably to the end of his life regarded Lake Michigan as a river. It appears as such in all his maps. The “great water” described by the savages is a composite of the four upper lakes.

In his smaller map of 1613 are included the meridians and significant corrections. The Ottawa is now a separate stream, but joins the St. Lawrence at its upper extremity, near the Nipissings, as well as below. Another river intervenes, parallel to both, and the archipelago idea is continued by connecting streams. Lake Ontario receives a name, “Lac St. Louis.” The Hurons are north of the lake, under the name of Hochstaigains. Young Vignau, after spending a year, with Champlain’s permission, at Allumette Island among the Algonkins, returned to Paris in 1613. Hudson’s chart of the bay called by his name was published at Amsterdam the same year. Champlain’s map did not ignore this recent information.

In 1613, with three other Frenchmen and an Indian guide, Champlain paddled and portaged up the Ottawa as far as Allumette. He discovered that part of Vignau’s story was a mere fabrication. Although anxious to proceed to the Nipissings he was discouraged by the Algonkins, who exaggerated the difficulties of the journey. Reluctantly he abandoned his proposed exploration and returned to France.
INTRODUCTION.

IV.

In the year 1615, after a long struggle in France with the Fur Company, who did their best to thwart his schemes for the expansion of the colony and the civilization of the savages, Champlain returned to New France, accompanied by three priests and a lay brother of the Recollet Order. Father Joseph Le Caron set out with twelve Frenchmen for the country of the Hurons. On his arrival he appears to have found French fur traders there before him. The route was by the Ottawa (then called the River of the Algonkins) to Mattawa, then up the Mattawa to Lake Nipissing, down French River to Georgian Bay, and then southward, threading the almost countless islands, past Byng Inlet and Parry Sound, to Matchedash Bay, which they crossed to Penetanguishene or Thunder Bay. On the 1st August, Champlain arrived among the Hurons with Brulé and another Frenchman, and two Indians, in two canoes, after a journey of twenty-three days from the mouth of Rivière des Prairies below Montreal. On the 3rd he met Father Joseph, who had preceded him. During the month Champlain passed from village to village as far as the Narrows between lakes Simcoe and Couchiching, whilst the forces of the Hurons and Algonkins were assembling for the purpose of their war against the Iroquois. The Carantouans (probably the same as the Andastes or Susquehannas, at the head waters of the Susquehanna River) had promised to help with 500 men, and it was decided to send two canoes with twelve of the most stalwart Indians to notify them to join the expedition in the Iroquois country. Brulé’s earnest request to be permitted to accompany this embassy was readily granted. The canoes set out on the 8th September, and that was the last that was heard of Brulé for nearly three years, when he again met Champlain at the Sault St. Louis, and gave a satisfactory explanation of his failure to join the invading forces.1 Champlain with his Indian allies and a few Frenchmen proceeded by canoe and portage to Balsam Lake and thence down the Trent River and through the Bay of Quinte to Lake Ontario, which he crossed. After an unsuccessful attack on the Iroquois, in which Champlain was twice wounded, the ill-starred expedition returned to the east end of the lake. The Hurons were unwilling to carry out a previous understanding that they were to take the explorer down the St. Lawrence to Quebec, and the hunting season having now arrived, disbanded their forces to devote themselves to the chase. The story of Champlain’s adventures in the woods back of Kingston is familiar through Parkman’s interesting paraphrase of the explorer’s narrative. As guest of his savage friend Darontal he spent the winter among the Hurons. In January, Champlain and Father Joseph visited seven or eight villages of the Petuns (Tobacco Indians) south of Nottawasaga Bay, and afterward the Cheewas Beleews (Ottawas) who were settled between the Petuns and Lake Huron, in and south of the Bruce Peninsula. Nearly a month was spent in this exploration. He greatly desired to visit the Neutrals, whose territory lay all along the north shore of Lake Erie and extended a short distance east of the Niagara River. He was, however, dissuaded by his allies, who feared for his safety on account of a Neutral having been killed in the Iroquois war of the previous year. On the 20th May, accompanied by Darontal, he returned to Quebec. As far as is known this was the extent of Champlain’s personal acquaintance with our province. If the dotted line in his large map of 1632 is to be taken as indicating Brulé’s route to the Andastes, the famous interpreter must have found his way to some point above Detroit, and

1. The romantic story of his adventures is recounted by Champlain in his "Voyages et Découvertes," published in 1619.
INTRODUCTION.

This last map of Champlain was the first attempt to outline any part of what is now Ontario from actual knowledge, and was the foundation of subsequent maps for at least eighteen years. It marks a considerable advance upon the maps of 1612 and 1613. The Great Lake is at last definitely located above Lake Huron. Brulé had doubtless reported its situation as well as that of the Falls of St. Marie, called by Champlain the Sault de Gaston. Lake Michigan is still a large river emptying into Lake Superior. Islands are shown at the north-west end of Lake Huron, but the North Channel and Georgian Bay are still one body, and Lake Huron proper is practically non-existent. The channel discharging the waters of Georgian Bay into Lake Ontario has now two small expansions, with islands corresponding fairly well with Walpole and Pigeon Islands. The expansions are little broader than St. Mary's River. The great cañon extends for a considerable distance down the Niagara River. The explanatory note adds that it is at the extremity of Lake St. Louis, is very high, and several kinds of fish are stunned in descending it. Later travellers mention a custom of the Indians to wait at the foot of the rapids below the falls for the purpose of gathering these "stunned" fish. Near shore, just west of the centre of Lake Ontario, are two islands. The St. Lawrence is given conjecturally with two expansions and five rapids between Lake Ontario and the Ottawa. The Trent River system is shown, of course, and the Ottawa with its lakes, islands, rapids, and one or two tributaries. The Rideau River and Falls and the Chaudière Falls are given. Lakes Simcoe and Couchiching are represented, but the latter expands directly into Georgian Bay. Lake Nipissing and French River appear, and indentations suggesting Shawanaga Bay and Parry Sound. The peninsula of Southern Ontario, owing to the approximation of the outlet of Georgian Bay to Lake Ontario, dwindles to a narrow strip. Lake Nepigon (?) appears north of Lake Superior, but its outlet is in the "Mer Duve" (North Channel or Georgian Bay). On an island in it is the much-talked-of copper mine. Altogether it may be said to be the map of Ontario in embryo. Much remains to be done in the way of development; but it is a creditable production, and of the first importance in the cartography of Ontario and the lakes.

VI.

Brulé had brought back from his wanderings extraordinary accounts of the Neutral Nation, among whom he had been. The curiosity of the Recollet Daillon, who had just arrived in the Huron country, was aroused, and he was glad to respond to Father Joseph Le Caron's request that he should continue his journey to the Neutrals. Leaving the Jesuits, Brébeuf and De Noyé, who had accompanied him from Quebec, and taking with him two Frenchmen, Grenolle and La Valéée, he passed through the territory of the Tobacco Nation (township of Nottawasaga) and on the sixth day arrived at the first village of the Neutrals. He visited five other villages, and in the last of these took up his abode. His visit, which extended from the 16th October, 1626, until after the 8th March, 1627, was perhaps limited to the

1. C. W. Butterfield, in his work on Brulé, considers the dotted line to indicate a well-known trail to the Andastes, but it is of opinion that Brule went by Burlington Bay and the Niagara crossing.
INTRODUCTION.

district near Burlington Bay; but he brought back information as to the extent and products of the country, the character, manners, and customs of the natives, and the advantages of a direct trade between them and the French.

VII.

Although New France was restored to the French Crown in 1632 by the treaty of St. Germain, it was not until 1634 that Champlain returned to New France. The work of exploration, interrupted in 1629 by the conquest, was resumed, and the Jesuits established themselves in the Huron mission. This same year, as Sulte has conclusively shown, Jean Nicolet visited the Sault Ste. Marie, discovered the Mackinac Islands and Green Bay, and paddled up the Fox River to the Mascouten villages.

In 1639-40 the famous Jean de Brébeuf and Joseph Marie Chaumontot made an extended exploration of the country of the Neutrals for the purpose of establishing the "Mission of the Angels." In the following winter they repeated their visit, but their reception was not encouraging and the mission was given up. The mission headquarters at Ste. Marie-on-the-Wye naturally and necessarily became a centre of geographical information. The natives drew for the priests rude sketches of the lakes and rivers of the St. Lawrence basin. Missionaries and traders were pressed into the service, and their reports were carefully studied. In this way there was gradually evolved a map of the whole lake region. In 1640 Garnier and Jogues established the "Mission of the Apostles" among the Tobacco Indians, and Father Ragueneau sent to the Father Superior of the order a Huron map showing the entire Huron-Iroquois country with numerous tribes inhabiting it. The following year Fathers Raymbault and Isaac Jogues opened their mission at the Sault Ste. Marie. This map is not known to be extant, but doubtless furnished material for Sanson's maps of 1650 and 1656.

VIII.

To establish the "Mission of the Angels," Brébeuf and Chaumontot passed through eighteen Neutral villages, to all of which they gave Christian names. In ten they sojourned for a time. Sanson, in 1656, names five, all west of the Grand River, as follows: S. François, north-east of Sarnia; S. Michel, near Windsor; S. Joseph, near Ridgetown; Alexis, west of St. Thomas, and N. D. des Anges, near Brantford. His map claims to be constructed from the "Relations" of the French. Saint Michel is mentioned in Lalemant's Relation of 1641 as the only village among the eighteen that had given the Fathers the hearing that their embassy merited. If we assume the map of 1656 to be based on this Relation, it is evident that the two Jesuits followed the winter forest-trail all the way from Brantford westward along the ridge between Lake Erie and the Thames River to a point on the Detroit River near Windsor. French fur-traders had, however, been familiar for years with the Neutral villages.

IX.

The Sanson map of 1650 is worthy of special attention. It was the first to show Lake Erie as one of the Great Lakes, or to indicate the comparative size of Lake St. Clair. The rivers flowing into lakes Erie and Ontario, both north and south, show an acquaintance with the regular canoe and portage routes. There is even a rudimentary knowledge of the Ohio, which is represented as rising in a small lake (Chautauqua?), and running south-westerly for some distance; but no outlet is indi-
cated, a proof that its further course was unknown. None of these rivers is named. The map claims the whole watershed of the St. Lawrence, and also of the rudimentary Ohio, as French territory. Among the rivers apparently laid down are the Genesee, Cuyahoga and Miami on the south, and the Huron and Grand rivers, Kettle Creek and the River Maitland on the north. The St. Lawrence is called R. de S. Laurent, and the Ottawa R. des Plaines. Some Indian nations are named, such as the Neuter, the Petun (Tobacco Indians), Hurons, Nipissings, etc. The north-east end of Lake Michigan, called Lac des Puans, is shown for the first time, no doubt from Nicolet and Jougues' information. So also the names Supérieur and Ontario make their first appearance, the latter being also designated Lac de St. Louis, as in Champlain and Boisseau's maps. The other lakes are unnamed. Lake Ontario is represented as larger than Erie. A considerable advance is made in the configuration of the peninsula. Boisseau, in his map of 1643, had for the first time given the title Lac Derie to one of the two little lakes which Champlain had shown lying between Huron and Ontario. He had, however, erroneously assigned it to the upper one. Sanson omitted the designation. The map of 1680 presupposes an actual acquaintance, by French voyageurs or missionaries, with the outlines of lakes Erie and Ontario, as well as with the lower extremities of lakes Superior and Michigan. It is surprisingly accurate, more so in some particulars than subsequent maps for more than a century, and indeed until the conquest. The Jesuit Bressani was among the Hurons most of the time from 1644 until 1649, and returned to Europe in the year 1650. In his "Brief Relation," published in 1653, he described Lake Erie as having a circuit of six hundred miles.

Sanson's map of 1656, whilst less accurate in the shape and relative size of Lake Erie, is fuller in details. The principal part is reproduced opposite page 97 of this volume. The name L. Erie ou du Ghai, is for the first time given to a great lake. Lake Huron is designated Karegondi, and Lake St. Clair appears as Lac des Beaux de Mer (Sea-water or Salt-water Lake), a reminder of the stories told Champlain. The Thames makes its first appearance on a map. Several additional streams are shown flowing into the lakes. No less than seven native villages are shown west of Lake Ontario, designated by saints' names, apparently those given by the Jesuits in 1640 and 1641. Lake Burwell is depicted at the mouth of the Aux Vabes, and a village, St. François, eastward from it. For the first time the three divisions of Lake Huron are represented, known to us as North Channel, Georgian Bay and Lake Huron proper. The Ottawa no longer appears as R. des Plaines. Lake Meech is shown; Lake Simcoe, named Owenoron, appears with its southern prolongation, and its outlet through Lake Couchiching. The Muskokas lakes must have been explored. Lake St. Francis is named Noroua. The island midway between Gananoque and Ogdensburg, afterwards as well known by the name of Tonioota, is given the name of Isle Capaquichissins, and the tribe on the north bank opposite is called Toulthatorons, which may easily be the composer's reading of Toulthatorons. Other tribes along both shores of the St. Lawrence and the lakes are named. A village of Oneira, mentioned in Lalemant's Relation, appears east of Niagara Falls. The Iroquois lakes are delineated, and the Genesee and Oswego rivers. The streams emptying into each of the Great Lakes from the south indicate actual knowledge. Of course, much of the detail is defective; but we have now a map which, with at least an approach to accuracy, represents what is now the Province of Ontario in considerable detail from
INTRODUCTION.

its eastern and southern limits north-westward as far as the eastern part of Lake Superior, and northward to James’ Bay. The two Sanson maps mark a distinct and decided advance in the knowledge of the whole region north of the lakes, and rank among the important achievements of the European map-makers of the seventeenth century.

Du Creux’s map of 1660 follows Sanson’s maps, but varies them in some particulars, generally for the worse. He adds details in the outlines of the lakes, however, which seem to indicate a more minute, if on the whole less accurate, knowledge. He settles the Ohio question, which had been raised by Sanson, by summarily diverting the river into Lake Erie.

XI.

Lake Ontario was known at an early date through Champlain’s unsuccessful attack upon the Iroquois in 1615. He explored from Lake Simcoe to the Bay of Quèbe, and followed both shores of the lake at its eastern extremity. Probably Brulé in 1615, Daillon in 1626-7, and Brébeuf and Chaumonot in 1639-40 and 1640-41, saw its western extremity. The Jesuit Pontet, descending the river from the Mohawk country in 1633, was probably the first white man to see the Thousand Islands, and Le Moyne, in 1654, attempting to establish the Iroquois missions, the first to ascend the St. Lawrence.

XII.

As to lakes Erie, St. Clair and Huron, the maps of Sanson and Du Creux represented practically all that was known prior to 1669. The Georgian Bay was, of course, well known through the Relations of the Jesuits. Brulé may have been at the Sault Ste. Marie in 1624. He and Grenolle were familiar with the route to Lake Superior.

XIII.

Lake Michigan was visited by Nicolet in 1634. He reached Green Bay and the Fox River, and heard of the “Great Water” further to the west. As has already been stated, Jogues and Raymbault were at Sault Ste. Marie in 1641. In 1654 two French traders, doubtless Radisson and Groseilliers, penetrated westward of Lake Michigan. In 1656 they led a fleet of Ojibway canoes loaded with furs, by the Nipissing and Ottawa route, to the Lower St. Lawrence. In 1656-9 Groseilliers wintered on the shores of Lake Superior, and heard much from the Indians respecting the Great River. It is probable that about this time he and Radisson reached the Mississippi. In 1660 they conducted sixty canoes from Lake Superior to Three Rivers, and returning took with them Father René Ménard, whose tragic death, somewhere south of Lake Superior, speedily followed. He and his companions had perhaps seen the Mississippi. In 1663 the survivors returned to Three Rivers. The arrival of the annual fleet of canoes from Lake Superior was now a regular occurrence. Both from the Iroquois and the Ottawas vague stories of the Great River repeatedly reached the ears of the missionaries and traders. Its exploration awaited the hour and the man.

XIV.

The principal influences in stimulating exploration along the Great Lakes were four:

1. The Fur Trade.—During the early half of the century French traders went freely through the Neutral country, notwithstanding the jealousy of the Hurons,
INTRODUCTION

whose monopoly as middlemen between the French and Neutrals was threatened. The expulsion of the inhabitants of south-western Ontario by the Iroquois, about the middle of the century, put a stop to further exploration of the Lower Lake region. Coursers de Bois penetrated far to the west, beyond lakes Michigan and Superior, and were the first white men after De Soto to gaze on the Mississippi. When, however, the regular trade route from Lake Superior to the lower St. Lawrence by way of Lake Nipissing and the Ottawa had been established, the influence of the fur-trade was exerted in opposition to further exploration. The policy of the administration was to centralize traffic at the three trading posts, Quebec, Three Rivers and Montreal. The lawless coursers de bois not only scattered it over the continent, but carried their peltries to Albany or Montreal with perfect indifference, as long as they sold to the best advantage. The most drastic legislation was powerless to control them. Regulations, with severe penalties, against ranging the woods, the carrying of brandy to the savages, and trading with the Dutch or English, were alike impartially ignored. But the coursers de bois were not always desirous of communicating the knowledge they had acquired in their illegal explorations. Their interest lay in the opposite direction.

Systematic exploration was costly, and even when desirous of prosecuting it the authorities were reluctant to pay for it. On this account the duly authorized explorer was sometimes empowered by the governor to indemnify himself for the expenses incurred out of the profits of any furs which might fall in his way. This naturally aroused the antagonism of the established fur-traders, jealous of their monopoly, and contemptuously regardless of restrictions imposed upon the explorer, avowedly for their protection. Of what force were legal restrictions outside of the effective jurisdiction of the king, a thousand miles from the officers of justice? Other means of defence were found. He was harassed at every turn by unexpected attacks, cabals at the centre of government, intrigues with the native tribes, and vexatious legal proceedings. In La Salle's case, poison itself was attempted.

2. The Desire to reach Cathay, or China, and thereby India.—The Great Lake was supposed to give access to the Verrillion Sea, or Gulf of California. Hence all eyes were directed to the north-west in searching for the passage to India, the great question which Columbus and his successors had left unsettled.

3. The Copper Mines of Lake Superior.—The mines were known by report to Cartier and Champlain. At a late period they were investigated by the Jesuits and special government agents. The authorities regarded them as a possible offset to the possession by Spain of the mines of precious metal in Mexico and Peru. How the ore was to be got most expeditiously and cheaply to Montreal was a problem that Courcelles and Talon undertook to solve.

4. Missionary Enterprise.—The conversion of the savages was proclaimed as one of the chief objects of the government. Champlain at the outset entered into an alliance with the Hurons and Algonkins, who were in possession of the country between Georgian Bay and the Ottawa, against the Iroquois, who controlled that which lay south of Lake Ontario. The route by the Ottawa and Lake Nipissing being therefore reasonably safe for travel, the Recollets (1615-1629), and afterwards the Jesuits (1634-1660), naturally established their first missions among their friends and allies, the Hurons, a group of sedentary tribes settled south of the Georgian Bay. From St. Mary-on-the-Wye as a centre, other missions were dispatched to northern and north-western tribes. The attempts to establish one among the Neutrals to the south, as has already been stated, proved abortive.
INTRODUCTION. xix

XV.

Owing to all these causes, lakes Huron and Superior, and Green Bay in Lake Michigan, were known at an early period as compared with the Lower Lakes, where exploration was blocked by the prevailing fear of the Iroquois, who ruthlessly avenged the attacks made upon them by Champlain in 1609 and 1615.

XVI.

About the middle of the seventeenth century, the expulsion of the Hurons, Petuns and Neutrals from the peninsula by the Iroquois, left the latter sole masters of the Ontario peninsula. The whole territory became their hunting preserve. All over New France, the river routes and forest trails were infested by lurking bands from the Five Nations, and the French huddled together for mutual protection in the forts of the three settlements far down the St. Lawrence. Exploration was at a stand-still.

When, however, the war of extermination urged by the Iroquois against their neighbors, the Eries and Susquehannas, left the conquering race isolated from the fur-bearing portions of the continent, diplomacy was brought into play. They crave peace with the French, in order that they might be free to tap the north-western fur trade as middlemen between the natives and the English. The Lower Lakes now became comparatively safe for travel, but in the absence of population their shores possessed no value in the eyes of the French, who passed them without thinking of exploring the interior.

XVII.

Rivers of the Mississippi and Ohio had from time to time reached Quebec. These new began to assume more definite shape. The former might be reached from Green Bay, the latter from the Iroquois country and either end of Lake Erie, and both streams from the southern extremity of Lake Michigan. Attention was thus directed to the Lower Lakes, but their importance was subordinate to the main interest, that of reaching the South Sea by the Great River. Even after the Mississippi was explored to its mouth and Louisiana was colonized, and forts were built on the Lower Lakes and on the Ohio and Illinois, to guard the chain of communication, to hold the English colonies in check, and to intercept the Indian trade, the Eries and Ontario shores had but little intrinsic value in the eyes of the French. Their importance was merely incidental to that of the great valleys of the Mississippi and Ohio.

In 1665 we first hear of the name of the “Father of Waters” in the form “Missisippi” from Father Allouez. He accompanies the returning fleet of canoes up the Ottawa to Lake Superior, to which he gives the name of “Tracy.” The mission of St. Esprit is established at La Pointe, near the western end of the lake, among the Ottawas and Hurons, who had fled thither from the conquering Iroquois.

In 1668 Marquette founded a mission at the Sault. He was shortly afterward joined by Dablon. In September, 1669, he was sent on to La Pointe, Allouez proceeding to Mackinac, where the disorderly conduct of the coureurs de bois called for some one to control and regulate them. Allouez now establishes the mission of St. François Xavier among the Pottawattamies. In the following year we find him on the Fox River, Lake Winnebago and the Wisconsin, which he reports as leading to the “Mississippi,” only six days distant.
INTRODUCTION

Trouble having broken out between the Hurons and Ottawas at La Pointe and their western neighbors, the Sioux, the former are driven eastward again to the Sault, in 1670, Marquette accompanying them. He has heard that the stream which he now calls definitively the "Mississippi" is more than a league wide, but is uncertain whether it flows into the Gulf of Florida or that of California. He has inquired of the Illinois and Shawnees whom he meets, and is anxious to navigate the Great River and solve the mystery.

XVIII.

Fur traders and coureurs de bois had followed the forest trails through distant regions, and paddled or sailed their canoes on many lakes and rivers, but they were interested in geography only so far as it meant profits in the fur trade, and only occasionally and indirectly was their knowledge published to the world. The Jesuits included scholarly men, whose interest in exploration was partly national, but chiefly ecclesiastical. For them discovery meant, not settlement, but new missions, and so they questioned the traders and tribesmen who came to their bark residences, and noted down their replies or made maps from hearsay and personal observation, for the use of themselves and their brethren. But to the authorities little was officially known. There was a Great River running south-westerly from somewhere near the Iroquois country, that there was a Great River running southerly or south-westerly not far west of Lake Michigan, these were matters of rumor and general belief. But whether by these was meant one and the same river, and whether the Great River or Rivers ran to the Gulf of Mexico or the Gulf of California, was matter of conjecture. If to the latter, the long-sought way to China and India was open. If to the former, the rival claims of Great Britain and Spain were likely to interfere with projects of French aggrandizement. But the claim of Louis XIV. to sovereignty would be vastly strengthened if he could show that his subjects were the first to discover and explore the new territories, and if possession were formally taken of them by his authority and in his name.

Stimulated or retarded by causes such as have been indicated, the exploration of the Great Lakes was not a continuous process.

XIX.

When Mazarin died in 1661, Louis XIV. took the reins of government into his own hands. Colbert, who now took the place of his principal minister, revolutionized the administration by his energy and determination. The charter of the Hundred Associates having been surrendered to the crown in 1663, the latter assumed direct control in New France. The military and civil administration was apportioned between the governor, the intendant, the bishop and a few other persons, together constituting the Sovereign Council. The intendant was Jean Talon. He introduced order and system where chaos prevailed before. Government was paternal in the strictest sense of the term as then understood. Stringent regulations were enacted regarding the beaver and brandy trades, with two objects in view: that of repressing lawlessness and disorder and that of more effectually concentrating the trade of the colony at the three fortified posts on the lower St. Lawrence. The coureurs de bois were to be rigorously suppressed. The attempt to enforce the ordinances led to vigorous protests on the part of the settlers. New regulations were made from time to time, and old ones were allowed to fall into oblivion. The borders of the king's
dominions were to be extended in every direction, so that the English and Spaniards might be limited to a narrow strip of seacoast. New missions were to be established. The Jesuits, however, were no longer to have a monopoly. The Sulpitians and Recollets were to be encouraged to share with their rivals in missionary enterprise and popular influence. A continuous stream of settlers was to flow into New France under the king's auspices and at his expense. The king's troops were to garrison strategic points. Manufactories were to be built, mines opened, and trade under suitable restrictions encouraged in the long-neglected colony. The king, Colbert and Talon contemplated a vast French empire in the western world.

XX.

Peace having been made between the French and Iroquois in 1667, as the result of Courcelles' energetic attacks upon the Mohawks, the lakes were again open to travel. The peace lasted nearly twenty years. The Jesuits renewed their attempts to establish and extend their missions among the Iroquois south of Lake Ontario. The Sulpitians turned their eyes to the north shore, where some Cayugas, having fled from their original home through fear of their bitter and relentless foes, the Andastes, had settled at the entrance of what is now called Weller's Bay, in Prince Edward County. To the little Cayuga village of Kentó, in the year 1668, came Trouvé and Fênidó, members of the Sulpitian order, sent by the Seminary of Montreal to open a mission among the "Iroquois of the north." Talon arranged with the Sulpitians that they should inform him of their discoveries and explorations. The north shore of Lake Ontario was now to be added to the map of the Great Lakes.

XXI.

In 1669 much progress was made in exploration and discovery. The interests of Church and State were officially combined. The king's dominions and the mission field were to be expanded simultaneously and by united action. The copper mine was to be exploited, the Great River to be explored, the route to the South Sea to be discovered, the English and Spaniards to be confined to a narrow strip of the Atlantic coast, and the rest of North America to become a French preserve. At the same time the Gospel was to be preached by Jesuit and Sulpitian and Recollet to numberless tribes which had never been privileged to hear it, but which should now be enrolled under the banner of the Cross.

Courcelles and Talon took up the question of the copper mine. The Nipissing trade-route from Lake Superior was difficult, laborious and costly. Was there not a cheaper and more practicable way? Explorers were sent out to solve the problem. Pére followed the portage route from Gandatseteagon (probably near Bowmanville) to Georgian Bay. Jolliet descended the chain of lakes to Lake Erie in a sailing canoe, and proved that there was uninterrupted water communication from Lake Superior to Montreal. There was the Niagara portage, to be sure, and hostile Andastes infested the eastern shores of Lake Erie, but a great commercial and geographical fact was established.

XXII.

All objects were combined in the undertaking which forms the subject of this volume, and all fell very far short of the results aimed at; but the actual achievement was sufficient to make the expedition of prime importance in the history of exploration in North America. We have now a map of the Great Lakes made by
the explorer himself with the aid of instruments for taking latitude, and officially communicated to the intendant for transmission to the king.

A narrative of the expedition was drawn up by one of the ecclesiastics who took part in it. It is preserved in the Bibliothèque Nationale in Paris. The two documents, together with the procès-verbal, asserting the king's title to the new discoveries, are reproduced in this volume.

In the inception of the great enterprise we are introduced to the foremost figures in Canadian society of the period—Courcelles, the governor; Talon, the great intendant; Laval, the first Canadian bishop; Quélys, first superior of the Seminary of Saint Sulpice at Montreal.

The expedition brings together not merely the two distinguished ecclesiastics who completed the first circumnavigation, as it might be called, of that part of Ontario south of the Nipissing portage route, and whose names are in the title of the narrative, but also two of the most celebrated of explorers, La Salle and Jolliet.

Francis Dollier de Casson, a native of Basse Bretagne, was then thirty-three years of age. Before entering the Church he had distinguished himself as a cavalry captain under the great Marshal Turenne, and his physical strength was such that it was said he could carry two men sitting on his hands. Of noble birth and courtly and engaging manners, he impressed those he met with a sense at the same time of his superiority and amiability. He came to the Sulpitians in Montreal in 1666. A few years later he was superior of the seminary, and afterwards vicar-general of the diocese and perpetual curé of the parish of Montreal.

René de Bréhat de Galinée was also of a noble and distinguished Breton family. He remained in Canada only from 1668 until 1671. He had received a mathematical training and knew something of map-making.

La Salle was not quite twenty-six, and Jolliet was just twenty-four years of age when they met at Tinawatawa; the former sprung from a family belonging to the gentry of Rouen, the latter the son of a waggon-maker at Quebec. Both, and especially La Salle, were well educated. La Salle had been connected with the Order of the Jesuits in France, but had abandoned it. Jolliet, educated by them, had entered the priesthood, but at twenty-one had renounced it to become a fur-trader.

La Salle had come to New France in 1667. He had obtained a grant of a seigniory from the Seminary of Montreal and begun the erection of a fortified village, when he was diverted from his purpose by the "calling of the West." The Mississippi and Ohio had begun to excite men's minds. La Salle desired to discover the Ohio and trace it to its supposed outlet in the Vermillion Sea or Gulf of California.

Dollier de Casson had heard of tribes in the distant south-west on the yet unknown Mississippi, among which he was eager to begin a mission. Courcelles, the Governor, persuaded the two men to unite in the expedition. Galinée was associated with it at the instance of De Quelys, the superior of the seminary, in order that there might be a map of the route followed. The government was to be at no expense. La Salle sold his seigniory to raise funds, and received permission to engage in the fur trade to reimburse himself. Merchandise was carried to be used for barter with the natives.

The adventurers, with the exception of La Salle, who followed some days afterward, left Montreal on the 6th July in seven birch-bark canoes with twenty-one
INTRODUCTION.

men, including a surgeon, a Dutch and Algonkin interpreters, besides two canoes of Senecas, who were to conduct the party. The Dutchman knew the Iroquois language, but had slight knowledge of French. The canoes were twenty feet in length and two or three in width. Each was capable of carrying four men and between eight and nine hundred pounds of baggage, whilst one man could easily carry it over a portage. A good birch canoe would last five or six years, whilst the Iroquois vessels, mads of elm bark, were good only for a month or thereabouts.

They shot in descending, or dragged their canoes through in ascending, the less difficult rapids, and carried them around the others. They camped on the bare ground, and lived on Indian fare—corn-meal mush seasoned with catfish, varied as chance offered by a diet of venison or moose. The Indians were everywhere hospitable, except when crazed with drink. The brandy trade with the Albany Dutch is incidentally mentioned. Pow-wows were held in regular form, and the Iroquois hospitality, domestic economy and tribal ceremonies are described. The Frenchmen were unwilling witnesses to horrible tortures inflicted by savages upon their prisoners, tortures only equalled by those inflicted about the same time by civilized men in Europe, and in our own time by lawless mobs in the Southern States. They visit Jesuit missions among the Iroquois and at the Saults, with criticism freely, but in courteous and guarded language. Mysterious noises are heard in the forests. It is the tally-bo of King Arthur's huntsmen that they hear, and the mystery is solved.

A rock, rudely painted by the savages with human figures, is regarded by the ecclesiastics as a demon. It is ruthlessly broken up and sunk in the river, and God rewards the daring iconoclasts with an unexpected quarry, which enables them to break a long fast. Galinée shared the beliefs of his race and age; but he had an eye to the practical. A sulphur spring is visited. The productiveness of choice regions is described with enthusiasm. Hunting grounds, like the Burford Plains, the coast opposite Long Point and the Rondeau, are noted down. The writer was evidently a trained and shrewd observer and practised writer. Few journals of travel are more interesting or more instructive. The simplicity and quaintness of seventeenth century French add piquancy and attractiveness to an official report intrinsically valuable. Everything bears the stamp of the cultured Christian, the "gentleman" of the seminary.

XXIV.

If the expedition was an arduous one, it was certainly deliberate. Thirty-seven days after leaving Montreal they reached the Seneca village on Boughton Hill, in New York State. Detained there more than a month, they were ten days on the way from Irondequoit Bay to the Beverley Swamp. More than three weeks again elapsed before they arrived at Port Dover, where they built a winter cabin and spent more than five months. After leaving the mouth of Patterson's Creek in the spring, they were two months, all but a day, in reaching the Sault Ste. Marie. With the aid of experienced canoe men, they made the return journey to Montreal over the well-known Nipissing route in three weeks. Altogether, the journey lasted 347 days.

XXV.

Let us follow their exploration a little more minutely.

Making their way up the St. Lawrence, they coasted all along the south shore of Lake Ontario to Burlington Bay. They were the first Europeans on record to
INTRODUCTION.

enter the Niagara River from Lake Ontario. They heard the roar of the cataract, but it was more than nine years later before, according to any positive record, La Salle actually saw it. They entered Burlington Bay and visited a little Indian village called Tinawatowa, or Tanawawa, in the great Beverley swamp, near the site of the present village of Westover. The Sonecas had formed a small settlement here on account of the extraordinary abundance of game, especially the bear and deer. It was here that a remarkable meeting took place on the 24th September, 1669. Jolliet and Peré had left Montreal before the Sulpitians, under orders from the governor to discover the copper mines on Lake Superior, and to find out an easier route of transporting the ore to Montreal. Jolliet had not had time to visit the mine, but an Iroquois prisoner, whom he had saved from being burned by the Ottawas, had shown him a route to the Iroquois hitherto unknown to the French. It was down the chain of lakes, and Jolliet was the first European to descend them. But his guides became apprehensive, as he approached the Iroquois country, of provoking Andastes. This tribe lived on the upper waters of the Susquehanna, and carried on a constant warfare with the Iroquois, until the latter destroyed their villages. Yielding to the guide's urgency, Jolliet left his canoe, probably near Port Stanley, whence they followed the forest trail to the Grand River, and thence to Tinawatowa, where they met La Salle and the Sulpitians. Jolliet informed the priests that he had sent some of his people to look for a nation called the Pottawattamies, where no missionaries had as yet been. Galinée and Doliier at once became eager to go, by way of this new tribe, to the mission they proposed to establish far down the Ohio, and Jolliet courteously gave them a sketch of the route he had followed and explained where he had left the canoe, which was now at their disposal.

XXVI.

La Salle and the priests were evidently at cross purposes, and he took advantage of the opportunity to leave them. An attack of fever furnished him a reasonable pretext. So they parted company. Jolliet and La Salle went eastward. The latter was now free to prosecute the discovery of the Ohio without the impediments of a double leadership. The priests wrote Fénelon, a brother of the great Fénelon, then carrying on a mission at Kenté, on Weller's Bay in the north-west end of Prince Edward County, asking him to send "black robes" to Tinawatowa. In consequence, Trouvé, who was extending the chain of Sulpitian missions along the north shore of Lake Ontario, proceeded to the Beverley swamp in November following. Trouvé assured Galinée that he had heard the noise of Niagara from the neighborhood of Toronto. Both banks of Lake Ontario had now been explored by members of the Sulpitian order, to whom the credit is due of having produced the first authoritative map of this lake.

La Salle went east with four canoes; the two priests proceeded to the Grand River, with three. The canoes would only carry two men each, besides the baggage, and there were twelve men in the party, the same number as La Salle's. It was important that Jolliet's canoe should be secured before it was discovered by Indians. Accordingly, the Dutchman, who had come with them as interpreter from Montreal, accompanied by two Shawnees, set out on foot, with provisions and ammunition, to follow the forest trails to the place of the canoe. There they were to await the

INTRODUCTION.

arrival of the rest of the party. The fate of the three men is unknown. They were never heard of afterward. Galinée describes the finding of the canoe by other messengers two or three weeks later, and again by the party during the following April. There is some ground for the surmise that the missing men deserted to La Salle.

The priests and the remaining seven men descended the Grand River, six in the canoes or dragging them through the shoal water, the others following the trail along the bank. Lake Erie seemed to them like a great sea. The wind was strong from the south. There was perhaps no lake in all the country whose billows rose so high as Lake Erie, because, as Galinée naively suggests, of its great depth and its great extent.

XXVII.

They wintered just above the forks where Black Creek joins the River Lynn, otherwise known as Patterson's Creek, at Port Dover. The exact spot was identified in August, 1900, at a meeting of the Norfolk Historical Society, at which it was the Editor's fortune to be present. Slight elevations indicate the outlines of the building. Trenches for drainage are quite distinct. A slight depression in an embankment shows where the door stood, near the little rivulet where they got their water. The photograph (see frontispiece) shows the site clearly enough.

Iroquois hunters visited them during the winter and admired the structure, which was dwelling-house, chapel, granary and fortification all in one. They stored their granary with some fifty bushels of walnuts and chestnuts, besides apples, plums, grapes and hackberries. They made wine of the grapes. It was as good as vin de Garou, and was used for mass. The rivers were full of fish and of beaver. Deer roamed the meadows in herds of a hundred. Bears were abundant, fatter and of better flavor than the most savory pigs of France. No wonder that the worthy priests are enthusiastic over the country. There is assuredly, they say, no more beautiful country in all Canada. It is the Earthly Paradise of Canada.

Their dwelling-place was a beautiful spot on the bank of a rivulet, five-eighths of a mile inland, sheltered from the wind. They set up a pretty altar at one end of the cabin. There they heard mass three times a week without missing a single time. "You may imagine," says Galinée, "the consolation we experienced in seeing ourselves with our good God, in the depths of the woods, in a land where no European had ever been. Monsieur Dollier often said to us that that winter ought to be worth to us, for our eternal welfare, more than the best ten years of our life."

XXVIII.

On Passion Sunday, 23rd March, 1670, they all proceeded to the lake shore to make and plant a cross. At its foot were placed the arms of the King of France, with a formal inscription setting forth how the two Seminary missionaries and seven other Frenchmen had been the first of all Europeans to winter on the lake, and how they had taken possession of it in the name of King Louis XIV, as an unoccupied country, by attaching his arms to the foot of the cross.

Three days later they portaged their canoes and packs to the shore, Black Creek being still frozen over. Then they sailed across to Turkey Point. A strong headwind prevented them from rounding it. While waiting for the wind to moderate, one of their canoes was caught by it, carried away and lost. Then, with all the
INTRODUCTION.

Baggage in the two remaining canoes, only two men could be carried in each. Five, including the priests, must face the forest trail from Turkey Point. Coming to Big Creek, they walked up-stream along its bank until the Walsingham swamp checked their laborious journey and forced them to follow the stream again to its mouth. Crossing on a raft, in a snow-storm, they landed in mud and slush up to midleg, proceeded to the Long Point portage, and then to the mouth of a stream, probably Kettle Creek, where they found Jolliet’s canoe. Then all were able to embark together, to sail to the Rondeau. They had been nearly starved since leaving Port Dover. Now they found a herd of more than two hundred does. They fired and missed. Another herd of twenty or thirty they surrounded and drove into the water. Killing ten of the best, they supplied their empty larder. Next day, having sailed nearly fifty miles, they camped on Point Pelee. A storm rose in the night from the north-east and carried off the packs of one of Dollier’s canoes, including the altar service and part of their guns, ammunition and provisions.

XXIX.

This disaster put an end to the mission project. All they could do was to make the best of their way to Montreal. To turn back would perhaps be humiliating. Allured by the prospect of seeing unknown regions, they determined to go on to the Sault, and descend by the Nipissing route with some fleet of Ottawa canoes.

They ascended the Detroit River, destroying on the way a stone idol held in veneration by the Indians. They knew it had been the cause of all their troubles, and so they took a just revenge upon it. God rewarded them the same day with a deer and a bear.

They found no sign of salt in Sason’s “Lake of the Salt Waters,” to which, ten years later, Hannepin and La Salle gave the name Lake Ste. Claire. They coasted along the east side of Lake Huron and the south side of Manitoulin Island, crossed over to the Mackinac Islands, and then sailed eastward along the north shore to the St. Mary’s River. At the Sault they found Marquette and Dablon comfortably established in a fortified mission. Their welcome could not have been a very cordial one. After three days, they hired a guide to take them to Montreal, where they arrived on the 18th June, after an absence of nearly a year.

It is hardly to be wondered at if they were looked upon as dead men come to life again.

XXX.

Galindez made a map of the journey for Talon. He explains that he only put down what he actually saw. It was the first map of the Upper Lakes at first hand. Defective as it is, it marks a great advance in the cartography of North America.

He had delineated from actual observation the St. Lawrence from Montreal upwards, the south shore of Lake Ontario, the Grand River, and the north shore of Lake Erie from the mouth of the Grand westward to the Detroit River. He had traced the Detroit, Lake St. Clair and the St. Clair River into Lake Huron, and the east and north shores of Lake Huron to the Mackinac islands, whence he had partly retraced his route to the St. Mary’s River, whose banks and islands are outlined, as well as the well-known portage route from the Sault, by way of the French River, Lake Nipissing and the Ottawa, to Montreal. The map shows, but does not name, Patterson’s Creek (above whose forks the party wintered), and two smaller streams
to the east of it; Big Creek; four streams entering into Lake Erie, west of Long Point, including Otter, Catfish and Kettle Creeks, and one other, Clear Creek in Houghton, or possibly Tyrconnel Creek; Cedar Creek in Essex, the Rondeau, the Pales Islands, and the principal streams flowing into the St. Clair and Lake Huron, including the Sydenham and Aux Sables, the Maitland and Saugeen. The map is in some parts quite out of proportion. This is the case with Long Point, which is called the "Lake Erie Peninsula." The Thames is not shown, because the explorers did not see it. Lake Huron is called Michigan, or "Fresh-Water Sea of the Hurons," while Georgian Bay is called "Lake of the Hurons." Long Point Bay is entitled "Little Lake of Erie."

XXXI.

The map is filled with interesting topographical details, showing careful observation. Among others, the length of nearly every portage along the Nipissing and Ottawa canoe route is noted. This information would be of service to Dollier, who had resolved to return next year to establish a mission among the Pottawatomies. The Sulpitians had, however, a chain of missions already established along the north shore of Lake Ontario. How could they reach Dollier's mission from the north shore villages? Peré had solved the problem in 1669 by following the trail from Gandatsetaiagon to Georgian Bay, and proceeding thence by canoe to the Sault Ste. Marie. Daillon, Brisebois and Chaumontot had probably followed a more westerly trail or trails from Matchadash to Burlington Bay, or Lake Medad. It was desirable, in the interest of both church and state, to show the Iroquois villages, the north shore of Lake Ontario, and the portage route to Georgian Bay. There is no evidence that Galíndé added these details to the map. On the contrary, it contains a statement that he had not seen the north shore, but would add it when seen. There is nothing to show that he ever saw it. Probably Fénelon, in whose hands the map was left for some time, and who hadwintered at Gandatsetaiagon, or Troué, who had visited all the villages, supplemented it by tracing the north shore in a general way, and marking the village and portage.

XXXII.

The voyage of the Sulpitians gave a great stimulus to exploration. The Jesuits made an excellent map of Lake Superior in 1671. Parties were sent out by Talon to the Hudson Bay, by way of the Saguenay. Jolliet and Marquette were despatched to the Mississippi, which they reached, by way of Green Bay, in 1673, returning by the Illinois River. La Salle had before then discovered the Ohio, or its western tributaries—1670-71; but that is a long story. In 1673, at least, the southern extremity of Lake Michigan was known to the world, and the map of the Great Lakes was completed. An exception must, however, be made. The south shore of Lake Erie was not traced. In 1738, Captain Pouclet, Commandant at Fort Niagara, reports that the detail of Lake Erie is entirely unknown. In a Bellin map of 1755 several streams on the north shore are called "unknown rivers," whilst the south shore is said to be "almost unknown." It is true, D'Anville's maps of 1746 and 1755 give details of both shores, but they were apparently not generally known. MS. maps made by engineers of the marine in 1735 and 1749, and filed away in the Paris archives, evidence some exploration along the north shore; but the information was for military purposes especially, and remained buried in the archives.
INTRODUCTION.

Inland Ontario was practically an unknown territory at the conquest in 1759. The outlines of the peninsula were known, and but little besides. The discovery and exploration of the interior were reserved for the British.

BIBLIOGRAPHICAL.

THE NARRATIVE.

The MS. original of the Galinée Narrative consists of twenty-four leaves of letter paper, clearly and neatly written on both sides, making forty-eight pages. It is one of many documents now bound up in Vol. XXX. of the Fonds or Collection Renaudot, in the Bibliothèque Nationale, Paris, where the present Editor examined it in September, 1901. When first examined by Margry, in 1847, it was in the same Fonds, vol. XVI, classe 42, but not yet bound.

The Author.—Galinée’s name is given in the title as one of the leaders of the expedition. The map also mentions him in the same capacity. His signature is appended to the procès-verbal of the taking possession of Lake Erie, after that of Dollier de Casson. The narrative is in the first person, and mentions Dollier in the third.

In the “History of Montreal,” Dollier expressly states that he has forwarded to Paris his own description of the journey, but that it was greatly inferior to Galinée’s, which would be found more satisfactory. That Galinée wrote the narrative now reprinted is a conclusion beyond reasonable doubt.

Place of Composition.—There is internal evidence that the original was written at Montreal. People “come” to Montreal and “go” to Quebec. Otonia (Grenadier Island) is about forty leagues (ninety-six miles) from “here.” Le Salle’s man, paring company with the Sulpitians, regarded the latter as courting certain death, “as indeed they announced here, causing much anxiety to our friends.” The whole narrative predicates Montreal as the author’s domicile.

Time of Writing.—The narrative and a rough map were prepared for the same person. The missionaries returned to Montreal on 18th June, 1670. Talon arrived in Quebec on 18th August. On the 29th August, Fénelon was about to sail from Quebec for France, taking a copy of the map with him. It is a fair presumption that the narrative was put in shape between the first and last of these dates. It was, of course, based upon a journal containing magnetic and astronomical observations, as well as notes of the itinerary followed and adventures by the way.

For Whom was it Written?—Various names suggest themselves: Talon, Fénelon, Trouvé, Tronson, Renaudot, etc. The question is considered hereafter in connection with the map.

Preservation.—The Invertis of the Seminary of St. Sulpice, in Paris, had the original narrative, or a copy, in 1672, or possibly in 1670. The only original now known to be in existence is in the Bibliothèque Nationale, Paris, bound up in

1. “Histoire du Montréal,” p. 199. Abbé Renaudot was a friend of Galinée, and the presence of the MS. in the Renaudot collection is therefore easily understood.
2. See p. 75 post.
4. See p. xxxiv.
5. See p. xxxv.
INTRODUCTION.

Vol. XXX. of the collection of Abbé Renaudot, the friend of Dollier and Galinée, of La Salle, and of Abbé Arnauld and Bernou. How it got into that collection, beyond the fact of the friendship of the persons mentioned, we have no means of knowing. It was perhaps Renaudot to whom Galinée sent the narrative and rough map. But of course the narrative might have been obtained by the former from Fénelon or from the seminary at Paris. It seems to have been completely unknown to the world at large until 1866. Charlevoix apparently remained in ignorance of the expedition itself, to say nothing of the narrative. If he knew, he kept the information to himself.

Publication.—Margry copied it in 1847. He afterward made it known to Faillon and furnished copies to Parkman and Orsams H. Marshall. Faillon, with the aid of his copy, published in 1866 a full account of the expedition. It appears in his "Histoire de la Colonie Françoise en Canada," Tom. III., pp. 284 to 305.

Printed Copies.—I. In 1875 the Société Historique de Montréal published a copy under the title, "Voyage de MM. Dollier et Galinée." It is very defective, whole paragraphs and sometimes pages even being omitted, others abbreviated and summarized, archaisms modernized, and numerous other liberties taken with the text. The MS. used by the editor, the late Abbé Verreau, is now the property of the Seminary of Quebec. The archivist of Laval, Abbé Amédée Gosselin, has kindly furnished a statement regarding it, of which the following is a translation:

"The text of the narrative, published by Abbé Verreau, at Montreal, in 1875, is a MS. furnished to M. Jac. Viger by Abbé Faillon, as may be seen by the note inserted at the beginning of the document in M. Viger's handwriting: 'Present from Abbé Elise M. Faillon, priest of St. Sulpice, to Mr. J. Viger, 2 March, 1858. (Signed) (J. V.).' Below the title it reads: 'Saint Sulpice. French Supplement No. 2460. Imperial Library, Paris.' Abbé Verreau followed this copy. A score of words originally left blank in the MS., were added afterwards by another hand and with blacker ink. These words are reproduced in the Verreau text. Aside from these slight modifications, and two or three places where the MS. contains 'suspension points,' which M. Verreau has not reproduced, the text seems to me to have been faithfully followed. The passages underlined in the Verreau text are also underlined in the MS. The MS. is probably a copy of that used by M. Faillon in his 'History of the French Colony.' We also have recognized considerable omissions in the


3. Le texte du récit, publié par M. l'abbé Verreau à Montréal en 1875, est un manuscrit fourni à M. Jac. Viger par M. l'abbé Faillon, comme on peut le voir par la note indiquée au commencement du cahier et dotée de la main de M. Viger: 'Présent de M. l'Abbé Elise M. Faillon, prieur de St. Sulpice à M. J. Viger, le 2 mars, 1858 (signé) (J. V.).'


M. l'abbé Verreau a suivi cette copie. Une vingtaine de mots inventés d'abord en blanc dans ce MS. ont été ajoutés ensuite par une autre main et avec une encre plus noire. Ces mots sont reproduits dans le texte Verreau. A part ces légers modifications et deux ou trois endroits où le MS. porte des points de suspension que M. Verreau n'a pas reproduits, le texte me semble avoir été suivi fidèlement.

Les passages soulignés dans le texte Verreau sont aussi soulignés dans le MS.

Il est probable que ce MS. est une copie de celui dont s'est servi M. Faillon dans son "Hist. de la Col. Fr."

Nous avons pu constater, nous aussi, des lacunes assez considérables dans le texte Verreau; mais le MS. ne donne aucun renseignement à ce sujet.

Le MS. n'a pas de titres à la marge, comme celui de M. Verreau.
INTRODUCTION.

Verreau text; but the MS. gives no information on this point. The MS. has no marginal notes such as M. Verreau’s.” The differences between the Verreau and Margry texts are indicated in the present edition.

II. Margry published the narrative in 1876 in “Mémoires et Documents pour servir à l’histoire des origines Françaises des pays d’outre-mer. Découvertes et Établissements des Français dans l’Ouest et dans le Sud de l’Amérique Septentrionale,” and in 1879 in “Découvertes et Établissements des Français dans l’Ouest et dans le Sud de l’Amérique Septentrionale, 1614-1898. Mémoires et Documents inédits Recueillis et Publiés par Pierre Margry.” It occupies pp. 112 to 166 of Vol. I., and is entitled: “Récit de ce qui s’est passé de plus remarquable dans le voyage de MM. Doltier et Gallinde (1667-1701).” The present Editor has noted (on p. 53 post) an important omission by Margry in the curious passage referring to the “chasse artus” or “hunting of Arthur,” and has made other slight alterations in conformity with the original MS. On the whole, however, Margry’s copy appears to have been carefully made.

SUMMARY.—1. In French.—(a) As to Faillon’s, see xxix ante.
   (b) M. Gabriel Gravier, in his “Carte des Grands Lacs de l’Amérique du Nord dressée en 1670 Par Brébant de Gallinde,” published at Rouen in 1895, gives a brief summary.

2. In English.—The following may be noted:
   (a) “The Discovery of the Great West,” by Francis Parkman, Boston, 1869, has a few pages in Chapter II. devoted to the expedition.
   (b) “The First Visit of De la Salle to the Senebous, made in 1669,” a paper read by Osmarias H. Marshall before the Buffalo Historical Society in 1874, and published in the volume of his Historical Writings, comprises an English version of the part relating to the State of New York (corresponding to pp. 21 to 43 post inclusive, to end of first paragraph on the latter page), and a very brief précis of the remainder of the story. Mr. Marshall used the MS. copy furnished him by M. Margry.

III. In “The Southwind Earthwork and the Country of the Neutrals,” a paper read before the Canadian Institute, Toronto, in 1892 (afterwards expanded somewhat in “The Country of the Neutrals (as far as comprised in the County of Elgin), from Champlain to Talbot” (St. Thomas, 1896), the present Editor summarized the portion relating to the Province of Ontario.

The first English version of the complete text is that which is now offered to the public.

The Proo&rsquo;Verbal.

The original is in the archives of the Ministère de la Marine et des Colonies, under the classification: “Canada, Correspondance Générale, 1668-1782, Vol. 3. M. Talon, Intendant.” It occupies half a page of folio 56, and has doubtless remained in the archives ever since 1670, when it accompanied the amended map, Talon having forwarded both to the king with his memoir of 16th November, as indicated by a memorandum on the map itself. It was printed in French by Abbé Faillon in 1866, by the Société Historique de Montréal in 1875, and by Margry in 1876.

An English version was published by the present Editor in 1893 and 1895.

2. See pp. 78, 79 post.
INTRODUCTION.

THE MAP.

The Sulpitians returned to Montreal on the 18th June, 1670, baffled in their attempts to reach the Ohio and to establish their mission, but with an extraordinary and valuable fund of information. The expedition had its political as well as religious side, and the civil and ecclesiastical authorities were alike interested in the map, which was to show an extensive addition to the king's dominions, as well as to point the way to new mission fields. Galinée was still suffering from tertian fever. When he had sufficiently recovered, no time was lost in preparing the map, which had constituted one of the reasons for his becoming a member of the expedition. For whom did he make it? The narrative does not say, and we are left largely to conjecture.

The names of De Queylius, Superior of the Seminary at Montreal; Tronson, Superior at Paris; Dollier, leader of the expedition on its missionary side; Talon, the Intendant, and the Abbé de Fénélon and Renaudot, present themselves in this connection. Galinée's skill in map-making had influenced the Superior in selecting him as a member of the party, and the map was looked for. But the mention of De Queylius in the third person (p. 75) does not favor the theory that he is also the person addressed as "you" on the same page.

Dollier now purposed reaching the Ohio and his proposed mission by way of the Ottawas,' and the map would be useful for his journey. "The History of Montreal" attributed to and probably written by him, is in the form of letters purporting to be sent annually to France, and apparently edited in 1672 as a whole, and sent to the Informes of the Seminary of St. Sulpice in Paris. The writer of the letters appears to have sent them in 1670 his own description of the journey, disparaging it, however, as inferior to Galinée's, which "will give you more satisfaction." This would indicate that Galinée's narrative preceded or accompanied Dollier's to Paris. It may reasonably be inferred that Fénélon carried Dollier's letter and the two narratives to the Seminary, while acting as Talon's messenger, with the map referred to in the latter's letter to Colbert, dated 29th August, 1670.

The "other" missionary was, of course, Galinée. Fénélon had spent the winter of 1669-70 at Gandatsetaigan, a Seneca village near the present town of Bowmanville, where he had opened a mission. Is it not likely that the map legends on the north

1. See p. 71. This purpose was not carried out.  2. Printed by the Société Historique de Montréal i, 1889
4. Margry, "Découvertes et Établissements," Vol. I, p. 30. "Comme M. l'abbé de Fénélon, témé du sinimaire de Saint-Sulpice, a fait une mission chez les Iroquois avec lesquels il a hiverné et qu'en tout ce qu'il a pu il a travaillé à me donner les connaissance que je ne pouvois avoir que par lui, pour les découvertes que je désirais faire il m'obligera Monseigneur, que vous lui témoignasses quelque satisfaction sur son Étoile au service. Un autre Missionnaire, témé du même lieu, a paré plus avant que lui, pour me donner la connaissance d'une rivière que je crois, pour faire la communication du lac Ontario au lac des Hurons, ou on dit qu'il est la mienne de cuire. Ce missionnaire a fait une carte de son voyage dont la figure est entre les mains du dîl cier de Fénélon. Elle peut faire un assez juste sujet de votre curiosité."  

TRANSLATION—"as the Abbé de Fénélon, of the Seminary of St. Sulpice, has established a mission among the Iroquois with whom he has wintered, and as he has labored in every possible way to give me the information, which I could not get otherwise than through him, for the discoveries I wished to make, he observes, my Lord, that you should give him some recognition of your satisfaction with his zeal in the service. Another missionary from the same quarter has penetrated farther than he, to give me information of a river I was seeking, to form the communication between Lake Ontario and Lake Huron, where the copper mine is said to be. This missionary has made a map of his journey, the copy of which is in the said Sieur de Fénélon's hands. It may be of interest to you."
INTRODUCTION.

shore of Lake Ontario, together with the outline of the north shore itself, are
the work of Fénelon, added by him, while the copy was in his hands, and not that of
Galinié, who carefully states that he has mapped the south shore with some degree
of exactness, but reserved the accurate delineation of the north shore until he shall
have seen it.?

From the facts above set forth it appears possible that the map was made for
Fénelon, Galinié knowing that the latter was about to leave for France and to report
to the seminary at Paris as well as to carry Talon's despatches to Colbert. Upon the
whole, however, the preponderance of evidence would seem to favor Talon.

His plans for extending the king's dominions were carefully considered. Each
new discovery was to be evidenced by a formal procès-verbal. The explorers were
not to keep regular journals, follow written instructions, set up the king's arms, and take
formal possession. A map would be a matter of course. Galinié and Fénelon, as
well as Jolliet and Pérot, were acting under instructions from him.6

Galinié, in sending the narrative and map, was unable to make the latter as
perfect as he desired. He was pressed for time. Now, Talon, eleven days after
his arrival in Quebec, sent a despatch to Colbert by Fénelon announcing the respec-
tive discoveries of Fénelon and Galinié, and specially commending the map to
Colbert. Is it not reasonable to suppose that the map was hurriedly prepared by
Galinié after Talon's arrival, and at his instance, in time to catch the vessel that
carried Fénelon with Talon's despatches back to France?

The corrected map was soon afterward ready, and with it the procès-verbal of the
taking possession of the Lake Erie region. Of so much importance were they deemed
that Talon, on the 10th November, 1670, enclosed both documents to the king,7
with a statement of the steps taken towards new discoveries by La Salle, Saint Lusson
and Pérot, as well as the Sulpitians. The inference is obvious that the narrative, map
and procès-verbal constituted together the official report of Galinié to the intendan-
t, the map that accompanied the narrative being a rough copy hastily prepared "to
catch the boat," and the one sent to the king being the corrected one promised in
the narrative. In this view of the question it is a fair presumption that Fénelon or
Troué, or both together, co-operated with Galinié to make the map more complete
and useful by adding the Iroquois villages on the north shore of Lake Ontario, and
also the portage route to the Georgian Bay. The additions would aid in impressing
upon the king the importance of Talon's grand scheme of fortified posts north and
south of the lake to capture the trade, not only of the Iroquois on both shores, but
also of the tribes of the North-West, and to divert it from Albany to Quebec.

The map and procès-verbal were deposited in the royal archives, and after various
removals finally transferred to the Grands Archives of the Dépôt des Comptes de la
Marine et des Colonies. The map was still there in 1866. In 1863-64 the depart-
mental maps were transferred to the library of the Dépôt, but Harrisse thinks the
Galinié map did not enter the library. In 1869 Faillon speaks of it as still preserved
in the Dépôt, from which he says he procured his copy, of which a reduction is

1. Post p. 83, No. 22; p. 86, No. 36; also, Note 4, p. 88.
2. Ibid.
4. Talon to the king, 10th October, 1670, ibid., p. 82.
5. See Note 4, p. xxxi ante. See also Talon to Colbert, 11th November, 1669, Margry, "Découvertes et Établissements," Vol. 1., p. 82.
6. "Which I will correct when I have time," page 75 post.
7. See extract, Note 9, p. 78 post.
INTRODUCTION.

printed in his history. Harrisse vainly looked for it during the siege of Paris in 1870. At the instance of M. Gabriel Gravier, M. Armand Sanson made further unsuccessful searches in December, 1890, in the library, and in January, 1891, in the archives of the Dépôt des Cartes et Plans de la Marine. In September, 1901, with the courteous aid of M. Buteux, archivist of the Dépôt, who, in the temporary absence of the librarian, was then in charge of the library of the Dépôt, the Editor made a further search, but was also unable to find it. It is, of course, possible that the map has been merely mislaid, and may reappear unexpectedly at some future time, but the mysterious disappearance of several of the most valuable maps from the Dépôt is meanwhile a cause of regret to the historical student.

EARLY COPIES.

1. A copy dated 1671 (?) was deposited in the archives of the French Foreign Office. This is no longer to be found.

2. On 13th May, 1867, the French Government sent copies of the map and procès-verbal to London in support of its claim to the Lower Lakes and surrounding regions. Nothing appears to be known to-day of this map.

RECENT TRACINGS.

Four tracings, all probably made between 1850 and 1870, may perhaps be termed original:

1. Pierre Margry's.—This forms part of the collection formed by M. Margry, director of the Archives of the Marine and Colonies at Paris, to illustrate the six volumes of his "Découvertes et Établissements." After M. Margry's death the collection was purchased by Mr. Edward E. Ayer, of Chicago. Referring to the legends on this copy, Mr. Ayer's secretary, Miss Clara A. Smith, says: "I had some little difficulty, and was occasionally in doubt as to a word, as the Margry map was first traced, and the inscriptions written, with lead-pencil, and afterwards retraced with pen and ink." Margry showed his copy to M. Gravier, but refused to permit him to copy the legends.

2. P. L. Morin's.—Made in May, 1854, according to his attestation dated 1st June, 1880, this tracing is now in the library of Laval University. It is 4 feet by 2¾ feet. M. Morin was employed by the Government of Canada to make copies of maps in the Paris archives. This copy agrees almost exactly with Margry's.

3. Francis Parkman's.—This is now in the library of the Harvard University, having been handed over by Mr. Parkman with his large collection of MS. copies of maps which were made mainly about 1856 by P. L. Morin. According to General

1. Faillon, "Histoire de la Colonie Française en Canada," Tom. III.
4. M. Gabriel Mazié, librarian of the Bibliothèque Nationale (section of maps and plans), informed the writer that he distinctly remembered seeing a copy in the album or portfolio of maps in the Dépôt. It was, however, a tracing, not the original, according to his recollection.
6. Faillon, ibid., p. 307, referring to Archives de la Marine ; Mémoires Généraux sur le Canada, 18.
7. Letter to the Editor, April 23rd, 1902.
8. Gravier, ibid., p. 27.
INTRODUCTION.

John S. Clark, Parkman placed restrictions upon copying the map, whilst permitting its examination.1

4. Orsmus H. Marshall's.—This was received from M. Margry by the late Mr. Marshall, of Buffalo.2 It was for many years among the latter's papers, but is not now to be found.6 The evidence of the existing tracings would indicate that they are all "originals," that is, made directly from the map in the Paris archives, as, whilst agreeing in almost everything, each supplies legends omitted in the others.

DERIVATIVE COPIES OF THE MORIN TRACING.

1. That of the Parliamentary Library, Ottawa.—This is on stiff paper. A memorandum dated 1st June, 1880, signed by P. L. Morin, states that it was made in May, 1854. According to Harrisse,4 there was a copy, made in 1856, in this library. If so, it has disappeared.6

2. Faillon's.—A reduced copy is printed in the third volume of "Abbe Faillon's "Histoire de la Colonie Francaise en Canada," opposite p. 304. Speaking of the original in the Dépot des Colonies, he writes (p. 306): "C'est de la que vous l'avons tiré pour la placer dans cet ouvrage." His reproduction is almost identical with the Parliamentary Library copy. The legends of the three tracings mentioned above are greatly abbreviated and many omitted altogether, whilst the map is reversed, the orientation being as in modern maps, and the legends are made to read accordingly. Apparently, Morin wished to "popularize" his copy for the library of Parliament by simplifying the legends and diminishing their number and length, and Faillon used the library copy for his work. Otherwise we must assume that there were two originals in the Dépot des Cartes at Paris, and that the three tracings were made from the more complete map which was made with orientation reversed (according to modern ideas), whilst the Faillon and Parliamentary Library copies were made from the less complete map, which was oriented as in maps of the present day. The Faillon copy, still further reduced, was reproduced by Dean Harris in his "History of the Early Missions in Western Canada," Toronto, 1893, and by J. H. Coyne (from the plate used by Dean Harris) in his "Country of the Neutral," St. Thomas, 1895.

3. Gravier's.—M. Benjamin Sulte sent a tracing of a Morin copy (apparently the Parliamentary Library one) to M. Gabriel Gravier, who reproduced it on a reduced scale in his "Carte des Grands Lacs," Rouen, 1805. These three copies are substantially identical in outline and legends. The Faillon copy, however, is the only one that has the "rose" showing the points of the compass. This is perhaps confirmatory of the surmise that there may have been two originals in the archives, both now lost.

1. "A copy from the original was in the collection of the late Francis Parkman, and deposited by him in Harvard University Library, with the restriction that no copy should be made of this or any others of the collection. Mr. Parkman very kindly gave me permission to make a copy of the Galinée map or any other."—Letter, General John S. Clark to James H. Coyne, June 26th, 1886.


3. His son, Mr. Charles D. Marshall, at the writer's solicitation, kindly searched for it in 1900, but was unable to find it.


INTRODUCTION.

THE PARKMAN TRACING.

General John S. Clark made a tracing from the Parkman copy in 1882. It is reproduced herewith for the first time, on a scale of five-eighths. The printed copy has been compared by the writer, or at his instance, with the Parkman, Margry and Morin tracings, and with the Faillon, Parliamentary Library and Gravier copies. With the consent of the librarian of Harvard University, Mr. David M. Matteson, M.A., collated it minutely with the Parkman tracing. He found them to agree in almost every detail, the omission from the General Clark copy of what is now known as Chamtrey Island, on the east side of Lake Huron, being the most important discrepancy. Flaws in the plate erroneously show a gap in the eastern shore of Lake Erie. Others might be taken to indicate a few minute islands in Lake Huron, which do not appear in the Parkman copy. The legends are identical except in one or two words and in unimportant minutiae. He adds: “Attention is called to the small inlet on the south side of Lake Ontario. In the Parkman copy this is left open to indicate a river; in this copy it is closed. In the Parkman copy there is no legend on Lake Ontario. The east and west line on this copy, passing through "Presé Isle du lac d'Erié," is not in the Parkman copy. In the Parkman copy lines radiate from each point of the star to the extremities of the map.”

Miss Clara A. Smith, who compared the printed copy with Margry’s tracing, reports as follows: “I found that the inscriptions varied very little from the Margry copy except in capitalization and sometimes in spelling. There were a few inscriptions that were not on the Parkman copy, and I also found that M. Margry had omitted some. . . . The outline I should judge is about the same. And the inscriptions all read from the bottom of the map instead of from the top.”

Again referring to the Gravier copy, she writes: “I do not think that the Morin (i.e. Gravier) copy could have been made from the Margry; there is hardly a group of islands that is laid down exactly the same. But the Faillon copy agrees with the Margry perfectly, in outline, in the position and shape of the islands, in the shape of the compass, in everything but the omission of the legends. (This reminds me to say that there are no radiating lines from the compass in the Margry map.) I should think it very possible that the Faillon map was a copy from the Margry, or at least made by Margry, as you suggested. . . . There are no marks to indicate the four Neuter villages on the Grand River.”

Abbé Amédée Gosselin, who made a very minute comparison of the printed copy with the Morin tracing in Laval University, supposes that the discrepancies between the Faillon and Morin copies can be explained by supposing that there were two originals at Paris. He adds: “La carte que nous avons a 4½ pieds sur 2½. Septentrion en bas, midi en haut, etc. . . . Nous avons comparé soigneusement votre carte avec la copie de Morin. Il y a peu de différences essentielles entre la copie complétée en encre rouge et celle de Morin. Presque toutes les additions faites d’après la copie de Margy par Mlle Clara A. Smith sont sur la copie de Morin. . . . La copie de Morin contient trois réseaux de lignes au lieu d’un comme dans votre copie. Les deux réseaux de chaque côté sur la même ligne horizontale que celui du centre, bien entendu, sont, l’un à 14 pouces du centre, l’autre, celui de droite, à 18 pouces. Toutes les lignes rayonnent jusqu’à l’extrémité de la carte et sont beaucoup plus nombreuses que celles de la copie Parkman où les lignes ne partent que des

1. Miss Clara A. Smith had written in red ink the legends in the Margry copy omitted in the printed one.
pois, pointes de l'étoile, tandis que dans la copie Morin il y a, de plus, trois lignes entre chaque pointe. L'étoile est entourée d'un cercle. Sur les côtés, les lignes partent d'un point."

In the Parliamentary Library and Gravier copies the rose, or star, showing the orientation, is omitted altogether. The former has instead two crossed lines only; the latter has numerous lines ruled, as if to show latitude and longitude, as in a map of the present day. The former shows the four village sites west of the Grand River, as in the printed copy.

It will be seen from the above that there has been a curious fatality connected with the originals and copies. The two originals have disappeared. Of the copies, but three remain of those that appear to have been made directly from the original— Margry's, at Chicago; Morin's, at Laval University; and Parkman's, at Harvard. They are substantially identical. Where they differ in any important sense they supply each other's omissions.

Of the two copies hereofore printed, Faillon's is nearly correct in outline; the Gravier copy less so. But they are very defective in the legends, omitting most of the longer and some of the shorter ones, and abridging and otherwise mutilating some of the remainder.

The present print, as supplemented by the annotations, should be as nearly as possible complete in both outline and legends. The differences between it and the other copies, whether primary or secondary, except some differences in spelling, are indicated in foot-notes. Where legends in the printed copy are omitted from the Morin or Margry copy, and vice versa, it may be inferred that the original map contained all the omitted words.

1. Translated as follows: "The map we have is 44 feet by 24—north at the bottom, south at the top, etc. . . . We have carefully compared your map with Morin's copy. There are few essential differences between the copy completed in red ink and Morin's. Almost all the additions made by Miss Clara S. Smith from Margry's map are on Morin's copy. Morin's contains three networks of lines instead of one, as in your copy. The two networks on each side—on the same horizontal line as that of the centre, that is to say—are the one 14 inches from the center, the other, on the right hand, 10 inches. All the lines radiate to the extremity of the map, and are far more numerous than those of the Parkman copy, in which the lines run only from the points of the star, whilst in the Morin copy there are three additional lines between each point. The star is surrounded by a circle. At the sides, the lines run from one point."

INTRODUCTION.
EXPLANATIONS OF VARIATIONS IN THE TEXT.

In general, the text is that of Margry,¹ and the readings in the foot-notes are those of the Verreau edition.²

In the few instances in which the text differs from Margry's it has been amended by the writer to conform to the MS. original.

Exceptions to the above rules, other than mere differences in spelling, are specially mentioned in the foot-notes.

Words and passages in either version not found in the other are enclosed in square brackets thus: [ ]. The reader will, of course, understand that these brackets do not belong to the text, and that they are not used in the case of substitution of one word for another, the latter being indicated in foot-notes. These brackets indicate an omission, abbreviation or gloss by the copyist of the Verreau text.

There are minor variations, to which it has not been deemed expedient in every case to call attention in the text. For example, the use of figures for words, à for au, of the singular for the plural, or vice versa in each of these cases, or the adoption of a modernized spelling by the copyist. This applies also to proper names, in the spelling of which great liberty prevailed in the seventeenth century. The Editor of the present volume has, in general, adopted the now approved mode of spelling Dollier, Galinée and Frémin. It is a curious circumstance that whilst Margry usually has "Dolier" and "Gallinée," and Verreau usually "Dolier" and "Galinée," the MS. original gives the names in the title of the narrative as "Dolier et Galinée," whilst in the map they appear as "Dolier et Galiné." The spelling "Jolliet" has been adopted in preference to "Joliet." While his father called himself "Joliet," the explorer wrote "Jolliet," and surely he had a right to change the spelling if he thought fit.


xxxvii
(1) Louis XIV.—(2) Daniel de Rémy de Courcelle, Governor of Canada—(3) Le Cavaliere (De la Saule)—(4) Father Frémin—(5) L. Jolliet—(6) Abbé Trouvé—(7) F. de Salagnac (Abbé Pécelon)—(8) Father Claude Dablon.
I. GALINÉE'S NARRATIVE.

II. THE PROCÈS-VERBAL.

III. THE MAP LEGENDS.
I.

CE QUI S'EST PASSÉ\(^1\) DE PLUS REMARQUABLE DANS LE
VOYAGE DE MM. DOLLIER ET GALINÉE
(1669-1670).

L'an 1669 M. Dollier alla passer une partie de l'hiver avec un capi-
taine Nipissirinien, appelé Nitarikyk, pour apprendre dans les bois la
langue Algonquine. Le capitaine avait un esclave dont les Outaouaques
luy avaient fait présent l'année précédente, qui estoit d'une nation fort
esloignée du Sud-Ouest. Cet esclave fut envoyé par soi maistre au
Montréal pour y chercher quelque chose. Il y vint voir M. l'abbé de
Queylus devant qui il fit une description si naïve du chemin de son
pays, qu'il fit croire à tout le monde qu'il l'avoit fort présent, et qu'il y
pourroit facilement conduire tous ceux qui y voudriont aller avec luy.

M. l'abbé de Queylus, qui a un zèle fort grand pour le salut des
sauvages de ce pays, et qui vit que cet homme pourroit beaucoup servir
pour la conversion des peuples de son pays, qu'il disoit estre en fort
grand nombre, ne crut pouvoir mieux faire que d'escrire à M. Dollier,
par ce même esclave, que s'il se trouvoit toujours dans la même dis-
position qu'il luy avoir témoignée depuis longtemps pour travailler au
salut des sauvages, qu'il croyoit que Dieu luy en présenteroit une belle
occasion par le moyen de cet esclave qui le pourroit conduire parmi des
nations inconnues jusqu'icy aux François, et qui auroient peut-être plus
de docilité que celles que nous avons connus jusques icy, auprès des-
quelles on n'a pu encore faire aucun fruit.

M. Dollier, qui estoit véritablement dans le dessein de se sacrifier
dans quelques-unes\(^2\) des missions de ce pays, prit cette occasion comme
si elle luy eut esté envoyée de Dieu, et fit grande amitié à cet esclave,
taschant de tirer de luy quelque connoissance de sa langue naturelle.
Enfin, il fit si bien auprès de cet homme, qu'il tira promesse de luy qu'il
le conduiroit dans son pays.

Ce fut dans ce dessein que M. Dollier revint du\(^3\) bois avant les
sauvages avec qui il estoit, afin d'aller à Québec acheter les choses qui
estoient nécessaires pour cette entreprise, après avoir reçu de M. de
Queylus les ordres nécessaires.

---

\(^{1}\) Récit de ce qui s'est passé, etc. (Margry). The first and third lines of the title are omitted by Verreau. Unless otherwise stated, the foot-notes which follow give the readings in Verreau's text.

\(^{2}\) quelqu'une.

\(^{3}\) des.
I.

THE MOST NOTEWORTHY INCIDENTS IN THE JOURNEY OF MESSIEURS DOLLIER AND GALINÉE (1669-1670).

In the year 1669 M. Dollier spent part of the winter with a Nipissing chief named Nitarikyk in order to learn in the woods the Algonkin language. The chief had a slave the Ottawas had presented to him in the preceding year, from a very remote tribe in the south-west. This slave was sent by his master to Montreal on some errand. He came and saw here the Abbé de Queylus, in whose presence he gave so naïve a description of the route to his country that everybody believe he was thoroughly familiar with it, and could easily conduct any persons that should wish to go there with him.

The Abbé de Queylus, who is very zealous for the salvation of the Indians of this country, saw that the man might be of great service in the conversion of his countrymen, who, he said, were very numerous. So he thought he could not do better than write M. Dollier by this same slave, that if he was still of the same disposition that he had long since manifested to him, to labor for the salvation of the Indians, he believed God was presenting an excellent opportunity by means of this slave. The latter would be able to conduct him amongst tribes hitherto unknown to the French, and perhaps more tractable than those we have hitherto known, amongst whom, so far, it has been found impossible to produce any result.

M. Dollier, who was actually intending to sacrifice himself in some of the missions of this country, seized this opportunity as if it had been sent him from God, and made great friends with the slave, endeavouring to acquire from him some knowledge of his native tongue. In short, he managed so well with the man that he extracted a promise from him to conduct him to his own country.

With this purpose in view M. Dollier returned from the woods in advance of the Indians with whom he was sojourning, in order to go to Quebec to buy the necessary supplies for the undertaking, after receiving the necessary orders from M. de Queylus.
Ce fut en ce lieu que M. de Courcelles le prit de vouloir s’unir avec M. de la Salle, frère de M. Cavalier, pour faire ensemble le voyage que M. de la Salle avait prémédité depuis longtemps vers une grande rivière qu’il avait conceu (selon ce qu’il pensoit avoir appris des sauvages) avoir son cours vers l’Occident, au bout de laquelle, après sept ou huit mois de marche, les dits sauvages disoient que la terre estoit coupee, c’est-à-dire, selon leur manière de parler, que cette rivière tomboit dans la mer, et cette rivière s’appelle dans la langue des Iroquois Ohio. C’
est sur cette rivière que sont placées quantité de nations dont on n’a vu encore personne icy, mais si nombreuses qu’au rapport des sauvages, telle nation aura 15 ou 20 villages. L’espérance du castor, mais surtout celle de trouver par icy passage dans la mer Vermeille, où M. de la Salle croyoit que la rivière d’Ohio tomboit, luy furent entreprendre ce voyage pour ne pas laisser à un autre l’honneur de trouver le chemin de la mer du Sud, et par elle celuy de la Chine.

M. de Courcelles, gouverneur de ce pays, vouloit appuyer ce dessein où M. de la Salle lui faisoit voir quelque probabilité, par un grand nombre de [belles] paroles dont il ne manque pas, mais enfin ce voyage tendoit à une descouverte qui ne pouvoit estre que glorieuse à celuy sous le gouvernement duquel elle se faisoit et qui, de plus, ne lui coutoit rien.

Ce dessein autorisé de M. le Gouverneur, lettres patentes furent expédiées à M. de la Salle qui portoient permission de fureter dans tous les bois et toutes les rivières et lacs du Canada, pour voir s’il n’y auroit rien de bon, et prié aux gouverneurs des provinces où-elles il pourroit arriver, comme de la Virginie, Floride, etc., de luy permettre passage et donner secours comme ils voudroient que nous leur fissions en pareil cas. Ce fut encore pour appuyer ce dessein que M. Dollier fut prié par M. le Gouverneur de tourner son zèle vers les peuples habitans sur la rivière d’Ohio et de vouloir accompagner M. de la Salle. Il y eut de plus permission aux soldats qui vouloient entreprendre ce voyage de sortir des troupes, tant [il] y a que ce voyage fit grand bruit.

MM. Dollier et de la Salle remontèrent au Montréal après avoir fait leurs emplettes à Québec, et achatèrent le plus de canots qu’ils purent afin de pouvoir emmener avec eux le plus de monde que faire se pourroit. M. Barthélemy estoit destiné pour estre de la partie et avoir receu mission de M. l’Evêque de Canada aussi bien que M. Dollier. Ainsi, sur la fin du mois de juin, 1669, tout le monde se préparoit tout de bon pour partir. M. de la Salle vouloit mener 5 canots et 14 hommes, et MM. Dollier et Barthélemy 3 canots et 7 hommes.

1 cette. 2 aurait. 3 parmi grand nombre. 4 de troupes. 5 M. Dollier et M. de la Salle. 6 achetant. 7 du.
The Ohio and the Way to China.

It was at this place that M. de Courcelles requested him to unite with M. de la Salle, a brother of M. Cavaliér, in order that they might together make the journey M. de la Salle had been long premeditating towards a great river, which he had understood (by what he thought he had learned from the Indians) had its course towards the west, and at the end of which, after seven or eight months' travelling, these Indians said the land was "cut," that is to say, according to their manner of speaking, the river fell into the sea. This river is called in the language of the Iroquois, "Ohio." On it are settled a multitude of tribes, from which as yet no one has been seen here, but so numerous are they that, according to the Indians' report, a single nation will include 15 or 20 villages. The hope of beaver, but especially of finding by this route the passage into the Vermillion Sea, into which M. de la Salle believed the river Ohio emptied, induced him to undertake this expedition, so as not to leave to another the honor of discovering the passage to the South Sea, and thereby the way to China.

M. de Courcelles, the Governor of this country, was willing to support this project, in which M. de la Salle showed him some probability by a great number of fine speeches, of which he has no lack. But in short, this expedition tended to a discovery, that could not be otherwise than glorious to the person under whose government it was made, and, moreover, it was costing him nothing.

The project having been authorized by the Governor, letters patent were despatched to M. de la Salle, granting permission to search in all the forests, and all the rivers and lakes of Canada, to see if there might not be something good in them, and requesting the governors of provinces in which he might arrive, such as Virginia, Florida, etc., to allow him passage, and render assistance as they would wish us to do for them in like case. It was to help on this project, moreover, that M. Dollier was requested by the Governor to turn his zeal toward the tribes dwelling on the river Ohio and to agree to accompany M. de la Salle. Permission, moreover, was given to soldiers who wished to undertake this expedition to leave the ranks. At all events, the expedition made a great noise.

Messieurs Dollier and de la Salle went up to Montreal again, after making their purchases at Quebec, and bought all the canoes they could, in order to be able to take as large a party as possible. M. Barthélemy was intended to be a member of the party, and had, as well as M. Dollier, received authority from the Bishop of Canada. Accordingly, towards the end of the month of June, 1669, everybody was preparing in good earnest to set out. M. de la Salle wished to take five canoes and fourteen men, and Messieurs Dollier and Barthélemy three canoes and seven men.
On parloit déjà de partir au plus tôt et tout le monde avait fait les paquets,1 quand il vint en pensée à M. l'abbé de Queylus que M. de la Salle pourroit bien abandonner nos Messieurs, et que son humeur, qu'on connoissoit assez légère, le pourroit bien porter à les quitter à la première fantaisie, peut-être l'aurait le plus nécessaire d'avoir quelqu'un qui secrètement pour retrouver au port ou qui secrètement pour retrouver la situation des pays connus, afin de ne les jeter pas avec imprudence dans de mauvais pas, et, de plus, en est été bien aisé d'avoir quelque carte assurée du chemin qu'on projetait.

Ce fut par ces considérations que monsieur l'abbé de Queylus me permit2 d'accompagner M. Dollier lorsque je luy en demanday la permission. J'avais déjà quelque teinture des3 mathématiques et assez pour bastir tellement que tellement une carte, mais toujours suffisante pour me faire retrouver le chemin pour le retour, de quelque lieu où je fusse allé dans les bois et dans les rivières de ce pays, et d'ailleurs on fut bien aisé de laisser ici quelques personnes qui secrètement l'Algonquin pour servir d'interprète aux Outaouaces lorsqu'ils viennent ici. Ainsi je fus accepté pour le voyage au lieu de M. Barthélemy qui, pour la connaissance entière6 [qu'il a] de la langue Algonquine, pouvoit estre en ce lieu plus utile que moy.

Je n'eus que trois jours à faire mon équipage. Je pris deux hommes et un canot avec quelques marchandises propres pour acheter des vivres dans les nations par lesquelles nous devions passer, et5 fus aussitost prest à m'embarquer comme les autres. La précipitation avec laquelle mon voyage fut résolu ne me permit pas d'escrire à M. l'Evêque et à M. le Gouverneur.

Notre flotte étoit de sept canots montez chacun de trois hommes, qui partit de Montréal [le] 6 juillet 1669, sous la conduite de deux canots d'Iroquois Sonnontoueronons, qui estoient venus au Montréal dès l'automne de [l'an] 1668, pour faire leur chasse et leur traite. Ces gens icy avoient demeuré fort longtemps chez M. de la Salle, et lui avoient dit tant de merveilles de la rivière d'Ohio, qu'ils disoient connoistre parfaitement, qu'ils enflammèrent en luy plus que jamais le désir de l'aller voir. Ils luy disoient7 [que cette rivière prenoit son origine à trois journées de Sonnontouan, et qu'après un mois de marche, on y trouvoit les Honniasontkeronons et les Chionanons, et qu'après avoir passé ceux-ci et un grand sault ou cheute d'eau qu'il y a dans cette rivière, on trouvoit les Outagame et le pays des Iskousogos, et

1 These two words are supplied by Verreau. 2 promit (Verreau, who, however, suggests "permit.") 3 de. 4 tellement quellement. 5 intime. 6 Verreau inserts "je." 7 disoient (qu'on y trouvoit) un pays si abondant, etc.
Premier Évêque du Canada.
The expedition leaves Montreal.

The talk was already of starting as soon as possible, and every one had done his packing, when it occurred to the Abbé de Quenius that M. de la Salle might possibly abandon our Gentlemen, and that his temper, which was known to be rather volatile, might lead him to quit them at the first whim, perhaps when it was most necessary to have some one with a little skill in finding his bearings for the return journey, or acquainted with the situation of known countries, in order not to get them into difficulties through imprudence; and, besides, it was desirable to have some trustworthy map of the route that was contemplated.

It was from these considerations that the Abbé de Quenius permitted me to accompany M. Dollier when I asked his leave. I had already some smattering of mathematics, enough to construct a map in a sort of fashion, but still sufficiently accurate to enable me to find my way back again from any place I might go to in the woods and streams of this country. Besides, they were glad to leave some person here who knew Algonkin, to serve as an interpreter to the Ottawas, when they come here. Accordingly I was accepted for the expedition in the place of M. Barthélemy, who, from his perfect knowledge of the Algonkin language, could be more useful at this place than myself.

I had only three days to get my crew together. I took two men and a canoe, with some goods suitable to barter for provisions with the tribes through which we were to pass, and was ready to embark as soon as the rest. The precipitancy with which my journey was decided upon did not permit me to write the Bishop and the Governor.

Our fleet, consisting of seven canoes, each with three men, left Montreal on the 6th of July, 1669, under the guidance of two canoes of Seneca Iroquois, who had come to Montreal as early as the autumn of the year 1668 to do their hunting and trading. These people whilst here had stayed a long time at M. de la Salle's, and had told him so many marvels of the river Ohio, with which they said they were thoroughly acquainted, that they inflamed in him more than ever the desire to see it. They told him that [this river\(^1\) took its rise three days' journey from Seneca, that after a month's travel one came upon the Honniasont-keronons and the Chiouanons, and that, after passing the latter, and a great cataract or waterfall that there is in this river, one found the Outagame and the country of the Iskousogos, and finally a country so

\(^1\) [one found there]
enfin] un pays si abondant en chevreuils\(^1\) et boeufs sauvages, qu'ils y estoient aussi espais que le\(^2\) bois, et une si grande quantité de peuples qu'il ne se pevuoit davantage.

M. de la Salle rapportoit toutes ces choses à M. Dollier, dont le zèle s'enflammoit toujours de plus en plus pour le salut de ces pauvres sauvages qui, peut estre, eussent fait bon usage de la parole de Dieu, si elle leur eust esté annoncée, et la grandeur de ce zèle empeschoit M. Dollier de remarquer que M. de la Salle, qui disoit entendre parfaitement les Iroquois et apprendre d'eux toutes ces choses par la connoissance parfaite qu'il avoit de leur langue, ne la scavoit point du tout et s'engageoit à ce voyage presques à l'estourdie, sans savoir quasi où il alloit. On luy avoit fait espérer qu'en faisant quelque présent au village des Sonmontouans, il auroit avec facilité des esclaves des nations où il prétendoit aller, qui luy serviroient de guides.

Pour moy, je ne voulus point partir d'icy que je ne menasse un homme avec moy qui scouoit l'Iroquois. Je me suis appliqué à l'Algonquin depuis que je suis icy; mais j'ousse bien voulu pour lors scavoir autant d'Iroquois comme je scavois d'Algonquin. Je ne pus trouver qu'un Hollandais qui pst me servir pour ce dessein. Il scoit parfaitement l'Iroquois, mais il ne scroit que bien peu le François; enfin, n'en pouvant trouver d'autre, je m'embarquay. Nous avions dessein, M. Dollier et moy, de passer par Kenté pour prendre langue de nos Messieurs qui y sont en mission, mais nos guides estoient du grand village de Sonmontouan, que nous n'assasmes quitter, de peur de n'en pas retrouver d'autres.

En l'équipage que j'ay dit, nous partimes de Montréal le 6\(^6\) juillet 1669 et montames le mesmo jour le sault Saint-Louis, qui n'en est qu'à une lieue et demy. La navigation au dessus de Montréal est toute différente de celle qui est au dessous, car celle-ey se fait en vaissesaux, barques, chaloupes, et bateaux, parce que le fleuve Saint-Laurent est fort profund jusques au Montréal, l'espace de deux cents lieues, mais immédiatement au dessus de Montréal, se rencontre un sault ou chète\(^6\) d'eau parmi quantité de grosses roches qui ne permettent à aucun bateau de passer, de sorte qu'on ne peut se servir que de canots, qui sont de petits canots d'escore de boeul d'environ vingt pieds de long et deux pieds de large, renforçées cédans de varangues et lisses de cèdres fort minces, en sorte qu'un homme le porte aisément, quoique ce bateau puisse porter quatre hommes et huit ou neuf cents livres pesant de bagage. Il s'en fait qui portent jusques à dix ou douze hommes avec leur équipage, mais il faut deux ou trois hommes pour les porter.

---

\(^1\) chevreux
\(^2\) les
\(^3\) l'
\(^4\) de ne pouvoir en retrouver, etc.
\(^5\) au sault une chute
abundant in roebucks and wild cattle that they were as thick as the woods, and so great a number of tribes that there could not be more.

M. de la Salle reported all these things to M. Dollier, whose zeal became more and more ardent for the salvation of these poor Indians, who perhaps would have made good use of the word of God, if it had been proclaimed to them; and the greatness of this zeal prevented M. Dollier from remarking that M. de la Salle, who said that he understood the Iroquois perfectly, and had learned all these things from them through his perfect acquaintance with their language, did not know it at all, and was embarking upon this expedition almost blindly, scarcely knowing where he was going. He had been led to expect that by making some present to the village of the Senecas he could readily procure slaves of the tribes to which he intended to go, who might serve him as guides.

As for myself, I would not start from here unless I could take with me a man who knew Iroquois. I have applied myself to Algonkin since I have been here; but I would have been very glad at that time to know as much Iroquois as Algonkin. The only person I could find who could serve me for this purpose was a Dutchman. He knows Iroquois perfectly, but French very little. At length, unable to find any other, I embarked. M. Dollier and I intended to call at Kenté to obtain intelligence of our Gentlemen who are on mission there, but our guides were of the great village of Seneca, and we dared not leave them lest we should be unable to find any others.

With the outfit I have mentioned, we left Montreal on the 6th July, 1669, and the same day ascended the St. Louis Rapids, which are only a league and a half away. Navigation above Montreal is quite different from that below. The latter is made in ships, barks, launches and boats, because the river St. Lawrence is very deep, as far up as Montreal, a distance of 200 leagues; but immediately above Montreal one is confronted with a rapid or waterfall amidst numerous large rocks, that will not allow a boat to go through, so that canoes only can be used. These are little birch-bark canoes, about twenty feet long and two feet wide, strengthened inside with cedar floors and gunwales, very thin, so that one man carries it with ease, although the boat is capable of carrying four men and eight or nine hundred pounds' weight of baggage. There are some made that carry as many as ten or twelve men with their outfit, but it requires two or three men to carry them.
Cette façon de canots fait la navigation la plus commode et la plus rapide des pays, quoy qu'il soit vrai de dire que, quand on est dans un de ces bastiments, on est toujours, non pas à un doigt de la mort, mais à l'espaisseur de cinq ou six feuilles de papier. Ces canots coûtent aux François qui les achètent des sauvages neuf ou dix escus1 de hardes, mais de François à François, ils sont bien plus chers. Le mien me coûte2 quatre-vingts livres. Et il n'y a que les peuples qui parlent Algonquin qui bastissent bien ces canots. Les Iroquois se servent pour leurs canots de toutes sortes d'escoce, hormis de celle du 3 bouleau, et bastissent des canots mal faits et fort pesants, qui ne durent au plus qu'un mois, au lieu que ceux des Algonquins, estant conservés,3 durent cinq à six ans.

On ne nage pas dans ces canots comme dans un bateau, où l'aviron tient à une cheville sur le bord du bateau; mais icy, on tient une main proche la pelle de l'aviron et l'autre main au bout du manche, et on s'en sert à pousser l'eau derrière soi sans que le dit aviron touche en quelque manière [que ce soit au canot]. De plus, il faut se tenir tout le temps qu'on est dans ces canots à genoux ou assis, prenant garde de bien garder l'équilibre, car ces bastiments sont si légers, qu'un6 poids de vingt livres sur un bord plus que sur l'autre est capable de les faire tourner, mais si prestement qu'à peine a-t-on le temps de s'en garantir. Leur fragilité est si grande, que de porter un peu sur une pierre ou d'y aborder un peu lourdement est capable de faire un trou, qu'on peut, à la vérité, raccomoder1 avec du bray.

La commodité de ces canots est grande dans ces rivières qui sont toutes pleines de cataractes ou cheuleurs d'eau et de rapides par lesquels il est impossible de passer aucun bateau, auxquels, quand on est arrivé, on charge canot et bagage sur les espalades, et on va par terre jusques à ce que la navigation soit belle; et pour lors on remet son canot à l'eau et on se rembarque. Si Dieu me fait la grâce de retourner en France, je tâcheray d'y faire porter un de ces canots pour le faire voir à ceux qui n'en auroient point veu; et je ne voy aucun ouvrage des sauvages qui me paroisse mériter l'attention des Européens que leurs canots et leurs raquettes pour marcher sur les neiges. Il n'y a point de voiture ny meilleure ny plus prompte que celle du canot; car quatre bons canoteurs6 ne craintront pas de faire pari de passer dans leur canot devant huit ou dix rameurs dans la chaloupe la mieux alliante8 qu'on puisse voir.10

[J'ay fait une grande digression icy sur les canots parce que, comme

1 dix ou douze ecus.  2 Le mien a coûté.  3 de.  4 renforçés.  5 le.  6 promptement.  7 raccomoder.  8 canoteurs.  9 allerte.  10 faire.
This style of canoes affords the most convenient and the commonest mode of navigation in this country, although it is a true saying that when a person is in one of these vessels he is always, not a finger's breadth, but the thickness of five or six sheets of paper, from death. These canoes cost Frenchmen who buy them from Indians 9 or 10\(^2\) crowns in clothes, but from Frenchmen to Frenchmen they are much dearer. Mine cost me 80 livres. It is only the Algonkin-speaking tribes that build these canoes well. The Iroquois use all kinds of bark except birch for their canoes. They build canoes that are badly made and very heavy, which last at most only a month, whilst those of the Algonkins, if taken care of, last five or six years.

You do not row in these canoes as in a boat. In the latter the oar is attached to a rowlock on the boat's side; but here you hold one hand near the blade of the oar and the other at the end of the handle, and use it to push the water behind you, without the oar touching the canoe in any way. Moreover, it is necessary in these canoes to remain all the time on your knees or seated, taking care to preserve your balance well; for the vessels are so light that a weight of twenty pounds on one side more than the other is enough to overturn them, and so quickly that one scarcely has time to guard against it. They are so frail that to bear a little upon a stone or to touch it a little clumsily is sufficient to cause a hole, which can, however, be mended with resin.

The convenience of these canoes is great in these streams, full of cataracts or water-falls, and rapids through which it is impossible to take any boat. When you reach them you load canoe and baggage upon your shoulders and go overland until the navigation is good; and then you put your canoe back into the water, and embark again. If God grants me the grace of returning to France, I shall endeavor to take over one of these canoes, to show it to those who have not seen them. I see no handiwork of the Indians that appears to me to merit the attention of Europeans, except their canoes and their rackets for walking on snow. There is no conveyance either better or swifter than that of the canoe; for four good canoe-men will not be afraid to bet that they can pass in their canoe eight or ten rowers in the fastest launch that can be seen.

[I have made a long digression here upon canoes because, as

\[10\] or 12.
Francois faut mensuel jusqu'à 'L maladie du pis en, poisson bouillir que France cerie. 

tous sans il de toutes cabanes arrange mettre trois minces la feu fatigue. vous que lesquels j'ay et

fatigue. vous que lesquels j'ay et

leur faisoit bancs sans espaces ensemble, en sorte qu'elles ont quatre brasses de long et trois pieds de largeur. Elles se routent en fort petit volume, et sous trois de ces escorces suspendues sur des perches, on peut facilement mettre huit ou neuf hommes bien à couvert. On en fait même des cabanes pour l'hiver qui sont plus chaudes que nos maisons. On arrange vingt ou trente perches en long, en sorte qu'elles se touchent toutes par le haut, et on estend estes escorces sur les perches avec un peu de feu au milieu. J'ai passé sous ces escorces des jours et des nuits où il faisoit grand froid, lorsqu'il y avait trois pieds de neige sur la terre, sans en estre extraordinairement incommodé.]

Pour ce qui est de la nourriture, elle est capable de faire bruler tous les livres que les cuisiniers ayent jamais fait et de les faire resconcer à leur science. Car on trouve moyen, dans le bois de Canada, de faire bonne chêne sans pain, sans vin, sans sel, sans poivre, ny aucune espi-cerie. Les vivres ordinaires sont du bled d'Inde, qu'on nomme en France bled de Turquie, qu'on pile entre deux pierres et qu'on fait bouille dans de l'eau; l'assaisonnement est avec de la viande ou du poisson lorsqu'on en a. Cette vie nous parut à tous si extraordinaire que nous en ressentions; car pas un ne fut exempté de quelque maladie avant que nous [ne] fussions à cent lieues de Montréal.

Nous prîmes le chemin du lac Ontario, où nos guides nous con-duisirent le long du fleuve Saint-Laurent. Le chemin est extrême-ment faucheux jusqu'à [Otoniata,] environ à] 40 lieues d'icy, car il faut presque toujours être à l'eau pour traîner les canots. [Il n'y a jusqu'ici que 13 ou 14 lieues de belle navigation dans le lac Saint-François et le lac Saint-Louis. Les bordages de la rivière sont d'assez

1 toutes les vivres.
2 exempt.
3 les.
4 somnus.
5 l'assaisonnent.
6 conduisaient le long du grand.
7 entièrement.
I have already said, I have found nothing here more beautiful or more convenient. Without them it would be impossible to navigate above Montreal or in any of the numerous rivers of this country. I know none of these without some water-fall or rapid, in which one would inevitably get wrecked if he wished to run them.

The inns or shelters for the night are as extraordinary as the vehicles, for after paddling or portaging the entire day you find towards evening the fair earth all ready to receive your tired body. When the weather is fine, after unloading your canoe, you make a fire and go to bed without otherwise housing yourself; but when it is wet, it is necessary to go and strip some trees, the bark of which you arrange upon four small forks, with which you make a cabin to save you from the rain. [The Algonkins carry with them pieces of birch-bark, split thin and sewed together so that they are four fathoms in length and three feet wide. These roll up into very small compass, and under three of these pieces of bark hung upon poles eight or nine men can be easily sheltered. Even winter cabins are made with them that are warmer than our houses. Twenty or thirty poles are arranged lengthwise so that they all touch each other at the top, and the bark is spread over the poles, with a little fire in the centre. Under these strips of bark I have passed days and nights where it was very cold, with three feet of snow upon the ground, without being extraordinarily inconvenienced.]

As to the matter of food, it is such as to cause all the books to be buried that cooks have ever made, and themselves to be forced to renounce their art. For one manages in the woods of Canada to fare well without bread, wine, salt, pepper, or any condiments. The ordinary diet is Indian corn, called in France Turkey wheat, which is ground between two stones and boiled in water; the seasoning is with meat or fish, when you have any. This way of living seemed to us all so extraordinary that we felt the effects of it. Not one of us was exempt from some illness before we were a hundred leagues from Montreal.

We took the Lake Ontario route, our guides conducting us along the river St. Lawrence. The route is very difficult as far as [Otonidiata,] about forty leagues from here, for it is necessary to be almost always in the water dragging the canoes. [Up to that place there are only thirteen or fourteen leagues of good sailing, in Lake St. Francis and Lake St. Louis. The river banks are of fairly good land here

1. dishes.
2. repeated.
belle terre par ci par là, mais communément ce sont de purs sables ou des roches. Il est vray que sa pesche est assez bonne dans tous ces rapides, car nous n'avions qu'à mettre la ligne à l'eau pour pescher le plus souvent 40 ou 50 poissons qu'on appelle icy de la baroue. Il n'y en a point en France de pareil. Les voyageurs et les pauvres gens s'en nourrissent fort commodement, car il se peut manger et est fort bon cuft à l'eau sans aucune sauce. Il est aussi plein d'une fort bonne huile qui assaisonne admirablement la saganité. C'est aussi qu'on nomme le potage de bled d'Inde.]

Nous sommes au lac Saint-François deux eslans qui furent le commencement1 de notre chasse. Nous en fismes fort grande chère. Ces eslans sont des animaux grands comme des mulets et faits à peu près comme eux, sinon que l'eslan a² le pied fourchu et des bois fort grands à la teste qu'il quitte² tous les hivers, et qui sont plates comme ceux des dauns. Le chier en est fort bonne, surtout quand il est gras, et la peau en est fort estimée. C'est ce qu'on appelle icy communément de l'original. La chaleur qu'il faisait pour lors et le peu d'expérience que nous avions de la vie des bois, firent que nous laissasmes perdre une bonne partie de notre viande.

Le manière de la conserver dans les bois où il n'y a point de sel est de la couper par plaques fort minces, et de l'estendre sur un gril qu'on élève à³ trois pieds de terre,⁴ et qui est couvert de petites gaules de bois sur lesquelles on estend sa viande, puis on fait du feu dessus⁵ le gril et on dessèche au feu et à la fumée cette viande jusques à ce qu'il n'y ait plus aucune humeur⁶ dedans et qu'elle soit sèche comme un morceau de bois, et on la met par paquets de 30 ou 40 qu'on enveloppe dans des escorces, et estant ainsi empaquetée, elle se garderait cinq ou six ans sans se gaster. Lorsqu'on la veut manger, on la réduit en poudre entre deux pierres et on la met bouillir un⁷ bouillon avec du bled d'Inde. La perte de notre viande fit que pendant presque un mois, nous ne mangâmes que du bled d'Inde avec de l'eau, car le plus souvent nous n'estions pas en lieu de pesche et nous n'estions pas dans la saison des bonnes chasses.

Enfin avec toute notre misère, nous descouvrimes le lac Ontario le 2⁸ jour d'août, qu'on aperçoit comme une grande mer sans voir d'autre terre qu'elle qu'on costoye. Ce qui paroit de terre sur le bord⁹ du lac ne sont que sables et roches.¹⁰ Il est vray que dans la profondeur des bois, on y remarque de fort belles terres, surtout le long de quelques

1 commencement
2 qu'ils ont
3 Verreux inserés : sur la fourche
4 qu'ils quittent
5 dessous
6 de
7 humidité
8 au
9 les bois
10 rochers
and there, but commonly it is mere sand or rocks. It is true the fishing is pretty good in all these rapids, for most frequently we had only to throw the line into the water to catch forty or fifty fish of the kind called here "barbue" (catfish). There is none like it in France. Travellers and poor people live on it very comfortably, for it can be eaten, and is very good cooked in water without any sauce. It is also full of a very good oil, which forms admirable seasoning for sagamite, the name given to porridge made of Indian corn.

We took two moose in Lake St. Francis, which were the beginning of our hunting. We fared sumptuously on them. These moose are large animals, like mules and shaped nearly like them, except that the moose has a cloven hoof, and on his head very large antlers which he sheds every winter, and which are flat like those of the fallow deer. Their flesh is very good, especially when fat, and the hide is very valuable. It is what is commonly called here the "original." The hot weather and our scanty experience of living in the woods made us lose a good part of our meat.

The mode of curing it in the woods, where there is no salt, is to cut it in very thin slices and spread it on a gridiron raised three feet from the ground, covered with small wooden switches on which you spread your meat. Then a fire is made underneath the gridiron, and the meat is dried in the fire and smoke until there is no longer any moisture in it and it is as dry as a piece of wood. It is put up in packages of 30 or 40, rolled up in pieces of bark, and thus wrapped up it will keep five or six years without spoiling. When you wish to eat it you reduce it to powder between two stones and make a broth by boiling with Indian corn. The loss of our meat resulted in our having nothing to eat but Indian corn with water for nearly a month, for generally we were not in fishing spots, and we were not in the season of good hunting.

At last, with all our misery, we discovered Lake Ontario on the second day of August, which comes in sight like a great sea, with no land visible but what you coast along. What seems land on the lake-shore is merely sand and rocks. It is true that in the depth of the woods fine land is remarked, especially along some streams that

1 Verreau inserts: on the fork.
rivières qui se déchargent dans le lac, [et] c'est par ce chemin que les R. P.1 Jésuïtes vont à leurs missions des Iroquois, et c'est dans la rivière d'Omontagné2 qu'ils prétendent faire leur principal établissement. Ils y ont à présent 8 ou 10 hommes pour y bâttir une maison et y faire des déserts pour semer des grains. Avant cette année, il n'y avait qu'un Père et un homme pour chaque nation ; mais ils ont fait cette année un embarquement considérable d'hommes et de marchands3 pour commencer un établissement qui soit durable, où les missionnaires se puissent retirer de temps en temps pour renouveler leurs forces spirituelles et corporelles, car à vray dire, la vie de missionnaires dans ce pays icy4 est la vie la plus dissipante qui5 se puisse imaginer. On n'y pense presque qu'aux nécessitez corporelles, et l'exemple continual qu'en a des sauvages qui ne pensent qu'à satisfaire leur chair porte l'esprit dans un relasche presque inévitable, si on n'y prend garde.

Il tombe dans le lac Ontario des rivières qui conduisent dans les bois des5 cinq nations Iroquoises, comme vous les6 verrez [marquées] dans la carte. Le 8 aoust, nous arrivasmes dans une isle où un sauvage Sonmontouan a fait une espèce de maison de campagne, où il se retire l'esté pour manger avec sa famille un peu de bled d'inde et de citrouille qu'il y fait7 tous les ans. Il s'est si bien caché qu'à moins de savoir l'endroit, on aurait bien de la peine à le trouver, et il faut qu'ils se cachent ainsi lorsqu'ils sortent de leurs villages, de peur que leurs ennemis, qui sont toujours autour d'eux pour les surprendre et les assommer, ne les descouvrent.

Ce bon homme nous receuelt fort bien et nous fit grande chère de citrouilles bouillies à l'eau. Notre guide voulut demener deux jours avec luy, après quoy nous ayant quitté pour aller avertir au village de notre arrivée, nous n'estions pas dans une assurance entière de nostre vie auprès de cette nation, et quantité de raisons nous donnécient8 lieu d'appréhender quelque chose de fascheux.

Premièrement, la paix estoit faite depuis très-peu de temps, et il estoit souvent arrivé à ces barbares de la rompre avec nous lorsqu'elle paroissoit encore mieux affermée que celle-cy, et d'autant plus9 qu'il n'y a point de maistres parmi eux, chacun estant parfaitement libre de ses actions, de sorte qu'il ne faut qu'un jeune brutal à qui la paix ne plaira pas, ou qui se souviendra qu'un de ses parents a esté tué dans les guerres précédentes, pour venir faire quelque acte d'hostilité et rompre ainsi le traité qui auroit10 esté fait par les vieillards.

1 R. R. P. P. 2 d'Omontalé (Verreau suggests "Onontagué"). 3 marchandises. 4 ci. 5 qu'il (Verreau italicizes this paragraph from the words "Car à vray dire" to the end). 6 de. 7 le. 8 citrouilles qu'il y a. 9 donnèrent. 10 plutôt. 11 avait.
empty into the Lake. It is by this route that the reverend Jesuit Fathers go to their Iroquois missions, and on the river of Onondaga that they intend to make their principal establishment. They have eight or ten men there now for the purpose of building a house and making clearings to sow grain. Before this year there were only one Father and one man for each nation, but this year they have sent a considerable shipment of men and merchants to begin a permanent establishment, to which the missionaries may retire from time to time to renew their spiritual and bodily strength, for, to tell the truth, the life of missionaries in this country is the most dissipating life that can be imagined. Scarcely anything is thought of but bodily necessities, and the constant example of the savages, who think only of satisfying their flesh, brings the mind into an almost inevitable enervation, unless one guards against it.

There are rivers flowing into Lake Ontario that lead into the forests of the Five Iroquois Nations, as you will see them marked on the map. On the 8th of August we arrived at an island where a Seneca Indian has made a sort of country house, to which he retires in summer to eat with his family a little Indian corn and squash that he grows there every year. He has concealed himself so well, that unless one knew the spot one would have a great deal of difficulty in finding it. They are obliged to conceal themselves in this way when they leave their villages, lest their enemies, who are always around for the purpose of surprising and killing them, should discover them.

The good man received us well and entertained us hospitably with squashes boiled in water. Our guide would stay two days with him, after which, leaving us to go to notify the village of our arrival, we were not in entire security for our lives in the vicinity of this tribe, and many reasons gave us ground for apprehending something disagreeable.

In the first place, the peace had been made very shortly before, and these barbarians had often broken it with us when it seemed still more assured than this one, and all the more easily, as there are no authorities amongst them, everyone being perfectly free in his actions, so that all that is necessary is for a young ruffian, to whom the peace is not acceptable, or who remembers that one of his relations was killed in the preceding wars, to come and commit some act of hostility, and so break the treaty that has been made by the old men.

1 goods.
Le voyage de MM. DOLLIER et GALINE.  

En second lieu, les Antastouais qui sont les Sauvages de la Nouvelle-Suède, qui ont guerre contre les Sonmontouans, font continuellement des courses autour de leur pays, et depuis peu avoient tué dix hommes dans le lieu mème où nous avions esté obligés de séjourner un mois entier.

En troisième lieu, huit ou quinze jours avant notre départ de Montréal, 3 soldats de ceux qui y sont en garnison, étant aillez en traite, trouvèrent un sauvage de Sonmontouan qui avoit quantité de pelleteries pour lesquelles avoir ils résolurent d'assassiner ce sauvage, et le firent en effet. Par bonheur pour nous, la chose fut descouverte cinq à six jours avant notre départ, et les criminels convaincus furent passés par les armes, en présence de plusieurs sauvages de Sonmontouan qui estoient pour lors ici, qui s'apaisèrent à la veue de cette justice; car ils avoient résolu de tuer pour la vengeance du mort, qui estoit considérable, tout autant de Françoys qu'ils en pourroient attraper à l'escart. Jugez s'il anroit fait bon pour nous dans ce pays, si nous fusions partis de Montréal avant qu'on eust exécuté ces criminels; mais toujours, quoiqu'il gossoit de la nation fut apaisé par cette exécution, les parents du mort se tenoient pas satisfais et vouloient à toute force sacrifier à leur vengeance quelques Françoys et s'en vantoient hautement. C'est ce qui estoit cause que nous fisions sentinelle toutes les nuits, et que nous tenions [tousjours] toutes nos armes en bon estat.

Cependant, je vous puis assurer que pour une personne qui se voit au milieu de toutes ces craintes, et qui doit encore adjoister la crainte continue de mourir de faim ou de maladie au milieu d'un bois, sans assistance, au milieu, dis-je, de toutes ces craintes, quand on croit y estre par la volonté de Dieu et dans la pensée que ce que l'on souffre luy est agréable et pourra servir au salut de quelqu'un de ces pauvres sauvages, non seulement on est sans tristesse, mais encore on goute une joie [très-] sensible au milieu de toutes ces peines.

C'est ce que nous avons plusieurs fois expériménté, mais principalement M. DOLLIER, qui fut malade, auprès de Sonmontouan, d'une fièvre continue qui faillit [à] l'emporter en peu de temps. II me disoit pour lors: Je suis très-content et j'ay mesmo de la joie de me voir dans l'abandon où je suis de tout secours spirituel et corporel. Ony, disoit-il; j'aimerois mieux mourir au milieu de ce bois dans l'ordre de la volonté de Dieu, comme je crois y estre, qu'au milieu de tous mes frères dans le séminaire de Saint-Sulpice.

1 Antastouais.  
2 avons.  
3 vers autres heures, " dans leur nation."  
4 que.  
5 vivre.  
6 en.  
7 la vue.  
8 tout la nuit.  
9 qu'une.  
10 il faut.  
11 ces.
Secondly, the Antastogué or Antastouais, who are the Indians of New Sweden, that are at war with the Senecas, are continually roving about in the outskirts of their country, and had shortly before killed ten men in the very spot where we were obliged to sojourn an entire month.

Thirdly, a week or a fortnight before our departure from Montreal, three of the soldiers in garrison there, having gone to trade, found a Seneca Indian who had a quantity of furs, to get which they made up their minds to murder the Indian, and in fact did so. Happily for us the matter was discovered five or six days before our departure, and the criminals, being convicted, were put to death in presence of several Seneca Indians that were here at the time, and who were appeased at the sight of this justice; for they had resolved, in order to avenge the deceased, who was a man of importance,1 to kill just as many Frenchmen as they could catch away from the settlements. Judge for yourselves whether it would have had a good result for us in this country if we had left Montreal before those criminals had been executed. But nevertheless, although the bulk of the nation was appeased by this execution, the relatives of the deceased did not consider themselves satisfied, and wished at all hazards to sacrifice some Frenchmen to their vengeance, and loudly boasted of it. On this account we performed sentry duty every2 night, and constantly kept all our weapons in good condition.

However, I can assure you, that for a person who sees himself in the midst of all these alarms and who must, moreover, add the constant fear of dying of hunger or disease in the midst of a forest, without any help—in the midst, I say, of all these alarms, when one believes he is here by the will of God, and in the thought that what one suffers is agreeable to Him and will be able to serve for the salvation of some one of these poor Indians, not only is one free from sadness, but, on the contrary, one tastes a very appreciable joy in the midst of all these hardships.

This is what we experienced many times, but especially M. Dollier, who was sick near Seneca with a continued fever, that almost carried him off in a short time. He said to me at the time: “I am well pleased, and even rejoice, to see myself destitute as I am of all spiritual and corporal aid.” Yes,” said he, “I would rather die in the midst of this forest in the order of the will of God, as I believe I am, than amongst all my brethren in the Seminary of Saint Sulpice.”

1 Verreau adds: in their nation. 2 all.
Enfin, après trente-cinq jours de navigation fort difficile, nous arrivâmes à une petite rivière appelée des Sauvages Karontagouat, qui est à l'endroit du lac le plus proche de Sonontouan, environ [à] 100 lieues vers le sud-ouest de Montréal. Je pris hauteur en ce lieu avec le baston de Jacob que j'avais porté, le 26 aoust 1669, et comme j'avais un fort bel horizon du costé du nord, car on n'y voit non plus de terre qu'en pleine mer, je pris hauteur par derrière qui est la plus assurée. Je trouvay donc le soleil distant du zénith de 33 degrés auxquels j'aj oudray 10 degrés 12 minutes de décimaision nord que le soleil avoit ce jour-là. L'équinociael se trouva esloigné du zénith et, par conséquent, le pôle arctique élevé sur l'horizon en ce lieu de 43 degrés 12 minutes, qui est la véritable latitude de ce lieu là, ce qui s'accordoit assez bien avec ce que je trouvais avoir acquis de latitude selon les rumbs de vent que nous avions couru, suivant l'usage des matelots qui ne laissent pas d'avoir la latitude par laquelle ils sont, quoyqu'ils n'ayent aucun instrument pour prendre hauteur.

Nous ne fusmes pas plusstost arrivârez en ce lieu que nous fusmes visitez de quantité de sauvages qui nous vinrent faire de petits présents de bled d'Inde, de citrouilles, de meures de haye et de bluees, qui sont des fruits dont ils ont en abondance. Nous leur rendions la pareille en leur faisant aussi présent de couteaux, d'aléines, d'aiguilles, de rassade et autres choses qu'ils estiment et dont nous estions bien munis.

Nos guides nous prièrent d'attendre en ce lieu jusqu'au lendemain, et que les considérables ne manqueroient pas de venir le soir avec des vivres pour nous conduire au village; et en effet, le soir ne fut pas plusstost venu, que nous vismes arriver une grosse troupe de sauvages avec quantité de femmes chargées de vivres, qui se vinrent cabainer auprès de nous et nous faire du pain de bled d'Inde et de fruits. Ils ne voulurent point parler là en forme de conseil, mais nous dirent qu'on nous attendoit au village, et qu'on avait envoyé par toutes les cabanes pour assembler [tous] les vieillards au conseil qu'on devoit tenir pour apprendre le sujet de notre arrivée.

Nous nous assemblâmes pour lors, M. Dollier, M. de la Salle et moy, pour s'avoir de quelle manière nous agirions et ce qu'on offriroit pour les présens, et combien on en feroit, et on résolut que j'irois au village avec M. de la Salle pour tascher d'avoir un esclave des nations où nous voulions aller pour nous y conduire, et que nous menerions avec nous huit de nos Français. Le reste demeureroit avec M. Dollier à la garde des canots. La chose fut exécutée de cette sorte, et le jour ne parut pas plus tôt le lendemain 12 d'aoust, que nous fusmes avertis...

... encore qu'on... de savoir... haies... rendimes... Verreau inserted “en.”
At length, after thirty-five days of very difficult navigation, we arrived at a small stream, called by the Indians Karontagouat, which is at the part of the lake nearest to Seneca, about one hundred leagues south-westward from Montreal. I took the altitude at this place with the Jacob's-staff that I had brought, on the 26th August, 1669, and as I had a very fine horizon to the north, for no more land is seen there than in the open sea, I took the altitude from behind, which is the most accurate. I found the sun then distant from the zenith 33 degrees, to which I added 10 degrees 12 minutes, being the sun's north declination for that day. The equinoctial was distant from the zenith, and consequently the north pole elevated above the horizon at this place 43 degrees 12 minutes, which is its actual latitude, and agreed pretty well with the latitude I found I had obtained by dead reckoning, following the practice of sailors, who do not fail to get the latitude they are in although they have no instrument for taking altitude.

No sooner had we arrived at this place than we were visited by a number of Indians who came to make us small presents of Indian corn, squashes, blackberries, and blueberries, fruits that they have in abundance. We returned the compliment by making them also a present of knives, awls, needles, glass beads, and other things which they esteemed and with which we were well provided.

Our guides requested us to wait at this place until the next day, and informed us that the principal persons would not fail to come in the evening with provisions to escort us to the village. And, in fact, the evening was no sooner come than we saw a large band of Indians arriving with a number of women loaded with provisions, who came and camped near us and made bread for us of Indian corn and fruits. They would not speak there in form of council, but told us we were expected at the village, and that word had been sent through all the cabins to assemble all the old men for the council, which was to be held to learn the reason of our coming.

Thereupon M. Dollier, M. de la Salle and I consulted together to know in what manner we should act, what should be offered as presents, and how many should be made. It was resolved that I should go to the village with M. de la Salle to try to get a slave of the tribes to which we wished to go for the purpose of conducting us thither, and that we should take eight of our Frenchmen with us. The rest were to remain with M. Dollier in charge of the canoes. The business was carried out in this way, and no sooner had daylight appeared, on the next day, the 12th August, than we were notified by the Indians

1 know.
par les sauvages qu'il estoit temps de partir. Nous nous mismes donc en chemin, 10 François avec 40 ou 50 sauvages qui nous obligeoient de liene en liene de nous reposer, de peur de nous fatiguer trop, et environ à moitié chemin nous trouvâmes une autre troupe de sauvages qui venaient au devant de nous et nous firent présent de vivres, et se joignirent à nous pour retourner au village; quand nous [en] fumes environ à une liene, les haltes furent plus fréquentes et le peuple grossissoit de plus en plus notre troupe, jusqû'à ce qu'endin nous nous vismes à la veue du grand village qui est au milieu d'un grand desart d'environ 2 lieues de tour.

Pour y arriver, il faut remonter un petit costeau sur le bord duquel le village est situe. D'aborcl que nous eusmes monté ce costeau, nous aperceummes une grosse troupe de vieillards assis sur l'herbe qui nous attendoient, et qui nous avoient aussey laissoient une belle place vis-à-vis d'eux, oû ils nous convièrent de nous asseoir, ce que nous fismes. Au done temps, un vieillard qui ne voyoit presque plus et qu'à peine se pouvoit soutenir, tant il estoit vieux, se levo et nous fit d'un ton [fort] animé une harangue par laquelle il nous tesmoignoit sa joie de notre arrivée, que nous pouvions regarder les Sonmontouans comme nos frères et qu'ils nous regardoient comme les leurs, et qu'en cette veue ils nous prisoit d'entrer dans leur village ou ils nous avoient préparé une cabane en attendant que nous ouvrissions nostre pensée. Nous les remerciames de leurs civilités, et leur fismes dire par notre interprète que le lendemain nous leur dirions le sujet de notre voyage. Cela fait, un sauvage qui faisoit la charge d'introduction des ambassadeurs se présenta pour nous conduire à notre logis; nous le suivimes, et il nous mena dans la plus grande cabane du village, oû l'on nous avoit préparé nostre demeure, avec ordre aux femmes de cette cabane de ne nous laisser manquer de rien. Et en effet, elles furent toujours fort fidélles, pendant que nous fumes là, à nous faire chaudière et nous apporter le bois nécessaire pour esclairer la nuit.

Ce village, comme tous ceux des sauvages, n'est autre chose qu'un amas de cabanes entourées de palissades de perches de 12 ou 13 pieds de haut, liées ensemble par le haut et plantées en terre avec de grands tas de bois à hauteur d'homme, par derrière ces palissades, sans que les courtines soient autrement flanquées, mais seulement un simple enclos tout carré, de sorte que ces forts ne sont d'aucune defonce, outre qu'ils n'ont presque jamais le soin de se placer sur le bord de quelque ruisseau ou fontaine, mais [sur] quelque costeau, où ils sont pour l'ordinaire
that it was time to start. We set out accordingly, ten Frenchmen with 40 or 50 Indians, who obliged us every league to take a rest for fear of tiring us too much. About half way, we found another band of Indians coming to meet us who made us a present of provisions and joined us in order to return to the village. When we were about a league away the halts were more frequent and the crowd kept adding to our escort more and more until at last we saw ourselves in sight of the great village, which is in the midst of a large clearing about two leagues in circumference.

In order to reach it, it is necessary to ascend a small hill, on the brow of which the village is situated. As soon as we had climbed this hill, we perceived a large number of old men seated on the grass waiting for us, who had left a good place for us opposite them, where they invited us to sit down, which we did. At the same time an old man, who could scarcely see and hardly hold himself up, so old was he, rose and in a very animated tone made us an oration, in which he assured us of his joy at our arrival, that we might regard the Senecas as our brothers and they regarded us as theirs, and that feeling thus, they requested us to enter their village, where they had prepared a cabin for us whilst waiting until we should broach our purpose. We thanked them for their civilities and informed them through our interpreter that on the following day we should tell them the object of our journey.

Thereupon an Indian, who had the office of introducer of ambassa-
dors, presented himself to conduct us to our lodging. We followed him, and he took us to the largest cabin of the village, where they had prepared our abode, with orders to the women of the cabin to let us lack for nothing. And in truth they were always very faithful whilst we were there to attend to our kettles, and bring us the necessary wood to light up during the night.

This village, like all those of the Indians, is nothing but a lot of cabins, surrounded with palisades\(^1\) of poles 12 or 13 feet high, fastened together at the top and planted in the ground, with great piles of wood the height of a man behind these palisades, the curtains\(^2\) being not otherwise flanked, merely a simple enclosure, perfectly square, so that these forts are not defensible. Besides, they scarcely ever take care to settle on the bank of a stream or spring, but on some hill, where, as a general rule, they are some distance from water. By the

\(^{1}\) a palisade.  \(^{2}\) cabins.
assez esloignez de l'eau. Dès le soir du 12, nous vismes arriver tous les considérables des autres villages pour se trouver au conseil qui se devoit tenir le lendemain.

La nation des Sonontouans est la plus nombreuse de tous les Iroquois; elle est composée de quatre villages, dont deux renferment chacun cent [cinquante] cabanes, et les deux autres environ trente cabanes, et en tout, peut-être, mille ou douze cents hommes capables de porter les armes. Les1 deux grands villages sont environ à six ou sept lieues l'un de l'autre, et tous deux à six ou sept lieues du bord du lac; [les terres entre le lac et le grand village le plus à l'orient, où j'allois, sont la plus grande part de belles grandes prairies où l'herbe est aussi haute que moy; et dans les lieux où il y a des bois, ce sont des chasses si clairs qu'on y pourroit facilement courir à cheval, et ce pays clair dure, à ce qu'on nous dit, vers l'est, plus de cent lieues. Pour ce qui est vers l'ouest et le sud, il dure si longtemps qu'on n'en sait pas le bout, principalement vers le sud, où l'on rencontre des prairies sans aucun arbre de plus de cent lieues de long, où les sauvages qui y ont été disent qu'il y vient de fort bons fruits et des bléds d'Inde extrêmement beaux.]

Enfin, le 13 août estant arrivé, les sauvages s'assemblèrent dans nostre cabane au nombre de cinquante ou soixante considérables de la nation. Leur costume est, en entrant, de se mettre dans la place la plus commode de celles qu'ils trouvent vides, sans considération d'aucun rang, et de prendre d'abord du feu pour allumer leurs pipes, qui ne leur sortent point de la bouche pendant tout le temps du conseil, et disent que les bonnes pensées viennent en fumant.

Quand nous vismes l'assemblée assez nombreuse, nous commen-çames à parler d'affaires, et ce fut pour lors que M. de la Salle avoua qu'il n'estoit point capable de se faire entendre; d'autre part, mon interprète dit qu'il ne scavoit pas assez de Français pour se faire tout-à-fait bien entendre à nous. Ainsi nous jugeasmes plus à propos de nous servir de l'homme du père Frémin2 pour faire notre harangue, et nous rapporter ce que les sauvages disoient; et en effet la chose se passa ainsi. Il est à remarquer que le père Frémin2 n'estoit pas alors au lieu de sa mission, mais il estoit allé depuis peu de jours à Onontagé3 pour une assemblée qui s'y devoit faire4 de tous les Jésuites respendus dans les cinq nations Iroquoises. Il n'y avoit pour lors que l'homme du père Frémin2 qui nous servoit5 d'interprète.

Notre premier présent fut d'un pistolet à deux coups qui valoit soixante livres, et la parole que nous joignismes au présent fut que nous

---

1 ces. 2 Margry writes "Frémian," and Verreau "Fremain." The spelling "Frémin" is preferred. 3 Onontagé. 4 tenir. 5 servit.
evening of the 12th, we saw all the principal persons of the other villages arriving to attend the Council, which was to be held next day.

The Seneca nation is the most numerous of all the Iroquois. It is composed of four villages, two of which contain one hundred [and fifty] cabins each, and the other two about thirty cabins, in all, perhaps, a thousand or twelve hundred men capable of bearing arms. The two large villages are about six or seven leagues apart, and both are six or seven leagues from the lake shore.

The country between the lake and the large village, farthest to the east, to which I was going, is for the most part beautiful, broad meadows, on which the grass is as tall as myself. In the spots where there are woods, these are oak plains, so open that one could easily run through them on horseback. This open country, we were told, continues eastward more than a hundred leagues. Westward and southward it extends so far that its limit is unknown, especially towards the south, where treeless meadows are found more than one hundred leagues in length, and where the Indians who have been there say very good fruits and extremely fine Indian corn are grown.

At last, the 13th of August having arrived, the Indians assembled in our cabin to the number of fifty or sixty of the principal persons of the nation. Their custom is, when they come in, to sit down in the most convenient place they find vacant, regardless of rank, and at once get some fire to light their pipes, which do not leave their mouths during the whole time of the council. They say good thoughts come whilst smoking.

When we saw the assembly was numerous enough, we began to talk business, and it was then M. de la Salle admitted he was unable to make himself understood. On the other hand, my interpreter said he did not know enough French to make himself thoroughly understood by us. So we deemed it more convenient to make use of Father Frémin's man to deliver our address and interpret to us what the Indians should say; and it was actually done in this way. It is to be remarked that Father Frémin was not then at the place of his Mission, but had gone a few days before to Onondaga for a meeting that was to be held there of all the Jesuits scattered among the five Iroquois nations. At that time there was no one but Father Frémin's man, who served as our interpreter.

Our first present was a double-barrelled pistol worth sixty livres, and the word we joined to the present was that we regarded them as

\[100 \text{(Verreaux and Margry).}\]
les regards comme nos frères, et qu’en cette qualité nous étions si fort dans leurs intérêts que nous leur faisions présent de ce pistolet à deux coups, afin que d’un coup ils puissent tuer les Loups, et de l’autre les Andostones, qui sont deux peuples contre lesquels ils ont une guerre cruelle.

Le second présent fut de six chaudières, six haches, quatre douzaines de couteaux et cinq ou six livres de grosse rassade, et la parole fut que nous venions de la part de l’Onontio (c’est ainsi qu’ils appellent M. le Gouverneur) pour affirmer la paix.

Enfin, le troisième présent fut de deux capots, quatre chaudières, six haches et quelque rassade; et la parole fut que nous venions de la part d’Onontio, pour voir les peuples nommés par eux les Tonguenés, siégez sur la rivière d’Ohio, et que nous leur demandions un esclave de ce pays-là pour nous y conduire. Ils jugèrent qu’il fallait penser à notre proposition. Ainsi ils attendirent au lendemain à nous répondre. Ces peuples ont cette manière d’agir, qu’ils ne parlent d’aucune affaire qu’ils ne fassent quelque présent, comme pour servir de mémorial à la parole qu’ils donnent.

Le lendemain venu, ils se rendirent tous de bon matin chez nous, et le plus considérable d’entre eux fit [un] présent d’un collier de porcelaine pour nous dire que nous étions les bienvenus chez nos frères. Le second présent fut un second collier de porcelaine, pour nous dire qu’ils estoient bien résolus d’entretenir la paix avec les Français, et que ceux de leur nation n’avoient jamais fait la guerre aux Français; qu’ils ne vouloient pas commencer dans un temps de paix. Pour le troisième présent, ils [nous] dirent qu’ils nous donneroient un esclave, comme nous les demandions, mais qu’ils nous prioient d’attendre que leurs gens fussent venus de la traite des Hollandois, où ils avoient mené tous leurs esclaves, et que, pour lors, ils ne manqueroient pas de nous en donner un. Nous leur dismes de ne pas nous faire attendre plus de huit jours, parce que la saison pressoit, et ils nous le promirent. Cela fait, chacun s’en alla chez soi.

Cependant on nous traitaït le mieux qu’on pouvoit, et chacun à l’envie nous faisait festin à la mode du pays. Il faut que je vous avoue que plusieurs fois, j’y en plus d’envie de rendre ce que j’avois dans l’estomac que d’y mettre quelque chose de nouveau. Le grand mets, dans ce village où ils ont rarement de la viande fraîche, est d’un chien dont ils grillent le poil sur des charbons après l’avoir bien racé. Ils le coupent par morceaux et le mettent à la chaudière, puis quand il est

1. présents. 2. Audostones. 3. quelques rassades. 4. de grosse rassade. 5. de revenus. 6. Verreau begins a new sentence with “Après l’avoir,” etc.
our brothers, and in this character were so strong in their interest that we made them a present of this double-barrelled pistol, so that with one shot they could kill the Loups, and with the other the Andostoues, two tribes against whom they wage a cruel war.

The second present consisted of six kettles, six hatchets, four dozen knives, and five or six pounds of large glass beads, and the word was that we came on the part of Onontio (so they call the Governor) to confirm the peace.

Lastly, the third present was two capotes, four kettles, six hatchets, and some glass beads; and the word was that we came on the part of Onontio to see the tribes called by them the Tonguenha, living on the river Ohio, and we asked of them a slave from that country to conduct us thither. They decided that our proposition should be considered. So they waited until next day before answering us. These tribes have this custom, that they do not speak of any business without making some present, as if to serve as a reminder of the speech they deliver.

Early next morning they all proceeded to our cabin, and the head chief amongst them presented a wampum belt, to assure us we were welcome amongst our brothers. The second present was a second wampum belt, to tell us they were firmly resolved to keep the peace with the French and their nation had never made war on the French; they would not begin it in a time of peace. For the third present they told us they would give us a slave, as we asked for one, but begged us to wait until their people came back from the trade with the Dutch, to which they had taken all their slaves, and then they would give us one without fail. We asked them not to keep us waiting more than a week, because the season was getting late, and they promised us. Thereupon everybody went off home.

Meanwhile they treated us in the best way they could, and everyone vied with his neighbor in feasting us after the fashion of the country. I must confess that several times I had more desire to give back what I had in my stomach than to put anything new into it. The great dish in this village, where they seldom have fresh meat, is a dog, the hair of which they singe over coals. After scraping it well, they cut it in pieces and put it into the kettle. When it is
qu'il peine pleurer on de pouvoir et assez peu mesine quelques dire matière. Il marque qu'il le de des en vers Salle, fut toujours il cueillir d'Inde, village tournesol puis (Taller toujours la plat, ils vivent, ils sont toujours la cuit, ils sont mis. [Je mis. Verreau inserta “cuita.”]

Nous passasmes ainsi le temps pendant sept ou huit jours, attendant toujours qu'il revinist de traite quelque esclave pour nous donner, et ce fut pendant ce temps là que, pour me désennuyer, j'allay avec M. de la Salle, sous la conduite de deux Sauvages, voir, environ à quatre lieues vers le midi du village où nous estions, une fontaine extraordinaire. Elle forme un petit ruisseau en sortant d'un rocher assez haut. L'eau [en] est fort claire, mais elle a une mauvaise odeur, semblable à celle des bonnes de Paris lorsqu'on renue avec le pied la boue qui est au fond de l'eau. Il mit le flambeau dedans, et incontinent cette eau consent le feu comme pour voir faire de l'eau-de-vie; et elle ne s'esteint point qu'il ne vienne de la pluie. Cette eau est parmi les Sauvages une marque d'abondance, ou de stérilité lorsqu'elle a les qualités contraires. Il n'y a aucune apparence de soufrière ni de salpestre, ni d'aucune autre matière combustible. L'eau n'a mesme aucun gout; et je ne puis dire ni penser autre chose de meilleur, sinon que cette eau passe par quelques terres alumineuses d'oh elle tire cette qualité combustible.

Ce fut aussi pendant ce temps là qu'on apporte de l'eau-de-vie des Hollandois au village, dont plusieurs Sauvages s'enivrèrent. Il y en eu même plusieurs fois des parents de celui qui avoit été tué au Montréal, peu de jours avant que nous en partissions, qui nous menacèrent dans leur ivrognerie de nous vouloir casser la teste; et c'est une coutume assez commune parmi eux, lorsqu'ils ont quelques ennemis, de s'enivrer et d'aller ensuite leur casser la teste ou les tuer a coups de couteau, afin de pouvoir dire ensuite qu'ils ont fait ce meschant coup dans un temps où ils n'avoient point d'esprit. Ils ont même coutume de ne point pleurer ceux qui sont morts de cette manière, de peur de faire de la peine à caluy qui est vivant en le faisant souvenier de son forfait. Cependant nous nous sommes toujours si bien tenus sur nos gardes, qu'il ne nous est arrivé aucun accident.

1 d'aucun. 2 cuita. 3 Verreau ends the sentence with “d'un”. 4 Verreau inserta “asses.” 5 Je mis. 6 pourvoit faire l'eau-de-vie. 7 Verreau inserta “santant.” 8 saoffre. 9 quelque terre alumineuse dont. 10 Il vint. 11 me. 12 quelque ennemi. 9 Verreau inserta “cette.”
cooked, they serve you a piece of three or four pounds' weight in a wooden platter that has never been rubbed with any other dishcloth than the fingers of the lady of the house, which appear all smeared with the grease that is always in their platter to the thickness of a silver crown. Another of their greatest dishes is Indian meal cooked in water and then served in a wooden bowl with two fingers of bear's grease or oil of sun-flowers or of butternuts upon it. There was not a child in the village but was eager to bring us now stalks of Indian corn, at another time squashes, or it might be other small fruits that they go and gather in the woods.

We passed the time in this way for seven or eight days, waiting until some slave should return from the trading to be given to us. During the interval, to while away the time, I went with M. de la Salle under the guidance of two Indians, about four leagues south of the village we were in, to see an extraordinary spring. It forms a small brook as it issues from a rather high rock. The water is very clear, but has a bad odor, like that of Paris mud, when the mud at the bottom of the water is stirred with the foot. He put a torch in it, and immediately the water took fire as brandy does, and it does not go out until rain comes. This flame is, amongst the Indians, a sign of abundance, or of scarcity when it has the opposite qualities. There is no appearance of sulphur or saltpetre, or any other combustible matter. The water has no taste even; and I cannot say or think anything better than that this water passes through some aluminous earth, from which it derives this combustible quality.

During that time, also, brandy was brought to the village from the Dutch, on which several Indians got drunk. Several times relations of the man who had been killed at Montreal a few days before we left, threatened us in their drunkenness that they would break our heads. It is a somewhat common custom amongst them when they have enemies, to get drunk and afterwards go and break their heads or stab them to death, so as to be able to say afterward that they committed the wicked act when they were not in their senses. It is actually their custom not to mourn for those who have died in this manner, for fear of causing pain to the living by reminding him of his crime. However, we always kapt so well on our guard that no accident happened to us.

1 eight or ten days (O. H. Marshall).

2 I.
Enfin ce fut pendant ce temps là que je vis le plus triste spectacle que j'aye [jamais] vu de ma vie.\(^1\) On me dit un soir qu'il estoit arrivé des guerriers, qu'ils avoient amené un prisonnier et qu'on l'avoit mis dans une cabane peu esloignée de la nostre. Je m'y en allay pour le voir, et je l'ay trouvé assis au milieu de trois femmes qui pleuroient, à qui mieux mieux, la mort de leur parent qui avoit esté tué dans l'occasion où cely-oy avoit esté fait prisonnier.

C estoit un jeune garçon de 18 à 20 ans, fort bien fait, qu'ils avoient habillé de pied en cap depuis son arrivée et qu'il avoit fait aucun mal depuis sa prise. Ils ne luy avoient même pas donné la saluade de coups de baston qu'ils ont coutume de donner à leurs prisonniers, à l'entée du village, de sorte que je creus que j'aurois le temps de le demander pour estre nostre conducteur; car on disoit qu'il estoit des Tougenhas. J'allay donc trouver M. de la Salle pour cela, qui me dit que les Sonnontouans estoient gens de parole et que, puisqu'ils nous avoient promis un esclave, qu'ils nous en donneroient un, et qu'il nous importoit peu que ce fust cely-là ou un autre, et qu'il ne faulloit point les presser. Je ne me mis donc pas davantage en peine. La nuit vint et nous nous couchasmes. La lumière du lendemain ne parut pas plus test, qu'une grosse troupe de gens entrerent dans nostre cabane pour nous dire que ce prisonnier estoit esté brulé, et qu'il avoit demandé à voir des Mistigouche.\(^2\) Je cours à la place publique pour le voir, et je le trouvay déjà sur l'eschafaud où on l'attachoit pieds et mains à un poteau. Je fus estonné d'entendre de luy quelques mots Algonquins que je reconnois, quoique de la manière qu'il les prononçoit, ilz parussent assez difficiles à reconnoistre. Enfin il me fit concevoir qu'il avroit bien voulu que son supplice fust\(^3\) différé jusqu'au lendemain. S'il est\(^4\) parlé bon Algonquin, je l'euze entendu, mais sa langue différoit encore plus de l'Algonquin que celle des Outauacs. Ainsi je ne l'entendois que bien peu.

Je fis parler au Iroquois par notre interprète Hollandois, mais il me dit qu'il avoit esté donné à une vieille à la place de son fils qui avoit esté tué, et qu'elle ne le pouvoit voir vivre, et que toute sa\(^5\) parenté s'intéressoit [si] fort en sa douleur qu'ils ne pouvoient retarder son supplice. Les fers estoient au feu pour tourmenter ce pauvre miserable. Pour moy, je dis à mon\(^6\) interprète de le demander pour l'esclave qu'on\(^7\) avoit promis, et que je ferois [un] présent à la vieille à qui il estoit; mais nostre interprète ne vouloit jamais faire cette proposition.

---

\(^1\) Verreau inserts here: "le supplice d'un prisonnier de 18 à 20 ans que les guerriers amenèrent au village sur le soir. Le lendemain de grand matin."

\(^2\) Mistigouche.

\(^3\) ont été.

\(^4\) avait.

\(^5\) la.

\(^6\) notre.

\(^7\) Verreau inserts "nous."
Lastly, it was during that time that I saw the saddest spectacle I ever saw in my life. 1I was told one evening that some warriors had arrived, that they had brought in a prisoner, and he had been put in a cabin not far from our own. I went to see him, and found him seated with three women, who were striving to outdo each other in bewailing the death of their kinsman, who had been killed on the occasion on which this man had been made prisoner.

He was a young fellow of eighteen or twenty years, very well formed. They had dressed him from head to foot since his arrival, and had done him no harm since his capture. They had not even given him the salutation of blows with sticks, which it is their custom to give their prisoners on entering the village. So I thought I should have time to ask for him in order that he might be our guide; for it was said he was one of the Touguenhas. I went accordingly to M. de la Salle for that purpose, who told me the Senecas were men of their word; as they had promised us a slave they would give us one, and it mattered little to us whether it was this man or another, and it was best not to press them. I gave myself no further trouble accordingly. Night came on and we went to bed. The light of next day had no sooner appeared than a large company entered our cabin, to tell us the prisoner was to be burned, and had asked to see some of the Mistigouch. I ran to the public square to see him, and found him already on the scaffold, where they were fastening him, hand and foot, to a stake. I was astonished to hear from him some Algonkin words, which I recognized, although from his manner of pronouncing them they seemed somewhat hard to make out. At last he made me understand that he would be glad if his execution were put off till the next day. If he had spoken good Algonkin I should have understood him, but his language differed from Algonkin even more than that of the Ottawas. So I understood him but very little.

I sent word to the Iroquois by our Dutch interpreter, but he told me the prisoner had been given to an old woman in place of her son, who had been killed; that she could not bear to see him live, and all her relations were so much concerned in her grief that they could not delay his execution. The irons were in the fire to torture the poor wretch. As for myself, I told my2 interpreter to ask for him as the slave that had been promised, and I would make a present to the old woman to whom he belonged; but our interpreter never would make

1 [the execution of a prisoner of 18 to 22 years of age, whom the warriors brought to the village towards evening, early next morning.] 2 our.
réussite le langue se plein contorsions de le Iroquois prisonnier rageasse, retirer. avec pitié Dieu chose je mencer estoit que je entendent que je obey, point engager, "Toy qui as tout fait, aye pitié de moy, je suis faché de ne t'avoir pas obéy, mais si je vives, je t'obéirois entièrement." Il m'entendait mieux que je ne l'entendois, par ce que tous les peuples voisins des Outaouacs entendent l'Algonquin. Je ne creus pas le pouvoir baptiser tant parce que je ne l'entendois pas assez pour connaître les dispositions où il estoit que parce que les Iroquois me pressoient de le quitter pour commencer leur tragédie, et d'ailleurs, je creus que l'acte de contrition que luy faisois faire le pouvoir sauver. Si j'avoirs prévu cet accident, dès le soir précédent, je l'aurois assurément baptisé, parce que j'aurois eu pendant la nuit le temps de l'instruire; mais je ne pus faire autre chose pour lors que de l'encourager à souffrir patiemment et d'offrir à Dieu ses tourments en lui disant souvent: "Toy qui as tout fait, aye pitié de moy!"—ce qu'il répétait les yeux levez au ciel.

En same temps je vis approcher le principal des parents du mort avec un canon de fusil rougy jusqu'au milieu, ce qui m'obligea à me retirer. Les autres commencèrent à trouver mauvais que je l'encourageasse, d'autant [plus] que c'est parmi eux mauvais augure qu'un prisonnier souffre patiemment le supplice. Je me retiray donc avec douleur, et à peine avois-je tourné la tête que ce barbare d'Iroquois luy appliqua son canon [rouge sur le] dessus des pieds, ce qui fit faire un haut cri à ce pauvre misérable et me fit tourner vers luy. [Je vis cet Iroquois qui, d'une main grave et posée, luy appliquoit doucement ce fer le long des pieds et des jambes, et d'autres vieillards qui fumoient autour de l'échafaud avec toute la jeunesse qui tressailloit de joye de voir les contorsions que la violence de feu faisoit faire à ce pauvre patient.

Sur ces entrefaites,) je me retiray à la cabane où nous logions tout plein de douleur de n'avoir pu sauver ce pauvre esclave, et ce fut pour lors que je connus plus que jamais de quelle importance il estoit de ne se point engager, parmi les nations de ces pays loy, qu'on ne seust leur langue ou qu'on ne fust assuré de son interprète, et je puis dire que le défant d'un interprète qui fust en nostre main empescha l'entière réussite de nostre voyage.

J'estois en nostre cabane à prier Dieu fort triste. M. de la Salle

1 pouvait. 2 pressèrent. 3 d'elevés vers le ciel. 4 que les prisonniers souffrent. 5 Je m'arrêtai. 6 le pied.
this proposition, saying it was not the custom amongst them, and the matter was too important. I went as far as to threaten him in order to make him say what I wished, but could effect nothing; because he was obstinate like a Dutchman, and ran away from me.

I remained alone accordingly near the poor sufferer, who saw before him the instruments of his execution. I endeavored to make him understand that he must not longer have recourse to any one but God, and should offer Him this prayer: "Thou who madest all, have pity on me; I am sorry I have not obeyed thee; but if I live I will obey thee entirely." He understood me better than I understood him, because all the tribes bordering on the Ottawas understand Algonkin. I did not think I could baptise him, not only because I did not understand him sufficiently to know his frame of mind, but also because the Iroquois were urging me to leave him; in order to begin their tragedy; and, moreover, I believed that the act of contrition which I was persuading him to make might save him. Certainly, if I had foreseen this accident the evening before, I would have baptized him, because I should have had time to instruct him during the night; but I could do nothing at the time but encourage him to suffer patiently, and to offer to God his torments, saying often to him: "Thou who madest all, have pity on me," which he repeated, with his eyes raised to heaven.

At the same time I saw the principal relative of the deceased approach with a gun-barrel red-hot up to the middle. This obliged me to withdraw. The others began to find fault with me for encouraging him, the more so because amongst them it is a bad omen for a prisoner to endure torture patiently. I retired therefore with grief, and scarcely had I turned my head when this barbarian of an Iroquois applied his [red-hot] gun-barrel to the top of his feet, which made the poor wretch utter a loud cry, and forced me to turn towards him. [I saw that Iroquois with a grave and steady hand applying the iron slowly along his feet and legs, and other old men smoking round the scaffold, with all the young people leaping for joy to see the contortions that the violence of the fire compelled the poor sufferer to make.

Meanwhile] I retired to the cabin in which we lodged, filled with grief at not being able to save this poor slave, and it was then I recognized more than ever how important it was not to engage one's self amongst the tribes of these countries without knowing their language or being sure of one's interpreter; and I may say that the lack of an interpreter under our own control prevented the entire success of our expedition.

I was in our cabin praying to God and very sorrowful. M. de la

1 could.

2 stopped.
vint qui me dit qu'il appréhendait que dans le tumulte où il voyoit tout
le village, il y avait lieu d'appréhender qu'on ne nous fît quelque
insulte, qu'il y avait plusieurs personnes qui s'environnaient ce jour-là, et
qu'enfin il estoit résolu de s'en aller au lieu où estoient les canots et le
reste de nostre monde. Je luy dis que j' estois prest de le suivre et que
demeurant avec luy, j'avois peine à me tirer de l'esprit ce pitoyable
spectacle. Nous dismes à 7 ou 8 de nos gens, qui estoient pour lors
avec nous, de se retirer pour ce jour-là dans un petit village qui estoit à
demi-lieue du grand où nous estoions, de peur de quelque insulte, et nous
nous en vinmes 1 M. de la Salle et moy, trouver M. Dollier à 6 bonnes
lieues du village.

[Il y eut de nos gens assez barbares pour vouloir regarder de bout
tôt le supplice du pauvre Toaguenha, qui nous rapportèrent le
lendemain qu'on l'avoit brûlé par tout le corps, avec des bords chauds
l'espace de six heures, jusqu'à ce qu'il n'y eust pas en luy une seule
petite place qui ne fût grillée; qu'après cela ils luy avoient donné six
bordées de courir par la place où les Iroquois l'attendoient armés de
gros bastons enflammez dont ils le stimuleroient et l'abatodoient à terre,
lorsqu'il les vouloit joindre; que plusieurs prenoient des chaudières
pleines de charbons et de cendres chaudes dont ils les convroyoient aussitôt
qu'à cause de sa lassitude et de sa faiblesse, il vouloit tant soit peu se
reposer; enfin, après deux heures de ce divertissement barbare, ils
l'assommèrent à coups de pierre, et ensuite, chacun se jetant sur luy, on
le mit en pieces; l'un emporta sa teste, l'autre un bras, l'autre un autre
membre, et chacun s'en alla le mettre au pot pour en faire festin.
Plusieurs en présentèrent aux François, leur disant qu'il n'y avoit point
au monde de meilleur manger; mais personne n'eut vouloir faire l'expé-
rience. Sur le soir, tout le monde s'assembla dans la place, avec chacun
une baguette à la main dont ils se mirent à battre sur les cabanes de
tous costez avec un fort grand tintamarre, pour chasser, disoient-ils,
l'âme du mort qui pourroit s'estre cachée dans quelque coin pour leur
faire de la peine.]

Nous retournerions quelque temps après au village pour faire par
les cabanes la cueillette de bled d'Inde, dont nous avions besoin pour
nostre voyage, que les femmes du village nous apportoient, chacune
selon son moyen, et [il] nous fallut la porter sur le col six grandes lieues
de chemin qu'il y avoit depuis le village jusques au lieu où nous estoions
cabanés.

Pendant nostre séjour au village, nous nous estoions enquis avec
exactitude du chemin qu'il falloit tenir pour arriver à la rivière d'Ohio;

1 allâmés.
Salle came to tell me he feared, in the tumult he saw the whole village was in, there was reason to apprehend some insult might be offered to us; there were many persons getting drunk that day, and finally he was resolved to get away to the place where the canoes and the rest of our people were. I told him I was ready to follow him, and that remaining with him I had difficulty in getting that pitiful spectacle out of my mind. We told seven or eight of our men who were with us at the time to withdraw for that day to a little village half a league from the large one in which we were, for fear of some insult, and M. de la Salle and I came away and found M. Dollier six good leagues from the village.

[There were some of our men barbarous enough to wish to see the torture of the poor Toaguenha from beginning to end. They reported next day that he had been burned with hot irons over his whole body for the space of six hours, until there was not a single spot on him that was not rosted. After that they had required him to run six courses through the square where the Iroquois awaited him armed with large flaming brands, with which they kept urging him on and knocking him down when he would come near them. Many took kettles full of coals and hot cinders, with which they covered him the instant that, by reason of his exhaustion and weakness, he wished to rest for a single moment. At last, after two hours of this barbarous amusement, they killed him with a stone, and afterwards, everyone throwing himself upon him, tore him to pieces. One carried off his head, another an arm, a third some other limb, and everyone hurried away to put it in the kettle to feast on it. Several presented portions of his flesh to the French, telling them there was no better eating in the world; but no one would try the experiment. Towards evening everybody assembled in the square, each with a small stick in his hand, with which they began to beat the cabins on all sides with a very great clatter, to drive away, as they said, the dead man's soul, which might have hidden itself in some corner to do them harm.]

We returned to the village some time afterward to collect amongst the cabins the supply of Indian corn that we needed for our expedition, which the women of the village brought to us, each according to her means. We had to carry it on our necks six good leagues, the distance from the village to the place where we were encamped.

During our sojourn at the village we had made careful enquiry as to the road we must take to reach the River Ohio, and everybody
et tout le monde nous [avoir] dit que pour l’aller trouver de Sonnon- 
touan, il y avait six journées par terre d’environ douze lieues chacune, 
ce qui nous fit croire qu’il n’est pas possible que nous l’abissions 
trouver par là, ne pouvant qu’à peine porter pour un si long chemin que 
ce qui nous estoit nécessaire pour vivre, bien loin de pouvoir porter 
notre bagage ; mais à même temps on dit qu’en allant trouver le 
lac Erié en canot, nous n’aurions que trois jours de portage pour aller 
trouver cette rivière, beaucoup plus près des peuples que nous cher-
chions, que nous la trouverions allant par Sonnonouan. 

Mais ce qui nous empescha plus que tout, fut que les Sauvages 
dirent à notre interprète Hollandois qu’il n’avait point d’esprit de vouloir 
aller aux Teaguenha, qui estoient des peuples extrêmement messians, 
qui tasceroient de découvrir le soir nostre feu et viendroient ensuite 
la nuit nous tuer à coups de fleches, dont ils nous auraient plus tost 
couvert que nous ne nous en serions aperceus et [que] de plus nous 
courrions grand risque, le long de la rivière d’Ohio, de rencontrer les 
Antastoes9 qui nous casseroient infailliblement la teste, et que, pour 
cette raison, les Sonnonouans ne vouloient pas venir avec nous, de peur 
qu’on ne creust qu’ils estoient cause de la mort des François, et qu’ils 
avoient bien de la peine à se résoudre à donner un guide, de peur 
qu’Onnontio ne leur imputast notre mort et ne vint ensuite leur faire 
la guerre pour la venger. 

Ces discours se tenoient sans que nous en sceussions aucune chose, 
mais j’estoits tout estonné de voir se valantir l’ardeur de mon Hollandois, 
qui ne me chantoit autre chose, sinon que les Sauvages où nous vouloions 
aller ne valoient rien et qu’ils nous tueroint infailliblement ; et lorsque 
j’euy disso qu’il n’y avoit rien à craindre en faisant bonne sentinelle, il 
me respondit que la sentinelle,9 estant auprès du feu, ne pourroit aper-
cevoir ceux qui viendroient la nuit à l’abry des arbres et des brou-
sailles. Efin, par tous ses discours, il me faisoit voir qu’il estoit espou-
vanté ; et, en effet, il ne pursuivit plus l’affaire du guide avec autant 
d’ardeur qu’auparavant, et d’ailleurs les Sauvages furent embouchez (sic). 
Ainsi, ils nous mirent1² toujours de jour à autre, disant que leurs gens 
tardoient de revenir de traite1³ plus qu’ils n’avoient pensé. Nous sou-
frismes1⁴ beaucoup de ce retardement, parce que nous perdions le temps 
qui estoit fort beau pour la navigation, et que nous ne pouvions espérer 
d’hiverner dans aucune nation si nous tardions plus longtemps, ce que M. 
de la Salle regardoit comme une mort assurée à cause que nous 

1 Eric. 
2 Verbeau insert “que.” 
3 entièrement. 
4 Anastoes (Verbeau suggère “Andastois”). 
5 nous nous en fussions. 
6 nous tenoient. 
7 pourroient. 
8 de. 
9 les sentinelles. 
10 sauflions. 
11 pourroient.
[had] told us that in order to get to it from Seneca, it was six days' journey by land of about twelve leagues each. This made us think it was not possible for us to get to it that way, as we could hardly carry anything for so long a journey but the mere necessaries of life—carrying our baggage being out of the question. But at the same time we were told that in going to Lake Erie by canoe we should have only three days' portage to get to that river, much nearer the tribes we were seeking than we should find it going by Seneca.

But what prevented us more than all was that the Indians told our Dutch interpreter he had no sense to wish to go to the Togquenhah, who were an extremely wicked people, that would endeavor to discover our fire in the evening, and afterwards come in the night and kill us with their arrows, with which they would have us covered before we could perceive them; that furthermore, we ran a great risk along the Ohio River of encountering the Antastoez, who would unquestionably break our heads; that for this reason the Senecas were unwilling to come with us, for fear people might think they were the cause of the Frenchmen's death, and they had much difficulty in making up their minds to give us a guide, for fear Onontio should impute our death to them and afterward come to make war upon them in order to avenge it.

This kind of talk was going on without our knowing anything about it, but I was quite astonished to see the ardor of my Dutchman abating, who kept dimming into my ears that the Indians, where we wished to go, were no good and would kill us without fail. When I told him there was nothing to fear as long as we kept proper sentry, he answered me that the sentry, being near the fire, would not be able to perceive those coming in the night under cover of the trees and underbrush. In short, by all his talk, he showed me he was frightened. In fact, he no longer prosecuted the business of the guide with as much ardor as before, and, moreover, the Indians were given the cue (sic). So they kept putting us off from day to day, saying that their people were slower in returning from trade than they expected. We suffered a great deal from this delay, because we were losing the favorable season for navigation, and could not hope to winter with any tribe if we delayed longer, a contingency that M. de la Salle regarded as certain death, because we
n’estions point assurées de vivre dans les bois; cependant nous avons, grâce à Dieu, expérimenté le contraire.

Nous insinuons retirez de toutes ces peines par l’arrivée d’un Sauvage qui venoit des Hollandais et cabana au lieu où nous estions. Il estoit d’un village d’Iroquois des Cinq Nations ramassées au bout du lac Ontario, pour la commodité de la chasse du chevreuil et de l’ours qui est abondante en ce lieu là. Ce sauvaige nous assuré que nous n’auroions aucune peine à trouver un conducteur, et qu’il y avoit quantité d’esclaves des nations où nous désirions aller, et que très-volontiers il nous y conduiroit. Nous créimes qu’il estoit bon de prendre ce parti, tant parce que nous faisions toujour notre route et nous approchions du lieu où nous voulions aller, que parce que, le village n’estant que de 18 ou 20 cabanes, nous nous persuadasmes que nous en serions [plus] facilement les maîtres, et que nous leur ferions faire par crainte une partie de ce qu’ils ne voudroient pas faire par amitié.

Sur cette espérance [là] nous quitrammes les Sonnontouans. Nous trouvâmes une rivière large d’un demi-quart de lieue et extrêmement rapide, qui est la disemburée ou communication du lac Érié avec le lac Ontario. La profondeur de ce fleuve (car c’est proprement celuy de Saint-Laurent) est prodigieuse en cet endroit; car, dès l’abord, il y a 15 ou 16 brasses d’eau, ce que nous expérimenasmes en tendant notre ligne. Cette disemburée [peut avoir 40 lieues de chemin et] contient, à 10 ou 12 lieues de son embouchure dans le lac Ontario, une des plus belles cataractes ou chutes d’eau qui soient au monde; car tous les Sauvages à qui j’en ay parlé disoient que le fleuve tomboit en cet endroit d’un rocher plus haut que ne sont les plus hauts pins, c’est-à-dire d’environ 200 pieds. Aussi l’entendimes-nous du lieu où nous estions, mais cette cherte donne une telle impulsion à l’eau que, quoy que nous en fussions à 10 ou 12 lieues, l’eau est si rapide qu’à grand’peine la peut-on remonter à l’aviron; et à un quart de lieue de l’embouchure où nous estions, elle commence à estre retirée et à continuer son lit entre deux rochers ecarpe extrêmement hauts, ce qui me fait croire qu’elle seroit difficilement juisque auprès du sault. Pour ce qui est au-dessus du sault, l’eau tire de fort loin dans ce précipice, et très-souvent, des cerfs et des biches, des eslans et des chevreuils, se laissent attirer à un tel point en traversant cette rivière, qu’ils se trouvent obligés à faire le sault et à se voir envelopper dans cet horrible gouffre.

L’envie que nous avions de nous rendre à notre petit village appelé

1 pas. (Instead of the following word Verreau suggests "habitué.")
2 submisions d’aller.
3 entièrement.
4 m’ont dit.
5 Eria.
6 Verreau insert "la."
7 impression.
NIAGARA FALLS, AS FIRST SEEN BY EUROPEANS, 1679-1680.

From the picture in Hennepin.
were not certain of being able to subsist in the woods. However, thank God, we experienced the contrary.

We were extricated from all these difficulties by the arrival of an Indian who came from the Dutch and camped at the place where we were. He was from a village of Iroquois of the Five Nations, collected at the end of Lake Ontario for the convenience of hunting roebuck and bear, which are plentiful at that place. This Indian assured us we should have no difficulty in finding a guide; there were a number of slaves there from the nations to which we desired to go, and he would willingly take us there. We thought it well to adopt this course, both because we were always making headway and nearing the place we wished to go to, and because, the village consisting of only eighteen or twenty cabins, we persuaded ourselves we should [all the more] easily become its masters and make them do through fear a part of what they would not be willing to do for friendship.

In that hope, we quitted the Senecas. We discovered a river one-eighth of a league wide and extremely rapid, which is the outlet or communication from Lake Erie to Lake Ontario. The depth of this stream (for it is properly the River St. Lawrence) is prodigious at this spot; for at the very shore there are 15 or 16 fathoms of water, which fact we proved by dropping our line. This outlet [may be 40 leagues in length, and] contains, at a distance of 10 or 12 leagues from its mouth in Lake Ontario, one of the finest cataracts or water-falls in the world; for all the Indians to whom I have spoken about it said the river fell in that place from a rock higher than the tallest pine trees; that is, about two hundred feet. In fact, we heard it from where we were. But this fall gives such an impulse to the water that, although we were 10 or 12 leagues away, the water is so rapid that one can with great difficulty row up against it. [At a quarter of a league from the mouth, where we were, it begins to contract and to continue its channel between two steep and very high rocks, which makes me think it would be navigable with difficulty as far as the neighborhood of the falls. As to the part above the falls, the water draws from a considerable distance into that precipice, and very often stags and hinds, elk and roebucks, suffer themselves to be drawn along so far in crossing this river that they find themselves compelled to take the leap\(^1\) and to see themselves swallowed up in that horrible gulf.]

Our desire to go on to our little village called Ganastogué

\(^1\) or: to shoot the cataract
Ganastogué Sonontoua Outinaovatoua nous empêcha d'aller voir cette merveille, [que je tiens d'autant plus grande que le fleuve de Saint-Laurent est un des plus grands du monde]. Je vous laisse à penser si ce n'est pas une belle cascade de voir toute l'eau de ce grand fleuve, qui à son embouchure a trois lieues de large, se précipiter de deux cents pieds de haut avec un bruit qu'on entend non seulement du lieu où nous étions, qui en est à dix ou douze lieues; mais encore de l'autre coté du lac Ontario, vis-à-vis de cette embouchure, dont M. Trouvé m'a dit l'avoir entendu. Nous passasmes dans cette rivière, et enfin, au bout de cinq jours de marche, nous arrivâmes au bout du lac Ontario, où est une belle grande anse de sable, au fond de laquelle est l'embouchure d'un autre petit lac qui se déccharge, dans lequel nos guides nous firent entrer environ demi-lieue, et puis descharger nos canots dans l'endroit le plus proche du village, qui venait pendant à cinq ou six bonnes lieues.

Ce fut en ce lieu-là qu'en attendant que les considérables du village vinssent nous trouver avec du monde pour emporter notre bagage, M. de la Salle, allant à la chasse, en rapporta une grosse fièvre qui le mit en peu de jours fort bas. Quelques-uns disent que ce fut à la veue de trois gros serpents à sonnette qu'il trouva dans son chemin montant à un rocher que la fièvre le prit. Enfin, il est certain que c'est une fort laide vision; car ces animaux ne sont pas craintifs comme les autres serpents, mais attendent une homme se mettant d'abord en défense et se pliant la moitié du corps, depuis la queue jusques au milieu, comme si c'estoit un câble, et tenant le reste du corps tout droit, et s'eslançant quelquefois jusqu'à trois ou quatre pas, faisant toujours grand bruit de la sonnette qu'ils portent au bout de leur queue. Il y en a quantité en ce lieu là, gros comme le bras, de six ou sept pieds de long, tout noirs; la sonnette qu'ils portent au bout de la queue, et qu'ils agitent fort viste, rend un son pareil à celui que feroient plusieurs graines de melon ou de citrouille renfermées dans une boîte.

Enfin, après trois jours d'attente, les considérables et presque tout le monde du village vinrent nous trouver. Nous tinsmes le conseil dans notre cabane, où mon Hollandois réussissait mieux que nous n'avions fait au grand village. Nous fismes deux présents pour avoir deux esclaves et un troisième pour faire porter nos herbes au village. Les Sauvages nous firent deux présents: le premier de quatorze ou quinze peaux de chevreuil passées, pour nous dire qu'ils nous alloient mener à leur village, mais qu'ils n'y estoient qu'une poignée de monde incapable de nous

1 l'étendue 2 ôh. 3 donc. 4 s'y. 5 vinrent. 6 très. 7 Verreau insert "de pied fermé." 8 fois. 9 la. 10 Verreau insert "en." 11 à. 12 il porte. 13 il agite. 14 n'étaient.
Sonontoua Outinaouatous prevented our going to see that wonder, [which I regarded as so much the greater, as the River St. Lawrence is one of the largest in the world.] I leave you to imagine if it is not a beautiful cascade, to see all the water of this great river, which at its mouth is three leagues in width, precipitate itself from a height of two hundred feet with a roar that is heard not only from the place where we were, ten or twelve leagues distant, but actually from the other side of Lake Ontario, opposite this mouth, from which M. Trouvé told me he had heard it. We passed this river, accordingly, and at last, after five days' voyage, arrived at the end of Lake Ontario, where there is a fine large sandy bay, at the bottom of which is the outlet of another little lake discharging itself. This our guides made us enter about half a league, and then unload our canoes at the place nearest the village, which is, however, five or six good leagues away.

It was at that place, whilst waiting for the principal persons of the village to come to us with some men to carry our baggage, that M. de la Salle, having gone hunting, brought back a high fever which pulled him down a great deal in a few days. Some say it was at the sight of three large rattle snakes he found in his path whilst climbing a rock that the fever seized him. It is certainly, after all, a very ugly sight; for these animals are not timid like other serpents, but wait for a man, putting themselves at once in a posture of defence, coiling half the body from the tail to the middle as if it were a cable, holding the rest of the body quite erect, and darting sometimes as much as three or four paces, all the time making a great noise with the rattle that they carry at the end of their tails. There are a great many of them at this place, as thick as one's arm, six or seven feet long, entirely black. The rattle that they carry at the end of the tail, and shake very rapidly, makes a noise like that which a number of melon or squash seeds would make, if shut up in a box.

At last, after three days' waiting, the principal persons and almost every one in the village came to find us. We held council in our camp, where my Dutchman succeeded better than we had done at the large village. We made two presents in order to obtain two slaves, and a third to get our packs carried to the village. The Indians made us two presents; the first of fourteen or fifteen dressed deer skins, to tell us they were going to take us to their village, but were only a handful of people, incapable of resisting us, and begged us to do them

1 extent. 2 times.
résister, et qu'ils nous prêtaient de ne leur point faire de mal, et de ne les pas brûler comme les François avoient brûlé [les] Agniersmons. Nous les asseurans de nostre bonne volonté. Ils nous firent encore présent d'environ cinq mille grains de pourcelaine, et enfin de deux esclaves pour nous conduire. L'un estoit de la nation des Chacuanons et l'autre estoit de celle des Nez-Percés. [J'ay creu depuis qu'il estoit d'une nation proche des Poutonatammites ; au reste], tous deux bons chasseurs, et qui témoignoient estre de bonne volonté. Le Chaconan escheut à M. de la Salle, et l'autre à nous.\(^3\) Ils nous dirent encore que le lendemain ils nous aideroient à porter nos hardes à leur village, afin d'aller de là nous rendre sur le bord d'une rivière où nous pourrions nous embarquer pour entrer dans le lac Érié.\(^4\)

Nous fumus les plus contents du monde des habitans de ce petit village, qui nous régalaient de leur mieux, et M. Dollier ne pouvoit contenir la joie qu'il avoit de se voir en si beau chemin d'arriver bientost parmi les peuples auxquels il voulut consacrer le reste de ses jours, car il avoit resolu de ne jamais revenir, s'il pouvoit trouver quelque nation qui l'eust voulu recevoir. Nous entretinmes nostre guide, qui nous assurera que, dans un mois et demi de bonne marché, nous pourrions arriver aux premières nations qui sont sur la rivière d'Ohio, dans le bois, parce qu'il n'y avoit pas moyen d'atteindre aucune nation devant les neiges. Nous dévorions en esprit toutes ces difficultez, et ne faisions estat de rien pourvu que nous pussions aller où nous pensions estre appelez de Dieu.

Nous partimes de ce lieu, avec plus de cinquante sauvages ou sauvagesses, environ le 22 septembre, et nos sauvages, nous menageant, nous firent employer deux journées\(^1\) à faire notre portage jusques au village, qui n'estoit pourtant qu'à environ cinq lieues. Nous cabansasmes donc aux environs du village, \(\text{a} \) où nos Sauvages allaient à la chasse et tuaient un chevreuil; et ce fut en ce lieu là que nous apprîmes qu'il y estoit arrivé deux François, au village où nous allions,\(^2\) qui venaient des Outaouais [et en ramenèrent un prisonnier Iroquois].

Ces nouvelles nous surprirrent parce que nous ne pensions pas qu'il y eust aucun François en campagne de ce costé-là. Cependant deux des plus considérables nous quitterent pour aller recevoir ces nouveaux hostes, et nous poursuivîmes le lendemain notre chemin avec la fatigue que vous pouvez penser, quelquefois dans l'eau à mi-jambe, outre l'incommodité des fardeaux, que les branches des arbres vous\(^5\) accrochent et vous\(^6\) font reculer trois ou quatre pas; mais enfin on ne sent grèves

\(^{1}\) 500 grains. \(^{2}\) L'autre nous échut. \(^{3}\) Érie. \(^{4}\) Les. \(^{5}\) Demi journée. \(^{6}\) [Ce nous apprîmes là qu'il était arrivé au village où nous allions deux Français.]
no harm and not to burn them as the French had burnt the Mohawks. We assured them of our good-will. They made us another present of about five thousand wampum beads, and, lastly, of two slaves for guides. One was from the nation of the Shawanons and the other from the Nez-Percés. [I have thought since that he was from a nation near the Pottawattamies; however], both were good hunters and showed that they were well disposed. The Shawanon fell to M. de la Salle and the other to us. They told us, besides, that on the following day they would help us to carry our baggage to their village, in order to go on from there to take us to the bank of a river, where we could embark for the purpose of entering Lake Erie.

We were very much pleased with the inhabitants of this little village, who entertained us to the best of their ability. M. Dollier could not contain the joy that he had in seeing himself with so favorable a prospect of arriving soon amongst the tribes to whom he wished to consecrate the rest of his days, for he had resolved never to return if he could find any nation willing to receive him. We conversed with our guide, who assured us that in a month and a half of good travelling we should be able to reach the first nations on the River Ohio... in the woods, because there was no means of reaching any nation before the snows. We deyoured, in spirit, all these difficulties, and made no account of anything, provided we could go where we thought we were called of God.

We set out from this place with more than fifty Indians, male or female, about the 22nd of September, and our Indians, sparing us, obliged us to take two days in making our portage as far as the village, which was only, however, about five leagues away. We camped, accordingly, in the vicinity of the village, [where our Indians went hunting and killed a roebuck, and it was in that place that] we learned there had arrived two Frenchmen at the village we were going to, who were on their way from the Ottawas [and were taking back an Iroquois prisoner belonging to the latter].

This news surprised us, because we did not think there was any Frenchman out on service in that direction. However, two of the most influential persons left us to go to receive these new guests, and we pursued our journey next day with the fatigue you may imagine; sometimes in the water up to mid-leg, besides the inconvenience of the packs, which get caught in the branches of trees and make you recoil three or four paces. But, after all, one is hardly sensible of

---

1 500. 2 us.
ces fatigues là quand on croit par elles plaire à Dieu et pouvoir luy rendre service.

Enfin, nous arrivasmes à Tínaoutòda le 24 septembre, et trouvâmes que le François qui estoit arrivé le jour précédent estoit un nommé Jolliet, qui estoit parti avant nous de Montréal avec une flotte de quatre canots chargez de marchandises pour les Outaouacs, qui avoit eu ordre de M. le Gouverneur de monter jusques dans le lac Supérieur pour descouvrir où estoit une mine de cuivre dont on voit icy des morceaux qui n'ont presque pas besoin d'estre raffinëz, tant le cuivre est bon et pur; [après avoir trouvé cette mine, de chercher un chemin plus facile qu'à l'ordinaire pour le pouvoir apporter au Montréal. M. Jolliet]9 n'avoir pu voir cette mine à cause que le temps le pressoit pour son retour, [mais ayant trouvé aux Outaouacs des prisonniers que ces peuples avoient fait sur les Iroquois, il leur dit que l'intention d'Onontio estoit qu'ils vescussent en paix avec les Iroquois, et leur persuada d'envoyer aux Iroquois un de leurs prisonniers, en tisonnignage de la paix qu'ils voulloient avoir avec eux.

Ce fut cet Iroquois qui montra à M. Jolliet un nouveau chemin que les Français n'avoient point secu jusques alors pour revenir des Outaouacs dans le pays des Iroquois. Cependant la crainte que ce sauvage eût de retomber entre les mains des Antastoes luy fit dire à M. Jolliet qu'il falloït qu'il quittast son canot et marchast par terre plusost qu'il n'eust fallu, et mesme sans cette terreur du sauvage, M. Jolliet eust pu venir par eau jusques dans le lac Ontario, en faisant un portage de demi-liëue pour éviter le grand sault dont j'ay déjà parlé, mais enfin il fut obligé par son guide de faire cinquante lieues par terre, et abandonner son canot sur le bord du lac Érié.]

Cependant la maladie de M. de la Salle commençoit à luy oster l'envie de pousser5 plus loin, et le désir de voir 6 Montréal commençoit à le presser. Il ne nous en avoit point parlé; mais nous nous en estions bien apercus, et d'ailleurs le chemin que M. Jolliet avoit fait avec la nouvelle qu'il nous apprit qu'il avoit envoyé de son monde chercher une nation d'Outaouacs fort nombreuse nommée les Poutooutamites, où il n'y avoit jamais eu de missionnaires, et que ce peuple7 estoit voisin des Iškoutegas, et la grande rivière qui menoit aux Chaouanons nous fit envie, à M. Dollier et à moy, d'aller chercher la rivière où nous voulions entrer par le côté des Outaouacs plusost que par celiuy des Iroquois, parceque le chemin nous en sembla beaucoup plus facile et que nous saavions tous deux la langue Outaouaise.

---

1 Verreau inserta “et.”
2 Verreau inserta “le.”
3 les.
4 [mais il.]
5 passer.
6 Poutooutamites.
7 quelque peuple.
those fatigues when he thinks that by them he is pleasing God and able to render Him service.

At last we arrived at Tinawatawa on the 24th of September, and found that the Frenchman who had arrived the day before was a man named Jolliet, who had left Montreal before us with a fleet of four canoes loaded with goods for the Ottawas, and had orders from the Governor to go up as far as Lake Superior to discover the situation of a copper mine, specimens from which are seen here that scarcely need refining, so good and pure is the copper. [After finding this mine he was to find out an easier route than the ordinary one to transport it to Montreal. M. Jolliet] had not been able to see this mine, because time pressed him for his return; [but having discovered amongst the Ottawas some Iroquois prisoners that these tribes had taken, he told them that Onontio's intention was that they should live at peace with the Iroquois, and persuaded them to send one of their prisoners to the Iroquois as a token of the peace they wished to have with them.

It was this Iroquois who showed M. Jolliet a new route, heretofore unknown to the French, for returning from the Ottawas to the country of the Iroquois. However, the fear this Indian had of falling again into the hands of the Antastoes led him to tell M. Jolliet he must leave his canoe and walk overland sooner than would have been necessary. Indeed, but for this terror on the part of the Indian, M. Jolliet could have come by water as far as Lake Ontario, by making a portage of half a league to avoid the great falls of which I have already spoken. In the end he was obliged by his guide to make fifty leagues by land and to abandon his canoe on the shore of Lake Erie.]

Meanwhile M. de la Salle's illness was beginning to take away from him the inclination to push further on, and the desire to see Montreal was beginning to press him. He had not spoken of it to us, but we had clearly perceived it. Moreover, the route M. Jolliet had taken, with the news he brought us—that he had sent some of his party in search of a very numerous nation of Ottawas called the Pottawattamies, amongst whom there never had been any missionaries, and that this tribe bordered on the Iskoutegas—and the great river that led to the Shawanos, induced M. Dollier and me to wish to go and search for the river into which we wished to enter by way of the Ottawas rather than by that of the Iroquois, because the route seemed to us much easier and we both knew the Ottawa language.

[But he].
Un autre accident nous confirma dans cette pensée,1 [qui fut qu’après avoir équipé ce Sauvage qui nous devait servir de guide d’un capot, d’une couverture, de chaudière et de couteau, il arriva un Sauvage de chez les Hollandois qui apporta de l’eau-de-vie, dont ces gens là sont fort friands, et prit envie à notre conducteur d’en boire, lequel n’ayant point de quoy en traiter, il porta son capot pour en avoir dix bouchées d’un baril avec un chalumeau, puis la rendit dans un plat de bois.

Je fus averti de cette affaire qui ne me plut point, parce que notre conducteur ayant traité son capot nous en auraient infailliblement demandé un autre pour passer l’hiver, et nous n’en avions plus de reste; et ainsi je crus que pour nous assurer de nostre guide, il falloit empêcher cette affaire. Je m’en allay à la cabane où l’on tenoit le cabaret, et y trouvay effectivement notre traiteur à qui je retiray le capot des mains qu’il avait déjà bien engagé, luy faisant dire que je luy rendrais, lorsqu’il ne seroit plus ivre. Cet homme se faschya si fort de cette affaire qu’il alla querir tout ce que nous lui avions donné et nous le rendit; mais il ne nous eut pas plus tost quittés2 qu’il se présenta un Chouan non pour nous conduire, que nous prisme au mot. [Cependant comme cette action avoit fait du bruit, les considérables s’assemblèrent et vinrent nous faire présent de deux milliers de porcelaine pour ne nous point souvenir de ce qui s’estoit passé. Nous le promimes, et ils nous firent grand festin.]

Si la mission de M. Dollier n’avoit point esté pour les Outaouacs à l’exclusion des Iroquois, il se fust arrêté dans ce village où on l’en pressa tout-à-fait, avec toutes les protestations imaginables, de s’appliquer à la prière tout de bon; mais il fallut passer sans leur pouvoir faire autre bien que de les confirmer dans les bons desseins qu’ils avoient, et leur promisme que les Robes noires de Kenté les viendraient voir l’hiver prochain; et en effet, nous en écrivimes à M. de Fénelon qui faisoient à la mission avec fruit à Kenté, et M. Trouvé nous fit la grâce d’accomplir la parole que nous leur avions donnée, et d’y venir annoncer la parole de Dieu dès le mois de novembre suivant. M. Jolliet nous fit offre d’une description qu’il avoit [faite] de sa route depuis les Outaouacs que j’acceptay, et la réduisis dès lors en carte marine, qui nous a beaucoup apris pour nous conduire, Dieu nous ayant osté3 notre second guide de la manière que je diray après.

Enfin M. de la Salle, nous voyant4 dans le dessein de partir dans deux ou trois jours pour nous rendre sur le bord de la rivière qui nous

---

1 Verseau has instead of the omitted words, "(c’est que le sauvage qui devoit nous servir de guide s’étant ennivré et s’étant fort fascié de ce que je voulois l’empécher de donner pour cette eau-de-vie le capot, que nous lui avions donné.)"
2 n’eut pas plutôt quitté.
3 Fénelon qui faisoit.
4 servi.
5 s’étoit.
6 croyaient.
Another accident confirmed us in this thought, \[which was, that after we had equipped the Indian, who was to serve as our guide, with a capote, a blanket, kettle and knife, there arrived an Indian from the Dutch, who brought brandy, of which these people are very fond, and our guide took a strong desire to drink of it. Not having the wherewithal to trade, he gave his capote in order to obtain six mouthfuls of it from a keg with a reed, and then threw it up into a wooden platter.\]

I was informed of this affair, which did not please me, because our guide, having traded his capote, would certainly ask us for another to get through the winter, and we had no more left. So I thought, that in order to make sure of our guide, it was necessary to put a stop to this business. I went to the cabin where the bar was kept, and there actually found our trader, from whose hands I took away the capote which he had already virtually pledged, causing him to be informed that I would return it to him when he was no longer drunk. The man was so angry at this affair that\[he went and hunted up all we had given him and handed it back to us; but he had no sooner left us than a Shawanon presented himself to conduct us, whom we took at the word. \[However, as this act had been noised about, the principal persons assembled, and came to make us a present of two thousand wampum beads so that we might not remember what had passed. We promised, and they feasted us handsomely.\]

If M. Dollier's mission had not been for the Ottawas, to the exclusion of the Iroquois, he would have stopped in this village, where he was indeed urged with all imaginable protestations to apply himself to prayers in good earnest. But we had to pass on, without being able to do them any good further than to confirm them in the good intentions they had, and we promised them that the black robes of Kenté should come to see them next winter; and in fact we wrote about it to M. de Fénélon, who was carrying on a successful mission at Kenté, and M. Trouvé did us the favor to fulfill the promise we had given them and to come there to announce the Word of God as early as the month of November following. M. Jolliet offered us a description he had \[made\] of his route from the Ottawas, which I accepted, and I reduced it at the time to a marine chart, which gave us a good deal of information as to our way, God having deprived us of our second guide in the manner I shall mention hereafter.

At last M. de la Salle, seeing\[us determined to depart in two or three days, in order to proceed to the bank of the river that was

\[The Indian who was to serve us as guide, having got drunk, and become enraged because I wanted to prevent him from bartering for this brandy the capote we had given him.\]

\[believing,\]
devait conduire au lac Érié,1 s'ouvrit à nous et nous dit que l'etat de sa santé ne luy permettoit plus de penser au voyage qu'il avoit entrepris avec nous. Il nous prioit de l'excuser, s'il nous abandonnoit, pour retourner au Montréal, et qu'il ne pouvoit2 se résoudre à hyverner avec ses gens au milieu d'un bois où le peu d'adresse et d'habitude qu'ils avoient les pourroit3 faire mourir de faim.

Le dernier jour de septembre, M. Dollier dit la Sainte-messe pour la seconde fois dans ce village où nous communions pour la pluspart, tant du costé de M. de la Salle que du nostre, pour nous unir dans notre4 Seigneur dans un temps où nous nous voyions tout près5 de nous séparer. Jusques icy nous n'avoient jamais manqué d'entendre la Sainte-messe trois fois la semaine, que M. Dollier nous disoit sur un petit autel préparé avec des avirons sur des fourches, et entouré de6 voiles de nos canots, et nous prenions7 le plus que nous pouvions garde de n'estre point veus des sauvages qui eussent pu se raller de notre sainte cérémonie, de sorte que nous avoys eu le bien8 et l'honneur d'offrir le saint sacrifice de la messe en plus de deux cents endroits où il n'avoit jamais esté offert.

Nous n'eusmes point de peine à persuader à nos gens9 de nous suivre. Il n'y en eut pas un qui eust pour lors envie de nous quitter, et on peut dire avec vérité qu'on remarquoit plus de joie dans ceux qui alloient s'exposer à mille périls que dans ceux qui retournoient dans un lieu d'assurance, quoyque ceux-cy nous regardoient comme des gens qui alloient s'exposer à la mort, comme "ils le publierent dès qu'ils furent arrivés icy, et firent beaucoup de peine à10 ceux qui prennoient quelque intérêt à nos personnes. [M. Jolliet me fit bien le plaisir de m'enseigner parlement le lieu où estoit son canot, parce que le mien ne valoit presque plus rien, ce qui me faisait résoudre à taches de l'avoir le plus tôt possible que je pourrois, de peur que quelques sauvages nous l'enlevast.]

Nous partismes donc de Tinaouataouac, le 1er octobre 1669, accompagnés de bon nombre de Sauvages qui nous aidoient à porter nos canots et nos hardes, et après avoir fait environ 9 ou 10 lieues en trois jours, nous arrivasmes sur le bord de la rivière que je nomme Rapide, à cause de la violence avec laquelle elle marche, quoyqu'elle n'eust12 pas beaucoup d'eau, car en beaucoup d'endroits, nous ne trouvions pas de quoy faire passer nos canots qui ne tiroient pas un pied d'eau.13

On dit la Sainte-messe le quatrième jour de saint François, et ce semes jour je demanday à tous nos gens lesquels voudroient aller par

---

1 Érié. 2 pourroit. 3 pouvait. 4 N. S. 5 prêts. 6 des. 7 Verreau inserts "et." 8 N. 9 inserts " et." 10 Hommes. 11 Verreau inserts "eu effet." 12 Verreau inserts "tous." 13 Verreau inserts "Nous étions 12 personnes et avions trois canots."
to take us to Lake Erie, explained himself to us, and told us that the state of his health no longer permitted him to think of the journey he had undertaken along with us. He begged us to excuse him if he abandoned us to return to Montreal, and added that he could not make up his mind to winter in the woods with his men, where their lack of skill and experience might make them die of starvation.

The last day of September, M. Dollier said Holy Mass for the second time in this village, where most of us, as well on M. de la Salle's side as on ours, received the Sacrament in order to unite in our Lord at a time when we saw ourselves on the point of separating. Hitherto we had never failed to hear Holy Mass three times a week, which M. Dollier said for us on a little altar prepared with paddles on forked sticks and surrounded with sails from our canoes. We took the greatest possible care not to be seen by the Indians, who would perhaps have made a mockery of our holy ceremony. So we have had the happiness and the honor of offering the holy sacrifice of the mass in more than two hundred places where it never had been offered.

We had no trouble in persuading our men to follow us. There was not one at that time who desired to leave us; and it may be said with truth that more joy was remarked in those who were going to expose themselves to a thousand perils than in those who were turning back to a place of safety, although the latter regarded us as people who were going to expose themselves to death; as indeed they announced as soon as they arrived here, and caused a great deal of pain to those who took some interest in our welfare. [M. Jolliet was kind enough to inform me likewise of the place where his canoe was, because mine was now almost worthless, which made me resolve to endeavor to get it at the earliest possible moment, for fear Indians should carry it off from us.]

We set out then from Tinaouataoua on the 1st of October, 1669, accompanied by a good number of Indians, who helped us to carry our canoes and baggage, and after making about 9 or 10 leagues in three days we arrived at the bank of the river which I call the Rapid, because of the violence of its current, although it had not much water, for in many places we did not find enough to float our canoes, which did not draw a foot of water.  

Holy Mass was said on the fourth, St. Francis' day, [and] that same day I asked all our men which of them would go by land as

1 with the sails.  
2 Verseau adds: We were 12 persons and had three canoes.  
3 at last, after 8 days' travelling, during which we had to be constantly in the water drawing the canoes, etc.
terre jusques au lieu où se trouvait le canot qu'on m'avait donné, parce qu'au fait bien nous ne pouvions pas nous embarquer, douze que nous estions, en trois canots, sur une rivière où il y a si peu d'eau qu'en celle-ty. Mon Hollandois se présenta et me dit qu'il avait bien compris le chemin pour y aller et qu'il le trouverait infailliblement. Comme je n'en connaissais point dans notre troupe de plus intelligent que lui, je trouvay bon qu'il m'eust proposé la chose. Je luy dis de prendre notre sauvage Chaouanon et celuy que nous avions du Montréal, avec des vivres et des munitions, et de nous aller attendre au lieu où estoit le canot, et que nous le joindrions bientost.

Ils nous quittèrent ce mesme jour 3 octobre, et nous autres nous partimes le 4 du mesme mois, deux en chaque canot et le reste par terre. C'est chose estonnante combien nous eusmes de peine à descendre cette rivière, car il falloit presque toujours estre à l'eau pour traîner le canot qui ne pouvoit passer faute d'eau, en sorte que quoique cette rivière n'ayt pas plus de 40 lieues de cours, nous employasmes huit jours entiers à la descendre. Nous y fismes fort bonne chasse.

Enfin\(^1\) nous arrivames le 13 ou le 14, au bord du lac Érié, qui nous parut d'abord\(^2\) comme une grande mer, parce que souffloit\(^3\) pour lors un grand vent du Sud et qu'il n'y a peut-être point de lac dans tout le pays où les vagues s'élèvent si hautes\(^4\) [que de celui-cy, ce qui arrive] à cause de sa grande profondeur et de sa grande estendue. [Sa longueur va de l'Est à l'Ouest, et sa coste du costé du Nord est environ par les 42 degrés de latitude. Nous marchames trois journées le long de ce lac, voyant toujours terre de l'autre bord, environ à 4 ou 5 lieues, ce qui nous faisoit croire que ce lac n'avoiit que cela de largeur; mais nous avons esté dé trompez lorsque nous avons veu que cette terre, que nous voyions de l'autre bord, estoit une presqu'isle qui séparoit le petit sein dans lequel nous estions, du grand lac dont on ne voit point les bornes, lorsqu'on est dans la presqu'isle. J'ay marqué la chose dans la carte que je vous envoye à peu près comme je l'ay veu.]

Au bout de trois jours, pendant lesquels nous ne fismes que 21 ou 22 lieues, nous trouvames un endroit qui nous parut [si\(^5\) beau, avec une chasse si abondante, que nous creumes ne pouvoir trouver mieux où passer notre hiver. Dès qu'y arrivant, nous y tuames un cerf et une

---

1 [Enfin après 8 jours de marche pendant lesquels il nous fallait toujours être à l'eau, puis traîner les canots] nous arrivâmes, etc.
2 Érié, qui nous parut du bord.
3 À cause qu'il souffloit.
4 [propre à y passer l'Éve et nous nous y abasâmes à l'embouchure d'une jolie rivière. La chasse y fut abondante ; nous y tâmes quantité de cerfs, de biches et de chevreuils, de sorte que nous commencâmes à ne plus craindre de pêter pendant l'hiver. Nous boursâmes la viande de 9 grandes bêtes qui eut pu se conserver deux ou trois ans. Nous fismes] bonne provision de noix, etc.
far as the place where the canoe was that had been given me, as it was impossible for twelve of us to embark in three canoes on a river where there is so little water as in this. My Dutchman offered himself, and said to me that he had thoroughly understood the route to go there and would find it without fail. As I knew none in our party more intelligent than he, I was glad he had proposed the thing to me. I told him to take our Shawanon Indian and the one we had from Montreal, with provisions and ammunition, and go on and wait for us at the place where the canoe was, and we should soon join him.

They left us that same day, the 3rd of October, and the rest of us set out on the 4th of the same month, two in each canoe, and the rest by land. It is marvellous how much difficulty we had in descending this river, for we had to be in the water almost all the time dragging the canoe, which was unable to pass through for lack of water, so that although this river is not more than forty leagues in length, we took eight whole days to descend it. We had very good hunting there.

At last] we arrived, on the 13th or 14th, at the shore of Lake Erie, which appeared to us at first[ like a great sea, because there was a great south wind blowing at the time. There is perhaps no lake in the whole country in which the waves rise so high, [which happens] because of its great depth and its great extent. [Its length lies from east to west, and its north shore is in about 42 degrees of latitude. We proceeded three days along this lake, seeing land continually on the other side about 4 or five leagues away, which made us think that the lake was only of that width; but we were undeceived when we saw that this land, that we saw on the other side, was a Peninsula separating the little bay in which we were from the great lake, whose limits cannot be seen when one is in the Peninsula. I have shown it on the map I send you pretty nearly as I saw it.]

At the end of three days, during which we made only 21 or 22 leagues, we found a spot which appeared to us[ so beautiful, with such an abundance of game, that we thought we could not find a better in which to pass our winter. The moment we arrived we killed a stag

1 appeared to us from the shore like, etc.
2 "suitable for wintering in, and we camped there at the mouth of a pretty river. Game was abundant; we killed a considerable number of stags, hinds and roebucks, so that we began to have no longer any fear of suffering during the winter. We smoked the meat of 9 large animals, which could have kept for two or three years. We made]" good provision of walnuts, etc.
biche, et le jour suivant encore deux jeunes cerfs. Cette grande chasse nous détermina tout-à-fait de demeurer en ce lieu. Nous y cherchâmes quelque bel endroit pour faire une cabane d’hiver, et nous trouvâmes une fort jolie rivière sur l’emboîture de laquelle nous nous cabânasmes, en attendant que nous eussions fait avertir nostre Hollandois du lieu que nous avions choisi. Nous y envoyâmes donc deux de nos gens au lieu du canot qui revinrent au bout de huit jours, et nous dirent qu’ils avaient trouvé le canot, mais qu’ils n’avaient eu ni le Hollandois ni les Sauvages. Cette nouvelle nous mit extrêmement en peine, ne sachant à quoi nous résoudre. Nous créèmes ne pouvoir mieux faire que d’attendre en ce lieu qui estoit fort apparent, et par lequel il fallait par nécessité qu’ils passassent pour aller trouver le canot.

Nous chassâmes cependant et tuassmes quantité de cerfs, biches et chevreuils, de sorte que nous commencâmes à ne plus craindre de partir pendant l’hiver. Nous boucanâmes la viande de 9 grandes bestes, en sorte qu’elle eust pu se conserver pendant deux ou trois ans, et avec cette provision nous attendions avec tranquillité l’hiver en chassant et en faisant] bonne provision de noix et [de] châtaignes qui estoient là en grande quantité. Nous avons bien dans notre magasin 23 ou 24 minots de ces fruits, outre les pommes, les prunes et les raisins, et les alizes1 dont nous eusmes abondance pendant l’automne.

Je vous diray en passant que la vigne ne vient ici que dans des sables,2 sur le bord des lacs et des rivières, mais quoyqu’elle n’ayt aucune culture, elle ne laisse pas de produire des raisins en grande quantité aussi gros et aussi doux que les plus beaux de France; nous en fîmes mèsme du vin, dont M. Dollier dit la Sainte-messe tout l’hiver, et il estoit3 aussi bon que le vin de Grave; c’est un gros vin noir comme celui-là. On ne voit ici que des raisins rouges,4 mais en si grande quantité, que nous avons trouvé des endroits où on aurait fait facilement 25 ou 30 bariques de vin.

[Je vous laisse à penser si nous souffrismes au milieu de cette abondance dans le Paradis terrestre du Canada; je l’appelle ainsi parce qu’il n’y a point assurément de plus beau pays dans tout le Canada. Les bois y sont clairs, entremêlés de fort belles prairies arrosées de rivières et de ruisseaux remplis de poissons et de castors, quantité de fruits, et ce qui est plus considérable,5 si plein de bestes que nous y avons eu une fois plus de 100 chevreuils en une seule bande, des troupes de 50 ou 60 biches et des ours plus gras et de meilleur gout que les plus savoureux cœurs de France. [Enfin, nous pouvons dire que nous

1 alizes.
2 du sable.
3 qui était.
4 du raisin rouge.
5 [Ce pays, que j’appelle le paradis terrestre du Canada, est] si plein de bêtes, etc.
The wintering place was a few hundred yards up Black Creek to the right, and about one hundred yards therefrom. (See frontispiece.)
and a hind, and again on the following day two young stags. The
good hunting quite determined us to remain in this place. We looked
for some favorable spot to make a winter camp, and discovered a very
pretty river, at the mouth of which we camped, until we should send
word to our Dutchman of the place we had chosen. We sent accord-
ingly two of our men to the place of the canoe, who returned at the
end of a week, and told us they had found the canoe but seen neither
the Dutchman nor the Indians. This news troubled us very much, not
knowing what to decide. We thought we could not do better than
wait in this place, which was very conspicuous, and which they must
necessarily pass to go to find the canoe.

We hunted meanwhile and killed a considerable number of stags,
hinds and roebucks, so that we began to have no longer any fear of
leaving during the winter. We smoked the meat of 9 large animals in
such a manner, that it could have kept for two or three years, and with
this provision we awaited the winter with tranquility whilst hunting
and making good provision of walnuts and chestnuts, which were there
in great quantities. We had indeed in our granary 23 or 24 minots of
these fruits, besides apples, plums and grapes, and alizes of which we
had an abundance during the autumn.

I will tell you, by the way, that the vine grows here only in sand,
on the banks of lakes and rivers, but although it has no cultivation it
does not fail to produce grapes in great quantities as large and as sweet
as the finest of France. We even made wine of them, with which M.
Dollier said Holy Mass all winter, and it was as good as vin de Grave.
It is a heavy, dark wine like the latter. Only red grapes are seen here,
but in so great quantities, that we found places where one could easily
have made 25 or 30 hogsheads of wine.

I leave you to imagine whether we suffered in the midst of this
abundance in the earthly Paradise of Canada;* I call it so, because
there is assuredly no more beautiful region in all Canada. The woods
are open, interspersed with beautiful meadows, watered by rivers and
rivulets filled with fish and beaver, an abundance of fruits, and what is
more important] so full of game that we saw there at one time more
than a hundred roebucks in a single band, herds of fifty or sixty hinds,
and bears fatter and of better flavor than the most savory pigs of

1 suffering.
2 cranberries.
3 [This country, which I call the earthly Paradise of Canada is] so full of game, etc.
avons passé l'hiver plus commodément que nous n'eussions fait au Montréal.

Nous demeurâmes quinze jours sur le bord du lac à attendre nos gens; mais nous voyant au commencement de novembre, nous craignions qu'assez tôt ils n'eussent manqué le chemin, et ainsi nous ne pusmes faire autre chose que de prier Dieu pour eux. Nous ne pouvions pas passer l'hiver sur le bord du lac, à cause des grands vents dont nous eussions été battus. C'est pourquoi nous choisismes un fort bel endroit sur le bord d'un ruisseau, environ un quart de lieue dans le bois, où nous nous cabanâmes. Nous dressâmes un joli autel au bout de notre cabane, où nous avons eu le bien d'entendre, sans manquer, la Sainte-Messe trois fois la semaine, avec la consolation que vous pouvez penser de nous voir avec notre bon Dieu, au milieu des bois, dans une terre où jamais aucun Européen n'avait été. M. Dollier nous disoit souvent que cet hiver nous devait valoir pour notre éternité plus que les dix meilleures années de notre vie: on s'y confesse souvent; on y communique de mesme. Enfin, nous y avions notre messe paroissiale les festes et dimanches avec les instructions nécessaires; la piétre soir et matin et tous les autres exercices du christian. L'oraison se faisait avec tranquillité au milieu de cette solitude où nous ne vismes aucun étranger pendant trois mois, au bout desquels nos gens trouvèrent en chassant quelques Iroquois qui venaient en ce lieu pour y faire la chasse du castor; ils nous visitoient et nous trouvoient dans une fort bonne cabane dont ils admirent la structure, et ensuite amenoient tous les sauvages qui passoient par là pour la voir. Aussi l'avions-nous bastie de sorte que nous eussions pu nous y défendre longtemps contre ces barbares, s'il leur eust pris envie de nous venir faire insulée.

L'hiver fut fort rude par tout le Canada l'an 1669, surtout en février 1670. Cependant, les plus grandes neiges ne furent pas de plus d'un pied, qui commencèrent à couvrir la terre dans le mois de janvier, au lieu qu'à Montréal on en aperçoit pour l'ordinaire trois pieds et demi qui couvrent la terre pendant quatre mois de l'année. Je crois que nous fussions morts de froid, si nous eussions été dans un lieu où il eust fait aussi rude qu'à Montréal, car il se trouva que toutes les haches ne valoient rien et nous les cassames presque toutes, en sorte que si le bois que nous coupions eust été gelé aussi dur qu'il l'est au Montréal, nous n'eussions pas eu de haches dès le mois de janvier, [car l'hiver se passa avec toute la douceur possible.

1. les.  2. Ht.  3. situation.  4. les.  5. [Heureusement l'hiver se passa en ce lieu avec toute la douceur possible. S'il eut été aussi rigoureux qu'au Montréal (en 1669 et surtout en février 1670 qui fut extrême au Montréal, nous fussions morts de froid, car toutes les haches que nous avions ne valoient rien, etc.  6. plus.
France. [In short, we may say that we passed the winter more comfortably than we should have done in Montreal.

We stayed a fortnight on the lake shore waiting for our men; but seeing that we were at the beginning of November, we thought they had certainly missed the way, and so we could do nothing else than pray to God for them.] We could not pass the winter on the lake shore because of the high winds by which we should have been buffeted. For this reason we chose a beautiful spot on the bank of a rivulet, about a quarter of a league in the woods, where we encamped. We erected a pretty altar at the end of our cabin, where we had the happiness to hear Holy Mass three times a week without missing, with the consolation you may imagine of finding ourselves with our good God, in the midst of the woods, in a land where no European had ever been. Monsieur Dollier often told us that that winter ought to be worth to us, as regards our eternal welfare, more than the best ten years of our life. We confessed often, received communion as well. In short, we had our parochial mass, holidays and Sundays, with the necessary instructions; prayer evening and morning, and every other Christian exercise. Orison was offered with tranquillity in the midst of this solitude, where we saw no stranger for three months, at the end of which our men while hunting discovered a number of Iroquois coming to this place to hunt beaver. They used to visit us and found us in a very good cabin whose construction they admired, and afterward they brought every Indian who passed that way to see it. For that reason, we had built it in such a fashion that we could have defended ourselves for a long time against these barbarians, if the desire had entered their minds to come to insult us.

[The winter was very severe all over Canada in the year 1669, especially in February, 1670. However, the deepest snow was not more than a foot, which began to cover the ground in the month of January, whilst at Montreal there is usually seen three feet and a half of it, which covers the ground during four months of the year. I believe we should have died of cold, if we had been in a place where the weather was as severe as in Montreal. For it turned out that all the axes were worthless, and we broke almost all of them; so that, if the wood we were cutting had been frozen as hard as it is in Montreal, we should have had no axes from the month of January; for the winter passed off with all possible mildness.

1 opportunity.  
2 situation.  
3 [Happily the winter passed off in this place with all possible mildness. If it had been as severe as at Montreal (in 1669 and especially in February, 1670, which was extreme at Montreal), we should have died of cold, for all the axes we had] were worthless, etc.
Cependant, nous ne laissons pas de souhaiter le temps de la navigation afin de pouvoir nous rendre aux Poutoumetaties de bonne heure, et que je puisse retourner cette année au Montréal, pour renvoyer à M. Dollier les choses dont il aurait besoin dans sa mission.

Le 23 mars, jour du dimanche de la Passion, nous allaïmes tous au bord du lac pour faire et planter une croix en mémoire d’une si longue demeure des Français, comme avoir esté la nostre. Nous y fismes nos prières, et [voyant que là où nous estions estoit presque net de glace,] nous résolusmes de partir le 26 mars, le lendemain [de l’Annocation].

Mais comme la rivière par où nous avions esté au lieu de notre hyvernement [n’estoit pas si exposée, ny aux vons, ny au soleil comme le lac, elle] estoit encore toutes gelée, [de sorte qu’il fallut faire portage de toutes nos hardes et de nos canots jusques au lac où nous nous embarquasmes, après avoir demeuré en ce lieu 5 mois et 11e jours.

Nous fismes ce jour-là 6 ou 7 lieues et fusmes accueillis d’un si gros vent, qu’il fallut s’arrester et demeurer deux jours pendant lesquels le vent continuë si fort, que trouvant mon canot que mes gens n’avoient pas eu soin de bien affermit, il l’emporta au large si [loing] qu’avant que nous nous en fussmes aperceûs, il estoit à plus d’un grand quart de lieue loin du bord. Deux hommes se mirent dans un autre canot pour l’aller sauver et l’atteignirent en effet; mais la violence du vent faillit à les submerger, joint qu’ils ne pouvoient gouverner leur canot, à cause du mienn qui jouoit au gré du vent et qu’ils ne pouvoient tenir, en sorte qu’ils furent contraints de couper la corde avec quoi ils l’avoient attaché au leur pour se sauver. Le vent estoit de terre; ainsi il ne me paroissoit pas bien fort, de manière que je creus qu’ils laissoient aller le canot parce qu’ils n’estoient pas assez fortes pour l’amener. Je m’embarquay donc avec deux hommes dans le canot qui nous restoit. Nous ne fusmes pas plusost assez au large pour estre à la prise du vent que nous connaissions bien qu’il n’y ait pas moyen de sauver mon canot. Ainsy je fus contraint de le laisser aller où le vent l’emportoit et de m’en retourner à terre.

Cet accident nous mit extrêmement en peine, car j’avoïs beaucoup de bagage. M. Dollier, qui alloït pour s’establir, avoit ses deux canots extrêmement chargés. Nous voîlë donc à consulter ce que nous

---

3 une priës. 5 le lendemain, 26 de mars. 6 Verreaux notes that these words are in his MS. copy, cut erased. 7 de. 8 tions alle. 9 il nous fallut. 10 cas (Verreaux); dix-sept (Mavro). 11 je. 12 bon. 13 bien soin d’affermir. 14 [bien que le vent continuët toujours nous fussmes contraints de l’abandonner quelque effort que nous fussmes faire pour le ravoir. (M. Jolliet avoit laissé un canot et me l’avoit donné en m’indiquant le lieu où nous le trouvérias, et nous avoïs envoyé 3 hommes pour nous l’amener.) Le perte de mon canot nous mit extrêmement, etc.
INDIAN CREEK, TURKEY POINT.
On each side is the marsh of tall reeds and quill grass.

WOLFE'S COVE, NEAR TURKEY POINT.
Bank about 150 feet high. Turkey Point seen faintly in the distance.
LOSS OF CANOE AT TURKEY POINT.

However, we could not help longing for the season of navigation, so as to get to the Pottawattamies at an early date, and that I might be able to return this year to Montreal, in order to send back to M. Dollier the things he would require in his mission.

On the 23rd of March, Passion Sunday, we all went to the lake shore to make and plant a cross in memory of so long a sojourn of Frenchmen as ours had been. We offered our prayers there, and [seeing that where we were was almost clear of ice] we resolved to set out on the 26th March, the day after [Annunciation].

But as the river by which we had gone to the place of our wintering [was not so exposed either to the wind or sun as the lake, it] was still entirely frozen, [so that] it was necessary to portage all our baggage and our canoes as far as the lake, where we embarked after living in that place 5 months and 11½ days.

We made six or seven leagues that day, and were met by so heavy a wind that we had to stop and wait two days, during which the wind continued so strong that, catching my canoe which my men had not taken care to fasten securely, it carried it out so far before we perceived it, that it was more than a good quarter of a league distant from the shore. Two men got into another canoe to go and rescue it, and actually reached it; but the violence of the wind came very near drowning them. Unable to manage their own canoe because of mine, which was playing at the sport of the wind and which they were unable to hold, they were obliged to cut the line with which they had attached it to their own, in order to save themselves. The wind was off land, therefore it did not appear to me very strong, so I thought they were letting the canoe go because they were not strong enough to bring it. I embarked accordingly with two men in the canoe that remained to us. We were no sooner far enough out to be caught by the wind than we knew well there was no means of saving my canoe. So I was constrained to let it go where the wind was carrying it and to get myself back to shore.

This accident caused us a great deal of trouble, for I had a large quantity of baggage. M. Dollier, who was going for the purpose of establishing himself, had his two canoes very heavily loaded. So there we were, consulting what we should do. At length

1 a prayer.  
2 eleven (Verreau); seventeen (Margry).  
3 our.  
4 [that the wind still continuing, we were constrained to abandon it, in spite of any efforts we could make to get it again. (M. Jolliet had left a canoe and had given it to me, indicating the spot where we should discover it, and we had sent 3 men to bring it to us.) The loss of our canoe caused us a great deal, etc.

57
ferions; enfin, nous prîmes résolution de tirer un homme de chacun des canots qui restoient, et de mettre mon bagage à leur place. Ainsi, de neuf hommes qui restoient, nous allasmes cinq par terre et deux en chaque canot jusques à ce que nous eussions atteint celui qu'on m'avait donné.

Nous ne comptons que deux jours de marche pour y arriver; [ainsi] nous résolusmes à en patir un, car le chemin par terre estoit fort vîlain à cause de quatre rivières qu'il falloir passer et de quantité de gros fossez que les eaux des neiges et des pluyes avoient creusez en beaucoup d'endroits pour se venir jeter dans le lac, outre la difficulté qu'il y a toujours marcher dans ces bois, à cause des embarras que causent les arbres qui tombent de temps en temps, soit de vieillesse, soit qu'ils soient déracinéz par l'impétuosité des vents; nous nous mismes donc en chemin et jugéasmes qu'il falloir aller couper les rivières que nous avions à passer bien avant dans les bois, parce que plus elles s'enfoncent dans les bois et plus elles sont estroutes, et mésme l'on trouve pour l'ordinaire des arbres qui, estant tombez de costé et d'autre, forment des pentez sur lesquels on passe.

Nous nous enfonçasmes [donc] environ quatre lieues dans les bois, chargéz de vivres, de munitions et de nos couvertures. Nous passasmes par ce moyen aisément la première rivière; mais quand ce fut à la seconde, bien loin de s'arrêter dans le bois, elle s'eslargissent en forme de marais et marchoit dans une grande rapidité. Il n'y a pas de seureté à passer les rivières de ce pays cy à gué, si on ne les connoist bien, parce qu'il y a quantité de terres tremblantes dans lesquelles on enfonce si avant qu'on ne peut pas s'en tirer. Celle-cy paroist fort profonde, aussi elle l'est en vérité. Quand nous fummes arrivés sur son rivage, nous tinsmes conseil de ce que nous ferions, et premièremes nous résolusmes de monter encore quelque temps vers son embouchure pour la passer en cayeu.

Nous couchasmes cette nuit sur le bord de cette rivière, environ à deux lieues de son embouchure, et ce fut en ce lieu que (nous enten-
dines vers le levant des voix qui nous parurent d'hommes, qui s'entr'-
apellèrent. Nous courûmes au bord de la rivière pour voir si ce n'estoit point nos gens, qui nous cherchaient, et en mésme temps) nous enten-

1 [mais comme il y avoit quatre rivières à passer en allant par terre ce chemin fut pour nous tres-difficile.]
2 [4 lieues dans les bois pour passer la première rivière dans un endroit où elle est praticable. Nous ne pusmes passer la seconde qu'en (rudge?) ou nous nous mimes tous cinq, quoique cette voiture soit fort périlleuse. Il nous fallut un jour pour pré-
parer notre méchant bateau. C'est le jour où nous avons le plus souffert pendant tout notre voyage. Car il neigea épouvantablement pendant 14 ou 15 heures de temps avec un nord extrêmement froid; dès que la neige eût cessé, nous nous embarquâmes sur notre machine, etc.
3 The words in parentheses are omitted by both Magry and Verreau. They are now supplied from the original MS., except "rulière," which is inserted by the present editor, having evidently been omitted by mistake. The parentheses are, of course, no part of the original.
we decided to withdraw one man from each of the remaining canoes and to put my baggage in their places. Thus, of nine men remaining, we went five by land and two in each canoe until we should reach the one that had been given me.

We reckoned on only two days' walking to reach it, "so we made up our minds to suffer hardship for one of them, for the land route was very bad, because of four rivers that had to be crossed and a number of great gulches that the water from the snows and rains had scooped out in many places on its way to the lake—to say nothing of the difficulty there always is in walking in these woods, because of the obstructions caused by the trees that fall from time to time, either from age or being uprooted by the impetuosity of the winds. We set out accordingly, and decided it was necessary, in order to cross the rivers that we had to pass, to go a good distance into the woods, because the farther the rivers run into the woods the narrower they are, and, indeed, one usually finds trees which, having fallen in every direction, form bridges over which one passes].

We plunged [then about four leagues into the woods, loaded with provisions, ammunition and our blankets. We passed the first river easily by this method, but when we came to the second, far from stopping in the woods, it widened in the form of a marsh and flowed with great rapidity. There is no safety in crossing the rivers of this country by fording unless one knows them well, because there are a great many quicksands, in which one sinks so far that it is impossible to get out. This river seems very deep, as in reality it is. When we reached its bank we held a council as to what we should do, and in the first place resolved to go on for some time longer towards its mouth, in order to cross it on a raft.

We slept that night on the bank of this river, about two leagues from its mouth, and it was at this place that (we heard towards the east voices that seemed to us to be of men calling to each other. We ran to the river bank to see if it was not our men looking for us, and at the same time) we heard the same voices on the

1 [But as there were four rivers to pass in going by land, this road was very difficult for us.]
2 [Four leagues into the woods to cross the first river in a place where it was practicable. We were unable to cross the second except in ... (a raft?) on which all five of us put ourselves, although this vehicle is very dangerous. It took us a day to prepare our wretched boat. That was the day that we suffered most during our entire journey. For it snowed frightfully for 14 or 15 hours with a very cold north wind. The moment the snow ceased] we embarked on our machine, etc.
dimes les mesmes voix du côté du Sud. Nous tournois la teste de ce coûté là, mais enfin nous fumes désabusés, les entendant en mesme temps vers le couchant, ce qui nous fit connoistre que c’estoit ce phénomène qu’on appelle communément la chasse artus. Je ne l’ay jamais entendu, ny aucun de ceux qui estoient de nostre compagnie, ce qui fut cause que nous y fusmes trompez.

Le lendemain nous arrivasmes à l’embooucheure de la rivière qui estoit fort profonde et rapide et bordée des deux costez de grandes prairies noyées; nonobstant la difficulté du passage, nous nous resoluusmes à faire un cayeu pour nous passer tous cinq. Cette voiture est fort périlleuse, car ce ne sont que des piéces de bois liées ensemble avec des harts. Nous fusmes un jour entier à préparer nostre meshant bateau et à le mettre à l’eau; mais c’est le jour où nous avons le plus souffert pendant tout notre voyage; car il neigea espouvantablement avec un Nord-Est extréemement froid, en sorte qu’il tomba en 14 ou 15 heures de temps un grand pied de neige, et ce nonobstant dès que la neige eust cessé,[ nous nous embarquasmes sur nostre machine, l’eau jusques à mi-jambes, et allasmes aborder à une prairie de plus de 200 pas de large qu’il nous fallut passer, chargez comme nous estions, dans la boue, dans l’eau et dans la neige jusques à la ceinture.

Nous poursuivismes ensuite nostre route jusques au bord du grand lac dont j’ay parlé cy-devant; et contre toute nostre attente nous le trouvaismes encore tout chargé de glaçons, ce qui nous fit croire que nos gens n’avoient pu se mettre dessus. Nous estions pour lors dans la Semaine Sainte et fusmes bien aises de souffrir quelque chose en ce temps pour nous conformer à nostre Seigneur; mais nous avions peur de ne pas⁵ nous réunir à nostre monde avant les festes de Pasques qui s’approchoient.

Cependant nous allasmes les attendre⁶ sur un sillon de sable qui joint la presqu’isle du lac Érié⁷ à la terre ferme, et qui sépare le grand lac Érié⁸ du petit; comme il fallloit qu’ils fissent un portage par dessus ce sillon, nous jugeasmes que nous ne les pourrions manquer. Nous n’avions plus de vivres et nous nous estions retranchez, M. Dollier et moy, d’une partie de nostre portion pour donner à nos gens[; afin qu’ils eussent] plus de force pour aller à la chasse, et Dieu voulut qu’ils tuassent un cerf qui nous fit bien de l’honneur, quoiqu’il⁹ fut extrême-ment maigre.

Nous allasmes nous cabaner proche de la beste,⁰ et le lendemain nos gens nous trouvèrent en ce lieu où nous revismes¹ avec bien de la joye,

¹ N. S.⁴⁶ pouvoir. ² les allâmes attendre. ³ Érié. ⁴ puisqu’il (Verreau in a foot-note suggests “quoiqu’il.”) ⁵ nous nous réunimes.
south side. We turned our heads in that direction, but at last were undeceived, hearing them at the same time towards the west, which gave us to understand that it was the phenomenon commonly called the hunting of Arthur. I have never heard it, nor have any of those who were of our company, which was the reason we were deceived by it.

Next day we arrived at the mouth of the river, which was very deep and rapid, and bordered on both sides by large submerged meadows. Notwithstanding the difficulty of the crossing, we resolved to make a raft to take all five of us over. This conveyance is very dangerous, for it is nothing but pieces of wood fastened together with ropes. We were an entire day preparing our wretched boat and putting it into the water, but that is the day we suffered most during our whole journey, for it snowed frightfully, with an extremely cold north-easter, so that there fell in 14 or 15 hours' time a good foot of snow. Notwithstanding this, as soon as the snow had ceased,] we embarked on our machine with the water up to mid-leg, and landed in a meadow more than 200 paces wide, which we had to cross, loaded as we were, in mud, water and snow up to the middle.

We pursued our way afterward as far as the shore of the great lake of which I spoke before, and, contrary to all expectation, found it still quite filled with floating ice, which made us think our people had not been able to set out upon it. We were by this time in Holy Week, and very glad to suffer something at that season in order to conform ourselves to our Lord; but we were afraid we should not succeed in rejoining our party before the approaching festival of Easter.

Meanwhile we went and awaited them on a ridge of sand, which joins the peninsula of lake Erie to the mainland, and separates the great from the little lake Erie. As they must necessarily make a portage over this ridge, we decided we could not miss them. We had no provisions left, and M. Dollier and myself had deprived ourselves of part of our share to give to our men, [so that they might have] more strength to go hunting, and God willed that they should kill a stag, which did us much honor, although it was very lean.

We went and camped near the animal, and next day our men found us at this place, where we met again with much joy, and

1 since.
2 peninsula.
et nous résolusmes de ne point partir de ce lieu que nous n’eussions fait nos Pasques ensemble, ce que nous fûmes avec bien de la consolation.

Le mardi après Pasques nous partîmes après avoir entendu la Sainte-messe, et nonobstant les glaces qui bordoient encore tout ce lac, nous mêmes nos canots à l’eau et marchasmes toujours cinq par terre pendant deux jours jusqu’au lieu du canot. Comme le froid estoit encore fort rude, les bestes estoient encore dans la profondeur des bois et ne vnoient point vers le bord du grand lac. Ainsi nous manquions de viande et nous fumes cinq ou six jours à ne manger qu’un peu de bled d’Inde cuit à l’eau.

Nous arrivasmes enfin au lieu où nos gens avoient mis le canot dont estoit question et ne l’y trouvassmes plus, parceque les Iroquois l’ayant rencontré l’hiver en chassant l’avoient enlevé. Je vous laisse à penser si nous fûmes embarrassee. Nous estoions sans vivres, dans un temps fort rude, en un lieu où il n’y avoit pas moyen d’en recouvrer pour lors et sans en pouvoir sortir, faute de canots. Nous ne pusmes faire autre chose que de recomander l’affaire à Dieu, et nous préparer à une grande misère et à une grande souffrance. Nous envoyasmes nostre monde à la chasse pendant un jour, qui ne virent pas seulement une beste. Nous ne pouvoions encore lever des escoères pour faire un canot, parceque le bois n’estoit pas en sève et n’y devoit pas entrer d’un mois et demy, et nous ne pouvions atteindre ce temps là, faute de vivres.

Enfin nous estoions dans cette perplexité, quand un de nos gens qui alloit chercher du bois sec pour mettre au feu rencontra le canot dont nous avions besoin, caché entre deux gros arbres. Les Sauvages l’avoient placé de l’autre costé d’une rivière et l’avoient si bien cacké, qu’il estoit impossible de le trouver à moins d’une grâce de Dieu toute particulière. Tout le monde fut en joye pour cette descouverture, et quoique nous fussions sans vivres, nous creumes d’estre en état d’atteindre bientost quelque bon lieu de chasse, et en effet, [au bout] d’un jour de marche, nous nous trouv assmes en un endroit qui paroissoit fort propre à mettre des bestes et où il y avoit force gibier, [et] nous nous y arrestasmes dans la pensé que nous n’y mourriions pas de faim, estoit toujours un coup seurs de tuer du gibier assez pour vivoter pendant que les autres icoinnt chercher quelque beste.

Nos gens allèrent donc à la chasse, et après avoir manqué leur coup sur une troupe de plus de 200 biches qu’ils rencontrèrent, deschargèrent leur colère sur un pauvre loup qu’ils essorchèrent et apportèrent à la cabane et qu’on estoit près de mettre à la chaudière, quand un de

1 [la saison].  2 aussi.  3 à (Margry); ou (Verreau).  4 [être].
resolved not to leave the place until we should receive the Easter sacrament together, which we did with much consolation.

On Tuesday after Easter, we set out after hearing Holy Mass, and notwithstanding the ice which still lined the entire lake, we launched our canoes and proceeded, still five by land, for two days, to the place of the canoe. As the cold was still very severe, the game was still in the depth of the woods and did not come towards the shore of the great lake. Thus we were short of meat, and were five or six days eating nothing but a little Indian corn cooked in water.

We arrived at last at the place where our people had placed the canoe in question and we found it no longer there, because the Iroquois having come upon it during the winter, while hunting, had carried it off. I leave you to imagine whether we were embarrassed. We were without provisions, in a very severe season, at a place where there was no means of obtaining any at the time, and without being able to get away for lack of canoes. We could do nothing else than recommend the matter to God and prepare for great misery and suffering. We sent our people hunting for a day, and they did not see so much as one animal. We could not as yet strip bark to make a canoe, because the wood was not in sap, and would not become so for a month and a half, and we were unable to wait that time for want of provisions.

In short, we were in this perplexity when one of our men, going in search of dry wood to put on the fire, came upon the canoe that we wanted hidden between two large trees. The Indians had placed it on the other side of a river and hidden it so well that it was impossible to find it without a special providence of God. Everybody was delighted over this discovery; and although we were without provisions, we thought we were in a condition to reach some good hunting spot soon. And in fact at the end of one day's travel we found ourselves in a place that appeared very suitable to put animals in and where there was plenty of game. We stopped there in the thought that we should not die of hunger, there being always a certainty of killing game enough to keep body and soul together, whilst the others were off looking for some animal.

Our men went hunting accordingly, and after missing their aim at a herd of more than two hundred does that they came upon, vented their wrath on a poor wolf, which they skinned and brought to camp, and which was just about to be put in the kettle, when one of our

1 reason. 2 Verreaux inserts in brackets a note of interrogation (>).
nos gens qui estoient au guet nous dit qu'il apercevoit, de l'autre bord d'un petit lac sur le bord duquel nous estions [cabane], une troupe de 20 à 30 biches. Nous nous resjouïmes à cette nouvelle, et après avoir concerté comme on les pourroit avoir, on les entoura par derrière avec tant de succès qu'on les obliga de se jeter à l'eau. On les atteignit incontinent avec les canots, en sorte qu'il ne s'en fut pas échappé une seule si nous eussions voulu; mais nous choisîmes celles qui nous parurent les meilleures et en tuasmes dix, laissant aller le reste.

Nous nous chargeâmes en ce lieu de viande fraîche et boucanée, et marchasmes jusques à une longue pointe que vous trouverez marquée dans la carte du lac Érié. Nous y arri savasmes sur un beau sable du côte du levant de cette pointe; nous avions fait ce jour là près de vingt lieues. Ainsi nous estions tous fort fatigués, ce qui fut cause que nous n'apportâmes point toutes nos hardes jusques sur la terre, mais les laissâmes sur le sable et portâmes nos canots jusques sur la terre.

Le nuit vint et on s'endormit si profondément qu'un grand vent Nord-Est s'estant élevé eut le temps d'agiter le lac avec tant de force que l'eau monta de six pieds où nous estions, et emporta les hardes du canot de M. Dollier qui estoient les plus proches de l'eau et auraït emporté toutes les autres, si un de nous ne se fut éveillé qui, estant estonné d'entendre le lac qui mugissait si furieusement, alla voir sur le bord si les bagages estoient en seureté, et voyant que l'eau venoit déjà jusques aux hardes qui estoient placées le plus haut, s'escria que tout estoit perdu. A ce cri, on se leva et on sauva le bagage de mon canot et d'un de ceux de M. Dolli er. On alluma des escorces pour chercher le long du fleuve; mais on ne put sauver qu'un baril de poudre qui flottait, le reste fut emporté; le plomb mesme fut emporté ou enfoncé si avant dans le sable qu'on ne put jamais le trouver; mais le plus facheux fut que la chapelle entière fut perdue; nous attendîmes que le vent fussit calma et les eaux retirées pour aller chercher, le long de l'eau, si on ne trouveroit point quelque débris du naufrage, mais on ne trouva qu'un mousqueton et un petit sac de hardes à un de nos hommes; le reste fut perdu sans ressources. Nos vivres mesmes furent tous perdus, hormis ce qu'il y avoit dans mon canot.

Cet accident nous mit hors d'estat d'estre assiñez du secours des sacrements et d'en pouvoir assister les autres. Ainsi nous mêmes en délibération savoir si nous devions nous arrester à quelque nation pour y faire nostre mission ou si nous retournerions au Montréal chercher une autre chapelle et d'autres marchandises nécessaires pour avoir des

3 ou.  2 consulté.  6 hardes (Verreau); herbes (Margry);  7 nôtres.  4 de l'eau.  5 put rien sauver.  8 calme.  9 nous nous.
men on the look-out told us that he perceived on the other side of a little lake, on the shore of which we were [encamped], a herd of twenty or thirty does. We rejoiced at this news, and after we had arranged a plan for securing them, they were surrounded from behind so successfully that they were obliged to take to the water. They were immediately overtaken with the canoes, so that not a single one should have escaped if we had desired; but we selected those that appeared to us the best, and killed ten, letting the rest go.

We loaded ourselves in this place with fresh and smoked meat, and proceeded as far as a long point, which you will find marked on the map of lake Erie. We landed there on a beautiful sand beach on the east side of the point. We had made that day nearly twenty leagues, so we were all very much tired. That was the reason why we did not carry all our packs up on the high ground, but left them on the sand and carried our canoes up on the high ground.

Night came on, and we slept so soundly that a great north-east wind rising had time to agitate the lake with so much violence that the water rose six feet where we were, and carried away the packs of M. Dollier's canoe that were nearest the water, and would have carried away all the rest if one of us had not awoke. Astonished to hear the lake roaring so furiously, he went to the beach to see if the baggage was safe, and seeing that the water already came as far as the packs that were placed the highest, cried out that all was lost. At this cry we rose and rescued the baggage of my canoe and of one of M. Dollier's. Pieces of bark were lighted to search along the river, but all that could be saved was a keg of powder that floated; the rest was carried away. Even the lead was carried away, or buried so deep in the sand that it could never be found. But the worst of all was that the entire altar service was lost. We waited for the wind to go down and the waters to retire, in order to go and search along the water, whether some débris of the wreck could not be found. But all that was found was a muske-toon and a small bag of clothes belonging to one of our men; the rest was lost beyond recall. Even our provisions were all lost except what was in my canoe.

This accident put it out of our power to have the aid of the sacraments or to administer them to the rest. So we took counsel together to know whether we ought to stop with some tribe to carry on our mission there, or should return to Montreal for another altar service, and other goods necessary to obtain provisions, with

1 water.
vivres pour retourner ensuite nous establir en quelque endroit; et cet avis nous sembla le meilleur; et comme le chemin des Outaouas nous sembla presque aussi court du lieu où nous estions comme par où nous estions venus, et que nous prétendions arriver à Sainte-Marie du Sault où les Outaouas s'assemblent pour descendre de compagnie, avant qu'ils fussent partis, nous creuzes que nous descendrions avec eux plus facilement. Ajoutez encore à cela que nous estions [plus] aises de voir un nouveau pays que de retourner sur nos pas.

Nous poursuivismes donc notre route vers le Couchant, et après avoir fait environ 100 lieues sur le lac Érié, nous arrivasmes au lieu par où le lac des Hurons, autrement dit la Mer douce des Hurons ou le Michigan, se descharge dans ce lac. Cette descharge a bien une demi-lieuve de largeur et tourne tout court au Nord-Est, de sorte que nous retournions presque sur nos pas. Au bout de six lieues nous trouvasmes un endroit fort remarquable et fort en vénération à tous les Sauvages de ces contrées à cause d'une idole de pierre que la nature y a formée à qui ils disent devoir le bonheur de leur navigation sur le lac d'Érié lorsqu'ils l'ont passé sans accident, et qu'ils apaisent par des sacrifices, des présens de peaux, de vivres, etc., lorsqu'ils veulent s'y embarquer. Ce lieu estoit plein de cabanages de ceux qui estoient venus rendre leur hommage à cette pierre qui n'avoit autre rapport avec la figure d'un homme que celuy que l'imagination luy vouloit bien donner. Cependant elle estoit toute peinte, et on luy avoit formé une espèce de visage avec du vermillon. Je vous laisse à penser si nous vengeasmes sur cette idole, que les Iroquois nous avoient fort recommandé d'honorer, la perte de nostre chapelle. Nous luy attribusmes meme la disette ou nous avions esté de vivres jusques icy. Enfin il n'y avoit personne dont elle n'eust attiré la haine. Je consacray une de mes haches pour casser ce dieu de pierre, et puis ayant accosté nos canotès ensemble, nous portasmes les plus gros morceaux au milieu de la rivière et jetasmes aussi tout le reste à l'eau, afin qu'on n'en entendist jamais parler. Dieu nous récompensa aussi tost de cette bonne action; car nous tuasmes dans cette mesme journée un chevreuil et [un ours].

Au bout de quatre lieues, nous entrasmes dans un petit lac qui a environ dix lieues de long et presque autant de large, appelé par M. Samson le Lac des Eaux salées. Mais nous n'y avons vue aucune marque de sel de ce lac; nous entrasmes dans la descharge du lac.

---

1 s'assemblaient (Verreau, who italicizes "Marie du Sault.")  
2 [bien] quand de.  
3 Érié.  
5 lac Érié.  
6 leurs hommages à cette idole.  
7 il.  
8 le plus gros morceau.  
9 aussi.  
10 [ce jour] au bout, etc.  
11 Verreau begins the next paragraph "De ce lac nous entrâmes."
a view to returning afterwards and establishing ourselves in some spot, and this suggestion seemed to us the best. As the route to the Ottawas seemed to us almost as short from the place where we were as the way we had come, and as we purposed to reach Sainte-Marie of the Saint, where the Ottawas assemble in order to descend in company, before they should leave, we thought we should descend with them more easily. Add to this, moreover, that we were [better] pleased to see a new country than to turn back.

We pursued our journey accordingly toward the west, and after making about 100 leagues on Lake Erie arrived at the place where the Lake of the Hurons, otherwise called the Fresh Water Sea of the Hurons, or Michigan, discharges into this Lake. This outlet is perhaps half a league in width and turns sharp to the north-east, so that we were almost retracing our path. At the end of six leagues we discovered a place that is very remarkable, and held in great veneration by all the Indians of these countries because of a stone idol that nature has formed there. To it they say they owe their good luck in sailing on lake Erie, when they cross it without accident, and they propitiate it by sacrifices, presents of skins, provisions, etc., when they wish to embark on it. The place was full of camps of those who had come to pay their homage to this stone, which had no other resemblance to the figure of a man than what the imagination was pleased to give it. However, it was all painted, and a sort of face had been formed for it with vermilion. I leave you to imagine whether we avenged upon this idol, which the Iroquois had strongly recommended us to honor, the loss of our chapel. We attributed to it even the dearth of provisions from which we had hitherto suffered. In short, there was nobody whose hatred it had not incurred. I consecrated one of my axes to break this god of stone, and then having yoked our canoes together we carried the largest pieces to the middle of the river, and threw all the rest also into the water, in order that it might never be heard of again. God rewarded us immediately for this good action, for we killed a roe-buck [and a bear] that very day.

At the end of four leagues we entered a small lake, about ten leagues in length and almost as many in width, called by M. Sanson The Salt Water Lake, but we saw no sign of salt [in this lake].

1 country rather than. 2 idol. 3 piece. 4 [That day] at the end, etc.
Michigane qui n'a pas un quart de lieue de largeur ; enfin au bout de 10 ou 12 lieues, nous entrasmes dans le plus grand lac de toute l'Amérique qu'on appelle la Mer douce des Hurons ou, en Algonquin, Michigane. Il a 660 cu 2 700 lieues de tour; nous fîmes dessus ce lac environ 200 lieues, et eusmes bien peur d'y manquer de vivres à cause que les bestes de ce lac paraissent fort stériles. Cependant Dieu ne voulut pas que nous manquassions à son service; car nous n'avons jamais esté plus d'un jour sans vivres. Il est vray qu'il nous est arrivé plusieurs fois de n'avoir plus rien et de passer un soir et un matin sans avoir du tout de quoy mettre à la chaudière; mais je n'ay point veu qu'auc'un se soit discouragé ou mis en peine pour cela; car nous avons tellement accoustumé de voir que Dieu nous secouroit puissamment dans ces occasions, que nous attendions avec tranquillité les effets de sa bonté, dans la pensée que celuy qui nourrisoit tant de barbares dans ces bois n'[y] abandonneroit pas ses serviteurs.

[Quoyque ce lac soit aussi grand que la mer Caspie et beaucoup plus grand que le lac Érié, les tempestes ne s'y élèvent pas ny si fortes ny si longues, parce qu'il n'est pas extrêmement profond. Ainsi en plusieurs endroits, après que le vent a cessé, il ne faut pas plus de cinq ou six heures, au lieu qu'il faudra quelquefois un ou deux jours pour attendre que le lac Érié soit calmé.]

Nous passasmes ce lac sans aucun péril et entrasmes dans le lac des Hurons qui a communication avec celuy-cy par quatre bouches qui ont chacune près de deux lieues d'embouchure. Enfin, nous arrivasmes le 25 may, jour de la Pentecoste, à Sainte-Marie du Sault qui est le lieu où les R.P.3 Jésuites ont fait leur principal establissemment pour les missions des Outaouacs et des peuples voisins. Ils ont eu depuis l'an passé deux hommes à leur service, qui leur ont basty un fort joly fort, c'est-à-dire un quarré de pieux de cèdres de 12 pieds de haut avec une chapelle et une maison au dedans de ce fort, en sorte qu'ils se voient à présent en estat de ne dépendre des Sauvages en aucune manière. Ils ont un fort grand désert bien semé où ils doivent recueillir une bonne partie de leur nourriture; ils espèrent même y manger du pain avant qu'il soit deux ans d'icy. Avant d'y arriver, nous fîmes rencontre de trois canots de Sauvages avec qui nous arrivasmes au fort des Pères. Ces gens nous avertirent de la coutumé qu'ils avoient de saluer ce fort, en y arrivant, de plusieurs coups de fusil, ce que nous fîmes aussi fort volontiers.

Nous fîmes receus en ce lieu avec toute la charité possible; nous y

5 Verreau insert "ioli."
6 lieues (Verreau, who gives "un peine" in the margin).
7 lieues.
8 R.R.P.P.
9 des pois (Verreau, who gives "du pain" in a foot-note).
We entered the outlet of Lake Michigan, which is not a quarter of a league in width. At length, after ten or twelve leagues, we entered the largest lake in all America called the fresh water Sea of the Hurons, or in Algonkin, “Michigan.” It is 660° or 700 leagues in circumference. We travelled about 200 leagues on this lake, and were really afraid of being in want of provisions because the animals of this lake appear very unprolific. However, God did not will that we should lack in His service; for we were never more than a day without food. It is true that we happened several times to have nothing left, and to pass an evening and a morning without having anything whatever to put in the kettle; but I did not see that anyone became discouraged or troubled on that account. For we were so accustomed to see God aiding us mightily on these occasions, that we awaited with tranquillity the effects of His bounty, in the thought that He who nourished so many barbarians in these woods would not abandon His servants.

[Although this lake is as large as the Caspian sea, and much larger than Lake Erie, storms do not arise in it either so violent or so long, because it is not very deep. Thus in many places, after the wind has gone down, it does not require more than five or six hours, whilst it will be necessary sometimes to wait one or two days until Lake Erie is calmed down.]

We crossed this lake without any danger and entered the Lake of the Hurons, which communicates with it by four mouths, each of them nearly two leagues in width. At last we arrived on the 25th May, the Day of Panteecost, at Sainte-Marie of the Sault, the place where the Reverend Jesuit Fathers have made their principal establishment for the Missions of the Ottawas and neighboring tribes. They have had two men in their service since last year, who have built them a pretty fort, that is to say, a square of cedar posts twelve feet high, with a chapel and house inside the fort so that now they see themselves in the condition of not being dependent in any way on the Indians. They have a large clearing well planted, from which they ought to gather a good part of their sustenance; they are even hoping to eat bread there within two years from now. Before arriving here, we fell in with three canoes of Indians, with whom we arrived at the fort of the Fathers. These men informed us of the custom they had when they reached the fort, of saluting it with several gunshots, which we also did very gladly.

We were received at this place with all possible charity. We

\[1\] From this lake we entered, etc.  
\[2\] called here.  
\[3\] 600°.  
\[4\] because the coasts (?) of this lake appear very barren.  
\[5\] or put to prayers on that account.  
\[6\] to eat peas.
assistasmes à une partie des vespres le jour de la Pentecôte, et les deux jours suivants, nous fîmes nos dévotions avec d’autant plus de joye qu’il y avait près d’un mois et demi que nous n’avions pu avoir ce bien.

Le fruit que font ici ces 1 Pères est plus pour les Français, qui y sont souvent au nombre de 20 ou 25, que pour les Sauvages ; car quoy qu’il y [en] ait quelques-uns de baptisés, il n’y en a pourtant pas d’assez bon 2 Catholique pour pouvoir assister à l’office divin qui s’y fait pour les Français qui chantent la grande messe et vespres, les festes et dimanches. Les Pères ont sur ce sujet une pratique qui me semble assez extraordinaire, qui est qu’ils baptisent les adultes hors du péril de mort, lorsqu’ils ont tesmoigné quelque bonne volonté pour le Christianisme avant qu’ils soient capables ny de se confesser, ny d’assister à la Sainte-Messe ou [3]accompîlir les autres commandemens de l’Église, en sorte qu’à la Pointe du Saint-Esprit, qui est un lieu au fond du lac Supérieur où les restes des Hurons se sont retirés après l’incendie de leurs villages, le Père qui passa l’hyver avec eux m’a dit que, quoy qu’il y en eust une grande partie qui avoient esté baptisés lorsque les Pères avoient esté aux Hurons, il n’avoir pourtant jamais osé dire la messe devant eux, parceque ces gens regardent cette action comme une jonglerie ou sorcellerie.

Je ne vis point de marquer particulière du Christianisme parmi ces 5 Sauvages de ce lieu ny dans aucun autre pays des Outaouacs, qu’une femme de la nation des Amikones qui avoit esté instruite autrefois dans les habitation Françoises, qui estant, à ce qu’elle pensoit, 4 en danger de mort, pria M. Dollier d’avoir pitié d’elle. Il la 6 fit ressovenir de ses anciennes instructions et de l’obligation où elle estoit de se confesser, si elle avoit offensé Dieu depuis sa dernière confession, dont il y avoit fort longtemps, et la confessa avec de grands tesmoignages de joye de part et d’autre.

Quand nous fusmes chez les Pères, nous estions encore à plus de 300 lieues de 6 Montréal où nous voulions pourtant nous rendre bientost, afin de pouvoir retourner de bonne heure dans quelques-unes des nations des Outaouacs et y hiverner, et le printemps ensuant 8 aller chercher la rivière d’Ohio et les peuples qui y sont establis pour y porter l’Évange.

Nous apprîsmes qu’il estoit party depuis deux jours une troupe de 30 canots Outaouacs pour le Montréal, et qu’il y en avoit encore une autre de Kilistinons 9 qui devoit bientost s’y en aller. Comme nous n’estions point certains en quel temps ces derniers devoient venir et que

1 les (Verneau has these two lines, from “fruit” to “Sauvages,” in italics, as well as the words “bon” to “dieu.”)
2 un qui soit assez bon, etc. (Verneau also italicizes the words “bon” to “dieu.”)
3 les.
4 paraissait.
5 elle, et la.
6 du.
7 quelqu’une.
8 suivant.
9 un autre de Kilistinons.
were present at a portion of vespers on the day of Pentecost, and the
two following days. We received the communion with so much the
more joy, inasmuch as for nearly a month and a half we had not been
able to enjoy this blessing.

The fruit these Fathers are producing here is more for the French,
who are here often to the number of 20 or 25, than for the Indians;
for although there are some who have been baptized, there are none
yet that are good enough Catholics to be able to attend divine ser-
vice, which is held for the French, who sing high mass and vespers
on saints' days and Sundays. The Fathers have, in this connection, a
practice which seems to me rather extraordinary, which is, that they
baptize adults not in danger of death, when they have manifested any
good-will toward Christianity, before they are capable either of con-
fessing or of attending Holy Mass, or keeping the other commandments
of the Church; so that at Pointe du Saint-Esprit, a place at the head of
Lake Superior, where the remnant of the Hurons retired after the
burning of their villages, the Father who passed the winter with them,
told me that although there was a large portion of them who had been
baptized when the Fathers had been amongst the Hurons, he had never
yet ventured to say Mass before them, because these people regard this
service as jugglery or witchcraft.

I saw no particular sign of Christianity amongst the Indians of
this place, nor in any other country of the Ottawas, except one woman
of the nation of the Amikoues, who had been instructed formerly at the
French settlements, and who, being as she thought\(^1\) in danger of death,
begged M. Dollier to have pity on her. He reminded her of her old
instructions and the obligation she was under of confessing herself, if
she had offended God since her last confession, a very long time before,
and he confessed her with great testimonies of joy on both sides.

When we were with the Fathers we were still more than 300
leagues from Montreal, to which, however, we wished to proceed at
once, in order to be able to return at an early day to some of the
Ottawa tribes and winter there, and in the following spring to go in
search of the river Ohio and the races settled there, in order to carry
the Gospel to them.

We learned that two days previously a fleet of 30 Ottawa canoes
had set out for Montreal, and that there was still another of Kilistinons
which was to leave shortly. As we were not certain at what time the
latter were to come, and knew, besides, the trouble there is in being

\(^1\) appeared.
d'ailleurs nous scâvions la peine qu'il y a d'estre obligez de suivre des Sauvages, nous jugéasmes plus a propos de chercher un guide pour nous conduire jusques au Montréal, parce que les chemins y sont plus difficiles et plus fascheux qu'on ne peut se l'imaginer; nous fîmes si bien que nous en trouvâmes un moyennant 25 ou 30 escus de hardes qu'il fallut bien1 promettre, de sorte que nous prîmes congé des Pères d'Abon et Marquette qui estoient pour lors en ce lieu, et ce le 28 may. 2

Jusques icy les Outaouacs avoient passé dans mon esprit et dans tous ceux du Canada pour un lieu où il y avoit extrêmement3 à souffrir pour les vivres, mais je suis si bien persuadé du contraire, que je ne saache point d'endroit dans tout le Canada où on en puisse moins manquer. La nation des Saulteux, ou en Algonquin Ouacoutikongka Entaouakk ou des Outchipoués,4 où les Pères sont estables, demeure depuis la fonte des neiges5 jusques au commencement de l'hyser sur le bord d'une rivière de près d'une demi-lieu de largeur et trois lieues de longueur par où le lac Supérieur tombe dans le lac des Hurons. Cette rivière forme dans ce lieu un sault si fertile en poisson qu'on appelle blanc, ou en Algonquin Attikamegue, que les Sauvages y en prendroient facilement de quoy nourrir 10,000 hommes. Il est vray que cette pesche est si difficile qu'il n'y a que les Sauvages qui la puissent faire. Aucun François n'en a pu jusques icy venir à bout, ny aucun autre Sauvage que ceux de cette nation, qui sont accoustuméz à cette pesche dès leur bas âge; mais enfin ce poisson est à si bon marché qu'ils en donnent dix' ou douze pour quatre doigts de tabac; chacun pèse six ou sept livres, mais il est [si] gros6 et si délicat que je ne saache point de poisson qui en approche. L'esturgeon se prend dans cette [petite] rivière, tout proche, à confusion. La viande y est à si bon marché que, pour une livre de rassade, j'y eus quatre minots de boyaux gras d'eslan, qui est le meilleur morceau de la beste, ce qui marque combien ces gens en tuent. C'est en ces lieux qu'on a une robe de castor pour une brasse de tabac, tantost pour un quarton de poudre, tantost pour six couteaux, tantost pour une brasse de petite rassade bleue, etc. C'est pour cela que les François y vont, nonobstant des difficultez, espouvantables qui s'y rencontrent.

Il faut monter, en y allant du Montréal, une rivière où il faut faire trente portages pour éviter autant de cheutres ou de rapides, dans lesquels on se mettroit au hazard de perdre mille vies si on y vouloit passer. De cette rivière, qui est aussi grande que le fleuve de Saint-Laurent, on passe, moité par terre, moité par eau, l'espace de vingt-cinq ou trente lieues pour aller trouver le lac des Nepissiriniens,7 d'où

1 lui.  2 celui le 28 may.  3 certainement.  4 Paouiti-Koung Kaentaousak ou des Outchipouné. (The spelling in the text is that of the MS., differing slightly from Margry's.)  5 glaces.  6 gras.  7 Missionnaires.
obliged to follow Indians, we judged it more convenient to look out for
a guide to conduct us to Montreal, because the routes are more difficult
and toilsome than can be imagined. We succeeded in finding one at an
expense of 25 or 30 crowns' worth of goods, which we simply had to
promise, so we took leave of Fathers d'Ablon and Marquette, who were
then at this place, it being the 28th of May.

Hitherto the country of the Ottawaas had passed in my mind, and
in the minds of all those in Canada, as a place where there was a great
dea] of suffering for want of food. But I am so well persuaded of the
contrary that I know of no region in all Canada where they are less in
want of it. The nation of the Saulteaux, or in Algonkin Waouitikoungka
Entaouekk or Ojibways, amongst whom the Fathers are established, live
from the melting of the snows until the beginning of winter on the
bank of a river nearly half a league wide and three leagues long, by
which lake Superior falls into the lake of the Hurons. This river
forms at this place a rapid so teeming with fish, called white fish, or in
Algonkin Attikamegue, that the Indians could easily catch enough to
feed 10,000 men. It is true the fishing is so difficult that only Indians
can carry it on. No Frenchman has hitherto been able to succeed in it,
nor any other Indian than those of this tribe, who are used to this kind
of fishing from an early age. But, in short, this fish is so cheap that
they give ten or twelve of them for four fingers of tobacco. Each
weighs six or seven pounds, but it is so big and so delicate that I know
of no fish that approaches it. Sturgeon is caught in this [small] river,
close by, in abundance. Mest is so cheap here that for a pound of
glass beads I had four minots of fat entrails of moose, which is the best
morsel of the animal. This shows how many these people kill. It is
at these places that one gets a beaver robe for a fathom of tobacco,
sometimes for a quarter of a pound of powder, sometimes for six knives,
sometimes for a fathom of small blue beads, etc. This is the reason why
the French go there, notwithstanding the frightful difficulties that are
encountered.

In going there from Montreal it is necessary to ascend a river in
which thirty portages must be made in order to avoid a like number of
falls or rapids, in which, if one ran them, he would incur the danger of
losing a thousand lives. From this river, which is as large as the river
St. Lawrence, one passes, half by land and half by water, the space of
twenty-five or thirty leagues, to get to the lake of the Nipissings, from

1 fat.
2 missionaries.
on descend par la rivière des François, où il y a encore quatre ou cinq cheutes d'eau, dans le lac des Hurons.

La plus grande difficulté est à descendre; car qui ne sauroit pas précisément où sont les desbarquemens pour faire les portages courroit risque de s'enfourner dans ce sault et d'y périr, outre la difficulté des portages, qui sont le plus souvent parmi des pierres et des sabliers. On risque souvent [dans] les passages les moins difficiles, dans lesquels, si celuy qui gouverne le canot ou celuy du devant manquoit quelquefois de l'espaisseur d'un escu blanc à faire passer entre des roches et des bouillons qui se trouvent dans ces passages, on s'y briseroit [ou] on se rempliroit d'eau, et on se verroit abysmer dans des lieux qui paroissent effroyables. Cecy n'est que trop commun, et un frère Jésuite, qui descendit après nous, brisa son canot dans un de ces passages; et on voit peu de canots de Sauvages qui ayent fait le voyage de Montréal qui n'ayent de belles pièces. Dieu nous a si spécialement protégé qu'il ne nous est arrivé aucun mal, quoique de quarante-cinq ou cinquante portages qu'on fait en montant, nous en ayons espargné dix-sept ou dix-huit en descendant. Aussi avions-nous un fort bon guide et des gens qui n'estoient pas novices dans ces passages.

Nous arrivasmes enfin au Montréal le 18 juin, après vingt-deux jours d'une marche la plus fatigante que j'aye [jamais] faite de ma vie; aussi je fus assaillly, sur la fin du voyage, d'une fièvre tiède qui modéra un peu la joie que j'aurois eue, en arrivant au Montréal, de me voir enfin revenu au milieu de nos chers frères, si j'eusse esté en pleins santé. Nous fusmes reçus de tout le monde, et particulièrement de M. l'abbé de Queylus, avec des démonstrations d'une bonté particulière; et on nous regarda plus tost comme des personnes ressuscitées que comme des hommes communs.

Tout le monde a souhaité que je fisse la carte de nostre voyage, ce que j'ay fait avec assez d'exactitude; cependant j'y reconnois encore d'assez grandes fautes, que je corrigery lorsque j'en aurauroy le loisir; je vous l'envoye telle qu'elle est et vous prie d'avoir la bonté de l'agréer, parce que je l'ay faite présentement pour vous. Je n'y ay marqué que ce que j'ay veu. Ainsi, vous ne trouverez qu'un costé de chaque lac, puisque leur largeur est si grande qu'on ne peut voir l'autre. Je l'ay faite en carte marine, c'est-à-dire que les méridiens ne s'y rétrécissent point auprès des pôles, parce que j'ay plus d'usage de ces cartes que des géographiques, et, au reste, celles-là sont communément plus exactes que les autres.

1 s'enfoncer dans le sault. 2 Verreau insert "que pour." 3 du sable. 4 d'un doigt (!) à faire passer entre des rochers, etc. 5 ou. 6 de quarante à quarante-cinq portages. 7 de notre. 8 reconnois. 9 fait précisément. 10 parceque. 11 fait. 12 meridiennes. 13 retrouvent.
NEW SEMINARY OF ST. SULPICE, MONTREAL (1681).

The old Seminary House and Grounds are shown below the name M. de Chomedey, commonly known as de Maisonneuve, in plan of Montreal, opposite page 3.
which one descends by French river, where there are four or five more
waterfalls, to the lake of the Hurons.

The greatest difficulty is in descending; for if one does not know
exactly where the landings are, to make the portages, he runs the risk
of being swallowed up in the falls and perishing, to say nothing of
the difficulty of the portages, which are generally amongst stones and
gravel. One often ventures into the less difficult channels, in which if
the man who steers the canoe or the man in front were to fail some-
times by the thickness of a silver crown¹ to pass between rocks and
whirlpools that are found in these channels, the canoe would get wrecked
or fill with water, and one would see himself swallowed up in places
that look horrible. This is only too common, and a Jesuit brother who
descended after us, wrecked his canoe in one of these channels; and
few canoes are seen belonging to Indians who have made the Montreal
trip which are not well patched. God protected us so especially that
no harm happened to us, although of forty-five or fifty portages that
are made going up, we saved seventeen or eighteen coming down.
However, we had a very good guide and men who were not novices in
these channels.

We arrived at last at Montreal on the 18th of June, after twenty-
two days of the most fatiguing travelling that I have [ever] done in my
life. Moreover, I was attacked towards the end of the ³ journey with a
typhus fever, which somewhat moderated the joy I should have had in
arriving at Montreal, on seeing myself at last back in the midst of
our dear brethren, if I had been in full health. We were received by
everybody, and especially by the Abbé de Queylus, with demonstrations
of particular kindness. We were looked upon rather as persons risen
from the dead than as common men.

Everybody desired me to make the map of our journey, which I
have done accurately enough; however, I recognize rather serious faults
in it still, which I will correct when I have time. I send it to you such
as it is, and beg you to have the goodness to accept it, because I have
made it just now for you. ⁴ I have marked in it nothing but what I
saw. Thus you will find only one side of each lake, since their width
is so great that one cannot see the other. I have made it as a marine
chart, that is to say, the meridians do not converge near the poles,
because I am more familiar with these maps than with the geographical
ones, and, moreover, the former are commonly more exact than the
others.

¹ of a finger. ² forty to forty-five. ³ our. ⁴ just for you.
II.

(PROCES-VERBAL.)

ACTE DE PRISE DE POSSESSION DES TERRES DU LAC ÉRIÉ (OCTOBRE 1669).


Signé: FRANÇOIS DOLLIER, prestre du diocese de Nantes, en Bretagne;

DE GALINÉE, diacre du diocese de Rennes, en Bretagne.

1 sur. 2 donc, comme d'une terre non occupée ils ont pris possession au nom de leur Roy, par l'apposition, etc.
II.

ACT OF TAKING POSSESSION OF THE LANDS OF LAKE ERIE (OCTOBER, 1669).

We, the undersigned, certify that we have seen, on the lands of the lake named Erie, the arms of the King of France attached [to the foot of a cross] with this inscription: "The year of salvation 1669, Clement IX. being seated in the chair of St. Peter, Louis XIV. reigning in France, Monsieur de Courcelles being Governor of New France, and Monsieur Talon being intendant therein for the King, there arrived in this place two missionaries, [of the Seminary] of Montreal, accompanied by seven other Frenchmen, who the first of all European people have wintered on this lake, of which they have taken possession in the name of their King, as of an unoccupied territory, by affixing his arms which they have attached here to the foot of this cross." In testimony whereof we have signed the present certificate.

(Signed) FRANÇOIS DOLLIER, Priest of the Diocese of Nantes, in Brittany.

DE GAILLÈNE, Deacon of the Diocese of Rennes, in Brittany.
III.

LA CARTE: 1

Titres:
Carte du Canada et des terres découvertes vers le lac d’éré.
Voir la lettre de M. Talon du 10 9ème 1670. 2

Carte du Lac Ontario et des habitations qui l’Environne Ensemble
le pays que Mesrs 3 Dollier et Galinée, missionnaires du Séminaire de
St. Sulpice, ont parcouru. 8

Pointes du compas:

Légendes de la carte: 4
1. Habitation de Montréal. 5
2. Lac St. Louis.
4. Portage. 6
5. PPPPP. 6 Il faut faire 5 portages du costé du Nord pour monter
au lac St. Françoïs, mais du costé du Sud on n’en fait qu’un. 5
6. Lac St. François. 7
7. bonnes terres.

1 La CARTE.—Only one title is given by Faillon and Gravier—apparently a combina-
tion of those in the Margry, Morin and Parkman texts. Faillon’s is: CARTE DU PAYS
QUI MM. DOLLIER DE CASSON ET DE GALINÉE, MISSIONNAIRES DE ST. SULPICE | OST
PARCOEURU | DRESSEE PAR LE MM. DE GALINÉE | (Voir la lettre de Mr. Talon du 10
Novembre 1670). “Map of the country Meers. Dollier de Casson and de Galinée, 
missionaries of St. Sulpice, have explored. Prepared by the same Mr. de Galinée. (See
Mr. Talon’s letter of the 10th November, 1670).” Gravier’s is: CARTE DU LAC ONTARIO |
et des habitations qui l’Environne | Ensemble le pays que MM. Dollier et Galinée, 
missionnaires du | Séminaire St. Sulpice ont parcouru | 1670 | Voir la lettre de M. Talon 
du 10 Novembre 1670. The Parliamentary Library copy gives the title as in Gravier, but 
has Dolier instead of Dollier. Morin certified the Parliamentary Library copy thus: “Vrai-
copie (Fac-simile) de l’original dépôt aux Archives des Céries et Plans de la Marine
Impériale. Faite à Paris en May 1654. Signé P. L. Morin, Québec, 1er Juin, 1830.”
(See also Gravier. Carte des Grands Lacs, Rouen 1896.) The Faillon, Parliamentary
Library and Gravier copies are clearly not fac-similes of the original, but apparently
reprints of a copy by some draughtsman who exercised his judgment as to what might
be explained, omitted, combined, abbreviated, modernized or otherwise altered in the
legends. The differences between the Faillon, Parliamentary Library and Gravier copies
are evidently the result of carelessness in copying the one from the other, or both from a
prior copy.

2 This is apparently the original title. The omission of the ecclesiastics’ names would
be in accordance with the rule of the Sulpitians to keep themselves as far from publicity
as possible. The letter is given in Margry’s “Découvertes et Établissements,” Vol. I.

78.
III.

THE MAP.

THE TITLES:

Map of Canada and the lands discovered towards lake Erie.
See M. Talon's letter of 10th November, 1670.

Map of Lake Ontario and the habitations around it, together with the country. Messrs. Dollier and Galinee, missionaries of St. Sulpice, have explored.

ORIENTATION:

<table>
<thead>
<tr>
<th>East</th>
<th>South</th>
<th>West</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

LEGENDS OF THE MAP:

2. Lake St. Louis.
3. La Madelaine. Habitation of the Reverend Jesuit Fathers. (La Prairie)
4. Portage.
5. (Each P stands for a portage.) 5 portages must be made on the North side to go up to lake St. Francis, but on the South side only one.
7. good lands.

Talon says, on page 88: "I return to the new discoveries, and say that already Messrs. Dollier and Galinee, priests of St. Sulpice, missionaries at Montreal, have passed through Lake Ontario and visited unknown tribes. The map, which I have attached hereto, marked Q, will explain their route and how far they have penetrated." See also Broadhead, "Documents, etc.," Vol. IX., page 86.

In both the narrative and the map Galinee is careful to state that he marked only what he had seen. The information as to the north shore of Lake Ontario, which was not seen by him, was no doubt derived from Fenelon, who spent the winter of 1668-70 at Ganatachagouns, or from Trouve, who followed the north shore in November, 1669, to Tinawatawa or Tanawawa. This title may have been added after receipt of this information and the consequent supplementing of the map. Talon writes Colbert, 29th August, 1670, that the map was then in Fenelon's hands. See No. 23, Map-legend, page 83, also page 76; Margry, "Découvertes et Établissements," Vol. I., page 80; Doliier de Casson, "Histoire de Montreal," page 315; Verreau, "Les deux Abbés de Fenelon," Levis, 1868, pages 25, 36.

The legends are, unless otherwise stated, those of General Clark's tracing of the Parkman map. Differences between it and the Parkman, Margry, Morin, Parliamentary Library, Gravier and Fallion copies are indicated. In the English text a few identifications of places are given in brackets. The explanatory notes will appear in part 2 of this book.

* Omitted in Parliamentary Library, Fallion and Gravier copies.
* Morin leaves out one "P." Parliamentary Library and Fallion copies omit altogether.
* Omitted in Parliamentary Library and Gravier copies.
3. terres noyées. belle terre. Depuis icy jusques à Otondiata il y a de fortes rapides à toutes les pointes, et des remouils dans toutes les ances.
9. Otondiata. 10. Îles de roches.
11. pesche d'anguille tout au travers de la rivière.
14. abondance de gibier dans cette rivière.
15. quoyqu'il ne paroisse icy que des sables sur le bord du lac, ces terres ne laissent pas d'être bonnes dans la profondeur.
17. 4 villages des Sonountouans—les des grands sont chacun de 100 cabannes et les autres d'environ 20 à 25, sans aucune fortification, non pas mesme naturelle—il faut mesme qu'ils aillent chercher l'eau fort loing.
19. Il y a le long de ces ances quantité de petits lacs séparés seulement du grand par grandes chaussées de sable. C'est dans ces lacs que les Sonountouans prennent quantité de poisson.
20. Sault qui tombe au rapport des Sauvages de plus de 200 pieds de haut.
8. drowned lands (i.e., marshes). Fine land. From here to Otondiata there are strong rapids at every point (of land), and eddies in every bay.

9. Otondiata. (Grenadier Island.)

10. Islets of rocks.

11. eel-fishing all across the river.


14. abundance of game in this river.

15. although there is apparently nothing but sand on the lake shore, these lands are invariably good in the interior (literally, in the depth, that is, back from the shore). The Faillon map has simply, Sand on the lake shore; good land inland. River Ontontaehé (Oswego). River of the Flemings (or, of the Flemish women) and of Oneida. River of the Cayugas.

16. There is alum at the foot of this hill. Bitumen spring. (Bristol Centre.) Excellent land.

17. 4 villages of the Senecas—the two large ones are of 100 cabins each, and the others of about 20 to 25, without any fortification, not even a natural one—they are obliged even to go a long distance for water.

18. Excellent land. Village of Rev. Father Fremin. Gaskoundchiakons. (Genesee Falls.) Falls where there are a great many catfish.

19. There are along these bays numerous small lakes separated from the large one only by great dykes of sand. In these lakes the Senecas catch a great deal of fish.

20. Sault (catgroat) which falls, according to the report of the Indians, from a height of more than 200 feet. (Niagara Falls.)


---

14 Omitted in Parliamentary Library, Faillon and Gravier copies. Margry has: 4 villages des Sénécous les 2 grandes chacun de cent cabanes les deux autres d'environ 20 à 25 cabanes sans fortification, etc. Morin has: 4 villages de Sénécous les deux grands sont chapuis de 100 cabanes et les autres d'environ 20 ou 25 sans fortification, etc.

15 Fermin in Faillon, Parliamentary Library and Gravier copies.

16 Omitted in Parliamentary Library, Faillon and Gravier copies. In Margry copy: Sault où il y a quantité de barbues. The inlet just preceding the word Sault should have been left open to indicate a river. By a mistake in printing it appears closed.

17 The Gravier and Faillon copies have (Niagara) before these words, and omit the last two words. They have, also a legend running along the east side of the river as follows: Ce courant est si fort qu'à peine on peut le monter (in Faillon, le remonter), "This current is so strong that one can hardly ascend it." The Margry copy gives the legend as in the text, omits the Faillon and Gravier legend, and contains another, above No. 20, written across the part between the Niagara and Lake Erie: C'est ici la décharge du lac Érié dans le lac Ontario qui peut avoir 15 ou 14 arpents de largeur, et une prodigieuse profondeur. Le courant est si grand, qu'à peine on peut le refouler les cotés ne sont que grands rochers, "This is the outlet of lake Erie into Lake Ontario, which may be 15 or 14 arpents in width and of enormous depth. The current is so great that one can hardly stem it; the banks are nothing but great rocks." The Morin copy agrees with Margry's. The Parliamentary Library copy agrees with the text, except in order of words, reading thus: Sault qui, au rapport des Sauvages, tombe, etc.
23. Ganaisekiagouns. C'est d'icy que Mr. Perray et sa compagnie ont campé pour entrer dans le lac des Hurons—quand j'auray vu le passage, je le donneray, mais toujours dit-on que le chemin est fort beau, et c'est icy que s'establiront les missionnaires de St. Sulpice.

24. grande partie seseche par tout icy et tout le long de la R. rapide. C'est à ce village qu'estoit autrefois Neutre.


26. C'est icy que nous avons hyverne en le plus beau lieu que j'aye veu, en Canada, pour l'abondance des arbres fruitiers, a ces raisins qui sy grande qu'on en pourroit vivre en faisant provision—grande chasse de serfs, Bisches, Ours, Schenontons, Chats, Sauvages, et Castors.

27. Petit lac d'erie. Presqu'Isle du Lac D'Erié.

28. Lac D'eriié—je ne'en marque que ce que j'en ay veu en attendant que je voye le reste.

29. terres excellentes. prairies.

30. C'est icy qu'estoit une pierre qu'avoyt très peu de figures d'hommes que les Iroquois tenoient.pour un grand Cap, et a qui ils faisoient des sacrifices lorsqu'ils passoient par icy pour aller en guerre. Nous l'avons mis en pieces et jette à l'eau.

31. Grandes prairies. 33. grande chasse à ce petit ruisseau.

---

1 Omitted by Gravier. Faillon has é instead of i. The Parliamentary Library copy reads Ganaisekiagoues. In some later maps spelled Gandasekiagon.

2 The correct reading would probably be: C'est icy . . . . campé, or C'est d'icy . . . . décampé. Faillon's version is: Campements de Mr. Perrot. Ici s'establiront les Missionnaires de St. Sulpice. Gravier's is the same with these variations: Mr. Perrot, s'establiront, and missionnaires. The last reading would change the meaning to established themselves. The Parliamentary Library copy has s'establiront, but otherwise agrees with Gravier's.

3 Omitted in Parliamentary Library, Faillon and Gravier copies. The Margry copy has Rivière for R. Morin has sèche.

4 The Margry copy reads: C'est ici qu'estoit autrefois la nation neutre; the Parliamentary Library, Faillon and Morin copies: Ici était autrefois la nation neutre. (Here was formerly the neuter nation.) The 4 villages indicated in the printed map are shown in the Parliamentary Library and Gravier, but not in the Margry, Parkman and Faillon copies. Morin has a mark (two tepees) opposite the legend in the text.

5 Omitted in Parliamentary Library, Faillon and Margry copies.

6 Omitted in Margry, Parliamentary Library, Faillon and Gravier copies.

7 Plural in Parliamentary Library, Faillon and Gravier copies.

8 The Margry copy has R. Rapide ou de Tinaatous; the Faillon and Parliamentary Library copies, Rivière rapide ou de Tina Tous. Omitted in Gravier copy.

9 a ces is probably adices. (See line 21, page 52.) Morin has a et raisins qui est si grande, etc. The Margry copy omits the last two words, et Castors. The legend in the Parliamentary Library, Faillon and Gravier copies is simply: C'est ici que nous avons hiverné. Gravier and Parliamentary Library copies have, in addition, a tepee or wigwam, with flag on west side of westward bend of Grand River, near its mouth.

10 Gravier has a capital E in Erié; Faillon and Parliamentary Library have capital letters throughout.

11 Gravier and Faillon have d'Erié, the former Ile, and the latter île. The east and
23. Canatasekiagouns. (Probably near Bowmanville.) It was here that Mr. Perrot and his party camped (or it was from here that they broke camp) to enter lake Huron—when I have seen the passage, I shall give it; however, it is said the road is very fine, and it is here the missionaries of St. Sulpice will establish themselves.\(^\text{14}\)

24. Great part dry everywhere here and all along the Rapid River. It is at this village that was formerly Neutral (sic).

25. Great hunting ground (Burford Plains). Dry meadows. Excellent land. Rapid or Tinaatoua River (Grand River).\(^\text{17}\)

26. Here we wintered in the most beautiful place I have seen in Canada, for the abundance of fruit trees, hackberries, grapes, which is so great that one could live on them by making a store of them—great hunting ground for stags, does, bears, red deer (schemontons), raccoons and beavers. (Near Port Dover.)\(^\text{18}\)

27. Little lake Erie. (Long Point Bay.)

28. Peninsula of Lake Erie. (Long Point.)

29. Lake Erie—I only mark what I have seen of it, whilst waiting to see the rest.

30. Excellent lands. meadows. (The ridge at Long Point.)

31. Here was a stone with very few figures of men, which the Iroquois looked upon as a great chief, and to which they offered sacrifices when passing this way to go to war. We broke it up and threw it into the water. (Below Detroit.)

32. Great meadows (or prairies). (St. Clair Flats.)

33. Great hunting at this little stream. (River Ashfield.)

west line passing through lake Erie and the peninsula is a mistake in printing. It does not appear in the Parkman or other copies.

\(^{14}\) The Margry copy has: "Lac D' Érié je ne marque que ce que j'en as vu en attendant que je voie le reste. Parliamentary Library, Faillon and Morin copies have simply: Lac Érié. Je ne marque que ce que j'ai vu. The legend in the Parkman copy seems to begin: Lac Dérié, etc.

\(^{15}\) Omited in Parliamentary Library, Faillon and Gravier copies.

\(^{16}\) The Parliamentary Library, Faillon and Gravier copies read simply: Ici était une pierre Idole des Iroquois que nous avons mise en pièces et jetée à l'eau. (Here was a stone, an Idol of the Iroquois, which we broke up, and threw into the water.) The Parliamentary Library copy, however, has jetée.

\(^{17}\) The Margry, Parliamentary Library, Faillon and Gravier copies have also, on the west side of the St. Clair River, lower part, the words: grande chasse. Morin has: grandes chasses, and (under grandes prairies) porcheries. The Parliamentary Library copy reads: Grande Prairies.

\(^{18}\) The Faillon and Morin copies have: "Mr. Perrot's camp. Here the Missionaries of St. Sulpice established themselves." Fénelon was at this village in 1669 and spent the winter there. It was perhaps near the town of Bowmanville. If Perray is the same person as Peré, this would indicate that the latter went to the Sault in 1669 by the Lake Simcoe portage route—the first European recorded to have done so. The Gravier copy has a representation of a tepee or wigwam, with flag, on the lake Ontario shore, opposite the legend.

\(^{19}\) In Margry, the second name is given as TinaToua, and in Faillon as Tina Toua.

\(^{20}\) The Faillon and Gravier maps read simply: Here we wintered.

\(^{21}\) Omitted in Margry, Parliamentary Library, Faillon and Gravier copies.
34. toutes ces bestes sont extrem² pierreuses et ne laissent pas d'y avoir des bestes.²
35. C'est dans cette Baye que estoit autrefois le pays de Hurons, lorsqu'ils furent défaits par les Iroquois, et où les R. R. P. P. Jésuites estoient fort bien establis.¹
36. Je n'ay point vu cette anse où estoit autrefois le pays des hurons, mais je vois qu'elle est encore plus profonde que je ne la desseins, et c'est icy apparamment qu'aboutit le chemin par où Mr. Perray a passé.³
37. Kaitoutoun.⁴ grande chasse d'orignaux dans ces Isles.⁵
38. Michigane ou Mer Douce des Hurons. Ce lac est le plus grand de tous ceux du pays.⁶
40. Anipich.⁹
42. lac supérieur.¹²
43. R. de Tesson.¹²
44. Mississagoué.¹³
45. Chasse d'orignaux dans ces Isles.¹⁴
46. Amikone.¹⁵
47. l'embouchure de cette rivière fort difficile à trouver, ce néanmoins la petite ile qui la précède est fort remarquable par la grande quantité de ces isles de roche dont elle est composée, qui débou- tent fort loin au large.¹⁵

¹ Omitted in Margry, Parliamentary Library, Faillon and Gravier copies. Morin has extrêmement.
² In the Parkman, Parliamentary Library, Gravier and Morin copies a small island (now Chantrey Island), cruciform in shape, appears near the shore opposite the north end of this legend.
³ The Margry copy has Hurons. Margry and Morin have instead of desseins, depesins, and crois for vous. Morin has Perray. The Parliamentary Library, Faillon and Gravier copies have simply: A n'ay profonde où était l'ancien pays des Hurons (Deep bay, where the former country of the Hurons used to be).
⁴ Omitted in Faillon copy.
⁵ Omitted in Parliamentary Library, Faillon and Gravier copies.
⁶ The Margry copy has both these legends in capitals. The Parkman and Gravier copies have an acute accent over the final e of Michigane. The Parliamentary Library, Faillon and Gravier copies omit the second, and have the first in capitals.
⁷ The Margry copy has: Baie des Puteotamites et 150 lieues; also, below, R. R. P. P. Jésuites, baie et iles.
⁸ The Gravier copy has simply: Baie des Puteotamiques; and opposite the islands: Je ne suis entré dans cette baie que jusqu'à ces iles. The Faillon and Parliamentary Library copies are the same with oe, que omitted. Morin has R. R. S. J. J.
⁹ Omitted in Gravier and Parliamentary Library copies. Margry has ANIPICH I. So also Morin.
34. all these coasts are extremely stony and do not allow of game.
35. In this bay was formerly the country of the Hurons, when they were defeated by the Iroquois, and where the Rev. Jesuit Fathers were very well established. (Matchedash Bay.)
36. I did not see this bay, where was formerly the country of the Hurons, but I see that it is even deeper than I sketch it, and here apparently the road over which Mr. Parrall travelled terminated.
37. Kaitoutoun. (Manitoulin Island.) great hunting ground for moose in these Islands.
38. Michigan, or Freshwater Sea of the Hurons. This lake is the largest of all those of the country. (Lake Huron.)
39. Bay of the Pottawattamies. It is ten days' journey from the Sault, where the Rev. Jesuit Fathers are, to the Pottawattamies—that is, about 150 leagues. I entered this Bay only as far as these Islands, which I have marked (Mackinac Islands).10
40. Anipich. (Neebish.)
41. Fort of the Holy Rev. Jesuit Fathers. Here they have a very Fine Establishment, a fine house, and large clearings sown with wheat and Indian corn, pease, and other grains. (Sault Ste. Marie, Mich.) Sauteurs. (Ojibways.)
42. lake superior.
43. Thessalon River.
44. Mississaga.
45. Moose hunting ground in these islands.
46. Amikoue. (Spanish River.)
47. the mouth of this river very hard to find, and yet the little island in front is very noticeable for the large number of those islands of rock of which it is composed, which terminate a long way out.

10 The other copies all omit the DS. The Parliamentary Library, Faillon and Gravier copies also omit the S. In the Margry copy the legend is in capitals.
11 Omitted in Parliamentary Library, Faillon and Gravier copies.
12 Nos. 42, 43 and 44 are in capitals in the Margry copy; also 42 in Parliamentary Library copy, which has in 43 Rivre de Tassalon.
13 The Gravier and Parliamentary Library copies have îlots.
14 In the Parliamentary Library, Faillon and Gravier copies: Amikone.
15 The Margry copy reads: l'embouchure de cette Rivière est fort difficile à trouver ce manque moins la pointe qui la précédëe est fort remarquable par la grande quantité d'îlots de roche dont elle est composée qui déboucent fort loin au large (The mouth of this River is very hard to find; notwithstanding this, the point in front is very noticeable from the great number of rocky islets it is composed of, which end a long distance out). Morin has cette R. and la petite qui, etc. The Faillon, Parliamentary Library and Gravier copies have simply: l'embouchure de cette rivière est fort entrave par des îlots (in Gravier des îlots) (The mouth of this river is very much obstructed by islets). The Margry copy has also the words traînage portage in three additional places on the south bank of French River, i.e., at the point, just below No. 50 and midway between 48 and 50.
16 The Faillon and Gravier copies have simply: Bay of the Pottawatamies, and opposite the Islands: I entered this bay as far as these Islands.
86

LÉGENDES DE LA CARTE.

50. portage 600 pas. C'est dans cette Anse que les Nipissiriniens placent pour l'ordinaire leur village.
51. Lac des Nipissiriniens ou des sorciers.
52. portage de 1400 pas.
53. Rivière des Vases. portage de 20 pas. portage 1000 pas. portage de 1900 pas. portage 500 pas. portage 600 pas. portage de 700 pas.
54. portage de 200 pas. portage de 300 pas. portage de 100 pas.
(3 in succession.)
55. on entre icy dans la Grande Rivière. 56. Mataouan.
57. portage 700 pas. portage 1400 pas. Rapides de plus de 2 lieues de long nommés les galops. portage 200 pas. grandes rapides.
58. on dit que cette branche de la grande Rivière va aux trois Rivières.
59. Rivière Creuse.
60. très-grande chasse d'originaux autour de ce petit lac.
61. portage apellé des alumettes 200 pas.
63. Le grand portage du Sault des Calumets est de ce costé—pour l'éviter nous prisms de l'autre costé.
64. Il faut faire 5 portages de ce costé icy d'environ 100 pas chacun.
65. portage 50 pas.
66. portage du Sault de la chaudière 300 pas.
67. Ces 2 Rivières en tombant dans la grande font 2 belles nappes.

1 Omitted in Parliamentary Library, Faillon and Gravier copies.
2 Faillon, Parliamentary Library and Morin copies show five portages between Lake Nipissing and the mouth of French River.
3 In capitals in Margry copy. The Parliamentary Library copy has François.
4 In Parliamentary Library, Faillon and Gravier copies Sault.
5 In Margry copy: Portage de 600; Faillon, P. 600 pas; Morin, Portage de 600 pas; Gravier and Parliamentary Library copies, Portage de 600 pas.
6 The first three words are in capitals in the Margry copy. The Parliamentary Library copy has Sorciers.
7 In Gravier and Parliamentary Library copies, simply: Portage; in Faillon copy, P. 1400 pas. The Gravier copy shows 10 instead of 12 portages to the Ottawa River, and no measurements, So the Parliamentary Library copy. The Faillon copy abbreviates in 53 and 54 thus: P. 1000 p.
8 In Parliamentary Library, Faillon and Morin copies, Riv. des Vases.
9 All other copies except Morin's have only the first word.
10 This would appear to be an error in copying for 1500, which appears to be the Parkman and Morin as well as the Parliamentary Library and Faillon reading.
11 In capitals in Faillon copy. The legend is inverted in the Morin copy.
12 In Faillon and Gravier copies, P. 700 p. In Parliamentary Library copy, P. 700 pas. Between 53 and 67 Morin shows four small islands in a line, and on the north bank a continuous elevation.
13 In Gravier copy, Portage de 400 pas. In Parliamentary Library copy, Portage de 1400 pas.
LEGENDS OF THE MAP.

48. trailing (i.e. towing the canoes), portage.
49. French River. Falls (or Rapids).
50. Portage 600 paces. In this Bay the Nipissings usually place their village.
51. Lake of the Nipissings, or sorcerers. 52. portage of 1400 paces.
53. River des Vases (Bog River). portage of 20 paces. portage of 1000 paces. portage of 1900 paces. portage of 500 paces. portage of 600 paces. portage of 700 paces.
54. portage of 200 paces. portage of 300 paces. portage of 100 paces (3 in succession.)
55. Here you enter the Grand River (or Great River, the Ottawa).
56. Matawa.
57. portage 700 paces. portage 1400 paces. Rapids more than 2 leagues in length called the galops. portage 200 paces. great rapid.
58. This branch of the grand River is said to go to three Rivers.
59. Rivière Creuse. (Deep River.)
60. plenty of moose-hunting round this little lake.
61. portage called des alumettes 200 paces.
62. Here used to be the famous Borgne de l'île (the One-eyed man of the island) in the Relations of the Reverend Jesuit Fathers. (Allumette Island.)
63. The grand portage of the Calumet Rapids is on this side—to avoid it we took that of the other side.
64. 5 portages must be made on this side, each of about 100 paces.
65. portage 50 paces.
66. portage of the Chaudière Falls, 300 paces.
67. These 2 Rivers falling into the grand make 2 fine sheets (Rideau Falls).

14 The Faillon and Gravier copies read: Rapides de 2 lieues dits les Galops (2 leagues of Rapids called the Galops); the Parliamentary Library copy: Rapides de plus de 2 lieues dits les Galops.
15 In Parliamentary Library, Faillon and Gravier copies, P. 200 p.
16 In Parliamentary Library, Faillon and Gravier copies, Grands rapides.
17 In Parliamentary Library, Faillon and Margry copies, On dit que cette branche va aux trois revètés, except that the Parliamentary Library copy reads Trow.
19 Nos 61, 64 and 65 are omitted in Marry, Parliamentary Library, Faillon and Gravier copies. In 61 Morin has appelé and alumette, in 64 chaque un, and in 65 passage 50 pas.
20 Last word omitted in Marry. The Parliamentary Library, Faillon and Gravier copies read simply: Ici était le fameux Borgne de l'île (Here was the famous Borgne de l'Île). Morin has R. R. S. S. J.
21 In Faillon copy, le grand Portage Saus des Calumets; in Morin and Parliamentary Library copies, Le Grand Portage Saut du Calumet, simply.
22 Margry copy has Chaudière; Faillon copy has P. du Saut, etc.; and Parliamentary Library and Morin copies, Portage du Saut, etc.
23 Margry copy has, instead of 2, deux fort. Morin has Les 2 R., etc.
68. C'estoit icy qu'estoit autrefois la petite nation Algonquine.  
69. Long Sault. sault en nappe.  
70. lac des 2 montagnes.  
71. Lac Ontario—j'ai passé du coté du sud que je donne assez exactement.  

1 The Parliamentary Library, Faillon and Gravier copies read simply: Ici étaient les Algonquins (Here were the Algonkins).  
2 Faillon, Parliamentary Library and Gravier copies have Saut instead of Sault in each instance.  
3 In Faillon and Parliamentary Library copies, Lac des 2 Montagnes.  
4 This legend appears on the Parliamentary Library, Faillon and Gravier copies, but not on the Parkman. The Margry reading is as follows: Lac Ontario—j'ai passé du costé du sud que je donne ici assez exactement: pour la costé du nord, je le dessineray avec exactitude quand je l'auray vu, je lui donno la largeur qu'on dit qu'il a qui est de trente lieues au plus large ("Lake Ontario—I passed on the south side, which I give here pretty accurately; as to the north side, I will map it accurately when I have seen it. I give it the width it is said to have, which is thirty leagues at the widest"). Morin agrees with
68. Here formerly was the little Algonquin tribe (or the Algonkin petite nation).

69. Long Sault. waterfall.

70. lake of the 2 mountains.

71. Lake Ontario—I passed on the south side, which I give pretty accurately.

Margry’s reading except that he has: *icy, le costé du nort, designeray avec exactitudes, quand je Lawray veu. Je luy, 30 lieues, etc.*

On the west side of the mouths of rivers on the north shore the other copies contain the following additional legends: Moira River, all copies but two; *R. du Barbé* (Catfish River); Parliamentary Library and Gravier, *Rivière Barbé*; River Trent (west side): Margry and Morin, *tenarat*; Parliamentary Library and Faillon, *Tamaraat*; next river to the west: Faillon and Margry, *Ganersake*; Parliamentary Library, *Ganersakis*. In Margry the last-mentioned is reversed, *i.e.*, written with map facing the north, and with three tepees or wigwams between it and the shore. Faillon has all the letters of these three legends in capitals. In Morin, just south of the little lake indicated by the dotted circle (now Weller’s Bay), is the name *Kemé*, with grande pesche to the west and a representation of two tepees on the opposite side of the little lake. The Parliamentary Library copy shows the little lake, but the outline is continuous, not dotted. The names Moira and Trent are, of course, not found on the maps, but are modern equivalents.