

THE
Four Kings
OF
CANADA.
BEING

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Four *Indian* Princes lately arriv'd
from *North America*.

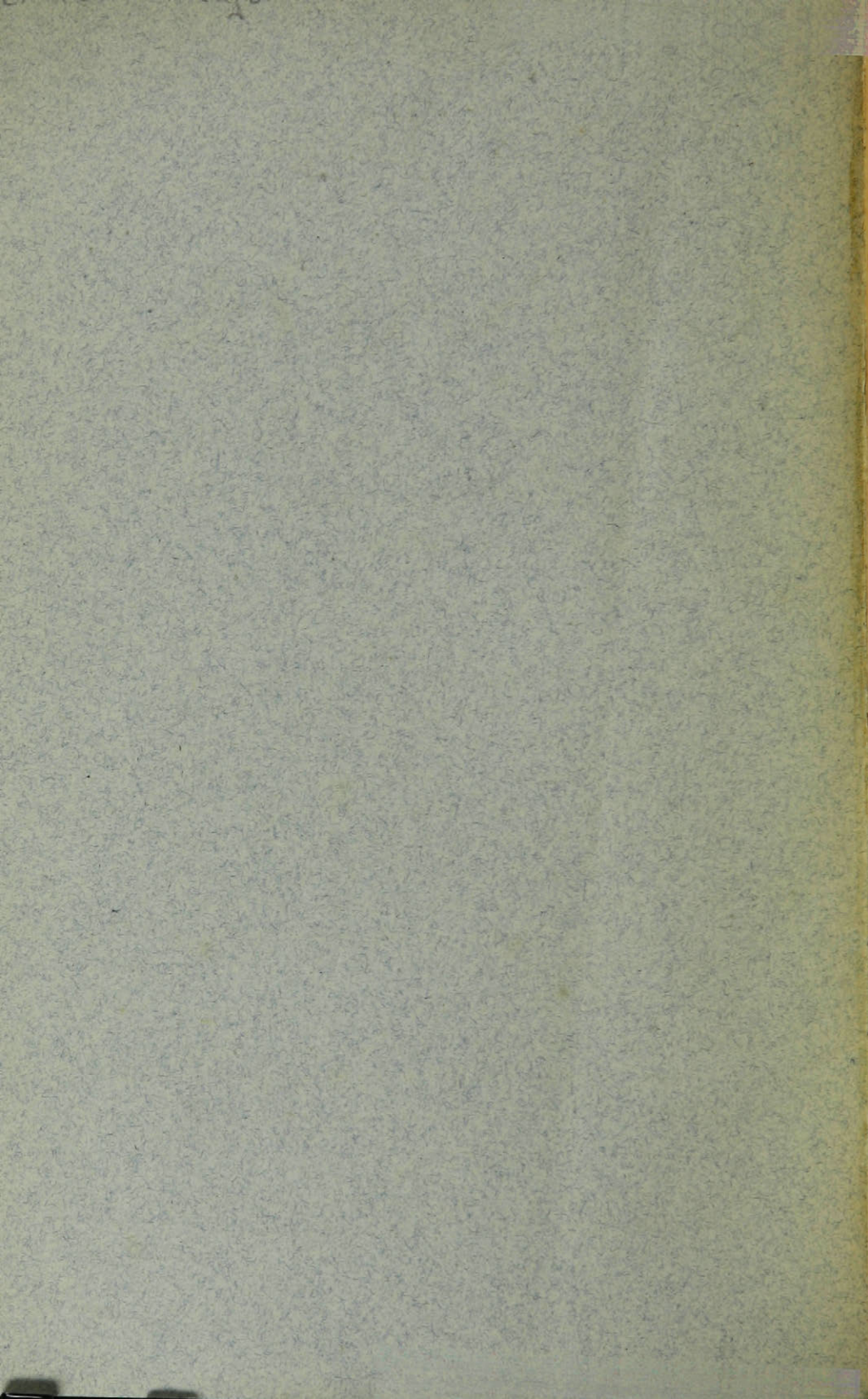
WITH

A particular Description of their Country,
their strange and remarkable Religion, Feasts,
Marriages, Burials, Remedies for their Sick,
Customs, Manners, Constitution, Habits,
Sports, War, Peace, Policy, Hunting, Fish-
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several other Extraordinary Things worthy
Observation, as to the natural or curious
Productions, Beauty, or Fertility, of that
Part of the World.

*Enter'd in the Hall-Book of the Company of Station-
ners, pursuant to Act of Parliament.*

L O N D O N

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Pater-Noster-Row. 1710. Price Six-pence.



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BEfore I enter upon the Description of that Part of *Canada* possess'd by the four *Indian* Kings now arriv'd in this Island, it will be necessary to give some Account of those Princes, and the Cause of their Voyage to such a part of the World, where none, or few of their Predecessors ever were before them.

These four Princes, who are Kings of the *Maqua's*, *Garajhhoore*, and the River *Sachem*, are call'd, the first *Te Ye Neen Ho Ga Prow*, the second *Saga Yean Qua Prab Ton*, the third, *Elow Ob Kaom*, the fourth *Oh Nee Yeath Ton No Prow*, with the other two they mention in their Speech to her Majesty, are the six who possess all the Nations on the *North West* side of the *Iroquois*, up to the Lake *Erie*, and that great one of the *Hurons*; and as we have heard it from their own Mouths, these six are in a strict Alliance against the *French*, and at the same Time are

all unanimous to request the Assistance of the Queen of *Great Britain*, to drive the *French* out from among them. This is the great Motive of their coming here, where they arriv'd the Beginning of *April* last, being conducted over Sea by Colonel *Nicholson*, late Governor of *Maryland*; and on *Wednesday*, the 19th of *April* they had an Audience of her sacred Majesty, being introduc'd with the usual Ceremonies due to sovereign Heads, and their Embassadors, to whom they represented their Condition, and the Errand of their long and hazardous Journey, by a Speech, that even in the Translation carries along with it something of natural Eloquence and Simplicity, peculiar to that Sort of People, who, thro' unpolish'd by Art and Letters, have a large Share of good Sense and natural Reason.

The Speech, as deliver'd by an Interpreter to her *Britannick* Majesty, follows.

Great Queen,

WE have undertaken a long and tedious Voyage, which none of our Predecessors could ever be prevail'd upon to undertake. The Motive that induc'd us, was, that we might see our *Great Queen*, and relate to her those Things we thought absolutely necessary for the Good of her, and us her Allies, on the other side of the great Water.

We doubt not but our *Great Queen* has been acquainted with our long and tedious War, in Conjunction with her Children (*meaning subjects*) against her Enemies the *French*; and that we have been as a strong Wall for their Security, even to the Loss of our best Men. The
 Truth

‘ Truth of which our Brother *Queder*, Colonel
 ‘ *Schuyler*, and *Anadagajaux*, Colonel *Nicholson*, can
 ‘ testify, they having all our Proposals in Writing.

‘ We were mightily rejoyc’d, when we heard
 ‘ by *Anadagarjaux*, that our *Great Queen* had re-
 ‘ solv’d to send an Army to reduce *Canada*; from
 ‘ whose Mouth we readily embrac’d our *Great*
 ‘ *Queen’s* Instructions: And in Token of our
 ‘ Friendship, we hung up the *Kettle*, and took
 ‘ up the* *Hatchet*, and with one *A Method
 us’d amongst
 ’em in Decla-
 rations of
 War.
 ‘ Consent join’d our Brother *Queder*,
 ‘ Colonel *Schuyler*, and *Anadagar-*
 ‘ *jaux*, Colonel *Nicholson*, in making
 ‘ Preparations on this Side the Lake, by building
 ‘ Forts, Store-houses, Canoes, and Battows; whilst
 ‘ *Anadiasia*, Colonel *Vetch*, at the same Time, rai-
 ‘ sed an Army at *Boston*, of which we were in-
 ‘ form’d by our Embassadors, whom we sent thi-
 ‘ ther for that Purpose. We waited long in Ex-
 ‘ pectation of the Fleet from *England*, to join *Ana-*
 ‘ *diasia*, Colonel *Vetch*, to go against *Quebeck* by Sea,
 ‘ whilst *Anadagarjaux*, *Queder*, and we went to *Mont-*
 ‘ *Royal* by Land; but at last we were told, that
 ‘ our *Great Queen*, by some important Affair, was
 ‘ prevented in her Design for that Season. This
 ‘ made us extremely sorrowful, lest the *French*,
 ‘ who hitherto had dreaded us, should now
 ‘ think us unable to make War against them.
 ‘ The Reduction of *Canada* is of such Weight,
 ‘ that after the effecting thereof, we should have
 ‘ free Hunting, and a great Trade †Being the
 Money of
 their Coun-
 try, or Beads
 form’d out of
 the shells of
 a certain
 Fish.
 ‘ with our *Great Queen’s* Children:
 ‘ And as a token of the Sincerity
 ‘ of the six Nations, we do here, in
 ‘ the names of all, present our *Great*
 ‘ *Queen* with these Belts of † *Wampum*.

‘ We

‘ We need not urge to our *Great Queen* more
 ‘ than than the Necessity we really labour under o-
 ‘ bliges us, that in our Case our *Great Queen* should
 ‘ not be mindful of us, we must with our Fa-
 ‘ milies forsake our Country, and seek other
 ‘ Habitations, or stand neuter; either of which
 ‘ will be much against our Inclinations.

‘ Since we have been in Alliance with our
 ‘ *Great Queen’s* Children, we have had some
 ‘ Knowledge of the *Saviour* of the World, and
 ‘ have often been importun’d by the *French*,
 ‘ both by the Insinuations of their Priests, and
 ‘ by Presents, to come over to their Interest;
 ‘ but have always esteem’d them *Men of False-*
 ‘ *hood*. But if our *Great Queen* will be pleas’d
 ‘ to send over some Persons to instruct us, they
 ‘ shall find a most hearty Welcome.

‘ We now close all with Hopes of our *Great*
 ‘ *Queen’s* Favour, and leave it to her most gra-
 ‘ cious Consideration.

After this Audience, they were conducted
 back again to their Apartments in her Maje-
 sty’s Coach, attended with Colonel *Nicholson*,
 and several Merchants belonging to that Part of
America. As to the Persons of these Princes,
 they are well form’d, being of a Stature nei-
 ther too high nor too low, but all within an
 Inch or two of six Foot; their Habits are ro-
 bust, and their Limbs muscular and well shap’d;
 they are of brown Complexions, their Hair
 black and long, their Visages are very awful
 and majestick, and their Features regular e-
 nough, though something of the austere and
 fullen; and the Marks with which they disfi-
 gure their Faces, do not seem to carry so
 much

much Terror as Regard with them. The Garments they wear, are black Waistcoats, Breeches, and Stockings, with yellow Slippers, and a loose scarlet mantle cast over them, bound with a Gold Gallon; their hair ty'd short up, and a Cap something of the Nature of a Turbant upon their heads. They are generally affable to all that come to see them, and will not refuse a Glass of Brandy or strong Liquors from any hands that offer it. They never sit on Chairs or Benches, but on their Heels, which makes their Knees, when they stand upright, bag out before. They feed heartily, and love our *English* Beef before all other Victuals that are provided for 'em; of which they have Variety at the Charge of the Publick, with the best of Wines; but they seem to relish our fine pale Ales before the best *French* Wines from *Burgundy* or *Champaign*. According to the Custom of their Country, these Princes do not know what it is to cocker and make much of themselves; nor are they subject to those indispositions our Luxury brings upon us, tho' now among us they live voluptuously. They are not afflicted with Gout, Dropsy, or Gravel; and notwithstanding their Intemperance here, they are not feverish upon any occasion, or troubl'd with Loss of Appetite; for in their own Country they are addicted to Gormandizing, insomuch that they rise in the night to eat; if by good Luck they have meat by them, they fall to it without getting up. It is reported, that these four Princes have been so inur'd to Hunting, and other Sports, that they run as swift as a Deer, and hold it a long Time; so that they propose to run down a Buck or Stag before

fore the Queen, when she pleases to see them, in any of her Parks or Chaces. They are to tire down the Deer, and catch him without Gun, Speare, Launce, or any other Weapon.

C H A P. I.

A Description of the Country of Canada.

THE *Spaniards* were the first who discover'd *Canada*; but at their first Arrival, having found nothing considerable in it, they abandon'd the Country, and call'd it *il Capo di Nada*, that is, a Cape of nothing. Hence, by Corruption, sprung the Word *Canada*; which is now us'd in all Maps. Great Part of this Country is now term'd, from having been more fully discover'd by the *French*, *New France*; but *Canada*, in the general Extent of it, contains many vast Nations and Kingdoms; but these I shall describe here, are the two *Maqua's*, and the Kingdoms of the River *Sachem* and *Ganajohhore*, seated between the Lake of *Hurons* on one side, *Virginia*, *Carolina*, *New England*, and *New France* on the others. The River *Canada* runs quite through the Country, which bears between forty two and fifty five Degrees of *Northern* Latitude. This River is extraordinary full of Fish, among which there is one Sort more remarkable than the rest, call'd by the Inhabitants *Cadhothins*, having Heads resembling the Heads of Hares, and Bodies as white as Snow. They are taken for the most part before the Isle call'd, *The Isle of Hares*. The Country on both Sides the River is pleasant, and indifferently

rently fertile, especially towards the *South-West*, where, upwards from the River, the Ground rises into many little Hills, invested most of them with Vines; with which, and several other Sorts of Trees, this Country abounds, being well water'd with a great many lesser Streams, all of them falling into the River *Canada*. The Winter is here very long, and so much the more severe, by Reason of a cold *North-West* Wind, which blows most part of the Winter Season, and brings with it so thick a Snow, that it continues upon the Ground most commonly 'till after *May*. This Country is for the most part Woody, but in the *Champaign* Parts thereof very fruitful of Corn, and all Sorts of Grain, especially Pulse. It hath also Fish, Fowl, wild Deer, Bears, Martins, and Foxes in abundance; and of Hares such plenty, that some Parts of it are call'd by the *French* the Land of Hares. The most peculiar Commodity belonging to this Country, is a Kind of Shell-Fish, call'd the *Esfurgnuy*, extraordinary white, and of singular Virtue for stenching of Blood; for which end they make Bracelets of them, not only for their own Use, but to vend to others.

On a Branch of the River *Canada*, is the Lake *de Chaplain*, grown round about with Chesnut-Trees, in which breeds the strange Fish call'd *Chaoufarou*, generally ten Foot long, with Heads like Sharks, and two Rows of Teeth in their Mouths, their Skins full of strong Scales, which are sufficient Shields against Swords and Lances. They are great Devourers of other Fish and Fowl, which they take after this Manner, *viz.* They swim amongst Reeds or Canes, and lie

still with their mouths open, which the Birds sitting upon are immediately swallow'd.

The Natives of this Country anoint their Bodies with Oil, or Bear's Grease. In the Summer they go naked, and in Winter mantle themselves in Fur, &c. Their Warlike Accoutrements are Darts, Clubs, Shields, Guns, and Spears now, and their Diet *Indian* Corn, fresh and salt Fish, Venison, Buffalo's and Beaver-Flesh, wiping their Hands or Fingers, when greasy, on their Heads. The *Indians* are inconstant in their Tempers, crafty, timorous, but quick of Apprehension, and very ingenious in their Way; they were more barbarous and cruel formerly, till acquainted with the *Europeans*, and were great Eaters of Human Flesh, as formerly the Heathen *Irish* were. Their Houses, which they call *Wigwams*, are built with Poles pitched into the Ground, both round and square, leaving a Hole for the Smoke, covering the rest with Barks of Trees: They line the side of their *Wigwams* with Mats made with Rushes, painted with several Colours; one good Post they set up in the Middle, which reaches to the Hole in the Top, with a Staff a cross, whereon they hang their Kettle; beneath they set a broad Stone for a Back, which keeps the Post from burning; round by the Wall they spread their Mats and Skins, where the Men sleep while the Women dress the Victuals; they have generally two doors, one to the *South*, and the other to the *North*, and as the Wind fits they close up one Door with Bark, and hang a Deer-skin before the other. Towns they have none, but what belong to the *Europeans*; but sometimes you may see a hundred or two of
Wig-

Wigwams built together, where the *Indians* will live while provisions are plentiful, and then they remove to another Place, as Convenience suits : They love to be near the Sea, or Lakes and Rivers in Spring and Summer, but in Winter go up into the Woody Parts of the Country, both for Shelter, and the Conveniency of Hunting.

They have two or three Wives, according to their Ability and Strength of Body, and their Women have the easiest Labour in Child-bed, of any in the World ; for when their Time is come, they go out alone, carrying a Board with them two Foot long, and a Foot and half broad, full of Holes on each side, having a Foot beneath, and on the Top a broad Strap of Leather, which they put over their Forehead, the Board hanging at their Back ; when they come to a convenient Bush or Tree, they lay themselves down, and are deliver'd instantly, without so much as a Groan. They wrap the young Child up in a Beaver's Skin, with his Heels close to his Buttocks, and lace him down to the Board on his Back, his Knees resting on the Foot beneath ; then putting the Strap of Leather upon their Forehead, with the Infant hanging on their Backs, Home they trudge, and carry it to the Father, who takes very little Regard of his Posterity, but when they are able to do him Service.

C H A P. II.

Of the Religion of the Indians of Canada, &c.

TO give you a clearer Idea of these People, I shall relate to you some strange Things and Opinions they maintain in Religion, as well as in their Manner of Living. The greatest part of 'em have generally a Notion of some sort of Creation of the World ; they say Heaven, Earth, and Mankind, were made by a Woman, and that she and her Son govern the World ; and for this Reason, perhaps, it is that they reckon their Genealogies by Women. They say farther, That the Son is the Author of all good Things, and the Woman of all evil ; that both of them enjoy perfect Felicity. The Woman, they say, fell out of Heaven big with Child, and lighted upon the Back of a Tortoise, who sav'd her from drowning. Other Savages upon the same Continent, are of Opinion that a certain Spirit, call'd *Otkon* by the *Iroquois*, and *Atahauta* by others at the Mouth of the River *St. Lawrence*, is the Creator of the World, and that one *Messon* repair'd it after the Deluge. They say, that this *Messon* or *Otkon* being one Day a hunting, his Dogs lost themselves in a great Lake, which thereupon overflowing, cover'd the whole Earth in a short Time, and swallow'd up the World. They add, that this *Messon* or *Otkon* gather'd a little earth together by the Help of some Animals, and made use of this Earth to repair the World again. They think the *Europeans* inhabit another World different from theirs ; and when we go about to undeceive

undeceive them, and teach 'em truly how the Universe was created, they say, all that may be true enough of our World, but theirs is quite another Thing; nay, they often ask us whether we have a Sun and Moon in *Europe*, as well as they.

There are another sort of them, who live near the Mouth of St. *Lawrence*, that tells us a very odd Story, much like the former; That a Woman came down from Heaven, and hover'd a while in the Air, because she could find no Place to set her Foot upon: The Fish of the Sea, compassionating her, held a Council to determine who should receive her. The Tortoise offer'd himself, and presented his Back above Water; the Woman placed herself upon it, and stayed there: In time the Filth of the Sea gathering and settling about the Tortoise by little and little, form'd a great Extent of Land, which at present is that we call *America*.

Now, say they, this same Woman being uneasy at her living solitary, and troubl'd to have no Body to pass the Time with more agreeably than she did, there descended from on High a Spirit, who found her fallen asleep with Melancholy; he approach'd her unperceiv'd, and from that Conjunction came forth two Sons out of her Side: These two Children could never agree together after they were grown up; one was a better Hunter than t'other, and every Day there was some scuffling between 'em. At length their Animosities grew to that Extremity, that they could not endure one another; one of 'em especially was of a very violent Temper, and had a Mortal Hatred for his Brother, who was better humour'd. He at last, unable,
any

any longer to submit to the rude Behaviour and ill Treatment of his Brother, resolv'd to separate himself, and so flew up into Heaven; whence to denote his just Resentment, he rattles his Thunder, from Time to Time, over his unhappy Brother's Head. Sometime after the Spirit came down again to the Woman, and then she brought forth a Daughter, from whom, say they, is descended that numerous People who now take up one of the largest Parts of the Universe.

'Tis a lamentable Thing to consider what wild *Chimæra's* the devil puts into these Peoples heads. They hold, that the Soul does not leave the Body as soon as it dies; and therefore take care to lay by the Body a Bow and Arrows, or a Gun, with Corn and fat Meat to subsist the Dead 'till they reach the Country of Souls. And because they think all sensible Things have Souls, they reckon that after Death Men hunt the Souls of Beavers, Elks, Foxes, Otters, and other Animals; and imagine that the Souls walk visibly for some Time in the Villages, and partake of their Feasts and Revels; therefore they always set aside a Portion for them; and tho' they have no true Notions of a Deity by the Light of Nature, yet they believe another Life in which they hope to enjoy the same Delights that they are pleas'd with here.

Some part of these People seem to believe an universal Spirit that governs all; they imagine, after a Fashion, that there's a Spirit in every Thing, and they address themselves so sometimes, and beg something of Trees, Stones, and other inanimate Things. Few of these profess their Belief of a Deity out of any Respect to Religion; they talk of it commonly as a Thing
they

they were prepossess'd with, or frolicksomely, not regarding any Thing they say themselves, any otherwise than as a kind of Fable. Their Dreams are to 'em instead of Prophecy, Inspiration, Laws, Commandments, and Rules in all their Enterprizes in War, Peace, Commerce, and Hunting; they regard 'em as Oracles. The Opinion they have of their Dreams, draws 'em into a Kind of Necessity to be rul'd by 'em; for they think 'tis an universal Spirit that inspires 'em by Dreams, and adviseth 'em what to do; so that they have some among 'em who undertake to interpret Dreams.

There's no Nation but what have their Juglers, which some count Sorcerers; but 'tis not likely that they are under any Covenant, or hold Communication with the Devil. These Impostors would be counted Prophets, who foretel Things to come; they would be look'd upon as having almost an infinite Power; they boast, that they make Rain or fair Weather, Calms and Storms, Fruitfulness or Barrenness of the Ground, Hunting lucky or unlucky; they serve for Physicians too, and frequently apply such Remedies as have no Manner of Virtue to cure. Nothing can be imagin'd more horrible, than the Cries and Yellings, and the strange Contorsions of these Rascals, when they fall to jugling or conjuring; at the same Time they do it very cleverly. They never cure any one, nor predict any Thing that falls out, but purely by Chance, yet they have a thousand Fetches to bubble the poor People, when the Accident does not answer their Predictions; for they are both Prophets and Quacks. These blind Wretches are wedded to many other Superstitions, which the Devil makes
Use

Use of to delude them. An *English* Commander that was taken Prisoner by the Natives, made this Observation of their magical Rites : Three or four Days after he was seiz'd, seven of their Priests, in the House where he lay, each with a Rattle, began in the Morning to sing about a Fire which was encompass'd with a Circle of Meal; at the End of every Song they laid down two or three Grains of Wheat, then the Priest appear'd in a great Skin, with his Head hung round with Skins of Weasels, and other Vermin, and a Coronet of Feathers, painted as ugly as the Devil ; at the End of every Song he us'd strange Gestures, throwing great Cakes of Deer-Suet and Tobacco into the Fire; these howling Devotions continu'd three Days. This was to know whether any more *English* should arrive, and what they intended to do in that Country.

When they design to make War, they consult their Priests and Conjurers, and adore all Things that may hurt 'em, as Fire, Water, Lightning, Thunder, Guns, Muskets, and Horses, nay, some of 'em once seeing an *English* Boar, were struck with such extreme Terror, because he bristled up his Hair, and gnash'd his Teeth, that they were for worshipping him, believing him to be the God of Swine.

The great fault of these People in Matters of Religion, proceeds chiefly from their Carelessness and Neglect to be well instructed ; for they are very lazy, and hate to take Pains; for when they are taught their Prayers, they repeat 'em like Songs, without any Distinction; those that have been catechiz'd a long Time, are very wavering, except some few; they renounce all, return into their Woods, and take up their old Superstitions

perftitions, upon the leaft Crotchet that comes into their Heads ; and this has been experienc'd by thofe who have been taken from them young, and educated with Care to the full State of Manhood with all Sorts of Learning ; yet after all this, fome of thofe have return'd to their favage Customs, and renounc'd both their Faith and their Manners.

Another Hinderance to the Chriftian Religion, lies in the Custom of thefe Natives, which would be a very good one here, that is, they love not to contradict any Man ; they think every one ought to be left to their own Opinion, without being thwarted ; they believe, or feem to believe all that is faid to them, but 'tis their Indifference for all Sorts of Opinions, efpecially Matters of Religion, which they never trouble themfelves about. Another Thing is, they are brutal in all their Inclinations, naturally Gluttons, and know no other Happinefs in this Life, but the Pleafure of Eating and Drinking. This is remarkable in their Eyes, and their Diverfions, which are always begun and ended with Feafting.

As to the Sentiments thefe People have of Heaven and Earth, when they are ask'd, *Who is he that made them?* Some of their more ancient and able Men answer, That as to the Heavens, they know not who made them: *If you have been there, fay they, you muft know something of the Matter. It's a foolifh Queftion,* fay they, *to ask what we think of a Place fo high above our Heads: How would you have us to fpeak of a Place that no Body ever faw? But,* fay they, *can you fhew by the Scripture, of which you fpeak, a Man that ever came from thence, and the*

Manner how he mounted thither? When we answer, That our Souls, being freed from the Body, are convey'd thither to receive the Recompence of their Works by the Lord of Life, who made 'em. They answer, It's well for those of your Country; but Americans, we don't go to Heaven after Death; we only go to the Country of Souls. What you say, is good for those that dwell beyond the great Lake. For so they call the Sea.

As to their Opinion of the Earth, they make Use of a certain Genius, which they call *Mica-bocke*, who cover'd all the Earth with Water, which seems to retain some Tradition of the Deluge. They believe that there are between Heaven and Earth certain Spirits in the Air, which have Power to foretel future Things; and others that are excellent Physicians for all Sorts of Maladies. This makes 'em very superstitious, and consult Oracles with great Exactness.

C H A P. III.

The Manner of Feasting among the Canadans.

THEY have Feasts at Parting from one another; Feasts of Thanks, War, Peace, Death, Marriage, and Health. They continue revelling Night and Day, particularly when they hold those Feasts which they call *Eat-up-all*; for then they don't permit any one to quit the Company 'till all be eaten up; and if a Person is not able to stuff any longer, he is oblig'd to hire another in his Place. They have other Feasts for the Recovery of the Sick, and some ordinary common Feasts. Formerly they

they kept wanton Festivals, where the Men and Women mingl'd together promiscuously, and play'd most abominable lewd Pranks; but if they make such Entertainment now-a-days, 'tis very rarely, and when they are at a great Distance from the *Europeans*. When they undertake a War, 'tis commonly to recover Satisfaction for some Affront or Injury. Sometimes they enter into War, because others jeer 'em. *You are a Coward*, say they, *you never were in a Battle; you have kill'd no Body yet*. Then are they rouz'd by Honour, and after they have kill'd some Fallow-Deer, make a Feast, and exhort their Neighbours to go along with 'em. When they go singly, they make no Feasts, but if they would have Companions, they go thro' all the Villages to invite the young Men, who take the Platters of Wood, or Bark of Birch, and then they rendezvous at the *Wigwam*, or Cabin of him that invited them, which they commonly enter singing boasting Songs, as, *I am going to War, I will revenge the Death of such a Kinsman; I'll slay and burn, and bring away Slaves; I will eat Men*, and such like expressions. When the Crew are got together; they fill the Kettles of those that have any, or else their Pottingers of Wood or Bark; and then they sit down to eat, while the Master of the Feast sings without Intermiſſion. The Company speak not one Word, but eat up all they have given them, in profound Silence, except one or other of 'em between whiles, that applauds him that makes the Feast. When the Orator has done, the Master says to 'em, *All is well, I'll march to Morrow, or within two or three Days*, according as he hath projected.

C H A P. IV.

Of their Marriages.

MArriage is not a civil Contract among these People: The Man and Woman don't intend to bind themselves together as long as they live ; for they live together no longer than they agree together, and love one another. As soon as they are discontented with each other, they say, *My wife is uneasy to me, and I to her; she'll agree well enough with such a one who is weary of his Wife; there's no Reason why we four should live unquietly all our Days.* So, without more ado without any Clamour or Noise, they separate, and remain perfectly indifferent for each other.

They sometimes marry their Daughters at nine or ten Years old, not that the young Couple come together so soon, their Age is too green for that, but the Fathers expect to make some Advantages by the Son-in-Law; for when they return from hunting, the Girl's Father has the Disposal of the Skins and Flesh they have taken; but at the same Time the Girl is oblig'd to bring the *Sagamite*, or Milk thicken'd with *Indian Corn*, and the Meat provided for her Husband's eating tho' she do not yet cohabit with him; sometimes 'tis five or six Years before they consummate.

Their Weddings are perform'd without Ceremony ; the Match is first made with Money, which being agreed on, and given to the Woman, makes a Consummation ; after which, he keeps her during Pleasure, and upon the least Dislike turns her away. An *Indian* may have two, three, or more Wives, if he please; but it is not now so much us'd as before the *Europeans* came, they being

ing inclin'd to imitate Things both good and bad. Any Maid before she is marry'd, lies with whom she pleases for Money or Cloths, without Scandal, it being not only customary, but lawful. They often marry clandestinely, and there goes but one Word to a Bargain. An unmarried Man goes to a Maid, as they call 'em, without more Courtship than telling her, if she will go with him, she shall be his Wife. She makes no Reply at first, but pauses a While, holding her Head betwixt both her Hands, while she is considering what to do; the Man holds his Head in the same Posture, and stands silent; after she has thought a little of the Matter, she says, *Netho*, that is, I am content: The Man lifts up his Head presently, and replies *One*, that is to say 'tis a Match. At Night the Woman or Maid takes an Iron Hatchet, one of Stone, and cuts as much good Wood as she can carry, then brings it to the *Wigwam*, and lays it down; after which, she goes in and sits down by the Man, who does not offer to caress her; when they have sat together long enough without speaking, the Husband says to her *Sentaony*, 'tis Time to lie down, repose your self; sometime after, he comes and lays himself down by her. 'Tis very rarely seen that any of 'em make Love after the *European* Manner, courting, dallying, and jesting fondly and merrily; they re-enter into a reciprocal Kindness with as much Ease as they broke it off before; they part very quietly, for they make no more Words on't than *I quit thee*, that's all. They are perfectly indifferent to each other afterwards when they meet, and take no more Notice, than if they had never seen one another.

If their Women were capable of contracting
Marriage,

Marriage, and keeping steady in it, we might marry as many of 'em as we would to the *Europeans*; but they have no Inclination to Constancy, they cannot keep their conjugal Vows inviolable, but are very ready to leave their Husbands. This is known by Experience, and their common Discourse; for when any one of them, who has no Wife, passes through a Village, he hires a Woman for a Night or two, whilst he tarries from Home, or is hunting, or for some Weeks, according to his Fancy, the Parents never hinder, but on the contrary make the first Advances, and are overjoy'd that their Daughters can earn some Cloths or Skins. There are all Sorts of Humours reigning among 'em, as amongst the *Europeans*; some love their Wives very tenderly, some flight 'em; some beat and use 'em very hardly, but that does not last long, because they turn 'em off; nay, there are some of 'em that are jealous, which is very rare. Those that are good Hunters, have the Choice of the finest Women, the rest have none but the homeliest and the Refuse. When they grow old, they seldom part with their Wives, but for some weighty Reasons. When they go to hunt in the Spring-Time, they frequently have their Wives behind 'em, to sow *Indian* Corn, &c. and then they hire another to go along with 'em. When they return they give 'em a Skin or two for their Wages, and go back to their Wives, as tho' they had done no Harm; but if the last pleases 'em best, they take her, and turn away the first without more ado. One Thing is very remarkable, and that is, the young warlike *Canadians* seldom have to do with Women 'till thirty Years of Age, because, say they, the Commerce with Women

men exhausts their Strength, weakens their Knees, and renders 'em heavy in the Course. Those that marry under that Age, are despis'd as effeminate Persons.

CHAP. V.

Of their Manner of interring their Dead.

THESE People bury their Dead with the greatest Magnificence they can devise, especially their Relations, their Chiefs, or Heads of their Clans or Tribes; they put on their best Attire, and paint their Faces and Bodies with all sorts of Colours; they put 'em in a sort of Coffin made of the Bark of Trees, and they polish the Outside neatly with light pumice Stones, and they make a Place where they bury 'em in the Manner of a *Maujoleum*, set round about with Stakes 12 or 13 Foot high. These Monuments are set up commonly in the most eminent Place of their Village, which is compos'd sometimes of two or three hundred Cabins. They send every Year solemn Embassies to their neighbouring Nations, to solemnize the Feast of the Dead. All those of this part of *America* spare nothing to honour their dead Friends and Relations whom they go to lament.

They have particular Ceremonies for the Children of their deceas'd Friends. When they design to burn these little Ones, as soon as they are dead, they wrap their Bodies in a white painted Skin in the Presence of their Parents, printed with many Colours; after they carry it upon a kind of Sledge, and so carry it to be bury'd. 'Tis to be admir'd how neatly these
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Savages lay out their dead Corps, especially grown Men, which they dispose upon fine Mats, and put them in the Posture of Warriors, with Bows and Arrows, or else a Gun, Powder, and Ball, with a Pair of Tongs, a Hatchet, Necklaces, a Pipe, some Tobacco, and a Pot full of *Sagamite*, or Pottage of *Indian* Corn with some fat Meat.

A savage Woman being at the last Gasp, cry'd out that she would not be baptiz'd, *For the Savages that die Christians, said she, are burn'd in the Country of Souls by the Europeans.* They say we baptize them only to make them our Slaves in the other World. They often ask if there be good Hunting in that Country where the Christians go after Death; when they are answer'd, that they live there without Hunting, because they neither eat nor drink; *We will not go thither then, say they, because we must eat.* If we reply that they will have no Need of Food, they clap their Hands upon their Mouths in sign of Admiration, *You are a great Lyar, can any one live without eating?* A Savage one Day told this Story; *One of our Men, says he, being dead, and come to the Country of Souls, found there first of all several Europeans, who caress'd him, and made much of him; after he came to the place where his Country-men were, who likewise receiv'd him very kindly: There were Feasts there every Day, to which the Europeans are often invited; for there are neither Quarrels nor War. After this old Man had taken a full View of the Country, he return'd Home, and recounted all his Adventures to those of his Nation. We ask'd him if he believ'd the Story? He said, No, their Ancestors related it, but they might lie.*

C H A P. VI.

Of the Remedies they administer to the Sick.

W HEN the Savages are weary or tir'd, they go into a Stove to recruit the Strength of their Limbs; or if they have a Pain in their Thighs or Legs, they take a Knife, or a Stone that will cut, and make a sort of a Scarification upon the Part that is griev'd, while the Blood runs then they scrape it off with their Knives 'till it has done running, and then rub the Wound with *Bears* or *Deers* Greese: This is a sovereign Remedy, and they use the same when they have a Pain in the Head, or Arms. To cure *Tertian* or *Quartan Agues*, they Compose a Medicine of a certain Bark, which they boil, and give to the sick Person to swallow after his Fit.

They have some Knowledge in Herbs and Roots, with which they cure several Distempers. They have infallible Remedies against the Poison of *Toads*, *Rattle-Snakes*, &c. but none against *Small-Pox*, as we have. There are *Mountebanks*, or *Quacks*, among 'em: These are some old *Savages*, who live at other Peoples Cost by counterfeiting themselves *Physicians*, after a superstitious Manner. They make no Use of Medicines; but when they are call'd to a sick Person, they make themselves courted, as tho' they cou'd do something extraordinary; at last, after much Entreaty the Jugler comes, he approaches the sick Person, feel his Body all over, and after he has well handled, and

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confider'd, he tells him there's a Charm or a Spell, in such a Part in the Head, Leg or Stomach, or where he thinks fit, he adds that he must remove this same Charm, and that it can't be done, but with a great deal of Difficulty, and 'tis necessary to do a great many Things before he succeed in it: *This Charm is very dangerous,* says he, *but it must be fetch'd out, cost what it will.* The sick Person's Friends, who blindly believe all the Quack tells 'em, make answer, *Tchagon, Tchagon; Courage, Courage; do what you can; spare nothing that you know will do him good.* Then the Jugler sets himself down very gravely, and considers sometime what Medicine to make Use of; then by and by he rises up, as out of a profound Sleep, and cries, *It shall be done: Go and make a Feast, and be merry.* Which Saying often occasions many a drunken Bout. While they are all taken up in this Manner the old Jugler keeps close to the sick Person, whom he torments by holding his or her Feet and Legs, and gripes 'em hard in the Part where the pretended Charm lies; he make 'em suffer incredible Pain, enough to kill 'em; and often makes the Blood start out at the End of their Fingers or Toes. At length after he has done all this, he shews a Piece of Skin, a Lock of Womans Hair, or some such Thing; and tells 'em, 'tis the Charm which he has drawn out of the sick Body; when as the bottom 'tis all a Piece of Roguery.

C H A P. VII.

Of their Constitution, Temper, and Manners.

GENERALLY speaking, they are very Robust: The Men, Women, and Children are of an extraordinary vigorous Constitution, therefore they are very rarely troubled with Distempers: They are very greedy of Victuals, yet they can undergo such long Abstinences as wou'd doubtless be intolerable to the *Europeans*. Sometimes they Fast two or three Days together, when there's a necessity for it, and this without discontinuing their Business, whether it be *War*, *Hunting*, or *Fishing*: The children of the Natives are so harden'd against Cold, that in the depth of *Winter* they run stark Naked thro' the Snow, and tumble about in it as Hogs wallow in the Dirt in Summer Time: when the Air is fill'd with Biting-Flies, they don't feel their Stinging. When the Men are a Hunting, especially in the Spring-time, they are almost continually in the Water, notwithstanding it to be very cold; and yet they come out of it fresh and gay, and return to their Cabins without complaining. When they go to War they sometimes post themselves behind a Tree, three or four Days together, eating a very inconsiderable Quantity of Victuals all that while; and thus they lie hid in Ambush, waiting to strike a favourable Blow.

The Constitution of the Women is no less vigorous than that of the Men, nay they are rather more robust; the Women serve for Porters, and are so strong, that few Men in *Europe* can match

them, they'll carry Packs that two or three can hardly lift up. They usually carry two or three Hundred Weight, and set their Children a top of their Burden, which are not reckon'd into the Weight: 'Tis true they walk slowly, but they never fail to meet at the Rendezvous of the Nation. When in War, they undertake Journeys of 3 or 4 Hundred Leagues, as if it were no more than a Kind of Walk; they carry no Provisions along with them; they live by Hunting, which they follow Daily, and take Nothing but a Knife with them, in which Equipage they will go a Thousand Leagues. 'Tis further remarkable, that whilst their Women are big with Child, they go about and carry heavy Burdens, s^o *Indian* Corn and Gourds, and what is worthy Observation, their Children are very well shap'd, that 'tis a Rarity to see one Crooked or Deform'd, they having no Natural Faults in their Bodies.

As to their Manners they seldom salute Strangers, or one another, but sit upon their Breeches, and have no Regard to those that come to visit them: They enter into their Wigwams without speaking a Word, and take a Seat where they can, then sm^oak their Pipe without saying any Thing, and so go away again. The Men do the Necessities of Nature before all the World, without the least Scruple, and without Regard to any Man. They never wash their Platters made of Wood or Bark, nor the Spoons: when the savage Women have clean'd their little Infants with their Hands, they wipe 'em very slightly upon a piece of Bark, after which they will handle the Meat that they eat, seldom or never washing their Hands or Face. As soon as they enter into their Wigwams they fall a Smoaking, and if they find

a Pot cover'd, they make no Difficulty to take off the Lid, to see what's in it; they eat in the Platter where their Dogs have eaten, without wiping it; and when they eat Fat Meat they rub their Hands upon their Face and Hair to clean them, and are perpetually Belching. Those that have truck'd Shirts with the *Europeans*, never wash them, but commonly let 'em rot on their Backs: They seldom cut their Nails, and as seldom wash the Meat they dress. The Women are not ashamed to make Water before all the World, but they had rather go a League in the Woods than any Body should see them go to Stool; when the Children piss their Coverlets, they cast away the Urine with their Hands.

But notwithstanding, there are a great many Things among them very Civil and Commendable, as when any one enters into their Cabins when they are eating, they commonly present him with a Plateful of Meat, and they are extremely pleas'd when all is eaten that they give, rather chusing to fast two Days without Victuals, than let you go without presenting you heartily with part of all they have.

Some Savages will present us the best Mats and Places in their Wigwams, when we pay 'em a Visit: Those who frequent the Company of *Europeans*, salute as we do when they meet us; It's likewise the Custom of these People to return Present for Present. In their Feasts they often give to the most considerable among 'em, the whole Head of the Beast which they have kill'd, or the best Portion of what is dress'd; they never eat on the same Platter, unless it be in War, for then they observe no Rule. There was a Savage who was call'd *Garagontie*, which is as
much

much as to say, the Sun that moves, one Day made an Harangue before the Governor, and every Time he began a new Discourse, he took off his Cap and made a Speech like an Orator. Another of 'em seeing his little Daughter, which he had given to the Governour to be instructed, said very civilly to him, *Onnontio*, for so they call the Governour of *Canada*, *Thou art the Master of this Girl, order the Business so that she may learn to write and Read well, and when she grows great either send her Home, or take her for a Wife*, which shows these people look upon themselves as much as the Greatest Persons in the World.

C H A P. VIII.

Of their Habits, or Cloathing.

THE Savages of this Part of *America*, according to the Report of their Oldest Men, have always gone cover'd, even before they had any Commerce with the *Europeans*, the Men and Women cloath'd themselves with drefs'd Skins ; they are now cloath'd after the same Manner, but those that have Trade with us and other *Europeans*, have commonly a Shirt, a great Coat, with a *Cowl* to it, and a piece of Cloth made fast before and behind, with a Girdle which comes down to their Knees, besides they have Stockings without Feet, and Shooes made of drefs'd Skins. When they return from *Hunting* in Spring-Time, they truck their Skins for Coats, Shoes and Stockings ; Some wear Hats out of Complaisance to the *Europeans* : Some of 'em have Blankets, in which they wrap themselves,

themselves, holding two Corners of it in their Hands, when they are in their Wigwams: They often go quite naked, having nothing but a piece of Cloth, which they gird about them in Winter, 'tis fasten'd about their Loins, and hangs down between their Thighs, as low as their Knees. When they go to War, or to a Feast, they dawb their Faces old over with red or black, that their Enemies may not perceive they turn pale with Fear; there are some that rub their Hair with Oyl, and afterwards clap some Down, or little Feathers upon their Heads; Sometimes they fasten near their Ears great Plumes of Feathers; some make themselves wreaths of Flowers, others make 'em of Birch-bark, and some of dress'd Skins, that are work'd very prettily; then they look like some of *Cæsar's* Soldiers, who were painted of divers Colours.

The *Northbern* Women, in these Parts, are cloathed like the Men, except they wear a piece of Stuff made like a Petticoat, which reaches down almost to their Knees. When they go to Feasts, they dress themselves in all their best Attire, bedawb their Temples, their Cheeks, and the Tip of their Chin with three Sorts of Colours. The Boys go stark naked, 'till they are capable of Marriage, and even when they are cloath'd, those parts which Nature forbids Men to discover are always left uncover'd, at least if they have no Shirts. The Girls begin to put on Cloaths at Five or Six Years old, and then they wear a piece of Stuff that goes round about 'em, reaching from their Loins down to their Knees. Since the *Europeans* have convers'd among 'em, they begin to be asham'd of their Nakedness, and learn to cover themselves a little better than they did formerly.

C H A P. IX.

Of their Games, or Sports.

THEY have Games as we have, some for Men, and some for Children: The Men commonly play with the Stones of certain Fruits, that are red on one side, and black on the other, they put 'em into a pretty large Wooden Platter, not very deep, or into a Bason of Birch-bark, upon a Woollen Blanket, a dress'd Skin, a Robe of Bever, or a large Coat. They play Six or Seven together; but there are but two of 'em can take hold of the Platter with their two Hands, one after another. They lift it up, and strike the bottom of the Platter against the Ground, to hustle these six Nuts together; if there come up five Red, or five Black, all of a Side, that's one Game won, for they make three or four Games up, more or less, according as they agree upon it. All the Gamesters Play one after another: Some of 'em are so addicted to this Game, that they Play away all they have, 'till they are naked. When they are at Play they Bawl as loud as they can, just as if the Decision of an Empire was in agitation; and all this Noise is made, as if they would force the Chance to fall on their Side. When they shake the Platter, they lay themselves over the Back and Shoulders at such a rate, that they make themselves black and blew with the Blows. They Play often with Straws, or Broom-Sprigs, half a Foot long, or thereabouts; one of them takes them all in his Hand, and then

then without looking upon 'em, divides 'em into two Parts, and gives one to his Adversary. He that has the Even or the Odd Number, according to their Agreement, wins the Game. The Children likewise Play at this Game of Odd or Even, as our *Europeans* do.

They have another Game that they are much pleas'd with, they call *Ounon hayenti* ; but 'tis rather a Sort of Traffick and Barter, than a Game : They go into two Cabins, half into one, and half the other ; then comes one with some Skins, Cloths, or what else they have a Mind to truck, and goes to the Door of one Cabin, and cries aloud *Ounon hayenti* ; those within the Cabin make answer with a hollow Voice, *Hon, hon, hon, hon, hon*, five Times: The Cryer or Seller having done, throws the Goods into the Cabin, and returns Home. The rest in the other Cabin considering the Price of the Goods, sends one out to know if they will take a Coat, Shirt, or Pair of Shoes, in exchange for their Commodities : If they agree, the Ceremony ends with Songs on all Sides. The Word *Ounon hayenti* signifies a Bargain. The Children have a Game like the *Europeans* of Tree-Ball ; likewise a Game with a Ball of Rushes, or Leaves of *Indian* Corn, which they toss up, and catch upon the Point of a Stick. The Great People, Men and Women, pass away the *Winter* Nights in telling Stories over the Fire, as the *European* Peasants do.

C H A P. X.

*Of their making War and Peace ; With their
Policy in both.*

They have almost all of them a strong Inclination to War, because they are subject to Revenge ; being restless Day and Night 'till they have taken Satisfaction for an Affront offer'd to their Nation : Where they are not in Alliance, they can easily ruin the Commerce of their *European* Neighbours, who subsist chiefly by their Traffick with them. They have considerable Men among them, who are their Leaders and Governors; and they have those under their Command that will follow them any where, and do all they are order'd : Before they set out they provide themselves with good Firelocks, which they get in exchange for Skins and Furs ; they take Powder, Ball, Kettles, Hatchets, and other necessary Implements in War along with 'em. Sometimes they have young Women and Lads that go along with 'em ; and in this Equipage they march three or four hundred Leagues.

When they come near the Place where they are to Fight, they march slowly, and with much precaution ; they never kill Deer with their Fire-Arms, for fear of being discover'd, but only use their Arrows upon that Occasion, which make little Noise in Flying : They send out Spies before 'em, to give an Account, where it is most proper to begin their Attack. They are excellent at Surprize and Ambuscade ; and will

will lie in Wait behind the Trees, as if their Designs were upon some Beast. They are very Nimble and Active at an Onset or Retreat; and their Patience is admirable when they find themselves in close Covert; they'll wait two or three Days without Eating, to find a favourable Opportunity against their Enemy. Those that don't go out to Fight, are contemn'd, and pass for Cowards, and Effeminate Men, except those who belong and preside over their Councils at Home, which are constantly assembled, for Ordering all their Affairs, let the Business that is to be done be never so small, or trivial, which renders them a very considerable People, for they undertake nothing hand over head, but consult the best Methods to gain their Ends. The Old Men watch over the Publick, while the Young and Hale go to the Wars. If one complains that some Person robb'd him, they carefully inform themselves who it is that committed the Theft; if they can't find him out, or if he is not able to make Restitution, provided they be satisfy'd of the Fact, they repair the Loss, by giving some Present to the injur'd Party, to his Content.

When they wou'd put any Body to Death for an enormous Crime, which they are perswaded he is guilty of, they hire a Man, whom they make drunk with Brandy, for these People are very greedy of it, that the Kinsfolk of the Criminal may not seek to Revenge his Death: After these drunken Men have kill'd him whom they judge culpable, they give this Account of it, That he that slew him was Mad and Drunk when he struck the Blow.

As to their Methods of making Peace, that is always done by the *Calumet*, which is the most misterious Thing in the World, for it is us'd in all their important Transactions; however it is nothing else but a large Tobacco-Pipe made of red, black, or white Marble, the Head is finely polish'd, and the Quill, which is commonly two Foot and a half long, is made of a pretty strong Reed or Cane, adorn'd with Feathers of all Colours, interlac'd with Locks of Womens Hair; they tie to it two Wings of the most curious Birds they find, which makes their *Calumet* not much unlike *Mercury's* Wand, or that Staff Embassadors formerly did carry when they went to treat of Peace: They sheath that Reed into the Neck of Birds they call *Huars*, which are as big as our Geese, and spotted with Black and White; or else of a sort of Ducks, who make their Nests upon Trees, tho' Water be their ordinary Element, and whose Feathers are of many different Colours; however, every Nation adorns the *Calumet* as they think fit, according to their own Genius, and the Birds they have in their Country.

A Pipe, such as I have describ'd it, is a Pass, and safe Conduct, among all the Allies of the Nations who give it; and in all Embassies, the Embassadors carry that *Calumet*, as the Symbol of Peace, which is always respected; for they are universally Perswaded, that a great Misfortune wou'd befall them, if they violated the publick Faith of the *Calumet*. All their Enterprizes, Declarations of War, or Conclusions of Peace, as well as all the rest of their Ceremonies, are Seal'd, if I may be permitted to say so, with this *Calumet*; they fill that Pipe with
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the best Tobacco they have, and then present it to those with whom they have concluded any great Affair, and Smoke out of the same after them.

C H A P. XI.

Of their Manner of Hunting.

They observe the Time, the Seasons, and the Moons of the Year very punctually, for the better Ordering their Hunting: They call their Moons, from the Name of those Beasts which at certain Seasons appear the most. They call it *The Moon of Frogs*, when the *Frogs* make their greatest Croaking; *The Moon of Bulls*, when those wild *Bulls* appear; *The Moon of Swallows*, when those *Birds* come, and when they go. These *Barbarians* reckon thus, because they have no other Names to distinguish their Months by, as the *Europeans* have. They hunt the *Elk* and the *Goat* in all Seasons; but more particularly when there is Snow. They hunt the *Wild-Cat* and the *Marmoset* in *Winter*; the *Porcupine*, the *Castor* and the *Otter* in the *Spring*, and sometimes in *Autumn*. They take the *Elk* in a Gin by the Neck, and the *Castor* in Traps. They kill the *Bears* with Arrows, or Shot, upon the Oaks when they eat the Acorns. As to the *Wild-Cats*, they fell the Tree they are upon, and then the *Wild-Dog* falls upon them and kills them. The *Porcupines* are taken almost in the same Manner, with this only Difference, that they kill them with a Hatchet or Fork when the Tree is fall'n; for the *Dogs* cannot come near them,

them, because of their Quills, which are sharper than Awls, and by little and little pierce a Man's Body in an imperceptible Manner ; and these Beasts wou'd infallibly be the Death of those Dogs, shou'd they attack 'em. These Beasts do not run swift ; a Man may easily overtake them.

In *Winter* they take the *Castors* under the Ice ; They first seek out for the Ponds where these Beasts frequent. The *Castors* shew an admirable Skill and Industry in the Building of their little Huts: When they change their Abode, they seek out some Brook in the Woods, and run upwards along the side of it, 'till they come to some flat Country, fit to make a Pond in ; then after they have well view'd the place on every side, they begin to make a Dam to stop the Water : They make it as strong as the Dam of any Pond in *Europe*, of Wood, Earth and Mud ; and sometimes so big, that it will hold the Water of a Pond a quarter of a League long They make their Huts about the Middle of the Level of the Water, with Wood, Rushes and Mud, and they plaister it all smoothly together with their Tails which are longer and full as broad as a Mafons Trowel. Their Buildings are three or four Stories high, fill'd almost full with Mats of Rushes, and in this Place the Females bring forth their Young ones. At the bottom of the Water there are Passages higher and lower. When the Ponds are frozen over, they can only go under the Ice, and for this Reason at the Beginning of *Winter*, they make a Provision of *Aspen*-Wood, which is their ordinary Food: They keep it in the Water round about their Huts ; the Savages pierce the Ice about the Cabin with the Handle

Handle of a Hatchet, or a Stake ; and when they have made a Hole, they sound the Bottom of the Water to find out the *Castor's* Track. When they have found it out, they put in a Net a Fathom long, and two Sticks, of which the two Ends below touch the Ground, and the two Ends above come out at the Hole which is made in the Ice : They have two Cords fix'd to the Sticks, to draw the Net when the *Castor* is taken.

But to the End this subtle Animal may not see the Net, nor the Men, they strow upon the Surface of the Ice rotten Wood, Cotton, and such like Things : One Savage stays to watch near the Net with a Hatchet to draw the *Castor* upon the Ice when he is taken, while the rest break down the Cabins or Huts with a great deal of Labour, they often are more than a Foot of Wood and Earth, which they are forc'd to hew with a Hatchet, for its frozen as hard as a Stone : When that is done, they sound the Pond, and wheresoever they find a Hole, they break the Ice for fear the *Castors* shou'd hide themselves under it ; so driving them from Place to Place, at last they force them into the Net. They labour extream hard in this Manner from Morning 'till Night, without eating any Thing ; and for all that, do not take above three or four *Castors*. The Natives also take in the *Spring* these Beasts with Traps, in the following Manner: When the Ice begins to thaw they observe the *Castor's* Passage, and set a Trap there ; they Bait that with a Branch of the *Aspin*-Tree, which reaches from the Trap into the Water: When the *Castor* finds it, he eats it even in the Trap, and then two great Logs of Wood fall

fall upon him, which kill him. They take the *Martens* almost in the same Manner, with this Difference only, that they lay no Bait for them. All the *Southern* Nations are more Superstitious in their Hunting than these *Northern* People, who observe little or no Ceremonies in their Hunting; but when they have caught their Prey, they Dismember the Beast, after which their Wives dry the Flesh in the Sun, and the Smoak of some small Fires, upon wooden Grid-irons. While the Season of Hunting lasts they only eat the Intrails, and the worst pieces of those Beasts, and carry the best home to their Villages, which are often two or three Hundred Leagues from the Place of Hunting.

C H A P. XII.

Of their Manner of Fishing.

THE Savages that dwell in these Parts, fish in a different Manner from the *Southern Americans*, for the *Northern* People catch all Sorts of Fish, with Nets, Hooks, and Harping-Irons, as we do in *Europe*. Some have a pleasant Manner of Fishing thus, They take a Fork of Wood with two Grains or Points, and fit a Gin to it after they put it in the Water, and when the Fish, which are in greater Plenty by far, than with us, go to pass through and find they are enter'd into the Gin, they snap together these Sort of Nippers or Pinchers, and catch the Fish by the Gills. The *Maqua's* which belongs to the Emperor of the Six Nations or Cantons, sometimes make Use of a Net of forty or fifty Fathom long, which they put in a great Canow; after they
cast

cast it into an Oval Form in convenient Places of the Rivers; Their Dexterity is to be admired in this Affair; for they take sometimes four Hundred White Fish, besides many *Sturgeons*, which they draw to the Bank with Nets made of Nettles. The Fishery is so great in some of these Parts, that it is capable to furnish with Fish of several Sorts the greatest Cities of *Europe*. It is not to be wonder'd at, for the Fish continually swim up the River from the Sea towards the Spring-head to find convenient Places to spawn in. The River of *St. Lawrence* or *Canada*, receives in these Parts an Infinite Quantity of fresh Water from the four great Lakes, the *Lake Huron*, the upper Lake, the *Lake of the Illinois*, and the *Lake Erie* or of the Cat, which may properly be call'd little fresh Water Seas. This great Deluge of Water tumbling furiously over the greatest and most dreadful Heap in the World, an infinite Number of Fish take great Delight to spawn here, and as it were suffocate here, because they cannot get over this huge Cataract: So that the Quantity taken here is incredible.

A Gentleman who was Travelling this Part, went to see this Heap, which comes from a River in the *North*, and falls into a great Basin of *Lake Outano*, big enough to hold a Hundred Men of War, being there he taught the Natives to catch Fish with their Hands, by causing Trees to be cut down in the Spring, and to be roll'd to the Bank of the River, so that he might be upon them without wetting himself; by the Assistance of which he thrust his Arm into the Water up to the Elbow, where he found a prodigious Quantity of Fish of different Species, which he laid hold on by the Gills, gently stro-

F king

king 'em, and when he had taken Fifty or Sixty of 'em at a Time, he use to warm and refresh himself ; after this Manner, in a short Time he would catch Fish enough to feed Fifty or Sixty Families.

The most considerable Fishery of the Savages is that of Eels, which are very large of *Salmay*, *Salmon-Trouts*, and white Fish. The Fishery of *Iroquois Agnies* which are near *New-York*, is of Frogs, which they take, and put whole into their Caldrons, without skinning them, to season their *Sagamite* or *Indian Pottage*. The *Salmon Trouts* are taken in many other Places of the Rivers which fall into the Lake of *Troutenac* : There are such Quantities of 'em that they kill them with Sticks: They take the Eels in the Night when it's calm : These come down all along the River *St. Lawrence*, and are taken in this manner. The Savages put a large Bark of the Birch-Tree, and some Earth upon the End of a stake, after which they light a sort of a *Flambeau* which gives a clear Light, after that one or two of 'em go into a Canow with a Harping-Iron, placed between the two Grains of a little Fork; when they see the Eels by the Light of the Fire, they strike a vast Quantity of 'em, because the great while *Porpoises* which pursue them, make 'em fly towards the Banks of the River, where the *Porpoise* cannot follow, because of the shallowness of the Water. They take *Salmons* with harping Irons, and the White-Fish with Nets. Those who dwell some Hundred Leagues higher up the Country, are so crafty, and have such quick and piercing Eyes, that the Fish swim very fast; they will not fail to strike them with Darts a great Depth in the Water, which they shoot with a Bow ;

Bow; besides they have long Poles sharp at one End, which they dart most dexterously in this Manner, they kill great *Sturgeons* and *Trouts*, which are seven or eight Fathom in the Water

C H A P. XIII.

Of the Utensils of the Savages in their Wigwams, &c.

BEfore the *Europeans* arrived here the Natives made Use of Pots of Earth, as some of 'em do even to this Day; especially those that have no Commerce with the *Europeans*, and can procure no Pans, Chaldrons or other Utensils: Instead of Hatchets and Knives they make Use of sharp stones, which they tie with Thongs of Leather in the End of a cleft Stick, instead of Awls, they make Use of a certain sharp Bow, which above the Heel of the Elk; they had no Fire Arms, but made Use of Bows and Arrows. For to make Fire in a Manner new and quite unknown to us, they make a Triangle of Cedar-wood of a Foot and half, in which they make some Holes of a small Depth, after they take a switch or little stick of hard Wood, they twirl between both their Hands in the Hole, and by the quick Motion produce a kind of Dust or Meal, which is converted into Fire, after they pour out this white Powder upon a Bunch of dried Herbs; and rubbing all together, and blowing upon this Powder, which is upon the Herbs, the Fire blazes in a Moment. When they wou'd make Platters, or wooden Spoons, or Porringers, they drill their Wood with their stone Hatchets, and hollow it with Fire, and do after scrape it, and polish it

with a *Bever's* Tooth. The *Northern* Nations, who have commonly very sharp Winters, make Use of Rackets to go over the Snow, which are made of the Thongs of skins, cut out as broad as little Ribbons, neater than our *Tennis* Rackets.

Those Savages which are near the *Europeans*, have at present Guns, Hatchets, Caldrons, Awls, Knives, Tongs, and such like Utensils. To plant their *Indian* Corn, they make Use of Pick-axes of Wood, for want of those of Iron; they have large Gourds, in which they put the Fat of Bears, Wild-Cats, &c. There is none but has his Leathern Bag for his Pipe and Tobacco. The Women make Bags of the Rind of the Linden-Tree, or of Rushes to put their Corn in. They make Thread of Nettles, and of the Bark of the Lime-Tree, and of certain Roots. To sow their shoes, they make Use of very small Thongs: They make likewise Mats of Bull-rushes to lie upon, and when they have none, they make use of the Barks of Trees. The Natives who have Commerce with the *Europeans*, begin to make use of Iron Crooks and Pot-hooks, which they hang upon a stick, which rests upon two forked sticks fixed in the Ground; but those that have no Commerce, make use of the Branches of Trees to hang their Pots upon to boil their Victuals.

C H A P. XIV.

*Of the Beauty and Fertility of the Country ;
with other remarkable Things.*

I Shall here but barely Touch upon the Beauty and Fertility of this Part of *America*, not having room in so short a Tract to expatiate, only to let the World see how easie, as well as advantageous, it wou'd be to *Great Britain* to establish powerful Colonies there. We must confess that there are vast Forests to be rid up, which reach from *Canada* some Thousands of Miles farther ; so that it wou'd require a great deal of Time to clear the Ground. Considerable Advantages were formerly made, and are so still, from the Fishery ; in which Traffick, in the past Age, a thousand or twelve hundred Vessels were employ'd. The great Bank of *Newfoundland*, the adjacent Banks, and the neighbouring Isles have the most Fish in the World. These Fisheries wou'd be inexhaustible Mines for the Kingdom, which cou'd not be taken from it, if they were supported by good Colonies and Alliances ; such as are now offer'd to this Kingdom by the Savage Kings of that Country. A great many Vessels might go every Year to Fish for *Porpoise*, *Whale*, and the *Sea-Wolf*, which wou'd furnish us with an infinite Quantity of Oil for our Domestick Manufactures ; of which, a part might be transported to Foreign Countries.

There has not been Time enough, nor Means to search the Country for Mines ; but without
doubt

doubt there are Mines of Tin, Lead, Copper, and Iron in many Places, which are left for the Discovery of future Ages. The Country, by reason of the vast Forests, will furnish all Sorts of Wood necessary to work the Minerals that may be dug there. In many Places there is found a *Bustard*, and great Veins of Coal. The farther one advances into the Country, the more beautiful Forests are found, full of Gummy Trees, fit to make Pitch for Ships: as also infinite Store of Trees fit for Masts, of Pines, Firs, Cedars, Maples fit for all Sorts of Work, especially in the Building of Ships. There are in this Nation a great many Sorts of Merchandizes and Manufactures of all Kinds, which cannot be consumed upon the Place; but in Time this large Tract of Land belonging to *Canada* might make a prodigious Vend of 'em.

It is certain that the Trade of Furs and Skins in the *North* is of infinite Profit and Advantage. There are to be had Skins of *Elks* or *Originaux*, as they are call'd in *Canada* of *Bears*; of the white *Wolf*, or *Lynx*; of black *Foxes*, which are wonderfully beautiful, and sometimes valu'd at 5 or 500 Franks; of common *Foxes*, *Otters*, *Martens*, *Wild-Cats*, *Wild Goats*, *Harts*, *Porcupines*; of *Turkeys* which are of an extraordinary bigness; *Bustards*, and a vast Variety of other Animals. There may be catch'd *Sturgeons*, *Salmons*, *Piques*, *Carps*, large *Breums*, *Eels*, *Sword-Fish*, *Gilt-Heads*, *Barbels* of an extraordinary Size; and other Sorts of Fish without number. There is an infinite Number of *Sea-Larks*, which are a Lump of fat *Partridges*; *Ducks* of all sorts; *Huars*, a kind of *Dottrel*, (which imitates Mens Voices)

Voices) which have an admirable Diversity of Colours; *Turtles, Ring-Doves, Cranes, Herons, Swans, Bustards*, with abundance of all other Game. The great River *St. Lawrence* runs thro' the Middle of the Country, and has one Branch which comes from a Nation call'd *Nez*, or the *Outtaouaels*. On the *North* are the *Algouquins*, possel'd by the *French*; on the *North-East*, the Nation of *Wolves*, near *New-York*. On the *South, New England, or Boston*. On the *South West, Virginia*. In short all the Countries upon the River of *St. Lawrence* produce all Sorts of Herbage and Seeds. There are all Sorts of Materials, as *Oak*, and all other Sorts of Wood for Building of Ships, and Pitch in abundance: And there are many Medicinal Herbs which are not in *Europe*, whose Effects are infallible, according to the Experience of the Savages.

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